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CALLED OF GOD.

I. H. EVANS.

WHEN God calls a man for a specific work, He calls him to service of the most arduous kind. God's call is always to labor. The gifts of His grace are only bestowed that the recipient may be qualified to labor. It matters not when nor where nor how God calls. His call is always to service. The receiver may as well expect hardship, self-denial, suffering, and even death.

Sometimes men reason that if they are in God's service they are immune from disease; that persecution and the opposition of men will not be their lot; that God is abundantly able to protect His servants, and if one is only consecrated, he will have a comparatively easy time. But we should first remember, that, while God is able, and that abundantly, to protect His servants who trust Him, He was equally able to protect John the Baptist, and Paul and Peter, and especially His own Son, and yet they met the severest opposition from men and rulers and even brethren, according to the flesh. Who was ever more maligned than Jesus, and that by His own countrymen and people? Whose message was ever more often despised than Paul's, the chosen apostle to the Gentiles? Who ever had fewer followers, at least openly, than Elijah? Hear him cry: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I even I only, am left; and they seek my life, to take it away."

It is no evidence that God is not with a man, when he is persecuted. Said the Master: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Again: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

Shall we then expect to heed a "call of God" to go to foreign fields, among the heathen nations of the earth, and not meet opposition and even imprisonment,

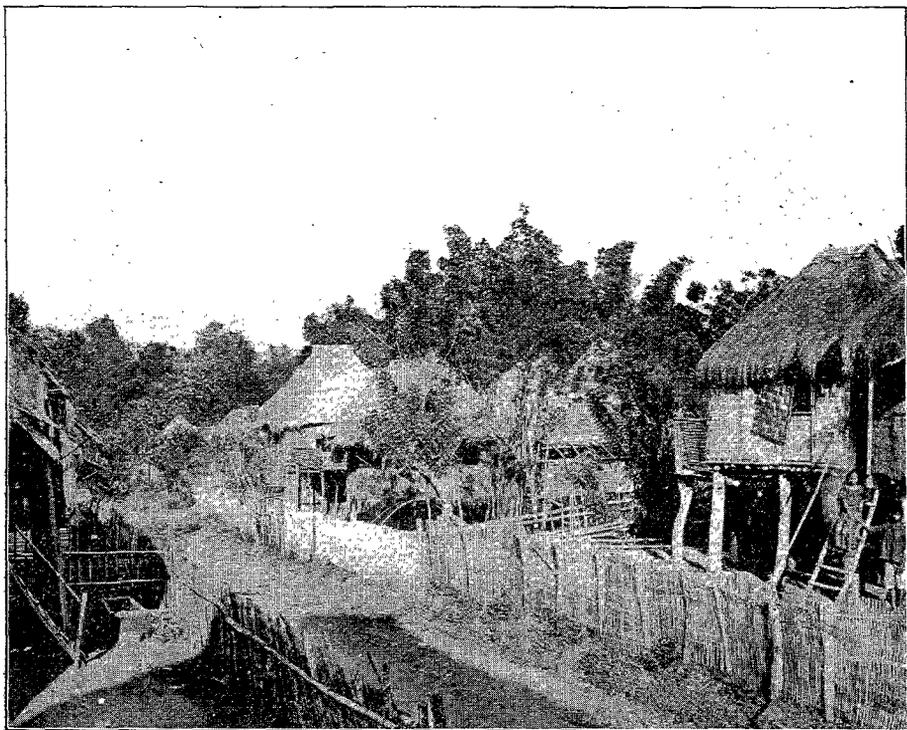
and perhaps death? When Paul received the Macedonian call, was he exempt from persecution? In the first city of his ministry we find him and Silas, with lacerated backs, lying in prison in the stocks. To the church raised up in Corinth, he writes: "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." That was Paul's lot, and he was the "chosen Gentile Apostle."

It must ever be remembered that this world is in rebellion against God. It has thrown off its allegiance to Him, and purposes to fight all who leave its ranks. God's messengers are His chosen agents to persuade the world's subjects and Satan's host to forsake sin, idolatry, worldliness, and every evil way, and turn to the living God. Every inch of the ground has been fought all the way, from the rebellion in heaven until now. Priest and prophet, and teacher and followers have died without fear or regret as a token of their loyalty to their God. And still the call is for more men and more means to wage this warfare, and win souls from Satan's bondage. A thousand million souls live to-day with no knowledge of a crucified Son of God Who died to pay the price of their guilt. A thousand men are wanted who will give their lives to the saving of souls in heathen lands. A thousand men with hearts of love who will count not their own lives as dear unto themselves, who will go into these darkened countries to live and die for souls. They must be God's men, "called of God," impressed with an unutterable burden to lead these poor, lost heathen to a renewed life in Jesus Christ.

When God calls He gives positive convictions. A man called of God does not guess he knows what God wants; he knows what God wants, but the when and the how he leaves for God to work out. The Spirit calls, "Samuel, Samuel;" and the instrument says, "Speak, Lord; for Thy servant heareth."

Who accepts God's invitation to forsake conference with a well filled treasury, home with abundance of friends, and all that we hold dear here below, to be God's messenger of salvation to those poor benighted souls, to suffer want, and disease and persecution, and even death for His dear sake Who loved and gave Himself for us.





ST. ANA, A SUBURB OF MANILA.

THE PHILIPPINES AND THE PHILIPPINOS.

BY F. DE P. CASTELLÉS.

THE Philippines were formally annexed to and taken possession of by Spain in 1565, when Legazpi, with his retinue of friars and warriors came, forty-four years after their discovery by Magellan. The pope had decided that all lands to the west of America belonged to Spain, but the king was under obligation to establish and maintain "the Catholic religion" in all of them. The friars who came, therefore, endeavored to do the two things: turn the natives into Romanists, and combine with the soldiers to establish the Spanish authority. The zeal with which they entered into this double work was extraordinary. It is said, for instance, that to "convert" and baptize the whole population of Cebu took only eight days. The people had, however, probably already been overawed by the doings of the cowled men.

The islanders of that time, far from being savages, had already attained a considerable degree of culture. They believed in a Supreme God, the Creator of all things, whom they named *Bathala*, and also in a multitude of other invisible beings, called *anitos*, whom they worshiped and sought to propitiate by

the sacrifices offered in the temples by their priests and priestesses. They held commercial relations with the neighboring countries, and their political organization was fairly good, the supreme power being hereditary. They were masters of the musical art, and had a system of writing all their own. In the north monogamy prevailed, and the women were respected.

The part which the friars took in the conquest, however, gave the Roman Church that supremacy which has worked so disastrously both for the colonies and for Spain. For in reality the Philippines have always been a dependency of the pope rather than a Spanish colony. Not only is the Roman Church here established by law, to the exclusion of all others, but her clergy are under a charter which makes them inviolable, while each individual priest is a monarch in his parish, where he keeps reaping the only benefits that ever came of colonizing the country. The clergy of the Philippines is composed of the following: The archbishop of Manila; three bishops, with their sees at Vigan, Nueva Caceres, and Cebu; 600 parish priests, who were nearly all regulars; 200 nuns; and 1,400 other friars in various institutes. It is from these islands that the Catholic missions in Formosa, Tonkin and southern China are being maintained, and from them, too, that the last Carlist war of Spain, lasting through seven years, received most of its funds.

Observing the baneful effects of priestly domination, the liberal governments of Spain tried honestly to mend things, but their schemes were always defeated by the strong reactionary influence of the friars and their home supporters. For instance, a late colonial secretary, Senor Becerra, had thought of extending the civil code of Spain to these colonies. The cortes decreed it so, and the officials in Manila were instructed accordingly. Then the colonial board and the viceroy's counselors, chief of whom were the bishops and archbishop, had a meeting, and decided to *veto* the resolution of the Spanish parliament, so that the Spanish civil code has never yet operated in the islands, and such liberties as that of conscience, of assembly, of speech, of worship, of the press, enjoyed to some extent in Spain, are still unknown there.

No patriotic man could ever be satisfied with such a state of things. To guard against possible opposition, therefore, the friars have ever been wary about admitting natives into the priesthood, or to any position of influence. But yet the protest came. Thirty odd years ago a revolution was set on foot; suppressed, it broke out again last year [1897]. The movement was a social rather than a political one. The cry was for reforms, not for independence. The monks proposed the extirpation of all those involved. At the same time the liberal press in Spain urged the government to be just, and deprive those heartless friars of the power wielded these three hundred years. Instead, however, there was a compromise, and everything resumed its usual course. The present revolution wears a new aspect. The ultimate outcome of this rests *wholly* with God—even the God that can make the very wrath of man to praise Him.

In 1883 the population of the Philippines was estimated at seven and three-quarter millions; later it was put down at *nine millions*; but even this latter

seems to fall below the actual number. Allowing the official figures to stand, however, in the matter of religious profession, we should have to distribute them thus: Romanists, 7,000,000; heathen, 1,300,000; Mohammedans, 700,000. Mohammedanism was first introduced in the XIVth century, and has made a great advance in the south. Of the heathen mentioned, about 250,000 are in Luzon, as many again in Palawan and the Visayas group, the balance being in Mindanao and other southern islands. The Chinese population is about 100,000, and their descendants, styled *Sangleyes*, by native women, are also numerous. These Chinese are not allowed to practise their idolatry, and on marrying must become Catholics, the priest only being able to effect such a union. In the mountainous parts of the interior we come across the dwarfish Igorrotes, or Negritos, a people of the Papuan or New Guinea type, but as they are beyond the control of the authorities, little is known about them. They are the aborigines of the country, the term *Igorrote* being an adaptation of the Papuan patronymic "Igolote." The Spaniards and Spanish mestizos together can hardly muster more than 25,000.



NATIVE WASHER WOMEN.

Roughly speaking, the population of the Philippines is composed of two main sections: the *Tagalogs*, inhabiting the northern portion of the archipelago, and the *Visayas*, occupying the southern part. But all, with the exception of the Igorrotes, belong to one and the same race—the Malayan. As the seat of government is in Luzon, and this is the largest and most populous of the islands, the Tagalogs are the best known of these people, and have taken the lead in every respect.

The general character of the islanders exhibits, in a striking manner, the ruinous effects of sin, and manifests the failure of Romanism as a moral force. For among those people we see much licentiousness and drunkenness, witchcraft and idolatry, lying and stealing. But yet the same people are naturally endowed with qualities, and present traits which, under the sanctifying influence of the Gospel, should make them a great blessing to that part of the world. For instance, they are grateful, sensitive and hospitable; have a most remarkable aptitude for the fine arts, being "the Italians of the East." Though commonly accused of indolence, they are a great improvement over all the other branches of the Malay race. The priests testify of their liberality in giving for the erection

of churches and the support of religion generally. Hardly a town is without its band of music, and they delight in using their talent in the service of their superstitions. Tagalog ladies are also very musical; the harp is their favorite instrument. At the time of the conquest they were greatly addicted to the *coryapi*, which is a sort of viol. In their simple-mindedness they are very credulous, and mix the divine name with the most profane and foolish things. They still retain many of their old heathen customs, but in a modified form and tinged with Romanism. The word *Evangelio*, "Gospel," is by them employed to signify a small bag made of cloth, containing a scrap of paper, with the first fourteen verses of the Gospel of St. John in Latin. This is worn by nearly every female, hung around the neck for an amulet, the idea being that it wards off sickness. These people live on simple food, chiefly rice and fish, and dress in light clothes. The Spaniards have introduced bull-fights, but the natives prefer their own cock-fights. These latter are the general pastime on Sundays and all feast days.

Quite a variety of dialects are spoken in the islands; and it is interesting to see how the farther we travel southward the clearer becomes their affinity with the Malay. The inflections and grammatical constructions of the northern dialects are, indeed, in great contrast with the simple syntax of the classic Malay; but that the elements of the language are Malay, is altogether too obvious to be disputed. And when we reach Sulu, or Jolo, near Borneo, the fact becomes more apparent than ever, owing, no doubt, to the ancestors of the present people having come from the south by way of western Borneo, where we may also find the Malays in possession of all the waterways and the aborigines driven inland. The importance of some of these dialects, from the missionary's point of view, will appear from the fact that Visayan is spoken by about 2,000,000 people, Cebuan by some 400,000, Tagalog by 1,300,000, Vicol (a dialect of the latter) by 325,000, Ilocano by 350,000, Pangasinan by 300,000, Pampango by 200,000.

The three principal products of the islands are sugar, hemp and tobacco, quantities of these being exported annually which are worth about \$25,000,000 in U. S. currency, a great deal more than the imports amount to. The public revenue is equal to ten million dollars, American money, most of it coming from direct taxes, customs, monopolies and the official monthly lottery. The census of 1883 admits that there are over 600,000 people who are not subject to civil authority, and pay no tribute at all.

The climate of the Philippines is decidedly hot, especially at such a low level as that of the capital. The range of the thermometer during the year is from 65° to 95° Fahrenheit, in the shade. The year is divided into a dry season and a rainy one, of nearly equal duration. It often rains in torrents and inundations take place, when traveling in the interior becomes quite impracticable. Occasionally there occur long droughts and the crops are ruined. This, together with the earthquakes, the hurricanes, the volcanic eruptions, and the devastation caused by locusts, are serious drawbacks to the material development of the country. Of the volcanic action, which is in operation in these islands, the words of Sir John Bowring, writing in 1859, may give us some idea.

“The destructive ravages and changes produced by earthquakes are nowhere more remarkable than in the Philippines. They have overturned mountains, they have filled up valleys, they have desolated extensive plains; they have opened passages from the sea into the interior, and from the lake into the sea. There are many traditional stories of these territorial revolutions, but of late disasters the records are trustworthy. That of 1796 was sadly calamitous. In 1824 many churches in Manila were destroyed, together with the principal bridge, the barracks, great number of private houses; and a chasm opened of nearly four miles in length. The inhabitants all fled into the fields, and six vessels in the port were wrecked. The number of victims was never ascertained. In 1828, during another earthquake, the vibration of the lamps was found to describe an arc of four and a half feet; the huge corner stones of the principal gate of the city were displac’d; thee great bells were set ringing. It lasted between two and three minutes, rent the walls of several churches and other buildings, but was not accompanied by subterranean noises, as is usually the case.”



INDIAN GIRL; NATIVE BOYS.

Since these lines were penned, two very disastrous earthquakes have been added to the list; one in 1863, the other in 1880.

The question now asked on all sides is, *What will be the future of the Philippines?* Are they at last to be opened to missionary effort? It seems that they will be, and I earnestly trust and pray that it may be so. “God works in a mysterious way His wonders to perform;” and He will yet vindicate His truth, *somehow, some time*, despite human wickedness and folly. If God is pleased to open up the way, we shall begin work quietly at some convenient center, and then go on enlarging just as the Lord Himself may direct. The evangelization of this archipelago of six hundred inhabited islands is a very large undertaking, and it will therefore require great abnegation on the part of the workers, and great liberality on the great part of the Church. Personally I feel that a non-sectarian but strictly evangelical mission, aiming at the Christianization of the whole territory, is what would succeed best. And I have good reasons to believe that several of the friends whom I left behind, are still ready to welcome any Christian missionary who may venture to go there.—*Missionary Review.*

AN APPEAL FOR CUBA.

CUBA, lying at our very doors, is a most needy field, ripe for the harvest. With a population estimated at 1,631,687 at the beginning of the late revolution, she can now boast of only about 1,000,000. Thus a large number, almost thirty-three and one-third per cent. of her people, have gone down into Christless graves the past few years.

What the third angel's message will accomplish among these people depends upon the course its representatives pursue. That they will accept the Gospel has already been demonstrated. Dr. A. J. Diaz, who has labored in Cuba for eleven years, baptized during that time with his own hands, 3,000 people, and this for the most part while they were under the rule of Spain. What may we not expect now?

Although there has always been a form of Christianity, accepted as a matter of necessity, and decency as well, it has lacked the power of God. There has been no life, no love, no heart in it. Only the women go to church, the men simply performing such duties as are absolutely necessary so as not to openly separate themselves from church fellowship. Without the church there is no legal marriage, no record of their children's birth, thus proving their legitimacy, and even at death they must be laid in unconsecrated ground unless in her favor. All these things have been the result of the inseparable union of church and state.

There is a sad picture connected with the life of the poor of Cuba which appeals to every Christian heart—the way they are compelled to bury their dead. The prices charged for burial are so exorbitant that many are compelled to carry their dead friends upon their shoulders to the place of burial. True, in some towns they have hearses for the poor, but these remind one of the dead wagons some of the American cities have for carrying away dogs, horses and cows. These hearses have two shelves, an upper and a lower, each holding three bodies. These are put in coffinless and carried off to the cemetery. Men, women and children are all dumped into one ditch and covered over. A Methodist minister thus describes such a scene which he witnessed, and then adds, "I then realized why these people preferred to carry their dead on their shoulders, not being able to pay for a hearse, and dreading these poor wagons. Truly with poverty so dire, these people are too poor to die."

Some are carried to their graves in rented coffins, buried, and the coffin returned to the owner. There are some sections where coffins are used, and the friends pay rent for the burying ground, but even then as many as six coffins are put into one grave, head to foot to economize space, and when the lease for the ground expires, if not renewed, the bones are dug up and thrown out to make room for the new renters. Truly their system of burial is barbarous, and this is only one of the many evils resulting from their state religion.

Cuba's needs may be summed up in one word—the Bible. Until the recent changes, the Word of God could not be purchased upon the island. Children

have grown to manhood without ever seeing a copy of the Scriptures. Dr. Diaz, who was brought up a Roman Catholic, never saw a copy of the Bible until a grown-up man, and then he saw it in the United States.

The people are very poor. During the war their property has been destroyed. Families able to support themselves could do an excellent work by going among them and establishing Christian homes. They need cattle, farming implements, seed grain, and more than all this they need to be assisted in erecting simple homes and tilling the ground. Help given in this direction will only render their hearts more susceptible to the truths of the Gospel.

Again, they need good teachers. Schools should be established, and there is scarcely any other line of work that promises quicker returns. The education of the people has been so generally neglected that about seventy-five per cent. of the population are illiterates. We have two sisters in that field who are teaching school; one who went there recently from Tampa, Florida, and the other who has been there for a number of years, embracing the truth in that country, and being compelled to give up her position as a public school teacher for that reason. She has since been teaching in private schools. During the war she went to Mexico, but returned to Cuba a few weeks ago. The following appeal has recently been received from her. "I have long wished that some of our people would come here and introduce the truth in this island. I think it would be a difficult matter to convert those who are really sincere Roman Catholics, from the fact that they are fully convinced that theirs is the only true religion, and probably would resist any endeavor made to turn them. But there are numbers of indifferent people who would trouble themselves only about the affairs of this life. In my opinion they are the class who could be more easily reached if they were brought to realize their spiritual danger. I say a word for Jesus when opportunity permits, but am not able to do much missionary work as I am over sixty years of age and not strong. I hope some of our people will come down here without fail next fall."

Dr. Archibald McLean, who has recently visited Cuba, gives the following description of the country, which will be of value to the self-supporting missionary: "As Columbus said, 'Cuba is the fairest land that ever human eyes rested on.' Four-fifths of the island are a fertile plain. All the tropical fruits may be grown. Among the products may be mentioned coffee, cotton, cocoa, sugar cane, oranges, bananas and sweet potatoes. The forests are of ebony, mahogany, cedar and palm. Iron, coal and marble abound. Gold and silver are found only in small quantities. Cuba is larger than New England and is well able to support many more than her present population. If the people are helped to their feet they may be rich in a few years. What is done for Cuba by the Christian people of the United States should be done at once."

We believe there are some among our people to whom this appeal will come as the voice of the Master in His last commission. Now is the opportune time to enter this field. The work we do now will, not be following in the wake of others, but we can carry the message to these people in its simplicity for the first time. No mission field seems more needy. He Who created these people

stands ready to strengthen the messenger who will carry His Word of peace and hope to them. Does His Spirit whisper to you "Go" and "Lo, I am with you alway even unto the end of the world," or does it suggest that you may aid some one who can go? Upon every representative of this closing message rests the responsibility of giving the Cubans an opportunity to be among that throng which will finally be gathered around the throne of God from every nation, kindred, tongue and people.

DEATH AND BURIAL SCENES IN FIJI.

C. H. PARKER.

ALTHOUGH modern teaching makes death the gateway to life, yet that it is an enemy is abundantly proven even in the most unenlightened countries. Its approach is always dreaded, and those who are connected by the ties of nature feel the fibers of their hearts crushed before the awful spectacle.

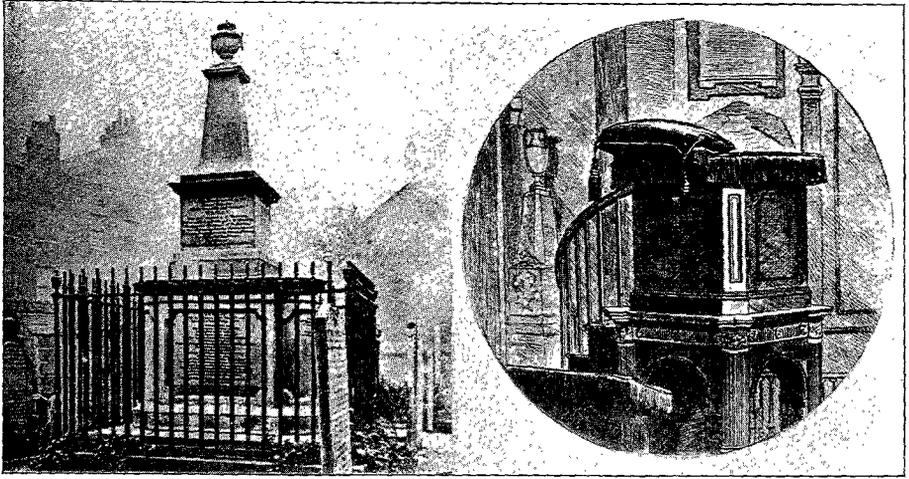
In this country death is a very pitiful event. As soon as it is announced that one of their number has been overtaken by this grim monster, many of the people gather together, and weep for hours. If it be a prominent man who has departed this life, the season of mourning will last for days. At intervals during this time, big feasts are given at the expense of the one who has been bereaved of his friend. The wailing of the mourners causes one to shudder. If a night passes before the burial, it is spent in singing songs, out of respect for the dead.

To prepare the body for burial, it is rolled up in mats into which are also placed any of the belongings which the deceased wished to be put into the grave with him. Recently we witnessed a scene of this kind, and a Bible and Sunday-school paper were placed inside of the mats, and the whole was then securely wrapped with native cords. After the natives sit around the corpse weeping, the *lali* (Fijian drum) is slowly beaten a number of times. Four men take hold of the cords—two men on each side—and the body is carried to the graveyard, which is usually the highest piece of ground near the town.

As soon as the corpse has been lowered into the grave, a burial service is read by the teacher, and this is followed by prayer. The father sits at the head, and the remaining members of the family sit at the feet, of the loved one. Sometimes the father casts the first dirt upon the corpse.

Ten days, or less, after the burial, the bereaved must make a big feast, and all who desire may attend. At this time the grave is fixed up.

What a flood of light present truth will pour into these darkened minds upon this subject, and how many wounded ones will be able to commit the keeping of their loved ones to the care of Him Whose eye marks the grave of His sleeping child.



WESLEY'S TOMB AND PULPIT.

MISSIONARY TRAVELS.

ALLEN MOON.

At the time of the closing of the last letter we were at lake Neuchatel in Switzerland. We remained there a week and then the time came for us to begin our journey homeward; but before leaving Europe for our native land, we were to make a brief visit to two other countries—France and England.

On Sunday, August 7, Elder Irwin and myself bade farewell to Elders Olsen, Holser and Conradi and the other brethren, and made our way, at an early hour, to the railroad station. We had not long to wait and were soon on board an express train, climbing up the steep range of the Jura Mountains to the westward. The scenery along the route was not unlike that of some mountain regions in America, except in respect to the high cultivation of the valleys. So interesting was the ever changing landscape that one could not indulge in reading or other pastime. At one moment we were in a deep, rocky gorge, and then a beautiful valley would break upon the vision. Here a lovely villa on the mountainside surrounded by vineyards and fruit trees, and the next moment we are passing a capacious summer hotel with delightful surroundings.

A little farther on, the train came to a stop, and the passengers began to file out. They were richly dressed and gave evidence of being of the wealthier class, evidently of the cities of Bienne and Neuchatel.

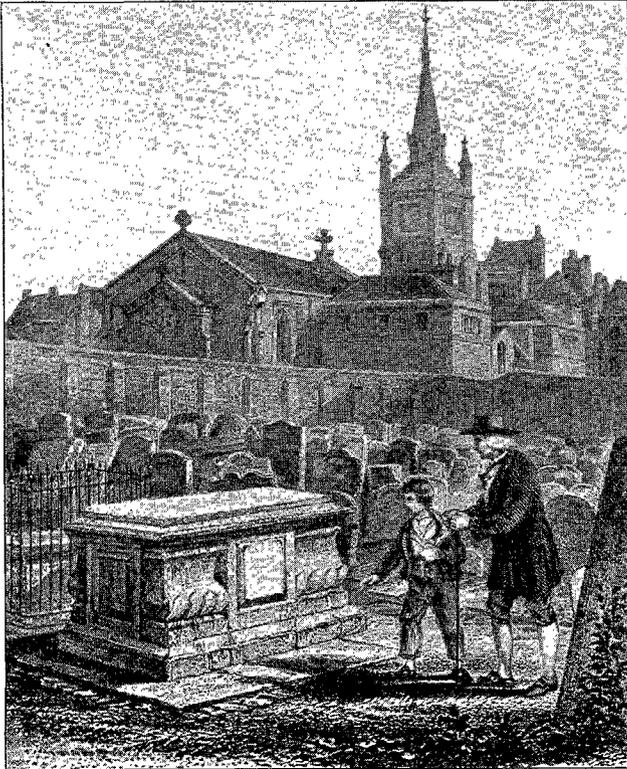
A little past noon we reached the city of Pontarlier and we were informed that we had reached the border of France. Here we were transferred to the Paris, Lions and Mediterranean railway, and were soon whirling along towards Paris. After we left the foot-hills of the mountains, the country was generally level and in a high state of cultivation. At first we traveled through a country almost entirely

devoted to grape culture. Vast vineyards were on every hand, but as we proceeded northward we observed here and there fields of Indian corn interspersed with fields of wheat, and then the vineyards gave way entirely to the cultivation of cereals and vegetables.

Too much has been written about France to require any further description here. Just as the sun was sinking behind the western hills we reached Paris, and it being Sunday evening, we were unable to continue our journey. We contented ourselves with the prospect that before the departure of the train, at 10 o'clock the next day, we would see some of the historical places of this historic city, but in this we were somewhat disappointed, for the time was so short in which to find some one to speak English, and learn the direction to noted places, and the distances were so great, that we felt we had only to say we had been in Paris.

The time soon passed and we were again on the way. Our next stop was at the city of Calais, noted for being the place of a great battle between the French and English during the reign of Queen Elizabeth, in which the French were victorious. Here we left the train and went on board a vessel to cross the strait to Dover, England.

Again taking a train, we arrived in London about 5 o'clock the same day we left Paris.



BUNYAN'S GRAVE.

The second day after our arrival in London, Brother Irwin left for home, while the writer remained one week longer. Here I met Sister A. L. Prescott and her daughter Grace, who had spent the previous winter in Rome. I was much interested in their account of travels, and especially of their efforts to interest some of the people in the Italian capital in the study of the Word of God. They had planned to return to Rome and follow up the work begun.

Through the courtesy of Elders Waggoner and Prescott, I was enabled to visit many of the

interesting and historic places in Old London. Among these were Smithfield Market, the tomb of John Bunyan, John Wesley's church, and the tombs of Wesley and Adam Clarke, as well as Westminster cathedral and St. Paul's church.

Smithfield, for more than seven hundred years, has been a cattle market, and is still an open space. Being a little west of Aldersgate, and a little north of Newgate, it was outside the old walled city, but it is now in the very heart of London. Open cattle markets ceased to be held here in 1855, but the space is surrounded by large buildings where

slaughtered cattle are sold. One of these buildings is six hundred and thirty-six feet long, and two hundred and forty-six feet broad. Under this market three railways, sunk deep in the ground, run to different parts of London. One goes eastward to Aldersgate and Finsbury; one southward to Ludgate and Blackfriars; and a third goes northward to King's Cross, and North London. Smithfield is especially celebrated as being the place for the burning of martyrs and public executions. Here thousands of the faithful sealed their testimony with their blood. In the days of Queen Mary the burning of martyrs had become so common that the learned Hugh Latimer, when summoned before the council and passing through Smithfield, remarked cheerfully: "This place of burning has long groaned for me." He was not, however, burned here, but a few days later, in company with Cranmer, Bishop of London, and Nicholas Ridley, suffered at Cambridge.

We next visited Wesley's old church, and stood in the pulpit from which that servant of God poured forth with divine eloquence the soul-convincing Scriptural evidences of the truth of the doctrine of "free grace." In the little yard at the rear of the church is the grave of Wesley. This is adorned by a plain monument, shown in the illustration.

By the side of Wesley's grave is that of Dr. Adam Clarke, the author of the famous commentaries on the Bible, that bear his name.

Our next visit was to an old graveyard where rest the remains of John



TRAFALGAR SQUARE.

Bunyan, the author of "Pilgrim's Progress, and "Bunyan's Holy War," etc. The beautiful marble tomb shown in the illustration was erected in recent years. As we stood by the grave of these illustrious Christian men, and called to mind their untiring zeal and devotion to the cause of God, their love for humanity, and earnestness in advancing missionary work under great difficulties, and then recalled the fact that we have all the light and truth that these men were able to give to the world, and with the years that have passed, added light and truth have come to us, making our responsibility to God and our fellow-men greater than that of men at rest, the duty we owe to the millions yet unenlightened never seemed so great.

St. Paul's cathedral is an imposing structure which began to be built in the year 1675 and was finished in 1710. It was built in the form of a cross and the extreme length is 514 feet, and the width of west wing is 180 feet. The transept is 286 feet. The dome is 404 feet high from the ground to the top of the cross, and is 145 feet in diameter. The cathedral is situated at the east end of Ludgate Hill extending to Cheapside. It contains many monuments to illustrious persons.

The next place of interest is Westminster Abbey, so well known to all travelers in England. It stands near the House of Parliament and near the river and Westminster bridge and a little southwest of St. James Park. Service was being conducted in one of the chapels, and many worshipers were assembled before the altar, but we had an opportunity of viewing the great building and the many statues to England's dead, the magnificent paintings and frescoing of the interior, as well as the places of burial for the dead. This building is larger than St. Paul's, being 530 feet long and 220 feet wide and the towers are 225 feet high. It is said to have been dedicated in the year 1055 and was used as an monastery at first. Pope Nicholas II constituted it the place for the inauguration of the kings of England.

Returning to North London after visiting these places of interest we passed the renowned Charing Cross and Trafalgar Square situated at the north end of Whitehall Street and the west end of the Strand. Here is the great Nelson Monument and just north of the Square is the National Art Gallery.

Space will not admit of the description of other places of note such as the Tower of London, the Museum of Natural History in South Kensington, the Art Gallery and Zoological Gardens, the Bank of England and Parliament Building, and many others.

On the Sabbath and first-day we attended services with our people in three different parts of London, one in North London, one in the southern, and one in the eastern part of the city. It was indeed a privilege to worship with those of like faith, and to know that in every land the people of God speak the same things and are of one heart.

A very interesting feature of the work in London was the outdoor meetings which were being conducted by the brethren. I attended several of these, and to my surprise found an excellent interest manifested. These meetings are held at a stated place and at stated times, and I was informed that the same people

often came regularly to hear the Word, and some excellent people had been found by this means. The week allowed for my visit here and the transaction of necessary business, passed only too quickly and the time of my departure was at hand, and on the 17th of August I sailed from Liverpool on the steamer "Teutonic," and after a pleasant voyage without incident, arrived in New York on the 24th, conscious that the Lord had attended all the way.

PALESTINE.

H. P. HOLSER.

THE work in this field meets with some encouragement. Brother J. H. Krum and wife arrived at Jaffa (Joppa of the Bible) last October, and began work in the German colonies. After having canvassed the colonies at Jaffa and Saron (on the plain of Sharon) he and Mrs. Krum went to the colony at Caifa, on the bay of Acre, on the northern slope of Mt. Carmel. To learn Arabic Brother Krum has taken an Arab boy—a very practical kind of school and natural method of learning a language.

On arrival at Mt. Carmel, Brother Krum writes: "We arrived here safely (overland) January 25. We could not canvass among the Germans till Sunday, owing to the festivities attending the German Emperor's birthday. To waste no time, I took a collection of English books and visited the English pastor and an English lady but sold nothing.

"Sunday morning we took a satchel of books and went up to the little German colony on the top of Carmel. The proprietor of the hotel bought 'Thoughts on Daniel.' The others not being at home I must go up again. Monday we began in the colony proper, and can report most excellent success. I could realize, yes plainly see, that holy angels accompanied us and favorably impressed the people. . . .

"My wife and the Arab boy accompany me from house to house and are a great help. My boy, Tanphik Elias, is really very industrious and I verily believe that he will yet prove to be an instrument in the Lord's hands to bring light to the Arabs. He has made rapid progress in different ways since he is with me. . . . He is bright and thus far appears to be honest, a trait specially valuable in an Arab because so rarely found. He believes the Sabbath is the right day to keep and seems to respect it more of late than formerly. . . .

"My wife and I commenced treating a child some time ago with excellent results, and by this act we have gained many friends among the Arabs. This is a field where great results could be attained if we would open a small mission where treatment could be given. I always had an idea that little could be done among the Arabs, but I am now inclined to believe that a great work can be done for them if we begin in the right way. I have held Bible readings with them, my boy Tanphik translating, and with good results. . . ."

The report of labor accompanying the above shows sale of 148 books, 31 pamphlets, and 64 tracts, of various kinds, nearly all German, in 125 families. Perhaps by the time this is read, Jerusalem and adjoining colony will have been canvassed.

As nearly all these colonists know the Arabic, this work is laying a foundation for work among the millions of this tongue in Asia and Africa. While Brother Krum and wife are at work in Palestine, there ought to be laborers in Syria, Arabia, Egypt, Algeria, Tunis, Morocco and the Sudan. Are there not some upon whom the Lord is rolling a burden for the Arabic speaking people?

FIJI AND THE FIJIANS.

J. E. FULTON.

FIJI, called Viti by its inhabitants, is eighteen to twenty days' steamer travel from San Francisco, in a southwesterly direction, about 1,000 miles on the south side of the equator.

There are 250 islands in this group, only 80 of which are inhabited, many of the islands being small or worthless. The two largest islands have a combined area of 6,965 square miles; and all the others together, contain 1,069 square miles. This makes the area of the entire group 8,034 square miles, or a little larger than the State of Massachusetts. The population is as follows: Europeans 2,666; Indians (from India) 10,000; Fijians, 103,750; others, 6,000.

The climate though warm, is tempered by continuous sea-breezes.

The islands are mostly of a volcanic formation, and though many centuries may have passed since volcanoes were active, yet hot springs and frequent earthquakes testify to the underground forces which once worked in power and are not now silent. The islands are rugged and mountainous, but covered to their very summit with a dense growth of tropical vegetation, and here nature, assisted by the warm sun and the frequent showers, adorns herself in the deepest and richest green. The valleys are fertile and fruitful. The shores are fringed by the beautiful coconut-palm. The country abounds in rivers and streams.

But the readers of the MAGAZINE will be most interested in the people who inhabit this fair land, so we will now speak of the Fijians as they were when first visited by the white man; and at another time we will speak of them as they are to-day.

When the Europeans came to these islands, the Fijians were holding to a number of interesting traditions. As to their origin, they believed they had descended from one pair of parents. They told also of a great flood which had inundated their *vuravura* (the world or then all of Fiji), and that only eight persons were saved in a boat. They had a great festival, to celebrate the ingathering of their fruits. They also believed in a second death.

Their religion held them to a number of deities, one of which was the great presiding god whom they worshiped in the form of a serpent. They had priests and temples. The priests held a very powerful influence over king and people, although their power evidently proceeded from an evil source, and they were consulted by the king and chiefs before any great plan was carried into operation. Connected with their religion was the most revolting type of cannibalism that the world has perhaps ever witnessed. Their cruelty was beyond comparison.



FIJIAN FRUIT DEALER.

At the building of a chief's house, when the large posts were sunk into the ground, several men had to yield themselves, willingly or unwillingly, to be buried alive, clasping the posts of the house in their hands. At the launching of their big war canoes men were compelled to lie down like so many stringers, and have their life crushed out by the heavy boats sliding over them. Their bodies were then roasted and eaten. At their feasts, hundreds of people were brought to the town and slaughtered like so many cattle. A visit to Bau, formerly the stronghold of heathenism and cruelty, gave the writer the privilege of seeing the old sharp rock against which many thousands have been dashed to death. A large, flat, porous rock near by was used as a receptacle for a tooth from every victim. The ovens are still used, but now for other food. A Fijian oven is a hole in the earth (sometimes quite large) in which a fire is made to heat very hard, heavy rocks or boulders to a white heat. The wood is removed, and grass and leaves are thrown on top of the stones; the food is then placed in and covered with

leaves, grass and earth. Here the food is left several hours till cooked. This was the method of preparing human flesh. I have met many old man-eaters who say the flesh was much like pork. The flesh of the white man, however, was not liked, being too salty.

Polygamy was common. The chiefs might have from one to two hundred wives, the middle classes ten or twelve, while the *kaisi* or lower class could not support more than one wife. The women did all the laborious work, such as gardening, gathering wood, fishing, and making mats, native cloth and baskets. Girls were betrothed while young, and on account of many rival wives, there was much unhappiness, and jealousy often led them to bite or to otherwise harm their rivals. At the death of their husband the wives were strangled by two persons, who tightly drew a cord around the neck till death ensued. This sort of death was often counted as preferable to the insults and privations incident to widowhood.

Infanticide was very common. When a child was weakly or slow to recover from an illness the mother, after an apparently tender caressing, would bring its suffering to an end by strangulation. The old and decrepid were likewise helped to quickly depart this life. Instances are told of those who were burdensome being buried alive.

After the death of noted chiefs, certain rights were observed—usually a feast of ten days would be held. Mourners were appointed to cry and wail piteously. Sorrow was shown on the men's part by shearing their hair; while the women would cut and mutilate their bodies with lances and broken shells, and during these days of mourning they had the delegated privilege of whipping with long sticks all men who happened to come within their reach. Burial preparations often commenced before death. The chief was washed and his body painted black from his head to his waist, a club was placed in his right hand to fight his way to the spirit world, and a whale's tooth was placed in his left hand as a gift to the gods.

King Cakabau (pronounced Thackambau) was the last real king of the Fijians. He was perhaps one of their greatest. For badness he certainly earned the title of Cakabau the Great, since he was a most notorious cannibal, murderer and adulterer; but finally he abandoned many of his evil ways, professed Christianity, and gave his country to Great Britain in 1873. He died at a very advanced age, in 1883.



A CALL FROM TRINIDAD.

SULLIVAN WAREHAM.

IF any place in the wide vineyard of the Lord needs help it is Trinidad. This people need to be taught how to work, especially how to farm. Who will be willing to come? It needs such men as are willing to suffer hardships for Jesus, men full of the Spirit of the Lord, willing to do anything that the name of Jesus may be glorified. Dear brethren and sisters, pray that this place may have workers provided for it. While we need assistance in all lines of the message, we especially need help to teach this people how to till the soil, and to make a living for themselves. All our brethren here are poor, so it seems almost impossible for them, of themselves, to get a start in any independent occupation.

There are, I am told, about 120 Sabbath-keepers in the island. In Port of Spain it costs the Foreign Mission Board about \$12.00 a month for rent on our meeting place, and the church is able to pay only a small part of this: so you see what could be saved if we had enough to put up a small house of worship, say \$300.00. The only church building our people have on the island is at Couva, a village about 30 miles from Port of Spain, and the brethren at that place are in very little better circumstances. There is a little thatched chapel up in the hills at Indian Walk, that cost about \$45.00. The work must be opened up in other places in the island in answer to the urgent calls, but the brethren are now helping to their utmost. They are not rich but in the grace of our Lord and Saviour. In this world's goods the brethren here are sharers with Lazarus in partaking of the crumbs that fall from the rich man's table—and that means poverty.

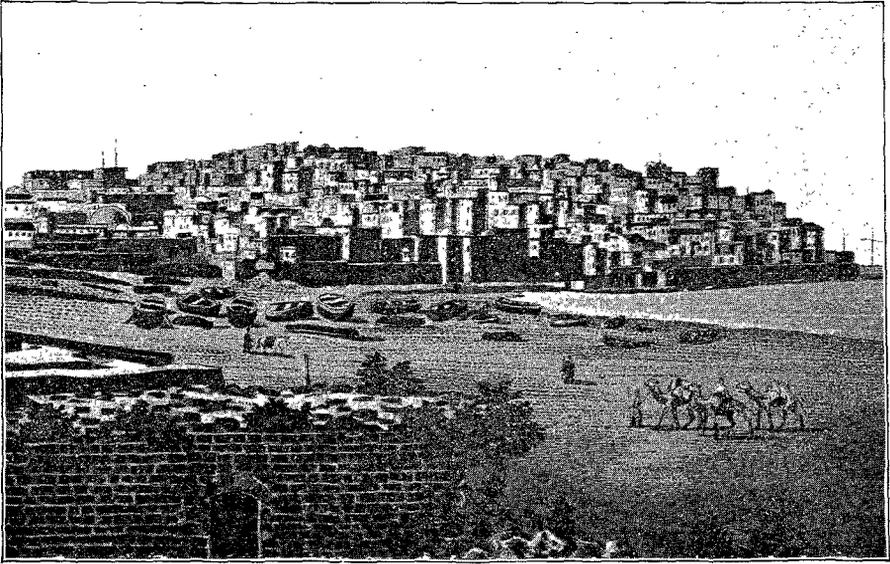
If many of our well-to-do brethren of the States, the birthplace of the third angel's message, could grasp and realize the needs of this people, methinks they would be touched to respond to the call to spread the truth to these needy fields that are now waiting for His law, and for the approach of the stately steppings of Jesus. Hear how Jesus likens this generation in Luke vii: 31, 32. This people truly has called as a child to its mother (for the United States is the mother of this message); and the call has not yet been responded to as it ought to have been. They have mourned to you in tears of bitterness for help, and there were none to answer the call. What will Jesus say when He comes and finds this field in this state? Will He say unto those of plenty, Well done good and faithful servant? or will He say, Depart from me ye cursed into everlasting fire prepared for the devil and his angels? God wants a people zealous of good works, always ready and willing to communicate to the cause, and to part with this world's goods, as every man in these destitute fields hath need (Acts ii: 44, 45), and so much the more as we see the day approaching. We can impart to this people best by helping them to a place where they can help themselves. While they are saying with outstretched arms, Come over and help us, shall we not do as did Aaron and Hur—strengthen the arms of the weary laborers in this glorious work that Satan's power may be broken, and so prepare the way of the Lord, as did John the Baptist? Who will respond to the call?

As I cannot write, personally, to all who wished to hear how I found things on this island, I decided to write these few lines to the *MISSIONARY MAGAZINE* to let you know that I am sorry for only one thing—that I did not see the great needs of this field and come to give a helping hand before. This is not a wild, heathen land where no advantages of civilization are to be had. It is not so hot that a person from the north cannot live here. It is true that the island is more English than American, but this may be a help in some ways.

The soil is generally good and very productive. It is astonishing what crops are grown by the very poor methods used in cultivation. "The farmers in Trinidad do not plow," but ridge up the ground with a heavy hoe, and with a cutlass they make a hole in the ridge into which they stick the plant or seed. The ground is not cultivated or stirred deep; but the weeds and grass, which grow very fast, are cut down with the same heavy hoes. Even the vast sugar estates are not cultivated; but thousands of East Indian coolies are imported to do this work with a hoe, and they have to work almost as slaves, for the real natives of the island will not do it. I have seen a very few samples of products that have been half properly planted and cared for, and am convinced that by the proper cultivation of the soil with modern implements a bountiful harvest will repay those who will give themselves to this most needy work in Trinidad.

I have not been here long enough to write intelligently of all things, but I see plainly that there is not the least doubt but that 50 farmers could make a good living and be able to help on the precious cause of God by garden and dairy and poultry business. I am sorry that I did not come before, and that there are not a dozen others, with from one to three thousand dollars capital, now here to engage in this same work. To show you how ignorant the people are of what we have to do with, one man said that a man had come from the States with lots of curious things to work the ground with, and one of them was like a "van"—my wagon. I trust God will stir up some of your minds to come to our help, and that you will correspond with the Foreign Mission Board about coming here. I am full of courage and hope. The dear Saviour is blessing me.





JAFFA.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

(Continued.)

APRIL 27. Having purchased tickets and secured a Turkish passport, we bid good-by to Cairo at 12:15 P. M., and start on our journey to Palestine—that land toward which every Christian heart turns with interest. At half-past seven in the evening we arrive at Port Said, and immediately go on board the steamship “Charkieh,” of the Rhendivial line, bound for Jaffa.

April 28. Eleven o’clock this morning finds us at Jaffa, after a pleasant voyage. We land at a rickety wharf, and pass the Turkish customs. This being accomplished, we secure a guide and start at once for the house of Simon the tanner, where Peter had that wonderful vision of the sheet let down from heaven—God’s message to him that the Gospel was to go to the Gentiles. Acts x.

We wade through the filth of what at first seems to be a back alley, but upon farther investigation, it proves to be one of the principal streets of this ancient city. It is about half a mile to the house. Some features serve to identify the place: it certainly looks very old; there are stone steps to the housetop; in the court is an ancient wall, and near this are several tanner’s stones for dressing leather, and a stone vat; the house overlooks the sea. As we stand upon the housetop, reflecting upon the event which was of such great importance to the world, our hearts go up in gratitude and praise to God that He has made it possible for all men to be saved.

Jaffa is one of the most ancient seaports in the world, its history stretching far back into the ages. One tradition even stated that it was here that Noah built the ark; while another assigns its origin to Japheth, the son of Noah, from whom it derived its name. It was the port used by Solomon when he imported the wood and other materials for building the temple. It was from this city that Jonah took ship to Tarshish, thinking to run away from the Lord, and thereby getting himself and others into a great deal of trouble. But this experience was the means of bringing the knowledge of the true God to those heathen boatmen. Still Jonah was required to perform the mission to which God had called him.

From this we learn that it is impossible to hide from the Lord. "He knows our going out and our coming in." And, as in the case of Peter, He knows where we live and our occupation. We should also remember that when we learn what the will of the Lord is, it is better to obey at once, even if the requirement does seem hard.

In the immediate vicinity of Jaffa are large orange groves, and it is said that they produce the finest oranges in the world. Upon sampling some of this delicious fruit, we can say that it is the finest we ever tasted.

At 2 P. M. we take the train for Jerusalem, passing through those historic and beautiful places chief of which is the plain of Sharon. This renowned plain lies between the sea and the hill-country, and is at this point perhaps twenty miles in width, although the railway makes more than that distance in crossing it. There are several small stations, the principal of which are Lydda and Ramleh.

This portion of the country is still under cultivation, and every available rod of land is occupied. The farmers are Arabs, and German colonists. Among the Arabs, primitive methods and tools are still in use—such as are seen in old Bible pictures. Their teams are often ludicrous misfits—perhaps a donkey and a camel, or a cow and a camel, or any other combination which the means at hand will allow. One team that especially attracted our attention was composed of a large ox hitched between the shafts of a cart, with a huge rosette on his head. A donkey was on one side of him, and a horse on the other—all three animals were white.

The ground is divided into small parcels—often composed of only a fraction of an acre—and each man's land is separated from his neighbor's by an imaginary line marked by small heaps of stones. This is a custom that has come down from ancient days, for in Moses' time the Lord pronounced a curse upon the man who should remove his neighbor's landmark.

At last we reach the hills and begin to ascend through a narrow valley between lofty peaks. This hill-country, which comprises nearly the whole of Palestine, is as barren as it could be, without being absolute desert. The hills are generally regular, having round tops and gradually sloping sides, terraced with stone which supported the earth where grew vines, trees and grains in ages gone by. These terraces, extending to the tops of the hills, show that in the days of its prosperity the land was indeed fruitful and capable of sustaining a large population.

It is claimed that the railway passes through the valley of Ajalon where the sun stood still while Joshua defeated the five kings.

Our train reaches the station at Jerusalem about six o'clock in the evening. A comfortable carriage conveys us to the Olivet House where we find a real home for travelers. We are shown to our room by the landlord. Before leaving he said: "I want to show you something;" and opening a door, we stepped out on the veranda, and before us lay the city lighted up with the last rays of the setting sun. In every direction was a charming panorama. How appropriate were the inspired words: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king." Across the valley of Jehoshaphat rose the Mount of Olives in front of us—that mount from



MT. OF OLIVES.

which Christ, after bestowing upon His disciples His parting blessing, ascended to the right hand of the Father in fulfilment of the promise He had made to them, "I go to prepare a place for you." Here, too, the angels came with the comforting words for their sad hearts as they were anxiously looking to get one more glimpse of their beloved Saviour: "This same Jesus . . . shall so come in like manner as ye have seen Him go." From the prophecies we know it is very near time for that promise to be fulfilled.

A thousand years after His second coming, He is to come again. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zach. xiv: 4. The Mount of Olives will become a very great valley, or plain, purified by the touch of the Saviour's feet. To that plain the saints shall come—"And the Lord my God shall come, and all the saints with thee." See

verse 5. And the city of God, the New Jerusalem, will come down there (verse 8); "And it shall be in that day, that living waters shall go out from Jerusalem. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven." (Rev. xxi: 2).

At the foot of the Mount of Olives lays the Garden of Gethsemane where the Saviour so often resorted with His disciples, and where, on that last night before He was betrayed by the traitor Judas with the hypocrite's kiss, He prayed that soul-stirring prayer: "O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."

The curtain of night soon hid all these scenes from our view, and we retired to rest.

(To be continued.)

VISIT TO HAWAII.

* * * * *

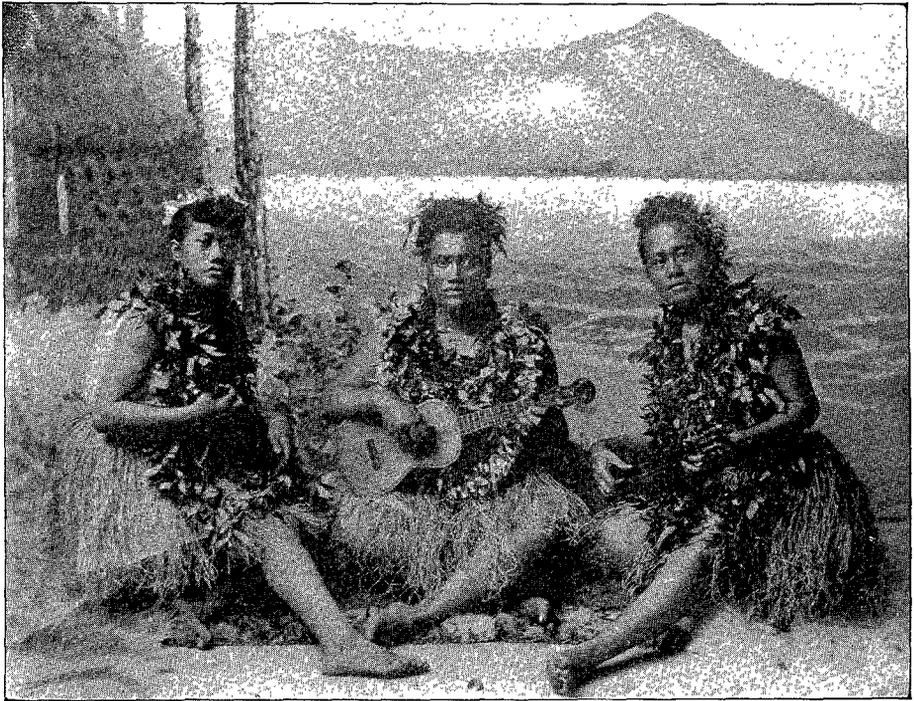
WHEN I left America weariness was upon me, and I was in sore need of rest. I found it in Hawaii. In this paradise of the Pacific everything rests you. It is a country of peace and repose. American rush, the greed of gold, plays no part, as yet, with the Hawaiians. They are a people who are gentle, courtly and so kind. Their hospitality knows no bounds.

In the early, early dawn the steamer dropped anchor in the harbor of Hawaii. I stood and watched the deep gray change to lighter gray, then the rosy light began to come and diffuse itself over all the land and sea. Then quickly, almost without warning, the sun came up and bathed beautiful Honolulu with its pali and all the sea round about in its matchless, liquid, golden light. I had witnessed for the first time a sunrise in the tropics. Its splendor filled my being and I forgot that the world could be sad.

Shoreward, away beyond the white sands of the beach, rich, lustrous, emerald green meets the eye everywhere; the mountains from base to apex are a quivering, shimmering mass of it. Is there to be found anywhere another such setting for such a town as this? The harbor began to wake up; the movement and stir attending an incoming steamer "was on." Our fellow-voyagers came up on deck, and those conversant with the customs there began to throw small coins into the water for the divers. They darted down into the sea with as much ease and skill as if it were their natural habitat; they were in such perfect rapport with their environment. Fishing smacks and various small craft were skimming the waters with the same adroitness that characterizes the movements of the Hawaiians relative to the sea. All the men who belong to this class one imagines as bronze statues that have felt the quiver of life in their nostrils and have learned to move, act and be as men. Their bodies are perfectly modeled and the only covering a cloth wound and twisted about the loins. Full dress is en regle, and

the ladies are so pretty in their light airy frocks. We found so much to enjoy, and to ponder over. For instance, there is not a beggar in all Honolulu. I happened to hear one lady say to another, that she was going out to the new poorhouse to attend to some matter of furnishing; the other lady replied: "We have no such place in Hawaii; it is a home for the aged natives, and not a poorhouse."

The Hawaiian alphabet consists of only twelve letters, of which none are silent, but even with this limited number they have learned to do some things



HAWAIIAN GIRLS.

better than we Anglo-Saxons who can boast of having twenty-six. And yet our missionaries went down there to teach in His name, loving kindness. It would be an awful thing if our great nation should forget that mercy is one of the grandest and noblest attributes of strength. We pray that our government will always bear in mind Kipling's prayer in his "Recessional:"

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Women with the Hawaiian songs ever on their lips sit all day in the market places and weave flowers into garlands, called leis. Was there ever such poetic occupation for hands that rock the cradles? Methinks not, and one yearns to sit

among them and learn the gentle art of fashioning violets, carnations and the royal luau into the national decoration. Fresh leis must be woven every morning, for the royal yellow flowers hang their pretty heads and go to sleep at 4 o'clock in the afternoon. The first Wednesday after our arrival was the anniversary of the birth of the late King Kalakaua. In commemoration of this, I was given a luau. In the early morning we took the train for Waipoi on the Oahu Railway, the only one in Hawaii. The house of my friend was situated in a grove of royal palms covered with vines and tropical and climbing plants. The luau was held out of doors among the trees and flowers. An awning made of banana leaves by the natives sheltered us from the rays of the hot sun that filtered down through the thick foliage of this wilderness of palms. A large woven mat was spread under the canopy and a table cloth folded in half was laid exactly down the center, then ti leaves, which are elliptical in form, were arranged in artistic design over the entire surface of the white damask. The guests sat in a circle around this unique ground table. Just before the feast began each guest was crowned with a royal leis and another was hung around the neck. So like the Greeks in many customs. We saw all the dishes cooked. The cooking was all done under ground. The food was wrapped in ti leaves and then in mats, put on hot stones and taken off just the minute the plat had arrived at perfection. The ti leaves gave a flavor to be obtained in no other way. I ate all the native dishes, for I assimilated with the Hawaiians just as much as it were possible for an alien to do.

During my stay in the islands I was given three luaus. A distinguished gentleman who has inherited the courtliness of all the Kamehamehas gave me the honor of having the court festivity—the hula—performed for my enjoyment. A moonlight night was selected for the entertainment. About thirty of Honolulu's Four Hundred were driven in carriages to the scene of the most characteristic performance I ever expect to witness. The hula was danced in the lauai (an open parlor) of our host's home. We had the ancient as well as the modern hula. In the olden time no music was used as an accompaniment; instead, time was measured and marked by old men who muttered and murmured rhythmic measures and kept time by striking with the right hand a gourd held in the left, which gave out a peculiar unaccustomed sound made by the rattling of dry seeds within. Such methods suggested a vision of centuries long gone, when primitive man might have first begun the division of time into rhythm. Our host had grouped his guests in a half moon within his lauau. Off to one side old, old men squatted on a mat with the rattling gourds held aloft, began slowly to chant and mutter a strange incantation; then through a little narrow doorway the dancers filed in and took their places on a mat provided for them. Their small feet were bare. Their bodies were lissome and svelte. In honor of royalty, the skirt of grass and the leis around the neck and head were of royal yellow. Api, the maid who is a mixture of Chinese and Hawaiian, is queen of all the dancers. She is quite beautiful, and her every movement is the poetry of motion. The old men gave the word and shook their gourds in unison and harmony, then the most curious, dreamy dance ever beheld by mortal eyes went



HAWAIIANS AT DINNER.

on and on. One of the old men, with a face so old that it seemed to have known the very beginning of all things and peoples, had pulled his yellow leis over his black brows down to his shaggy white eyebrows. He looked the Fate Omar Khayyam drew when he wrote:

“The moving finger writes; having writ,
Moves on, nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.”

The dancing girls translated by their movements the weird thoughts and fancies of the brains so far removed from all that is modern. Back of the guests, with necks outstretched, dark, eager faces of many retainers stretched forward to drink in all the seductive intoxication of this royal pastime; out beyond were the wide stretches of broad plantations, gleaming, glistening in the moonlight; every quivering blade, bud and blossom giving out a perfume that lulls and soothes as one has never been lulled and soothed before. All was so quiet, not a sound broke the stillness save the old men's voices as they rose and fell in cadence, and the sounding of the gourds as they were struck in rhythmic beat. What a picture for an artist, such as Vedder or young Dixon, who gives such promise.

The ancient dance having been finished, the musicians with their flute and stringed instruments summoned out again the dancers for the modern version of the hula. Time fled with swift wing through such enchantment, until the night

deepened into morning and warned us to seek sleep's oblivion. Two o'clock found us back at the hotel preparing for our couches, when soft strains of Hawaiian music floated in through my windows. I sought the balcony, and in the shimmering moonlight, listened to the singing of the native songs, sung as only natives can sing them. They have such a wail of plaintive sadness running through them that it almost breaks the heart of those who listen. When the songs had all been sung, a gentleman, my host of the evening, came forward from the sheltering foliage, gave a courtly bow and then vanished like a phantom and became "One with the tides and night and unknown." I was speechless; in the distance the light rumble of carriage wheels broke the stillness; they had stopped—again music came floating in to me, this time they sang one of our own sweet songs, "Good night Lady." Warm tears were on my cheeks, I felt as if I were Juliet and this was Italy—"The witchery of the night was upon me."

Down at Wakiki I learned to swim, and in a canoe managed by a native went flying through the waters as easily as a bird skims the blue. We always kept the wave back of us and it sent our boat with such joyous swiftness far up on the beach that the heart laughed through sheer joy of living. The waters were so warm and so blue that, like sapphires, they seemed to reflect the wondrous tropic skies; the sands of the beach were white, so white; the canoes, the lightest and most perfect ever fashioned by the hand of man. Whenever I took that wild frolic in the waves I always sat in the extreme bow of the boat, the fun was all the more maddening for the momentary danger of being spilled out. I was a novice, and I did not have time to indulge in this rollicking with the sea, as much as I should have liked. Some work to be done still tied me to earth.

The generous Hawaiians loaded us down with rare curios. Api, the queen, presented me with the anklets, hula skirt, leis and the gourd she used in the dance given in my honor. It is only in the modern hula that the girls shake a gourd gayly decorated with fringed tissue paper of red, white and blue, this in honor of Uncle Sam. This calabash is made by the natives with a bit of flint from coconut wood. These utensils were formerly used entirely for cooking and were their only dishes. I had the pleasure of seeing and examining the finest collection in the islands. They were collected and are owned by a Hawaiian lady. She gave me a china plate which bears the royal coat of arms just underneath the inscription, "Ua-Mau Ke Ea-O Ka-Aina," which, being translated, runs thus: "The life of the land is perpetuated by righteousness." This motto was taken from a speech Kamehameha delivered at Kawaihao Church after the independence of the islands had been declared by Great Britain, July 31, 1843. Napoleon presented Kamehameha with the set of China of which this plate once formed a part. Of course, I value it most highly.

When a steamer leaves Hawaii all the town turns out en masse and goes down to wish the departing "Godspeed." They exchange garlands and flowers as a token of love and remembrance. The night we set sail for home, the wharf and decks of our vessel were crowded with new and old friends to give a last hand-clasp, and give a leis. I was covered with them from my eyes down;

they trailed the decks and made me feel so thankful to have known and lived among such people. But you must not keep your leis; as the steamer swings well out into the harbor you must throw back all the garlands and flowers, for they have a superstition that ill luck would come to them and to you should you wear away their blossoms. Nor must they look at a departing vessel. So before we got out of hearing of their voices as they lifted them up and cried "Aloha-Nui-Loa" amid the strains of the lovely Hawaiian music, I leaned far out over the deck and gave back to the sea that which came from the life of the land and invoked the spirit that moves on the face of the waters in behalf of the island and its peoples. Aloha-Nui-Loa.—*Los Angeles Sunday Times.*

DEPARTURES.

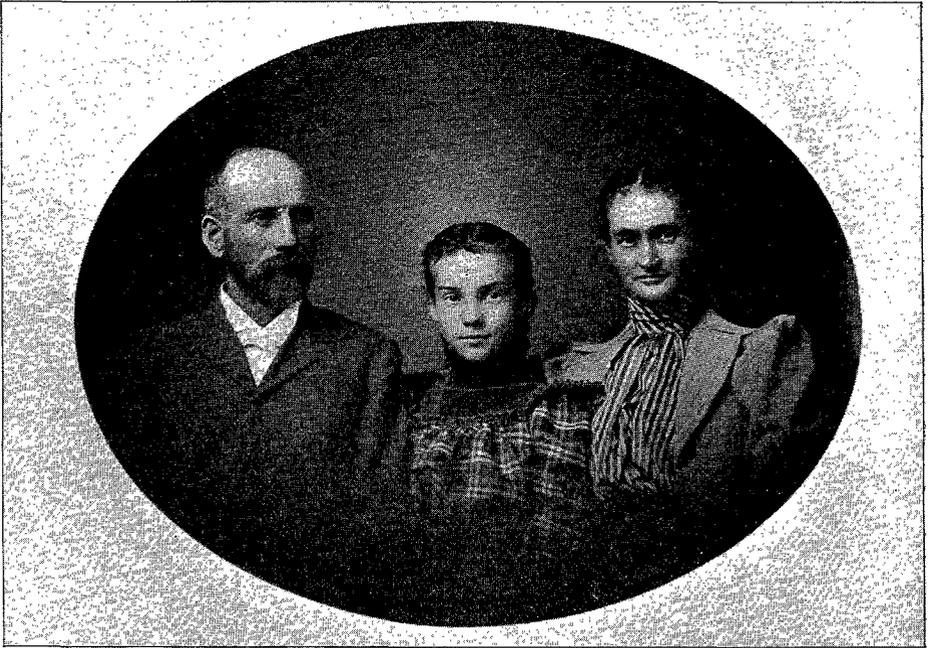
APRIL 5, on the steamer "New York," sailing from the port of New York, were Mr. and Mrs. Hervy A. Henderson, en route to their field of labor in Athens, Greece. He is the son of Elder Henderson, of Indiana, who accepted the truths of the third angel's message the same year Hervy was born, so that from earliest childhood he has enjoyed the blessings of a Christian home. Graduating from high school, he taught in the public schools until 1891, when he entered Battle Creek College, completing the classical course offered by that institution six years later.

Accepting the chair of languages in South Lancaster Academy, he has filled that position with credit to himself and the cause. Last March his resignation was accepted in order that he might answer the call of the General Conference to go as a missionary to Greece.

Mr. Henderson was married to Miss Ethel Morton in June, 1897. She had received her education in Union, and Battle Creek, Colleges, and is a successful teacher of music. Her heart is united with that of her husband in the work they are to undertake for the Master in that land which for centuries was the leading country of the world in art, science and literature.



MR. AND MRS. HENDERSON.



J. V. WILSON AND FAMILY.

These young people will labor under the direction of the Superintendent of the Mediterranean mission field. It is expected that they will spend a short time in Basle for the purpose of getting a better insight of the work, and then proceed to Athens where they will labor in teaching and general missionary work.

We have just been supplied with the pictures of Brother and Sister J. V. Wilson, and their daughter Floy, who sailed from New York for South Africa, September 17, 1898.

Brother Wilson's experience in connection with our work dates from 1883; since when he has labored as a canvasser in the State of New York; as State tract society secretary in the States of New York and Iowa; as business manager of the sanitarium at 28 College Place, Chicago, Illinois; and he was connected with the Chicago Working Men's Home when called to go to Africa to take charge of the Working Men's Home in Kimberley.

Sister Wilson, formerly Sara E. Lane, of Geneva, New York, and their daughter Floy, are in hearty sympathy with benevolent and missionary enterprises, lending willing aid whenever practicable.

The work at Kimberley is fortunate in securing the services of laborers having so broad experience, and with the blessing of God, much good should be accomplished.

LETTERS.

SOCIETY ISLANDS.

MRS. GREEN and myself spent our New-year's day at Paea, and enjoyed a very profitable stay. We held five meetings on the Sabbath, the last one closing just as the sun was sinking into the western sea in plain sight of all. Just at this time we were bowed in prayer, asking the Lord to accept our thanks for the blessings he had showered on us during the year that was just closing, and to guide and bless us during the year upon which we were about to enter. The Spirit of the Lord was present and all were of good courage. Mrs. Green taught the children a number of new hymns in their language. They all went home after sundown, feeling glad that they had been there that Sabbath day.

JOSEPH GREEN.

Papeete, Tahiti, Society Islands.

HAWAIIAN ISLANDS.

The work here in Hilo is increasing every month, for which we praise God. Since I sent in my report, December 31, 1898, one more has accepted the Sabbath. There are now six to be baptized soon. Five of these accepted the truth in 1898. They are all Hawaiians. There has been no effort made for these people outside of the regular Sabbath meetings. There are two Chinese disposing of their business to unite with us and keep the Sabbath. These men want to prepare themselves to go to China soon, to labor. They have a very good education. There are 8 others that intend to enter our school at Honolulu next year. All of these men are merchants and tailors, and have been on the island a long time. Some of them have belonged to other churches, but have come to us. Some have attended our school and meetings for a year and a half, and want to prepare themselves for work in their own country.

It takes two persons both day and evening to do the work that is already started, and they need to be strong people to do it.

H. H. BRAND.

Hilo, H. I.

HAITI.

For the past 18 years, two lone sentinels have been witnessing for the truth, with a yearning and anxious desire to see workers in Haiti to develop the feeble efforts they have put forth among a people who are blinded by the gross darkness of Rome's error and superstition and kept in ignorance by priestly rule, added to which is Protestant wilful unbelief, although they profess to have the Bible as their guide.

There is much to encourage the opening of the work in this country, as everywhere throughout the republic there is a considerable number of English-, French-, German- and Spanish-speaking people from the sister and adjoining republic, San Domingo, and besides this the message is to go to the Haitians as a nation and people. The Wesleyan minister from Port-au-Prince, the capital, told me that there was only one Protestant school in that city where there is the greatest number of strangers, and it is in connection with his work. This is

quite a fair sample of what the other cities are like. Here in the Cape there is no school.

We trust some workers may be sent to this field soon.

HENRY WILLIAMS.

Cape Haytian, Haiti.

INDIA.

Our party arrived safely at Calcutta. Brother I. D. Richardson and myself have already reached our fields of labor. Brother Richardson has gone to Lahore, about 1,250 miles inland from Calcutta. Allahabad, where I am at present, is about 564 miles from Calcutta. The brethren in India have placed me in charge of the canvassing work, as general agent. We have not many canvassers as yet, only about 5; but with the Lord's help this number can accomplish much good. Remember the work here before the throne of grace.

I can not say much about the canvassing work at present, except that the people here seem to be more ready to listen to the canvasser than people in the States. I have been out a few days, and did first rate. We found the brethren all well, and with high hopes of seeing the work in this field open up in a way it has not before. If there is a country that needs the light of the Gospel, India is surely that country. Elders Robinson and Brown have commenced a course of meetings in Calcutta. The thermometer is up to about 75 or 80, and will run up about 30 or 40 degrees more before long, so I am told. It is not so very hot at present, and, if careful, one can stand the heat quite well. R. W. YEOMAN.

Allahabad, India.

JAPAN.

There are no medical missions in this country. A few doctors are missionaries, or, rather, a few of the missionaries are doctors, but they do nothing for the poor and neglected, as far as I know. Our Japanese brother, Dr. Kawasaki, has been very anxious to engage in this line of work ever since he heard about our methods of labor. He has hoped that some of our young physicians would come over here to take the lead in medical mission work. But it seems that there is no prospect of such a hope being realized; so he has decided, with our advice, to start the work himself. He expects those to pay who are able, be it ever so little; and those who have nothing will be treated without regard to remuneration. The prospects are that he will soon have all he can do. We have given him office room in the end of our house, and shall instruct him in modern methods, as far as we can. We will have a watchcare over the work, to see that it follows right lines. Dr. Kawasaki is a young man of good ability, prepossessing in appearance, but modest, and very teachable. We will support this work among ourselves.

Our school work is moving along smoothly. Our daily attendance averages about 35; that of the other school averages about 30, possibly 35, for the last week. We have some very interesting cases at each school. As far as I know,

all the workers are of good courage. If any are discouraged or homesick, they do not show it in their faces.

W. C. GRAINGER.

Tokio, Japan.

MATABELELAND.

There is the best prospect for a crop in this country this year that I have ever seen. But from reports, I judge that it is confined to our district alone, for in many parts I am informed that the crops will be a total failure on account of the lateness of the rains. This means that trade will be brisk, and will furnish us a good chance for our support. Business shows signs of improvement all over the country just now.

Brother Armitage has taken out one load of Brother Mead's goods, and he will come into town for another load next week. The goods seemed to be in a good condition as far as I could judge from the appearance of the cases. The freight from Cape Town up, was £76, on only four and one-half tons.

All are enjoying good health, although we are in the midst of the fever season. The hospital in Buluwayo is full, chiefly fever patients. Just one year ago to-day we laid our beloved Brother Tripp to rest. It seems a long time since we passed through that dreadful experience. So many changes have come, and the work is so different from what we had planned. The Lord knows why we have had these trials, and even now He is beginning to show us some of the reasons.

O, as I see the need of workers, and the lack of power in my own life to do what I believe the Lord has shown us plainly that He wants us to do, I feel that I want a deeper experience in the things of God. As I leave all with Him day by day, and He comes so near, it makes me long for much more of His presence in my life. Pray for us and the work here.

W. H. ANDERSON.

Buluwayo.

JAMAICA.

We are now in Hope Bay, a village of about 60 houses or huts, strung alongside the main road for about three quarters of a mile. This village is the outlet of a large fruit-growing country. As several fruit companies do a thriving business in bananas, oranges and coconuts here, all buildings suitable for meeting purposes were either occupied, or the rent so high that we did not think best to rent them; so we sent for a tent. One more has decided to obey all of God's commandments since writing last. Our Port Antonio Sabbath-school now numbers 28 members, and we expect it to soon pass the 30 mark. About 6 of these were keeping the Sabbath before coming to Port Antonio. We are making an effort to circulate the special "Signs." We have ordered 600 copies, besides our regular club of 25, and are trying to have every member become a worker. They sell quite readily. About half of them are gone already.

GEO. F. ENOCH.

Hope Bay, Jamaica, W. I.

HOME DEPARTMENT.

FOURTH SABBATH READING.—SABBATH, MAY 27, 1899.

AS HE WALKED.

E. J. WAGGONER.

“HE that saith he abideth in Him ought himself also so to walk, even as He (Christ) walked. 1 Jno. ii: 6.

True Christians are those who abide in Christ; for those who do not abide in Christ are cast forth, and are gathered to be burned. Jno. xv: 6. The word “ought” implies something owed; therefore the members of Christ’s church owe it to Him to walk as He walked. They cannot walk otherwise, as long as they abide in Him; and if they walk otherwise while professing to abide in Him, they bear false witness against Christ.

Now what was Christ’s life here upon earth? He Himself tells us: “The Son of man came not to be ministered unto, but to minister.” Matt. xx: 28. He gave Himself for the world; He offered Himself as a servant to the world. Therefore if we abide in Him, walking as He walked, we shall likewise consider ourselves servants to all.

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever.” 1 Pet. iv: 10, 11. The gift which we have received is the gift of grace, and we have received it freely and abundantly; and as we have received it, so are we to minister the same to others. “None of us liveth to himself.” We have received the gift not for our own exclusive benefit, but only as stewards, that we may as freely distribute it as we have received it. This is in harmony with our Lord’s injunction to the twelve when He sent them out the first time: “Freely ye have received, freely give.” Matt. x: 8.

Of course we cannot of ourselves impart to others the grace of God; but we can become workers together with God by making known to others that which we have heard and seen and received. As ambassadors for Christ, as though God did beseech men by us, we are to pray them, in Christ’s stead, to be reconciled to God. 2 Cor. v: 20. The commandment of the Spirit is, “And let him that heareth say, Come.” Rev. xxii: 17.

Christ came into the world to minister as a servant, and as followers of Him we owe our service. Now we read what He says of His disciples in the last recorded prayer for them. Jno. xvii: 18. “As Thou has sent Me into the

world, even so have I also sent them into the world." Our work, therefore, is the same as His. What a wonderful thought that we are permitted to do a part of the same work that Christ came to do! Now turn to Jno. xviii: 37, and read His words concerning why He came into the world: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Then since we are sent into the world as He was sent into the world, we owe to the world a perfect testimony, both by word and practise, concerning the truth. Christ, Who is the truth, says to His people, "Ye are my witnesses."

We are Christ's representatives here upon earth, to carry forward in the world the work which He began. The world has no means of knowing Christ except through His representatives. In His prayer for His disciples Christ said further, "Neither pray I for these alone, but for them also which shall believe on Me, through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." Jno. xvii. 20, 21.

Very emphatic testimony as to our duty to the world is borne by the apostle Peter. Read 1 Pet. ii: 9-12. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises (or excellencies) of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation (that is your course of life) honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is for this purpose that Christ has called us to be His servants, that we should show forth His excellencies, and by our good works lead others to glorify Him. Therefore we owe to the world a perfect example of honesty and goodness; in short, we owe them a perfect image of Christ.

As Christ has called us into His marvelous light, it is that we may reflect that light to the world. He is the light of the world (Jno. viii: 12); but since the world cannot see Him, they must learn of the light from those to whom He has committed it. So He says: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v: 14-16.

In order to discharge this debt, it is not necessary for Christians to keep calling attention to their own attainments. Christ uttered these words as a direct rebuke to the Jews, who were God's chosen generation to show forth His excellencies, and who held themselves aloof from the world, and boasted about the great light which God had given to them "as people." But their light had become darkness just as will be the case with any light that is shut up. Light does not make a noise; it simply shines in the darkness. A light is of no value

unless it shines where darkness is. So God wants His people to mingle with the world, not of it, not conforming to it; but letting the light which they have received from heaven shine clearly and steadily. Are there not many Seventh-day Adventists who in their desire to "get among Sabbath-keepers," are letting their light almost, if not quite, go out in some large church, and robbing the world of the light which God designed that they should give in the community where He has placed them?

These two points, namely, that it is by doing good rather than by talking, that we are to let our light shine; and that it is to shine in the world, and not in some sheltered nook in which we may hide, are very clearly put by the apostle Paul in Phil. ii: 14, 15. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

WHOM DO WE SERVE?

MARGARET KESSLER.

1. CAN we live for self and serve God at the same time? Matt. vi: 24.

"If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumbling blocks."

2. Will God be satisfied with a divided heart and service? Matt. xxii: 37; iv: 10; Deut. vi: 5.

3. What does God say of those who are half-hearted? Rev. iii: 15, 16.

"There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot."

4. If we are servants of Jesus, whom will we obey? Rom. vi: 16.

5. What command is the Lord giving His servants at the present time? Isa. lx: 1.

6. How may we let our light shine?—By working for Him. Matt. v: 16.

7. How many can have a part in the work? Mark xiii: 34.

8. If God has given to every man his work, can another do the work allotted to him?

9. What position do the angels occupy in this work? "The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord, . . . and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ."

10. What does God call those who profess to be His servants, and do little or nothing for the advancement of His cause?—Unprofitable servants.

11. What will be the reward of such servants? Matt. xxv: 30.

12. What will be the reward of the faithful ones? Ibid, verse 21.

13. Which sentence do you wish to hear?

14. Will any receive the reward awaiting the faithful who have not done all they could in this life to save souls?

“Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above. I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock. The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause.”—*Special Testimony, No. 2.*

15. Is it left to us as to which place we will occupy?

“Choose you this day whom ye will serve.”—Joshua xxiv: 15. If we choose to serve God, it means thorough consecration to Him, and a willingness to obey all His commands.

WHAT WE NEED AS MISSIONARIES.

G. B. THOMPSON.

To Seventh-day Adventists is committed a world-wide message. To them is given a message for all nations, tongues and peoples. This message is the everlasting Gospel—the Gospel in all its fulness and radiant power for these last days. It must girdle the globe, and penetrate the darkest recesses of the nations that know not God. The islands, too, are to wait for the law. To white and black, bond and free, civilized and barbarian, the tidings of the soon-coming Saviour is to be heralded by the evangel of the cross.

With God the nations of the earth are one. With Him there is no “foreign field.” He is no respecter of persons. Neither the place where we are born, nor our nationality counts anything with Him. He looks not on the outward appearance, but on the heart. The people in those dark places of the earth, which God says are full of the inhabitations of cruelty, are as precious to Him as those born in more favored regions. “The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works.” Ps. xxxiii: 13–15. There is but “one flesh of men;” and we are equally a debtor to the Christian and the Gentile.

But as we lift our eyes and behold the magnitude of the work, it appears from our low plane of observation to be an impossible task. In China, India,

Africa, and other portions of the globe we see millions of souls bound in superstition and error, who see God dimly if at all. At every throb of the heart a funeral cortege passes by, bearing a pagan soul into a Christless grave. Besides this, millions are born annually to likewise perish, unless some child of God shall tell them of the salvation provided through the Son of God.

In other portions of the globe we behold multitudes, who, while enjoying more of the blessings of civilization, are shut in with creeds, and priest-ridden by blind leaders of the flock who teach them to trust in dead forms and ceremonies. Feeling rich and increased in goods, they have but little desire to reach out for more of God. Yet, into all these benighted regions of the earth we must go; into the haunts of sin, and dens of outlawry and crime, amid the temples of pagan worship, and the synagogues of earth where error is fostered and has been entrenched for centuries—into all these places everywhere—the missionary of the Lord must go, holding aloft in his life the commandments of the Lord and the faith of Jesus.

But how can all this be done in this generation, which is even now hoary with age? Can it be accomplished in the lingering moments which remain for us to labor? It can and will be done, bless the Lord! Yet no deductions drawn from the dim lines of human reason can demonstrate how; but “with God all things are possible.” He is able to accomplish the things which to us are incomprehensible and impossible. He can reach these souls which are shackled with sin, and hidden behind the massive bulwarks of superstition and ignorance. The means which he uses is the Gospel; and the Gospel is the “power of God.” Rom. i: 16. This Gospel is the same power which created the earth and swings it in space; which evoked order out of chaos, and light out of darkness; which created all the shining worlds throughout the Creator’s empire, from the blazing sun to the most distant nebulae which glimmer on the outposts of telescopic vision, upholds them, and determines with accuracy their periods. It is this power that the missionary needs, yea must have before he can ever be a missionary, and it is this that takes hold of all hearts that will yield, and changes them from sin to virtue.

But this is a life, a force, silent and mysterious. It is the power which expands the giant oak, which lifts to the heavens billions of tons of water; the force which operates in all nature everywhere. Bishop Simpson describes this power in the following beautiful words:—“If we attempt to analyze the elements of this power in itself, I think we shall fail. It is spiritual and invisible. All we can do is to trace the circumstances under which this power is given, and the results which flow from it. Indeed, power is in its nature indescribable. It is known simply by its results. Gravitation, that greatest of all material powers, ceaselessly active, everywhere potent, is wholly beyond our research, or even our conception. Where are those cords, stronger than steel, which bind the planets to their centers? Where are those unseen ties, that, like a universal network, envelop every atom in the air, and make it fall to the earth, and not merely to the earth, but in a direct line toward the center of the earth, though it be thousands of miles away, and can never be reached? It seems an emblem of

God, filling all space, operating through all matter. If the dream of astronomers be true, that not only secondaries surround their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers through the immensity of space move round one great center, who can ever conceive the magnitude of a force that can thus operate through infinite space with precisely the same law of attraction for vast worlds and for infinitesimal atoms? It is a force never seen, yet it operates alike in the sunshine and in the dark. It is never heard, and yet it sends its myriads of worlds singing and shining on their way. He that made that power by the word of his Spirit, gives that Spirit to work in us and through us.

“Nor is it the only exhibition of power. Consider the chemical affinity that draws together the acids and the alkalis. With what constant and unseen power does it operate! Think of that magnetic power which makes the steel filings, though in a mass of dust and rubbish and clippings of tin and brass, leave them all and fly up and kiss the magnet. It touches that pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds blow ever so fiercely, the cold comes ever so freezingly, the waves roll ever so furiously, and the vessel pitches and sinks as though it would be submerged; and yet that strange influence, unseen, unheeded, unfelt, even by the most sensitive nerves, holds the needle in its place. Who can tell what is power? We see it in its effects; we measure it by its results. So with spiritual power. We cannot tell whence it cometh or whither it goeth; but it breathes upon the human spirit; the stormy passions subside; falsehood, fraud, lust and avarice disappear; and truth, purity, meekness and love reign supreme in the soul. It is a transmutation beyond what the philosopher sought in the fabled stone whose touch would transmute into gold. It is a new creature from the breath of Him Who created all worlds, and breathed into all spirits”—*Lectures on Preaching, pp. 202-204.*

This power every missionary, whether “home” or “foreign,” must have. We cannot carry the power of God to perishing millions unless we have it within us. Such only as we have can we give away. Yet this mighty endowment of the Holy Spirit awaits our demand and our reception; and clothed with this panoply of heaven we can go into the most unlikely fields, where vice and crime wield universal scepter, and be successful in winning souls.

But this power is not bestowed because we possess some certain line of theological truth. We may have all this, and yet be destitute of power. The disciples had been with Christ during all His ministry. They beheld the lame walk, the blind receive their sight, and the dead raised to life. They had seen the glory manifested at the transfiguration, and heard the Father Himself speak to His Son. His agony in the garden and events of the crucifixion, and resurrection were fresh in their minds; and they had listened to His words of counsel after His resurrection. Yet they did not have the power necessary to go forth into the world and battle against the strongholds of sin. They must tarry at Jerusalem until they be endued with power from on high. “But ye shall receive power, after that the Holy Ghost is come upon you.” Acts i: 8.

Clothed with this power the evangel of good tidings becomes an invincible force, whose progress none can stay. The pitiless hand of persecution may be upreared; the hurricane may roar and the sea of life be lashed into fury, but in it and through it all will be seen the hand holding aloft the torch of truth, lighting perishing mortals to the land of perpetual day.

THE TRUE MISSIONARY.

A. E. PLACE.

“Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.” John iv: 33. This soul-stirring principle did much to make Jesus Christ the model missionary to and for this world. It kept Him from fainting and becoming discouraged in the midst of earth’s darkest experiences. It ever pressed Him forward from victory to victory. It sustained Him in His long days of labor and His nights of prayer; so will it ever press him forward and sustain him who follows in His steps.

With Him it was not theory but living fact; not profession, but life. He saw the world drifting away from God. All the shore lines had been cut by the enemy, and the pale flag on the doomed craft was at half mast. The awful picture is before God’s Son, as He sits in His glory with His Father, adored by the angelic hosts, who delight to go or come at His bidding. Before Him was also held out the possibility of putting out another shore line, a life-line which Satan could not sever, and of bringing the drifting craft, with dying crew, back into the harbor of light and peace.

“My meat.” “Meat” means food, and food means life. The Son of God sees that it means life for life—life to save life. He cannot stand on the golden shore of His happy home and throw out the life-line and have it effectual. He sees that the life-line means a line of life that not simply falls across yon drifting bark, but fastens itself to mast and spar, nay, verily, that encircles and “undergirds” the ship ready to be broken in the storm. The helpless crew cannot make the line fast should it be thrown. Says the Father, “Who will go? whom shall we send?” The quick response of Him whose meat, or life, is to do His Father’s will is “Here am I, Father, send Me. At the peril of My own life, I will stretch the line and make it fast.” Then came the farewell. “Farewell cherubim and seraphim; farewell to My glory-circled throne; farewell to the mansions of light and song. My brethren are perishing. My Father wills; it is My meat (life) to do His will.” The life-boat is ready and out into the darkness hastens the Son of God. Divinity is clothed in humanity; the dark abyss is safely crossed, and glory to God, the life-line holds!

In weakness, in poverty, He hastens forward to entwine the living fibres of the line of life around ship and crew. I repeat, Glory to God, the life-line holds,

and across that line from the gates ajar comes the happy song: Peace on earth, good will to men.

Reader, the Prince of Peace left all His riches and became poor that I, that you might be rich. He came for you and for me, and not for us alone, but for millions, who, to-day, sit in perhaps more dense darkness than did we when He came to us—He came not to one of the peoples, but to all peoples: not to one nation but to all nations. By the faithfulness of that noble life, yea, by the sacrifice of that life, and by the pouring out of the blood of that life, the chords of that life-line have been eternally fastened to our world—to our hearts, and like the mighty anchor cable, it turns it and us around to the source from whence cometh our help.

Now again comes the solemn question to your soul and to mine, which came to our blessed Lord and Saviour, while we were lost: "Who will go for us?" "The fields are white already to harvest. Whom shall I send?" Can we look upon those "locks wet with the dew of night" and that "visage more scarred than the sons of men," can we look upon that heroic struggle to bridge the chasm, can we listen to the dying cries of poor souls in all lands going down to ruin without hope and without God in this world: can we feel the tender and steady drawings of that life-line which, perhaps just recently saved us from ruin, or which possibly for a longer time has been keeping us from passing over the cataract, and in response to that Saviour's plea say, "I pray thee have me excused?" God forbid! Rather let it be, "Here am I, Lord, send me."

"My meat is to do the will of Him that sent Me, and to finish His work." To every soul who thus thankfully responds, the Lord will say, "As my Father has sent Me, even so send I you." "As I am, so are ye in the world." Other chasms which separate souls from God are yet to be crossed. God places the life-line into our hands. We cannot throw it across. Some one must still go. It may be across your street; it may be to some darkened continent or ocean isle. It means a line of life. As before, it means life given for life. It may mean poverty for us that others may be made rich. Shall we not take a firm grasp upon the life-line, in the name of Him and for the sake of Him Who gave Himself for us, dare to step into the life-boat and hasten to fasten the line around some brother, some perishing soul, and thus bring him back to the Master in triumph? If so, step in, and the Lord will not let you make the perilous trip alone. He will give His angels charge over you to keep you in all your ways. Yes, He Who has crossed the way before you, Himself will go with you, and you may hear His voice saying, "Lo, I am with you alway, even unto the end of the world."

(To be continued.)



RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING MARCH 31, 1899.

FIRST DAY OFFERINGS.

District No. 1.

Maine, \$17.79; Pennsylvania, \$172.85; Vermont, \$88.57; West Virginia, \$17.97; total, \$297.18.

District No. 2.

Southern, \$72.42.

District No. 3.

Illinois, \$2.00; Indiana, \$1.00; Michigan, \$158.52; Ohio, \$171.14; Wisconsin, \$197.19; total, \$529.85.

District No. 4.

Dakota, \$110.51; Iowa, \$303.08; Nebraska, \$14.09; total, \$427.68.

District No. 5.

Arkansas, \$1.00; Colorado, \$169.04; Kansas, \$124.00; Missouri, \$107.52; Oklahoma, \$65.03; Texas, \$70.07; total \$536.66.

District No. 6.

California \$807.81; Montana, \$141.31; North Pacific, \$126.05; Wyoming, \$3.16; total, \$1,078.33.

Miscellaneous.

Brazil, \$8.17. Sum total, \$2,950.29.

FOREIGN MISSION FUND.

Arkansas, \$1.70; Atlantic, \$57.09; British Guiana, \$17.00; California, \$20.92; China, \$100.00; Colorado, \$1.00; Idaho, \$25.00; Illinois, \$25.75; Indiana, \$432.00; International Sabbath School Association, \$898.27; Iowa, \$72.15; Kansas, \$15.50; Maritime Provinces, \$5.90; Michigan, \$226.21; Minnesota, \$112.00; Missouri, \$43.15; Nebraska, \$220.92; New England, \$10.00; New York, \$17.00; North Pacific, \$4.25; Oklahoma, \$114.01; Ontario, \$18.60; Pennsylvania, \$10.00; Quebec, \$1.50; Southern, \$53.90; Upper Columbia, \$7.00; Vermont, \$13.33; Wisconsin, \$31.02; total, \$2555.17.

ANNUAL OFFERINGS.

Previously reported, \$5,543.90; Arizona, \$21.70; Arkansas, \$24.72; Atlantic, \$329.61; Brazil, \$4.24; California, \$1,333.62; Colorado, \$63.20; Dakota, \$483.54; England, \$9.74; Illinois, \$229.00; Indian Territory, \$0.62; Indiana, \$123.23; India, \$25.73; Iowa, \$1,222.58; Kansas, \$513.90; Maine, \$124.65; Maritime Provinces; \$34.41; Michigan, \$459.08;

Minnesota, \$9.75; Missouri, \$400.00; Nebraska, \$659.91; North Pacific, \$1,726.50; New York, \$10.66; Ohio, \$514.11; Oklahoma, \$205.79; Ontario, \$1.41; Pennsylvania, \$48.98; Quebec, \$23.44; Raratonga, \$78.50; Southern, \$203.91; Texas, \$186.94; Vermont, \$201.38; Virginia, \$17.73; West Virginia, \$22.05; Wisconsin, \$228.91; Wyoming, \$15.00; total, \$9,558.54. Total received to date, \$15,702.44

BRAZIL MISSION.

Michigan, \$3.00.

CENTRAL AMERICAN MISSION.

Wisconsin, \$60.00.

CENTRAL EUROPEAN MISSION.

Illinois, \$550; Maritime Provinces, (for work among the Jews) \$7.00; total, \$557.00.

CHILE MISSION.

Dakota, \$2.00.

CHINA MISSION.

Central Europe, \$1.90; Vermont, \$1.00; total \$2.90.

INDIA MISSION.

California, \$7.00; Central Europe, \$5.15; Michigan, \$22.15; Texas, \$0.25; Vermont, \$1.00; total, \$35.55.

JAPAN MISSION.

Upper Columbia, \$2.00; Wisconsin, \$2.00; total, \$4.00.

MATABELE MISSION.

California, \$5.50; Dakota, \$5.00; Texas, \$0.25; total, \$10.75.

PHILIPPINE MISSION.

Indiana, \$50.00.

POLYNESIAN MISSION.

California, \$5.00; Dakota, \$5.00; Minnesota, \$3.00; total, \$13.00.

RUSSIAN MISSION.

California, \$5.00; Indiana, \$50.00; North Pacific, \$1.20; Oklahoma, \$1.00; total, \$57.20.

TAHITI MISSION.

Pennsylvania, \$10.00.

TONGA MISSION.

Pennsylvania, \$1.00.

WEST INDIAN MISSION.

New England, \$8.41.

GENERAL SUMMARY.

First Day Offerings	\$2,950 29
Foreign Mission Fund	2,554 17
Annual Offerings	9,558 54
Brazil Mission	3 00
Central American Mission	60 00
Central European Mission	557 00
Chile Mission	2 00
China Mission	2 90
India Mission	35 55
Japan Mission	4 00
Matabele Mission	10 75
Philippine Mission	50 00
Polynesian Mission	13 00
Russian Mission	57 20
Tahiti Mission	10 00
Tonga Mission	1 00
West Indian Mission	8 41
Grand total	\$15,877 81

W. H. EDWARDS, *Treasurer*,

Foreign Mission Board.

MISSION NOTES.

Philippines—Bishop Thoburn, who has spent so many years in India, has gone to Manila to see how the evangelization of the Philippines can be best attempted.

India—In reviewing the Indian famine, the "New York Evening Post" recognizes the work of the missionaries in the following words:—

"Christian missions as humanitarian institutions in India have never come to the front, as in these years of scarcity. Their praise is in the mouths of the English officials who had ignored and despised them. No other whites except the missionaries are in touch with those whom the famine pinches most. None are at all fit to be wardens of orphans now more numerous than ever. None can make a little money leaven so vast a mass. No class can be so safely trusted as honest and wise almoners of bounty."

—In church after church in India a majority of the members give one-tenth

of their income for church support and evangelistic effort.

—During these last three years of famine in India, often the native pastor, himself on a salary of from three to six dollars per month for self and family, has had out of that sum, to keep a pot of conjee, or gruel, boiling all day, to deal out a little to the hungry or starving of his flock, or inquirers.

—The bubonic plague continues to rage in Bombay and vicinity. During the first week in February the average number of deaths daily in the city from the plague was 70 or 80, while for the week ending January 29, there were 2,061 deaths in Bombay Presidency, 519 of which were in Bombay city, and 203 in Satara. A cable dispatch of March 6, gives the number of deaths in Bombay during the last week in February as 972.

Africa—By agreement with Egypt, the entire Eastern Sudan, from Wady Halfa southward, is placed under the absolute authority of a governor-general to be appointed by Egypt, with the approval of England. The limits of this domain to the south and west are indeterminate and will be extended by England as far as arrangements with other European nations will permit. Lord Kitchener is appointed governor-general of this vast territory which is equal to the United States east of the Mississippi River, and is divided into seven districts for administrative purposes, each ruled by a governor. The slave-trade is prohibited, and the provisions of the Brussels Act regarding restrictions on the sale of firearms, ammunitions and alcoholic liquors are to be enforced.

—A South African missionary reports that his own native congregation, con-

sisting of 500 members, collected between them \$450 a year for foreign missions alone, and yet the wages of of these people amounted to no more than twenty-five cents per man a day. "Here is surely a splendid object lesson for Christians at home."

West Indies—Work had been opened by a Methodist missionary in Mantanzas, Cuba, but three weeks when a flourishing school was in operation, the enrolment growing daily. Eleven Protestants who were converted at Tampa and Key West, and who had now returned to their Cuban homes, were found. In this short time there were 34 applicants who desired admission to this little church.

—Mr. Elmer E. Hubbard, a graduate of the University of Michigan, and an earnest Christian, goes to Cuba to take the management of an orphanage, which, under the inspiration of the Cuban mayor of Mantanzas, is contemplated. Mr. Hubbard goes at his own expense, relying upon the Christian people of the United States to sustain him in his work.

—Education in Puerto Rico is at a low ebb. A careful computation regarding the illiteracy of the inhabitants shows that about eighty-seven per cent. can neither read nor write. There is a compulsory school law, but it remains a dead letter.

—It is said that quite a strong desire exists among all classes in Puerto Rico for teachers who are well qualified in the English and Spanish languages to come to that island from the United States, to take charge of the work of instruction, and to introduce into the schools the methods and studies that are in use in this country.

Laos—A native Woman's Foreign Missionary Society in Laos, consisting of fifteen members, gave of their poverty nine dollars in one year, sufficient to pay a native minister for two months in evangelistic work.

China—Old China is striking her tents for a march. Her night is far spent; her day is at hand. Railroads are being built. The educational system is being overhauled, and common schools will soon be established. Already a postal system is inaugurated, and is working its way into success. Female education is being started; foot-binding is being assailed, and so it goes, one thing after another.

—One evidence that Chinese conservatism is breaking up is the fact that at last the emperor has received one of the rulers of the West on equal terms. Prince Henry of Prussia, exchanged calls with the emperor himself. His immence and imperial majesty has risen from his seat and shaken hands with a man of the West. The empress dowager has also received him in her palace.

—It is stated that in China \$130,000,000 is spent annually for paper money burned in ancestral worship. The masses believe that the spirits of their departed friends remain near the home they occupied during life and the grave in which their body rests. As they are powerful to work good or ill to their descendants, these spirits must be propitiated by offerings. The more ignorant classes believe that the sham money burned in the ceremony is, by some unexplained process, transmuted into coin current in the world of spirits, and there serves to pay their expenses.

—A faithful missionary who had labored

for the uplifting of the women of China writes concerning infanticide: "In endeavoring to form for their good an intimate acquaintance, I came upon a fearful fact in their lives. Heathen women with no flush of shame, no sense of guilt, mentioned to me in a casual conversation their having killed several of their own children. Christian women with consciences quickened by the Gospel came to me in tears asking me to pray that this crime in their past lives might be blotted out from God's book of remembrance. In my journeys through the country I frequently saw bodies of dead infants and was told that they were thrown away when living because their parents did not want them. At one meeting I asked some ten women how many children they had destroyed, and those ten women confessed that they had destroyed seventy children."

Miscellaneous—From the report of the American Bible Society, we learn that they are circulating the Scriptures in English, twenty-eight European, thirty-nine Asiatic, eight Oceanic, nine African, nine American Indian, and three South American languages and dialects. The printing of these translations is being done at the rate of 2, 000,000 copies every year. Since the society was organized, it has expended \$27,000,000.

—A short time ago a gentleman unknown by face or name, entered the rooms of the American Board of Commissioners for Foreign Missions, and departed instantly after leaving in the treasurer's hands an envelope containing a brief, unsigned note, and ten one-thousand dollar bills.

—A committee of influential Russian

Jews have carefully reviewed the claims of Jesus, and have decided that He was the "Lord's Anointed," and that their forefathers made a mistake in His condemnation. This investigation is the result of the facts that the coming of the Messiah seems so long deferred, and the power of Jesus as the Christ has become so manifest in the world.

—The American Seamen's Friend's Society is carrying forward an excellent work through their loan libraries. This consists in sending out a library upon a vessel to be kept for one trip or longer, and then exchanged for another. The total number of libraries used in this work thus far is about 10,500. During the last three months of 1898, they shipped twenty-two new libraries, and reshipped forty-seven.

—The report that a young Chinese woman was compelled to eat an entire full-grown dog as a medicine to correct some internal trouble, shows the urgent need for medical missionaries in that field.

—We are indebted to the "Christian and Missionary Alliance" for the following:—

The ravages of malarial fever in the eastern half of tropical Africa have become so serious and fatal to the strongest European life that the remarkable progress of the past ten years is arrested in the British Protectorate of Central Africa, in Northern Rhodesia under the Chartered Company's administration, and in Uganda. All interests are suffering fatally—the officers and sailors on the lakes, rivers and coasts; the officials of the government, and the Company; the Scottish and English missionaries who have been the pioneers, and have supplied the medical staff until lately;

and the many planters and temporary white settlers. Of late the mortality has become alarming because of the development of the "black-water" form of the fever. That selects the strongest young men for its victims. The strictest care in the medical selection of those sent out, and the most watchful living on the part of the residents, many of them themselves medical men, seem to avail nothing.

BRIEF MENTION.

—Mrs. Josephene LeFort, a valued member of the Tampa, Florida, Seventh-day Adventist church, has recently removed to Havana, where she is engaged as a private teacher. She will be glad to meet any of our workers who may visit that city. Her address is, "Care of E. Collazo; Calcada de Buenos Aires, Havana, Cuba."

—We are more than thankful for the manner in which our missionaries have been received and cared for and blest in Samoa. As all our readers doubtless know, there is now war in that island, and no doubt they, with us, will be rejoiced to learn that so far no harm has overtaken any of the workers, or the mission property in Apia.

A communication dated March 23, which has just been received at this office, says: "We are in the midst of war at the present time. As you have seen by the papers, we have been in a rather unsettled condition, politically, for some time. One week ago the war began in good earnest. The rebel natives were given two days to choose which they would do—continue with rebellion, or go quietly to their homes. They chose the former, and I suppose

will have to abide the consequences. One week ago to-day the U. S. S. "Philadelphia," assisted by H. M. S's "Porpoise" and "Royalist," began the bombardment of this district. Five days we were away from home because we were afraid of the shells. We are now at home again. The Lord has cared for us in a wonderful manner. Our property has not been molested in any way."

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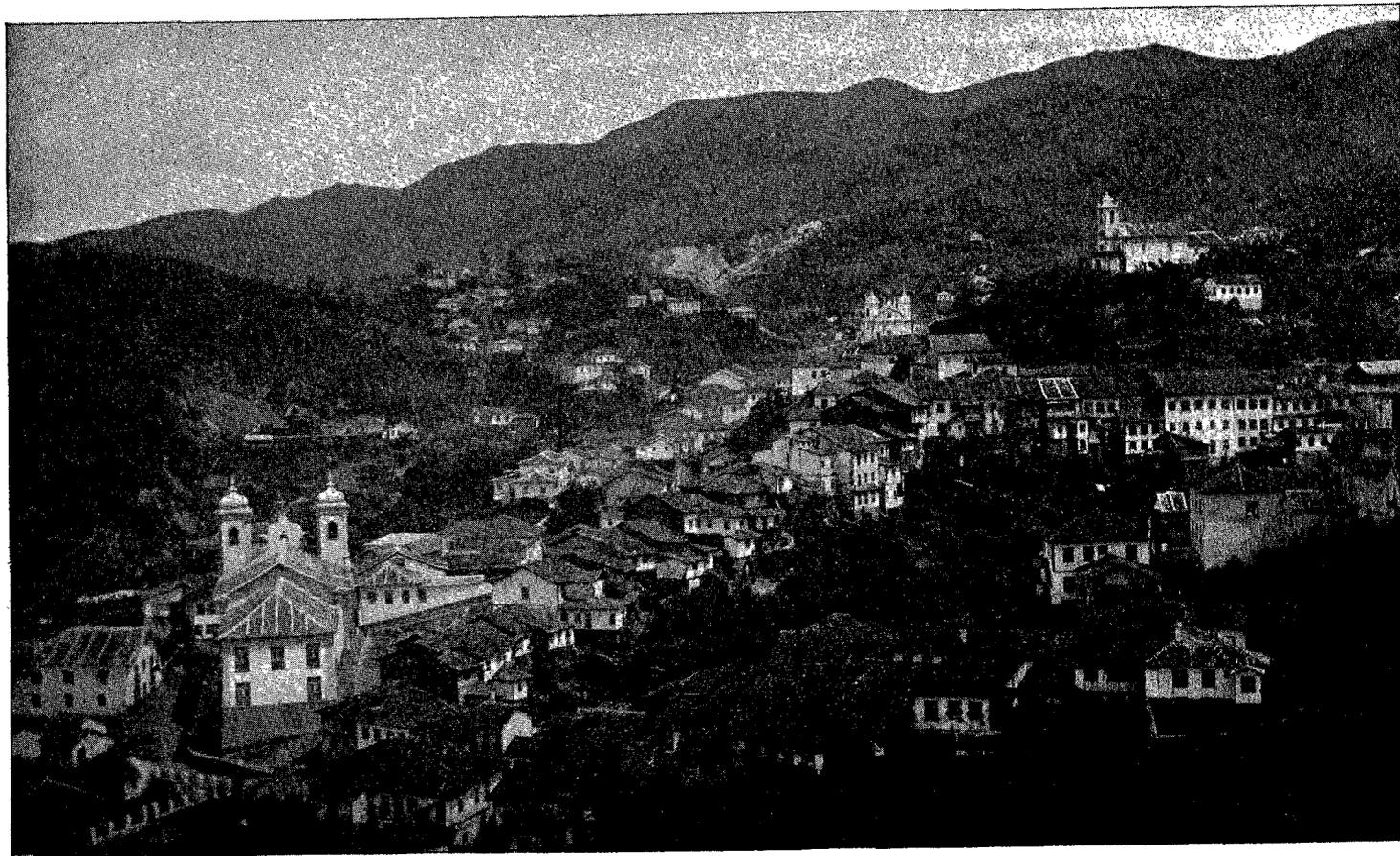
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