

Vol. XII.

No. 9.

September, 1900.

5280

# THE MISSIONARY MAGAZINE

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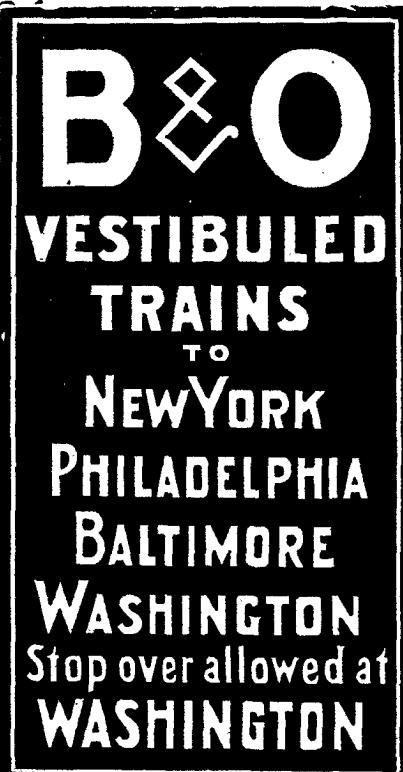
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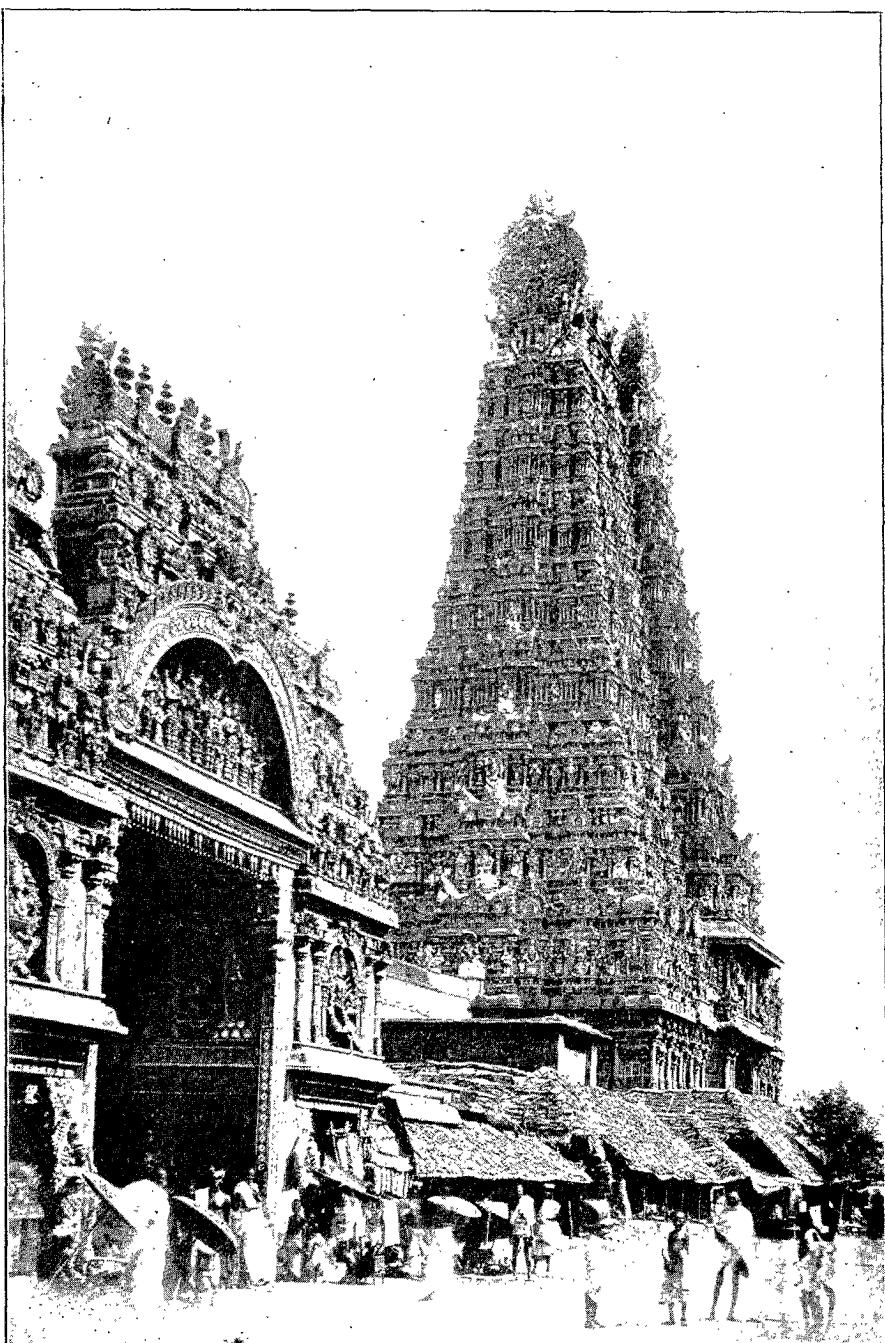
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*Madura Temple and Gate.*

[See "Notes on India."]

# THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., SEPTEMBER, 1900.

NO. 9.

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## THE MACEDONIAN CRY.

JUAN MC CARTHY.

LISTEN to the voices calling  
From far distant foreign shores.  
Souls are longing for the Gospel,  
To learn of Jehovah's laws.  
Shall we close our ear, unheeding  
Their appeals? Or shall we cry  
With God's ancient servant gladly,  
Send me Jesus, "Here am I"?

Let not lethargy or slumber  
Take possession of our soul;  
Fired by zeal from heaven's altar,  
May we consecrate us whole  
To the service of the Master,  
All we have, and hope to be:  
Thus constrained by love, we'll clamor,  
"Here am I, O Lord send me."

Souls are dying; let truth's message  
Reach them ere they pass away.  
Let us not a moment tarry—  
There is danger in delay;  
We must for the souls who perish  
Give account in that great day.  
Let us, then, be faithful watchmen,  
Warning sinners while we may.

## OUR FIELD STUDIES.

MRS. A. E. ELLIS.

"INFORMATION is the key to interest;" and interest—solid, substantial interest—must lie back of all successful missionary effort. We can not be interested in what we know nothing about.

We are wont to think of distant peoples and lands in a vague, indistinct way, all the while unconsciously surrounding them with the circumstances and conditions with which we are familiar at home. The mind must, through careful, pains-taking study, get an intelligent grasp upon the geography, the climate, the beliefs and social conditions of a heathen people before our hearts can feel their need. "Knowledge is the first condition of intelligent sympathy." And the more fully we are brought to realize their true condition, the more deeply will we be convicted, if we are Christians, of our personal obligation to help them.

For this reason, those who study mission fields are the ones who pray most fervently and give most liberally, and upon whose hearts the Lord lays the burden to "Go" in response to His call. More than this, it makes us better Christians at home; for there is nothing that enlarges the heart and lays it open to divine influences like missionary study, both in the Bible—the great missionary textbook—and in the needs of those to whom Christ has said that "this Gospel of the kingdom" shall be preached.

This is not mere theory; there is abundant evidence that it is fact. One of our sisters who is a diligent student of the missionary lessons says: "I wrote you a short time ago that I had doubled my missionary offerings. I now double them again." Another writes: "How I long for means to give for the support of our missionaries. But even a poor cripple can *pray*; and as I study about the needs, my soul constantly cries out to God to 'send forth laborers into His harvest.' "

A busy mother with five little ones says: "I am writing with my babe on my knee. Though my days are full of busy cares, I love to study about our missionaries and their work; and as I read of the sad, sad condition of the mothers in heathen lands, it makes my own burdens seem less heavy, and I am so thankful that I know Jesus, and can train my little ones for Him. It is their greatest delight to plan and work for their 'missionary money,' and I know it helps them to be more kind and thoughtful."

Still another letter says: "I can not praise God enough for this plan of *home study*. We have always lived so far from church that I have but little benefit from meetings, and until two years ago had never seen a copy of the *MISSIONARY MAGAZINE*. But when I got your letter and the sample copy, the thought came to my mind, God has remembered *me*. I can take up that. I could hardly wait for my subscription to get around so we could begin. We have kept it right up, and the children and I do have such pleasant times studying the different fields, and it is a joy to give all we can to send them the Gospel. My husband has never been a religious man, but he has become so interested in our lessons that he studies with us whenever he possibly can, and the hope has sprung up in my heart that he may be led to the Saviour."

I could multiply these letters, but will only give one more: "When I read in the August MAGAZINE the letter from the sister who had decided to give a 'missionary tithe,' I said, '*That's what I'll do.*' Surely there should be *as much* money to give the Gospel to the heathen as to support our work here at home where everybody knows about the Lord."

While we rejoice in the good results which soon become apparent, we must not overlook the more slowly developed but none the less important fruitage of minds trained to look to the "regions beyond." Speaking of missionary study, one writer says, "In the course of a few years it will mean an intelligent missionary church-membership, with profound convictions on the subject of missions." For this object we should steadily work, and it will not be accomplished without *continued* effort. Much depends on the faithfulness of parents in studying with their children, taking pains to guide their minds and to keep up a permanent interest by suggesting ways in which they can carry out their awakened missionary desires.

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## NOTES ON INDIA.

G. P. EDWARDS.

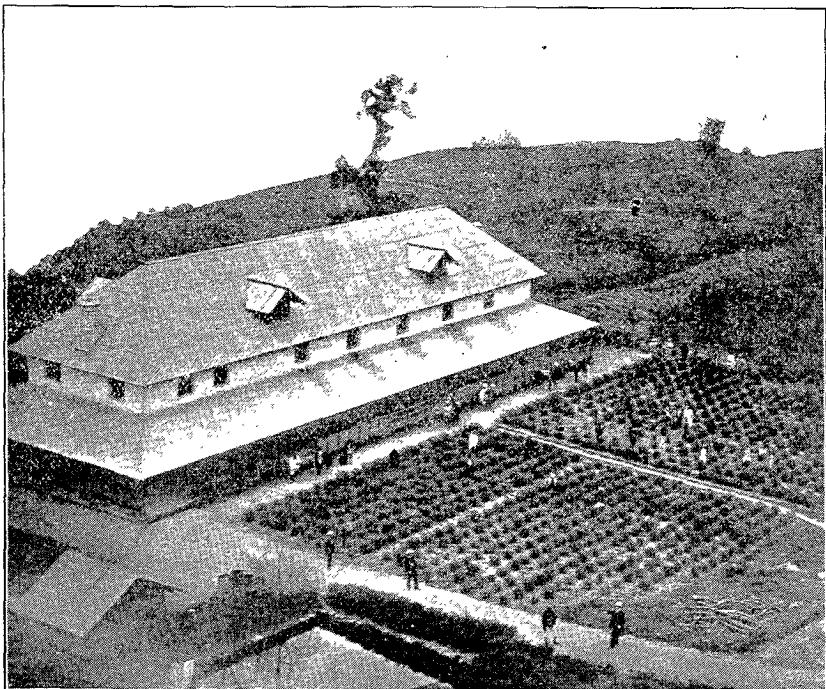
DURING the past three years it has been my privilege to engage in medical missionary work among the people of India. It is, therefore, a pleasure to me to have this opportunity of telling you something of that far away land.

Of all the mission fields the world over, there is none more interesting than India. Not only is it an interesting country as a mission field, but, with its bewildering diversity of peoples; its wonderful monuments of a past greatness; its gorgeous temples; its beautiful palaces; and the magnificence and grandeur of its scenery, the Indian Empire is especially interesting to the scholar, the artist, and the traveler.

India lies just on the opposite side of the globe from us, although it is considerably farther south. Being a vast peninsula, it projects well into the temperate zone from the great continent of Asia. It has an area of more than 1,800,000 square miles and a population of nearly 300,000,000,—a country one-third as large as the United States, but having four times as many inhabitants; or, in other words, the population of India is twelve times as dense as in this country.

Since the French and Indian War this vast territory has been under the control of the British government. Previous to that time, for many centuries, it had a civilization peculiar to itself. Whoever entertains the idea that India is an uncivilized land, peopled by savages and cannibals, has received false impressions. One can travel all over the country with as much safety as attends travel in America, so far as the people are concerned.

Here is a civilization that dates back many centuries before that of the nations of Europe. In fact, while our forefathers were roaming in the wild forests of Germany and Great Britain in a semi-savage state, the princely statesmen of



*Tea Planter's Home and Tea-garden, Himalayas.*

India were managing empires and building palaces. They had a standing army, a code of laws, and they coined money. Art and literature flourished; commerce was well developed; the cultivation of the broad and fertile valleys yielded abundant returns; and altogether the empire was in a high state of civilization.

But long before the British came to the shores of India, the glory and brilliancy of her ancient civilization had faded. Commerce had declined; the muses of art and poetry had taken wing; and the spirit of enterprise had vanished, so that men of ability and skill were no longer to be found. The moral and physical character of the people had declined till the image of God in them was nearly destroyed. India had become a feeble and tottering old man. And why?—Ah, when any nation take to themselves idols to worship in the place of the true God; when they set up rigid barriers of distinction to separate one class of men from another; when they regard woman as an inferior creature, and think of her not as a companion or an equal, but rather as a mere thing;—when any nation does these things, that moment marks the beginning of its downfall and ruin.

Very interesting indeed is the story of how this empire of the East came to be one of Great Britain's colonies. The Portuguese and the French were the first to establish trading posts along the coast, and at one time it appeared that the French would be the governing power in India. Then came the Seven Years' War between England and France. What was known in America as the French and

Indian War was one feature of that great struggle, the outcome of which was of far-reaching importance to the whole world. Quebec was the turning-point in the fortunes of the new continent, and in India the battle of Placcey, in 1757, gave to the British a whole empire. Thus the Lord, in guiding the stately tread of nations, brought this vast territory with its teeming millions under the influence of a Protestant power, and opened the way for the spread of the Gospel and its attendant blessings.

British occupation of India has brought about a very unique form of civilization, in marked contrast to that found in the West. It is very different from, and far superior to, the old civilization. It is a peculiar mingling of the two; or, rather, it is western civilization fitted into an oriental frame. Many lines of railway now traverse the country east, west, north, and south, and one can travel in comfort for less than a cent a mile. In this way India's resources have been developed, and free access is given to the commerce of the world. In all the large cities are electric lights and street railways, and numerous printing-presses are busy turning out books and newspapers in the English and native languages. In Calcutta alone there are a half dozen or more daily papers. As yet the telephone has not been introduced to any great extent, but the telegraphic and postal systems are models in point of completeness and efficiency. The judicial system of India is said to be excellent. One stands as good a chance of obtaining justice in the courts as anywhere else in the world.

In all these various enterprises, and in the various departments of government, many positions of trust and responsibility are held by educated Indian gentlemen. One of the characteristic sights in Calcutta is the great army of white-robed native clerks going every morning to their posts in the government service, in banks, post and telegraph offices, hotels, stores, and places of business of every kind. Nearly all the railway stations and post-offices of India are presided over by educated Hindus who receive salaries ranging from six to ten dollars per month.

The government wisely endeavors to adapt itself to the peculiar conditions present in the various provinces, and has regard, to some extent, to the religious customs of the people, and generally works for the best interests of the country, although there are some government institutions which are manifestly unjust. One of these is the established church. A large number of highly paid clergymen are sent out to India to conduct religious services for the benefit of English soldiers and government officials, and a tax is levied on the Hindu and Mohammedan population to meet the expense thus incurred.

The people of India are peculiarly interesting. Intellectually, they are as keen and quick to learn as the Anglo-Saxon. The Bengali youth in the University of Calcutta easily hold their own in competition with the children of European residents. There is not a brighter lot of people in the world than the students of an Indian college. Their mental make-up is quite unlike that of the slow and plodding German, rather resembling that of the French or American: it may be lacking somewhat in the element of depth and solidity, but it is certainly bright and wide-awake.

In disposition the Hindus are remarkably gentle. Where the Indian people are known we often hear the expression, "As mild as a Hindu." In childhood, they are as bright and happy as little ones of other lands, but as they grow older a change takes place, and in middle age we see them a sad-faced and meditative people. This change is due to the fearfully depressing influence of Hinduism more than to anything else. While the Hindus are mentally bright, and mild in disposition, they have other traits which are as characteristic. They are deceitful. They lack in moral courage, and are unstable in all their ways.

*(To be continued.)*



*Friedensau Camp-meeting.*

## THE FIRST GERMAN CAMP-MEETING.

L. R. CONRADI.

FOR many years we have felt the need of the blessings that might accrue from the introduction of the camp-meeting—and this the more as our numbers have steadily increased. When we purchased our school farm at Friedensau, the way seemed to be opened up for such a gathering, and preparations were made to pitch a large Gospel tent, to erect five barracks for campers, and to manufacture a few small tents for the accommodation of such of our brethren as would dare to live in them. But as our plans were made known, orders for tents came in so rapidly that the capacity of our tent factory at Friedensau, in charge of Captain Christiansen, was taxed to the utmost, being obliged to complete thirty-five family tents and a splice for the large pavilion, in a fortnight. Instead of an attendance of 250, as at our general meeting last year, there were 400 brethren and sisters present, and the tents, barracks, house, barn, and every other available place were crowded.

The meeting began July 5, and lasted ten days. July 10-12 the European Union Conference was in session. In addition to the Conference Committee and ministers from the various local fields, Elder A. G. Daniells, of the Australasian Union Conference, was present. Although the weather was rainy at first, yet the last six days were fine, and the number of strangers visiting the grounds increased until on the second Sunday fully 1,000 were in attendance.

Our health food factory supplied the necessary foods, and the delightful air and beautiful shady grove, together with the glorious sunlight, cheered heart and soul.

Our Conference statistics showed over 400 baptisms last year, and a net increase of 251 church-members, bringing our total enrolment up to 2,000. During the meeting twenty-one were baptized, and two ministers were ordained—one for service in Hungaria, and the other to preach the Third Angel's Message in Holland. Urgent appeals for help came not only from Germany, Holland, Hungaria, and Bulgaria, but also from Macedonia itself, where several persons who are already keeping the Sabbath from simply reading a tract, are loudly calling for the living preacher.

Our Friedensau school was quite fully discussed. Thus far, \$8,200 in cash has been raised for the school, sanitarium, and food factory, and something like \$1,300 more was pledged and partially paid at this meeting. On the first Sabbath the Sabbath-school donations, amounting to \$105, were given to that school; the following Sabbath the donation of more than \$60, was set apart to the work in Russia. It was decided to divide the coming year's Sabbath-school offerings as follows: During the first quarter the children will give toward the support of the work in the Russian field; the second quarter's surplus funds will be dedicated to Hungaria; while the third and fourth quarters' collections will be set apart to aid Holland and the ship mission, respectively.

The daily journals of Burg and Magdeburg gave very favorable reports of our work and of the meetings, and we are convinced that doors have been opened for the truth in many ways. At the close of the meeting it was voted to increase the number of tents to a hundred, and to have a camp-meeting again next year.

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## WHAT WILL I GIVE?

F. I. RICHARDSON.

THERE is an old story of an old Indian living in the wilds of America, who, through a missionary, having learned of the Gospel plan of salvation, and the peace and joy to be had in living it, desired very much to obtain that experience. So, going to the missionary, he asked what he must do to secure that peace. He was advised to give the best thing he had to the Lord.

He went home, took his gun, and presented it to the Lord by laying it on the ground, with the resolution that it should be the Lord's, saying, "That is the best thing I have, for with it I make all my living." But he didn't seem to feel

any better. Then he laid his blanket with his gun, that being the next best thing, for it kept him warm at night: but no change came to his feelings. The only thing he had left was his pony. He led it out and said, "Lord, take pony, too"—but still there was no change. Nearly discouraged, he stood praying and thinking, when he was impressed to lay down with his earthly possessions, which he did, saying, "Lord, take Indian, too." Then the long-sought-for happiness came into his heart, like a gentle shower upon thirsty land, and the hungry soul was filled with the love of Jesus, and sang for joy.

While reviewing the experience, the thought came, "What will I give to Jesus?" I said, "I will be liberal. I will give Him my great herd of cattle, that fine flock of sheep, and my fowls." "But," said the Lord, "they are not yours to give; they are Mine already. 'For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine.'" Ps. 50:10, 11.

Then I said, "I will give my gold and silver." The Lord answered again, "They are Mine, too. 'The silver is Mine, and the gold is Mine, saith the Lord of Hosts.'" Hag. 2:8.

Astonished, but not disheartened, I thought I would do a grand thing; so I said, "Lord, here are all my fine mansions, and broad acres covered with growing grain, and fruit-trees laden with their fruit. Yes, there are also my fine horses and carriages—take all; I give them freely." I had been so proud of all those things, I thought, surely I will receive great honor and praise for such wholesale liberality. Again came the soft but cutting answer that made my cheek redden, and caused such a feeling of littleness to creep over me: "Not yours to give, 'for the world is Mine, and the fulness thereof.'" Ps. 50:12.

"What; don't I possess *anything* in this world? Am I a pauper?"—"Yes," comes the answer, "you are even being fed daily from My table. 'For He is our Lord; and we are the people of His pasture.'" Ps. 95:7.

"Well, certainly there is one thing I can claim as my own, if nothing else—that is *myself*!" Again that still small voice replied: "What? know ye not that . . . ye are not your own? For ye are bought with a price." 1 Cor. 6:19, 20.

"Of all my boasted possessions, *everything* is His, unless it be one thing,—my wicked, sinful heart. It is no use to offer Him that; He would not want it. Besides, I am ashamed to offer it, when I read in His holy Word, 'The heart is deceitful above all things, and desperately wicked: who can know it!' Jer. 17:9. 'For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies' Matt. 15:19. So pure and holy a Being would certainly turn away in disgust, if such a gift were offered Him. Besides, that foul heart has affected the whole body. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it.' Isa. 1:5, 6. But what do I hear Him say? Can I believe my ears?—'My son, give Me thine heart.'" Prov. 23:26.

"But, Lord, what wilt Thou do with such an unclean thing?"—"I will purify it. 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'" Isa. 1:18.

"What will be the final result?"—"Blessed are the pure in heart: for they shall see God." Matt. 5:8. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." "Whom He hath appointed heir of all things." Rom. 8:16,17; Heb. 1:2.

"If I give up this poor sinful heart, will I be a joint-heir with Christ?—Yes. Then I *will* be rich indeed. Then I *will* have houses and lands, cattle, silver and gold. What a glorious prospect! But how was all this brought about, and made possible?" "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

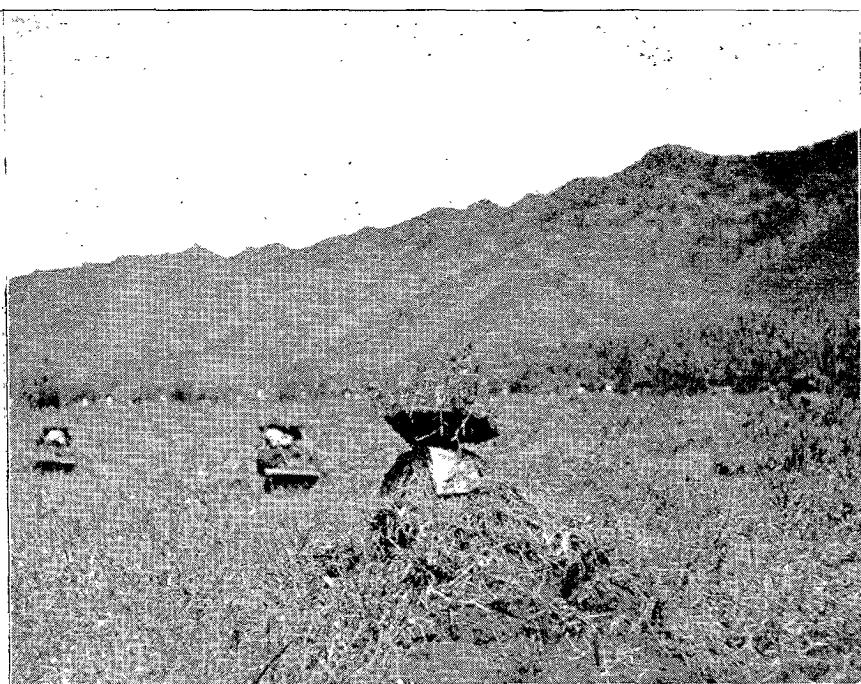
"Oh what love, what wondrous love! And what will it cost *me* to obtain such untold wealth, happiness, and length of life?" Comes the answer again: "My son, give Me thine heart." "Is *that* all? Blessed Redeemer, I yield, I accept it. And my humble prayer is, that the language of the poet may be true in my unworthy case":—

"They brought their gifts to Jesus,  
And laid them at His feet,  
And love for this dear Saviour,  
Made every offering sweet;  
Good deeds and words of kindness,  
Help for the poor of earth,  
And not a gift among them  
Was thought of little worth.

Apart from other givers  
A poor wayfarer stood;  
He saw the gifts they offered,  
The poorest counted good,—  
And he was filled with longing,  
A gift, tho' poor, to bring;  
Alas! all empty handed  
He stood before the King.

"Dear Lord," he cried in sorrow,  
"I know how kind Thou art,  
Take all I have to give Thee,  
My sinful, wayward heart."

Then Jesus answered softly,  
"Count not the gift as small,  
Tho' all of them are precious,  
Thine is the best of all."



*Chinese Grave Mounds.\**

## RELIGIONS OF CHINA.--PART II.

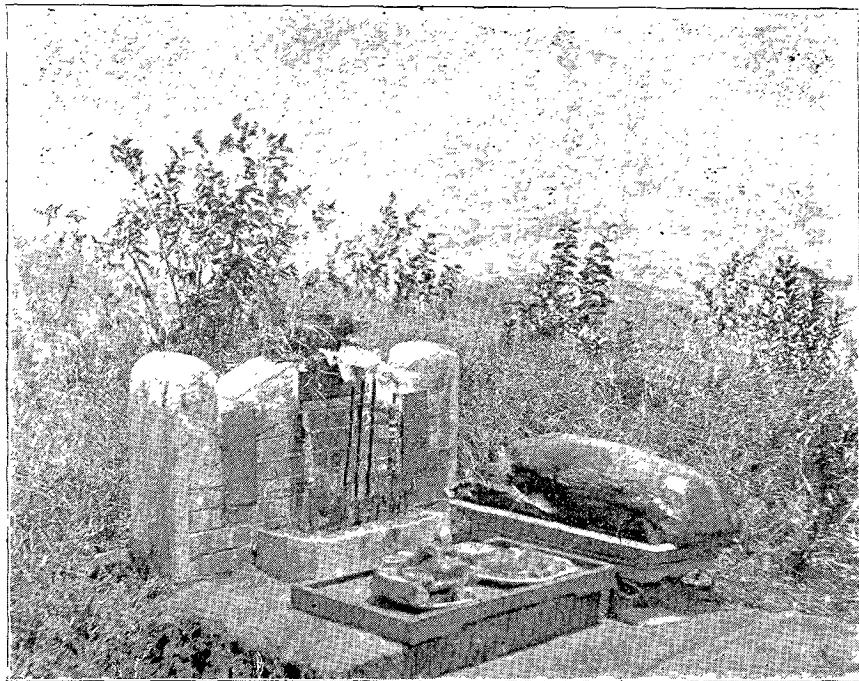
W. E. HOWELL.

"THE worship of ancestors is literally universal in China.

**Ancestor Worship.** There are no exceptions to the practise except in case of Christianized Chinese, and on no other ground do these receive so much criticism and abuse, amounting in individual cases to persecution, as for their neglect of this solemn duty. So far as can be discovered, the worship is as old as the race. It is the most deeply rooted of all forms of religion in the very fiber of the Chinese character, and, beyond a question, it will be the last of all forms of false faith to die out from among them.

"Whatever may be the theoretical idea in the worship of ancestors, the practical belief under which it holds the hundreds of millions of Chinese to observance of the rite is substantially as follows: The masses believe that the spirits of the departed remain near the home occupied by them during life, and the grave in which the body rests. They believe that these spirits are powerful to work good or ill to their descendants, and that hence they must be propitiated by offerings.

\* Showing piece of fresh sod on top, and sheets of colored paper to give the appearance of newness, and incense sticks in the foreground.



*Shrine at Private Grave, Honolulu.*

The more ignorant classes, at least, believe that they are actually supported, fed by the sacrifices placed before their tombs, and 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. . . . There may be, probably is, an element of filial devotion in the service. But there is also a large element of fear, an anxiety to stand well with the gods, and to secure for themselves the favoring influences which their departed relatives are believed to possess.

"This worship . . . shows conclusively that they believe in the continued existence of the soul after death. It explains why there are no bachelors in China. Every man must marry and rear sons to perform this rite, essential to his eternal happiness, at his grave. He must have sons, not daughters, for a double reason. While all the members of a given family participate in the ceremonies, the active part of the service must be rendered by sons. And, further, a daughter, when married, ceases to concern herself in the affairs of her own parents, but is absorbed in the family of her husband. This service explains why the Chinese go and come between foreign lands and China, or remote parts of their own country, but practically never colonize, and why such intense stress is laid upon the return of a dead body from no matter how great a distance for burial in the ancestral ground. It is there that this ceremony is observed, and there the body must be to receive the benefit of it. If buried elsewhere, the soul of the departed is doomed to wander in cold, hunger, and desolation."

**The Ancestral Tablet.** "Almost every Chinese house has either a 'hall of ancestors' or at least a closet, where the ancestral tablet, as it is called, is kept in a small shrine more or less carved or ornamented. The tablet is called Shin Chu, meaning house

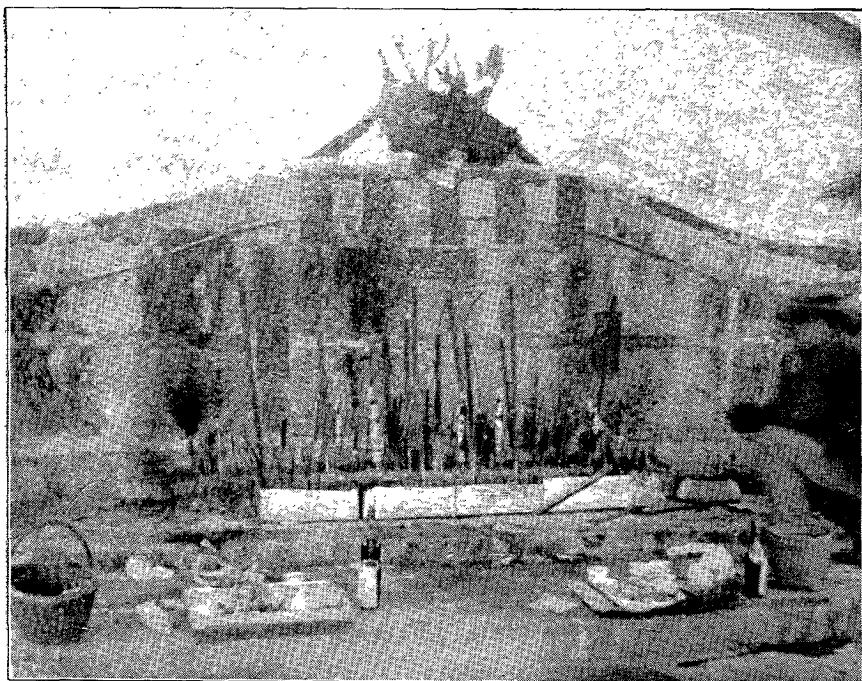
of the spirit. It is made of wood, generally about twelve inches high and three inches wide, set into a wooden base, painted generally red, and having an inscription in gilt upon it to show its purpose. Often a place is cut in the back, in which pieces of paper containing the names of ancestors are inserted."

**Worshiping the Tablet.** "Every day before this tablet incense and paper prayers are burned. The prayers are written upon the paper, and the Chinese believe that when the papers are burned they go to their dead fathers and mothers. These are not prayers for the dead parents, but prayers to them. They believe that each man has three souls, one of which at his death goes to heaven, one remains with the body in the grave, and one returns home and lives in the ancestral tablet.

"The formal sacrifice occurs semiannually at the tombs. The grave mounds are carefully cleared of grass and weeds, and rounded into shape. A table is spread before the entrance to the place of burial, and upon it the offerings are placed. These ordinarily consist of baked meats of different kinds, pigs and ducks being most common, rice, cakes, wine, and strips of silk with which the spirits are supposed to clothe themselves. Firecrackers, those universal attendants of all Chinese forms of ceremony, are discharged in large quantities, and large sums of imitation money are burned, thus being transmitted and transmuted for spiritual use by fire.

"The Chinese are nothing if not economical. This liberal display of food and drink is presented to ancestors, but after they have gained whatever sustenance may be available in it for them, it is eaten and drunk, down to the last crumb and drop, by the surviving members of the family. Thus the day is made a holiday in the true sense of the word. Instances have been known in which families too poor or too economical to purchase the material for such a feast have hired them for the day, to be returned in good order at night. Others buy imitation roast pigs and ducks made of coarse pasteboard and painted. They appear to believe that disembodied spirits are more easily imposed upon than are the living."

**An Eye Witness.** It was the writer's privilege recently to attend the ceremony of ancestral worship at graves in Honolulu, conducted under the auspices of an organized cemetery association. That scene will scarcely be erased from his memory. The shrine, a permanent one, is built at the grave of the first Chinese man buried in Honolulu, some twenty-eight years ago. Here for two or three hours, a steady stream of worshipers deposited their offerings to the spirits of the departed, burnt their paper money and incense, and performed their devotions at the shrine of man—a man, in this case, whose only claim upon their reverence was priority of death and burial in a foreign land. After pouring out wine at the base of the shrine, each one knelt upon a mat, where, on his hands and knees, he bowed his head three times to the floor. Some of the more devout would repeat the



*Shrine at Grave of First Chinaman buried in Honolulu.*

process once and even twice, rising to their feet, however, between each time. The formal part of the service was conducted by an elderly man with four attendants, all attired in mandarin dress. One of the attendants was the father of one of our brightest schoolboys, the latter standing by my side and taking no part in the worship while his father was acting his part. Among the hundreds of worshipers that day, it is gratifying to say that of all the boys who have attended our school during the last three years, only one was seen to engage in this worship. But to really see many intelligent and congenial acquaintances, some of them fast friends to our work, actually bow down and participate in this man worship, produced an indescribable sense of pity and sorrow that can better be imagined than told. It awakened a deeper feeling of gratitude to God for the revelation of Himself in love and saving power, and imparted new inspiration and, I trust, greater devotion to the work of giving the precious light of the Gospel of Jesus to those who sit in darkness.

Many engaged in this ceremony with apparently little sense of seriousness or solemnity, some appearing in the rudest sort of working clothes, barefoot, in shirt sleeves; some making their prostrations in a spirit of mirth and levity; some not even removing their cigars from their mouths; but all, rich and poor, high and low, mingling freely together, and kneeling upon the same mat.

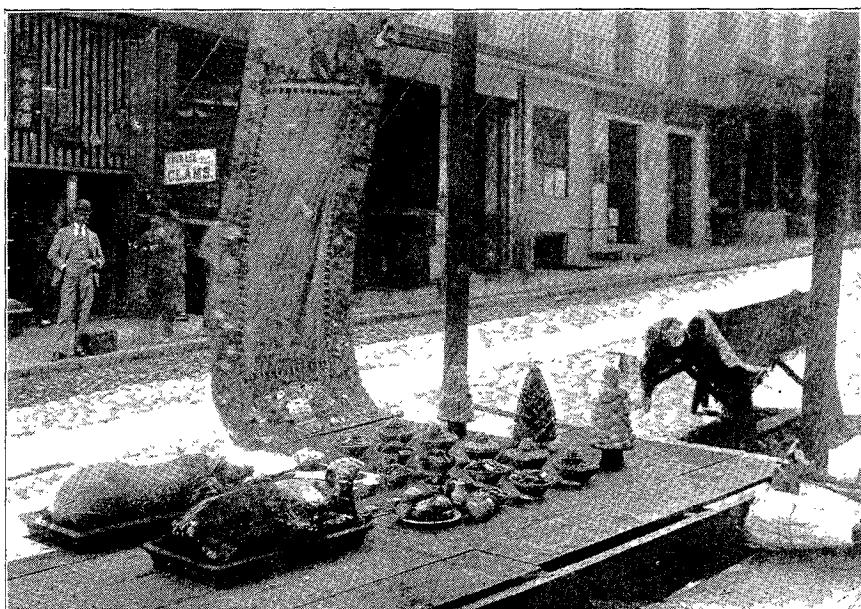
After the ceremony at the shrine, all repaired to the rooms of the association,

on the cemetery grounds, bearing with them the food that had been offered in worship—whole roasted pigs and ducks, rice, cakes, etc.—to which were added other foods to complete a bountiful repast for all present. Several tables were served; and at the changes, the multitude crowded about the doors awaiting a turn, would make a disorderly rush for seats. Rice was brought on and served from large bamboo baskets, such as street venders are often seen to carry. At the close of the feast, each man went to his own home, giving one, aside from the feeling of pity and sorrow induced by the ceremony at the tomb, a sense of having witnessed a “wild solar holiday of all pagan times.”

The Chinese doubtless once worshiped the true God.

**Summary.** The present systems of religion are three, each presenting idolatry in a little different form. The Chinese are pantheistic in belief and practise. Confucius had little or no knowledge of God. He taught that man's duty, even to worship, lay toward his parents and the head of the state, and based his system of morals on this doctrine. The essential features of modern Confucianism are the worship of heaven and earth, the worship of ancestors, worship of the sun and moon, and the worship of Confucius himself. The Supreme Ruler is worshiped twice a year in the temple at Peking, by the emperor only, vicariously for the people. Chinese respect for letters amounts to reverence for the written or printed character, even upon waste paper. Ancestral worship consists in offerings and prayers to the departed spirits of parents, grandparents, and other ancestors; which are believed to be powerful to work good or ill to their descendants. Every home has an ancestral tablet for this worship.

In the next article, Confucianism in the Home, Taoism, and Buddhism among the Chinese, will be treated.



*Feast for Departed Spirits.*

## EXPERIENCES IN HONOLULU, H. T.

LENA E. HOWE.

ALTHOUGH from the first there have been many discouraging features connected with the work in Hawaii, we have never felt like giving up, for we know that there are honest souls here—souls for whom Christ died,—and that there must be some way of reaching them. To find that way has been our aim. We have held indoor as well as open air meetings. One great drawback has been that there are very few of our own people here, and of those few there are fewer still that can regularly attend meetings. The sanitarium work is such that the brethren there can not always assist even by their presence, while the workers connected with the school are kept busy there.

Many of those in whose behalf we have labored, and of whom we have felt especially hopeful, have either gone back to the States or to some of the other islands before completing the course of readings.

While we wish that these things were different, we are glad that there are many things to encourage us. The Lord has frequently come near the last few months, and has blessed us as individuals and as a church, and we believe He is preparing us for the reaping that will surely follow the sowing.

Two ladies who were obliged to return to America before fully investigating the truth, were, at their own request, supplied with an abundance of tracts treating on almost every point of our faith. One of them has since spent several months at the Sanitarium at Battle Creek. Another lady subscribed for the "Signs" and for the "Berean Library." She also took with her "Our Banquet," which presents in a clear and concise manner almost every point of doctrine so dear to God's people at the present time.

As a result of a few cooking classes held at our home, several prominent families have adopted the health reform. The head of one of the families has not used any tobacco for several months, and we feel that a more extended effort in the health work would result in great good.

Much reading matter, consisting of tracts, pamphlets, papers, and books, has been sold, loaned, and given away. We ordered one thousand copies of the Harvest number of the "Signs." As these arrived just before the plague broke out, only a few hundred were sold; most of them have been distributed, however, and those remaining will be scattered throughout the country and among other islands. For months Mr. Howe has gone out early almost every Sunday morning, and left from twenty-five to one hundred of our periodicals with as many different families.

A few weeks since, just as we were leaving a house where we had been calling, a gentleman rode up and inquired of Mr. Howe if he had been leaving the "Signs" there on Sunday mornings. Upon receiving an affirmative reply he said, "I want to subscribe for that paper," took the money out of his pocket, and paid for a year's subscription. He has since read several of our larger books, and is still reading.

Just before the quarantine, a lady with whom we had been leaving reading matter, moved, and we were unable to find her until one morning she came to look us up, and greeted us with the words, "Well, I have found you at last." She returned a copy of "His Glorious Appearing," saying she had read it and liked it very much, and wished to purchase one like it. I afterwards called, but not finding her at home, I left a note saying that if she would visit me the next morning we would have a Bible reading. She arrived early and we spent a pleasant hour studying the Bible together. She continued to attend until she took the gripe, which has been epidemic here. On account of ill health, she and her husband will move to Hilo, but we will then conduct studies by mail.

Another lady with whom I was reading, was taken sick and went to the sanitarium. While there she invited me to come and keep up the studies, as she did not wish to lose any time. She is especially interested in the prophecies, and believes in the soon coming of Christ. She, too, has left, going to the coast, but wishes to continue the readings when she returns in the fall.

For some time we had about six classes a week with some very intelligent Hawaiians, teaching English from the Bible and "Gospel Primer." Mr. Howe has taken quite a few lessons in Hawaiian, and he is making good progress, considering the little time he has to devote to the study.

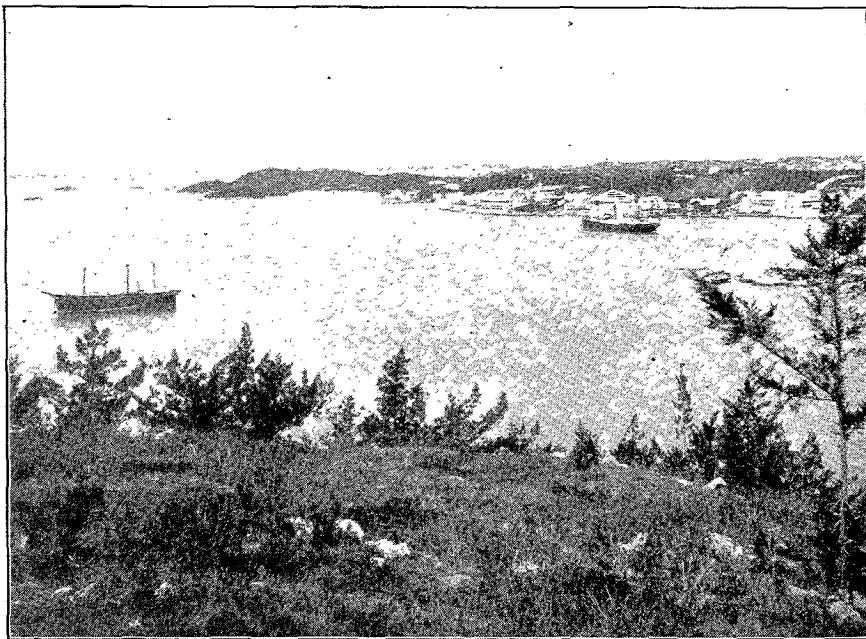
The sermons delivered at the chapel on Sabbath morning, have been printed in the leading daily paper, and we have heard from different sources that they are being read with interest by a good many of the people.

At the ministers' meeting, held every two weeks, Mr. Howe was recently requested to state the belief of the Adventists in regard to the condition of the soul between death and the resurrection, thus affording him an opportunity of presenting a few Bible truths on the nature of man. Sometime ago the churches of the city united in a week of special meetings, and Mr. Howe was invited to preach the opening sermon. He did so, citing in conclusion some instances of loyalty to God and His Word under circumstances of great persecution and peril. The people listened attentively and we hope that some seed took root in good soil.

When we came here the Sabbath services were conducted in the hall used by the Mormons on Sunday. For several reasons it seemed best to remove to another hall, which, although not in so prominent a place, was even a better building. This was fitted up, and forms a very pleasant place of worship. A few days since, the brother of the manager of the new electric road, which they expect to have in operation in December, told us that then the cars will run right past the door. Thus our street will be the most traveled of any in the city, as the parallel streets on either side have only the mule cars. Every one will then know where we are, and our opportunities for reaching the people will be greatly increased. We hope by fall to have two Bible workers, who can help us in giving God's message for to-day.



WE should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—*Colton.*



*Hamilton and Harbor.*

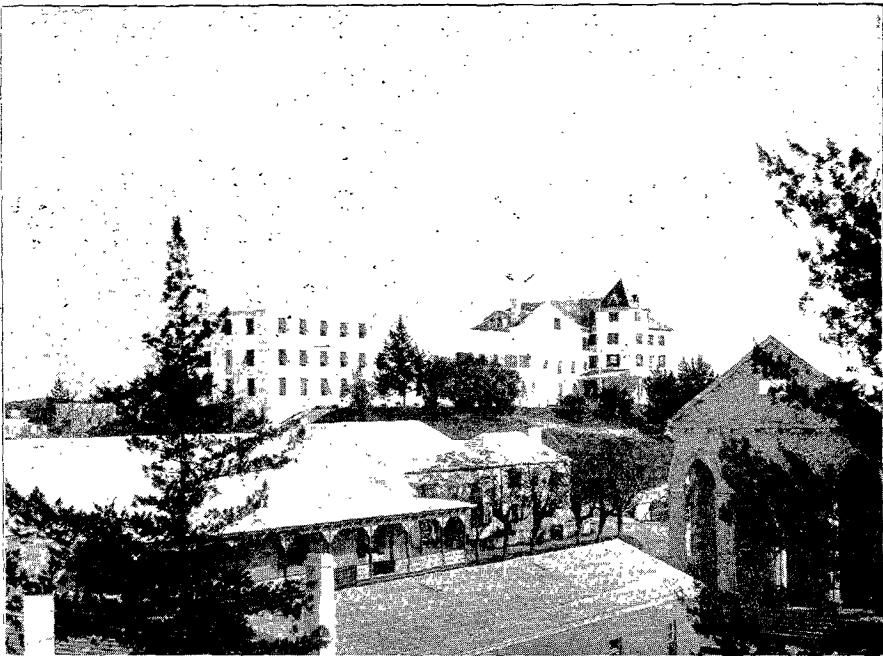
## BERMUDA.

WINIFRED M. PEEBLES.

BERMUDA is one of the few spots on earth that seem to have been practically untouched by the curse. Its climate and general physical conditions are so near perfection that one is led to exclaim: "If earth can be so beautiful, what must heaven be!" There is, of course, no frost or snow, and crops are gathered all the year round. Last January we went up to hold a meeting at the house of a brother in Southampton, and the view presented in the succession of "farms" and little white cottages dotting the hills, was wonderfully interesting. We saw onions in all stages of development, and farmers planting potatoes and others digging potatoes. Indeed, the first new potatoes are on the market in January. Then there were acres on acres of Easter lily plants, giving promise of rich beauty to come.

The islands are so small that one can not get out of sight of the ocean for any length of time, and the deep blue of the water, together with the beautiful tints of land and sky, combine in a picture that must be the despair of artists and an inspiration to one who has learned to read God's handwriting in nature.

It is no wonder that Bermuda has been a favorite resort for tourists and invalids during the winter season and even in the summer time. There are few pests, no poisonous snakes or reptiles, no wild beasts, no malaria. It is an ideal



*Hamilton Hotel.*

health retreat, and it seems as if there were no place in the earth better adapted in many respects for a sanitarium. The only class of invalids that would not be benefited by the climate is the consumptive in advanced stages of the disease. As in all places near the sea, the atmosphere is, at times, quite damp.

There are two or three large hotels for the accommodation of winter visitors—Americans, as they are called,—beside many private houses fitted up to receive boarders. At the height of the season every available place is filled to the fullest capacity. Some come merely as sightseers, but many find here a welcome rest from overwork of any kind. Last year I met an influential lady from Boston who, with her father, had spent some time at the Sanitarium in Battle Creek. She could not say enough in praise of the methods of treating disease in vogue there. She was most favorably impressed with our work, and in parting gave me an earnest invitation to visit her in Boston if I should return to America. It was by the merest chance that I met her, as she was to sail next day and heard at the last moment that there was a lady here who had been in Battle Creek.

Other instances of this sort have impressed me strongly that the kind of worker who can do most successful work here is the trained nurse or medical missionary who will be able to reach a class that can be reached perhaps in no other way. There is practically nothing of the sort. There is a government hospital which takes in patients, but of course it is under the old regime.

A bit of personal experience will serve to show the dearth of properly trained

nurses. Last year a young lady with whom I had formed some acquaintance fell suddenly ill with pneumonia. It was a severe case, and the mother was anxious to get a nurse, but all her efforts in that direction were fruitless. I gave her all the time that could be spared from school duties and what care my limited knowledge of nursing would permit, and in the providence of God she recovered. During her illness, the doctor, a Bermudian of the upper class, came daily, and after his patient was out of danger he would often stop to discuss points of our peculiar faith. I do not think he had heard of Adventists before, and he had a great deal of curiosity in regard to them. He tried quite seriously to persuade me to stop teaching and take up nursing as a profession, saying that there were plenty of teachers in the world, but a dearth of the right kind of nurses. This incident impressed me with the need that even the people themselves realize of something in the way of rational methods of treating disease.

The importance of our work in Bermuda seems to me to be not at all in proportion to its size and the number of its inhabitants. There are at least five classes to be reached: the high class Bermudian families, the middle and lower classes, the colored population, the military, and the transient visitors. I believe the work is started on a good basis. For a number of years Brother and Sister Enoch have been quietly at work, and seed has been sown that is even now bearing fruit.

We have had something over forty pupils enrolled in our school this year, the greatest number in actual attendance being thirty-seven. There have been many hindrances in the way of doing the work we would like to have done. Our school has been held in two rooms of a one-story private cottage with no playgrounds for the children, and few of the accessories of a schoolroom. The seats and desks are home-made. It hardly seems as if it can be termed a school in the usual sense of the word. Yet the children learn, and I have been touched many times at the gratitude expressed by the parents for what they believe we are doing for their little ones. Often I have wished that a suitable school building could be erected.

There is room at one side of the house for a row of very narrow flower-beds, and in order to keep the pupils interested and employed during their noon hours I have divided this among them, only stipulating that they keep it free from weeds. They take great pride in their gardens and bring plants and seed from home for them. If there were enough space it would be very easy to make a missionary garden. Sometimes their excessive zeal works havoc with their hopes, for they even pull up the plants "to get the weeds out from underneath." However, they are happy and contented, which is the thing most important. I have had many interesting experiences with them in our Bible study. Sometimes I vary the Bible exercise by giving questions to each, with appropriate texts which they are to find and read from their Bibles. In this way I have taken up many of our peculiar doctrines, such as man's nature and destiny, the state of the dead, and the coming of Christ. Many of these children have a more logical view of these matters than some long-experienced churchgoers. I recall a conversation I overheard one noon-time that was in a measure a surprise to me, for I had not realized that my instructions had really taken such deep root. One dear little

fellow has been much impressed by the description of the new earth, or heaven as he calls it, in Revelation. I heard him telling one of the older girls that he wished he could die right away and go to heaven. "Yes," she replied, "but you won't go to heaven yet. You have to rest in the ground until the judgment, for you have to come to judgment before Jesus can know whether you ought to go into heaven or not." I said nothing, but I thought that I had often heard the same truth brought out less clearly and forcibly by older heads.

There is much to be overcome, many perplexities and anxieties to meet, many trials that would not be encountered by one teaching in America, for instance. But human nature is the same, and the knowledge that Christ has died, even for these little ones, has lightened burdens that might otherwise have been heavy.

This field is ripe now, and there is a spirit of inquiry in regard to "these things" among the people. One young man has nobly taken his stand for the truth in the face of great opposition, losing thereby a good position in the government service. We believe others who are just on the point of deciding will follow. We ask the prayers of God's people for these islands.

## TROPICAL FARMING.

C. A. HALL.

THE universal desire to get "something for nothing," or at least to get as much as possible for the least expenditure of labor, seems to be the ruling idea in most tropical countries; and perhaps no system is more affected by this idea than is agriculture.

Prominent among the causes that might be mentioned are: the enervating effects of climate, the lack of knowledge, the disinclination to change, and the absence of proper implements with which to do effective work.

Here, the cultivator (as the man is called who "works" a small piece of "ground") rents a plot of timber land, usually an acre on the mountain side, sometimes on a slope at an angle of sixty degrees and so covered with rock and ledge that but little soil can be seen. Here the timber is cut down and fire applied, and then with pick—heavy hoe—and cutlass (or machete) the native coaxes together sufficient earth to grow his produce.

Along the coasts and river bottoms, there are some level lands owned by wealthy residents, or foreign companies, and devoted to banana culture and sugar estates; but the price of sugar is so low that many of the "estates" are abandoned and falling into decay.

Coffee, annatto, oranges, and pimento thrive on the steep rocky hillsides; and lower down, yams, coco, corn, plantain, bananas, and sweet potatoes are cultivated. Breadfruit, alligator-pears, star-apples, and mangoes grow promiscuously and spontaneously, being neither planted nor cultivated.

No attempt is made to remove the logs that remain after the fire has passed over the "cutting." Neither, as a rule, is a second crop planted until years later.

By this time a dense growth of bush and vines covers the land, and a second cutting and fire are necessary to prepare for another crop. After this the land is turned into pasture or thrown open as "common." In after years it may be again cut and planted, but is so unproductive that the "cultivator" usually prefers to go "higher up" and "cut a fresh ground" for his crop.

The people live in villages, and all the produce from the land must be carried home on their heads or on donkeys. And as they return from the fields at night each person brings his load to serve for supper with a little left for next morning.

As no stock is kept on hand, a severe storm may leave an entire village nearly destitute of its accustomed food.

Friday is the preparation day for the universal Saturday market. The produce is collected and prepared in head loads, donkey loads, and cart loads, and if the market move in the or evening the follow- Often these carried ty-five to and the pur- carried same man-

No veg- fruits are in the shops try places towns, so

way these products can be obtained is by direct purchase from the market on market day. In the large cities a small supply is kept at all times in the market house.

The universal product, and principal food of the peasantry, is the yam. There are several varieties of these, but all grow in a similar manner. Holes are dug a foot deep and two feet across and the dirt dug up, with loose dirt around, is heaped in, and over the hole. In this "bank" pieces of yam of two or three pounds' weight are planted. These throw up vines, and are furnished with long poles, strongly set in the earth, and when the vines attain their growth the field looks like a hop-yard. Often a vine will climb a tree to a height of sixty feet or more, and tubers weighing from a few pounds up to forty may be found in the "bank."



*Jamaican "Head Loads."*

is far away, sion will afternoon and return ing night. loads are from twen- forty miles, chases are home in the ner.

etables or kepton sale in the coun- or small the only

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OUR Saviour was tried in every possible way, and yet He triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ.—*Mrs. E. G. White.*



*Street Avenida de Mayo, Buenos Ayres.*

## THE COUNTRY AND PEOPLE OF ARGENTINE.

F. H. WESTPHAL.

In the north Argentine is bounded chiefly by Bolivia and Paraguay; on the east by Uruguay and the Atlantic Ocean; to the south and west by Chile. It contains 1,125,000 square miles.

That one may get a good idea of the general lay of the surface of the country, it will be convenient to divide the republic into three distinct zones, the first of which may be made to include all the land lying to the north of the thirtieth degree south latitude, and forming the half tropical region. To the south of this is the second belt, about ten degrees in width, having a warm temperate climate; ice and snow are unknown, but frost appears at night during the winter months, and frequently there are several frosty days in October. Until the present time, this region has been the most densely peopled. Still beyond, south of the fortieth parallel, lies the cooler zone, where snow falls. All parts of Argentine are generally free from fevers and its climate is healthful—not to be compared to the tropical heat of Brazil, Peru, or Bolivia.

The capital city, Buenos Ayres, is near the center of these zones, as well as of the republic. It has about the same temperature as Rome. Excepting the Cordillera range, the country has but few elevations and mountains. In the province of Buenos Ayres and the Pampas, is an entirely level strip of land nearly the size

of Germany; hence the heavy winds, which are usually refreshing, sometimes warm, but never hot. At times these winds (called the *pamperos*, or pampa winds) raise great clouds of dust.

Much of the land is still uncultivated and covered with scrubs or prairie-grass. Marshy and miry places are found, generally only near the sea, so that they can not be easily drained. In Patagonia there is some desert land. In the saltpeter districts during the dry summer months the ground has the appearance of being covered with snow, owing to the salt deposits everywhere present. Stones are seldom found in the cultivated areas of Argentine, although they are met with in the more hilly regions. Timbered land there is none, save the forests in the north and the nice tall trees near the border of Chile in the south. In other sections there are, indeed, so called forests, but the trees do not attain to an average height of more than ten or twelve feet.

Argentine is watered by five great rivers: the Paraguay, the Paraná, and the Uruguay which flow from the north and unite to form the La Platta—a river that is a day's steamer journey in length; and the Colorado River at the beginning of the cooler zone, and the Rio Negro, which is almost parallel to the Colorado in its course across the country. The River Negro might be made navigable, but at present it is of little value as one of the highways of commerce.

Many parts of the republic are still *terra incognita*—at least we find that the most intelligent people in Buenos Ayres know little about them, and this would seem to indicate that the northern and southern parts, with the exception of the banks of the streams, are largely uninhabited.

Sugar-cane, tobacco, and rice are grown in the northern provinces, which provinces are also especially adapted to the cultivation of cotton and coffee. In the middle districts wheat, maize, flax, and grapes do well. In the south those products which can endure more cold weather are found.

All kinds of domestic animals thrive in all parts of Argentine, but stock-raising here is somewhat different from what it is in the more thickly peopled parts of the States. Horses, cattle, sheep, and swine are allowed to run in a semi-wild state, feeding upon the prairie-grass, without sheds to protect them from the weather. Large tracts of land are enclosed by wire fences, and then a good herdsman is secured who rides through the tract once a day to see the herd. Every week the cattle are driven into a corral to be counted, and to keep them from becoming entirely wild, and every year they are lassoed, thrown to the ground, and branded with a hot iron. Aside from branding the cattle and shearing the sheep, there is but little work to be done on these *estancias*. For the use of the house a few tame cows are milked, and the domesticated horses must be taken care of; they are staked out in the fields of grass, while the stock horses from Europe are put in sheds. Where prairie grass is poor, the ranchers grow alfalfa, and this is the only farming they attempt. Cattle and horses increase rapidly, and require but little work—why, then, should the ranchers engage in agricultural pursuits? As yet, the people do not realize that flesh meats are not the best food; however, the ravages of the plague that has lately broken out among the cattle, may teach the natives some very valuable lessons. One family found their herd

affected, and before the cattle grew very sick, they butchered some of them. After the meat had been eaten, the consumers of it became infected, and the last I heard of the matter, they were dangerously ill.

If harvests are good, a farmer may become wealthy in five years. But in addition to the destruction caused by the rains, the winds, and the hail, Argentina, like North and South Africa, suffers from the devastations caused by great swarms of locusts. Coming from the north, they travel southward in such numbers as beggar description. From October till February, the warm season in the Southern Hemisphere, no place is safe from the ravages of these insects—they gnaw and eat everything—even the clothing in the houses. The appearance of a field of grain that is being visited by the locusts can hardly be imagined, for upon, underneath, and alongside of each other crawl and fly these more-than-one-half-finger-long creatures in such myriads that the ground can not be seen at all. The swarms are from one to five leagues in length and width, and often much larger. The seven bad years ended three summers ago, but it seems to have taken the locusts all this time to learn that their time had expired. Last year there were but few intruders. The natives say the pests are present seven years, and then remain away seven years. The government has spent several million dollars in attempts to destroy these enemies of the Argentina farmer. The farmer has an enormous profit when he is favored with a good season. But if cattle-raising and agriculture were to be combined, so much risk would not be incurred—it would have to be a very bad year indeed, for all to be lost. Yet the colonist can not expect to find North American luxuries in this new country; however, living in the large cities of Argentine is attended by almost the same comforts one would enjoy in the cities of the States.

According to government reports, the mountains are rich in valuable minerals. In the provinces of Cordoba, Catamarca, Rioja, San Juan, San Luis, and Mendoza, mining interests have been developed. Samminerals may under the direction of Dr. and also in National Pro which are in The specimens and in good order.

The aborigines of Argentine are, good laborers, and ever remain employed after earned enough to purchase some clothes and food. The person hiring them kills



*Indians of the Chaco, Argentine.*

an ox, and delivers it to them as a part of their pay; and they work so slowly that the beef is consumed before the job of work is done: another ox must be slain, and with it they march away—not intending to return until their food supply is again exhausted. They rise up against Europeans because they have been expelled from their hunting and fishing grounds. In the northern part of the republic, Indian laborers are preferred to the Argentinians and Paraguayans.

The Argentinians (descendants of the Spaniards who came here a century or more ago) are very hospitable, kind, and noble. The respectable stranger, although he is commonly called *gringo* (green), is treated with deference. Indeed, the foreigner is usually honored and respected until he shows himself unworthy of such treatment. This same spirit of hospitality seems to have spread among the colonists, so that the traveler will almost always receive a welcome from them.

Argentine is a cosmopolitan country, containing a population of over 4,000,-000. The interior is inhabited by many people of various nationalities. The predominating language is the Spanish; Italian and French come next; and German and English are spoken, especially by those engaged in mercantile and commercial pursuits.

Roman Catholicism is the prevailing religion, but religious liberty is granted to all. In the capital city there is no German Catholic church, but there is an Evangelical German church, and the different Protestant denominations are represented, and during the past year a Russian Greek church has been erected.

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### GREECE AS A MISSION FIELD.--PART III.

H. A. HENDERSON.

ON a saint's fête-day, a service is held in the church built in his honor. At the close of this service the crucifix is brought forward, and the people take their turn in kissing the crucifix and the hand which holds it, while their hands are sprinkled with holy water. These rites being over, the worshipers usually congregate outside the church, and spend the day in feasting and amusements—particularly in dancing,—occasionally leaving their sports and going in to worship before the pictures. Frequently, during the hot summer months, their devotions and pastimes begin in the evening and last all night.

Among the greatest feast-days are those celebrating the baptism of Christ, and His resurrection. The first event is commemorated on January 6, old style. The principal feature of the day is the throwing of the crucifix into a body of water by the chief priest. Immediately a number of eager divers seek for the hidden image, and he who is successful receives a prize. In certain parts of Turkey the Jews have purchased from the Sultan a mandate prohibiting this custom because they think it so pollutes the fish that a good Jew can not eat them for forty days. On the other hand, the Greeks say the fish are thus sanctified. In places where large bodies of water are not available, a small crucifix is dipped into a bowl of water. The people then drink this water, or carry it away in small bottles.



*Grecian Funeral, Showing Lid of Coffin, Cross, Band,  
Priests, Body, and Crowd.*

Near the middle of April is the greatest feast of all—Easter. It is preceded by forty days of fasting: that is, oil and all animal foods are to be avoided; but this is not rigidly observed by the majority of the people. On the Friday before Easter Sunday large flocks of sheep are driven to the cities and villages, and every family provides itself with a lamb. These are slain Saturday afternoon, and their blood is in evidence on every hand—the red cross is even seen on some of the doors. From Friday afternoon until twelve o'clock Saturday night is a time of mourning, and the worshipers go from one church to another, bowing down before the sacred shrines. But when the cannon's roar announces the beginning of Sunday morning, all is changed. Those who are carrying unlighted torches and candles in the street suddenly light them; fireworks are exploded; rockets shoot far into the heavens; bells begin to ring; and all take up the glad cry, "Christ is risen." For two or three hours certain liturgies are performed in the churches, and then the people retire to their homes to eat the lamb and feast.

The family life of the Greeks affords a very interesting subject for study. The wealthier classes have lost many of their native customs by adopting those of the French; but among the middle and peasant classes, especially outside of Athens and Patras, the more truly Grecian characteristics prevail.

Hospitality is a commendable and common trait, and sometimes the villagers will actually quarrel for the honor of entertaining strangers. In almost every dwelling a small light is kept constantly burning before a picture of the Virgin.

As nearly every person is named for some saint, that saint's day is naturally his fête-day, when all his friends are supposed to make a short call and wish him many years. Aside from the fête-day, there are many other days during the year when such formal calling is expected.

A young woman's marriage prospects depend very much upon her dowery. A large per cent. of the men never marry, as their wages would not enable them to keep a family. Marriage thus becomes a business transaction and not a love affair.

The popular belief concerning dead relatives and friends affects the family life very much. There seems to be no definite understanding as to the intermediate state between death and the resurrection. The church does not recognize purgatory; yet it teaches that the soul is conscious, and has another chance after death, and that that chance depends quite largely upon the actions of relatives.

Generally, the body is buried within twenty-four hours after death. The corpse is conveyed through the principal streets in an open coffin. It is preceded by persons carrying the coffin lid, the light, and the sweetmeats, as well as by the priests and singers; it is followed by relatives and friends. After the ceremony at the church, the body is taken to the cemetery, where it is placed in a vault or under a large stone—it is never buried deep. Nine days later certain liturgies are observed, and these are repeated after forty days, as well as at the end of one and of two years; and when three years are completed, the body is taken up: sad it is, indeed, if the flesh is not turned to dust, for this indicates that the soul is not yet at rest. The high priest must be called to say prayers over the body, which then soon crumbles into dust. The bones are blest, and kissed and mourned over by the relatives, and then deposited in a stone house in the cemetery appointed for their reception, or borne away. At least once a year all the people boil wheat and prepare other foods for the dead, and carry them to the graveyard or to the churches, and give them to the priests. Many are the prayers offered for the dead. This attitude toward the dead, this mourning for them, causes a very noticeable sadness among the people, and especially the women, who seek comfort from the holy Virgin. While to the curious stranger these superstitions seem almost ridiculous, yet a closer acquaintance with them leads many foreigners, especially women who have married into Greek families, to become zealous adherents of the Greek Church.

In the small villages and out-of-the-way places the greater number of the people can neither read nor write; while in the cities many are highly educated, among whom is a surprisingly large sprinkling of infidels and even atheists. Some who have studied in other countries return to their native land too intelligent to believe in its superstitions, and too godless to accept a purer faith. Yet they observe these rites and ceremonies, and think their religion must be maintained "for the benefit of the common people." One man explained his attitude by saying, "I believe it because it is our religion, but I don't think it."

The army, which is a heavy burden, is supported with the firm hope that some day they will take Constantinople. They believe that the time is near when the Turks are to be expelled from Europe, and in some general war the Greeks expect

to ally their forces with a stronger power, and thus drive out the Turks.

A belief in the "evil eye," so prevalent in oriental countries, has its place among the superstitions of the people. It is rather a dangerous thing for one to praise a babe, for if it is sick, or dies soon after, the disaster will probably be laid to his charge. When a child is ill without apparent cause, the priest is called in to make a prayer against the evil eye; if this is of no avail, an old woman who has a reputation for breaking these spells comes and murmurs over something, measures the little one's clothes, and the enchantment is broken! To an outsider this, too, may seem childish; but to the mother whose child is sick, influenced as she is by a life long training and by relatives and friends, this is a very serious matter.

It thus appears that religion enters largely into the daily life of the modern Greeks, and one ceases to wonder that they are all adherents to the Eastern Church.

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## THE EARLY DAYS OF ARGENTINA.

JUAN MC CARTHY.

IN former times the exploration of unknown lands was accompanied by far more difficulties and hardships, than need be encountered by such expeditions to-day. This is more especially true of the first attempts to discover the vast American continent. Then the steamship, the compass, and the telegraph were unknown, while the hydrographic charts were of a most imperfect order, and the countries of the new world were inhabited by savage, barbarous tribes of Indians, so that the most extreme caution was needed in every undertaking.

The fifteenth century was an age of intrepid, fearless mariners. The spirit of discovery took possession of the seamen of European nations, impelling them to break loose from the old flat-earth theory, and launch out in search of the treasures of the Incas, which tradition assigned to a far-off island beyond the limits of their native shores.

Christopher Columbus was the first and most famous of navigators, since to him we have to ascribe the honor of discovering the "realm beyond the sea." Great rewards awaited him; honors were freely bestowed upon him by King Ferdinand and Queen Isabella—called the "Catholics"—of Spain. One would naturally think that the newly found territory would have been named after its discoverer; but no, this honor fell upon the successor of Columbus, Amerigo Vespucci, the royal pilot of Spain. The latter was the first who published official reports concerning the western land. These reports bore the title of "Las Américas," a name which has been retained since that time.

At the death of Vespucci, Juan Diaz de Solis was elevated to the position of royal pilot of the Iberian peninsula; and almost his first act in this post was to prepare an expedition to explore the South American continent. He himself took charge of the adventure, accompanied by his brother-in-law Francisco Torres.

They arrived at the Rio de la Plata in the year 1516, and, believing he had found the passage to the Pacific Ocean, he sailed up the river. It may here be said that the mouth of this river is considerably more than seventy miles wide, which gives it the appearance of a sea. Finding, however, after a few days' sailing, that there was land on each side of him, he came to the conclusion that he was navigating in a certain river, and christened it "Mar Dulce," or the sea of sweet waters. He went as far as the island of Martin Garcia, and then, accompanied by a party of men, disembarked to the mainland in front of that island; but the Indians, indignant at seeing their territory invaded by the white strangers, attacked them, and killed them all except three, who were taken prisoners. Francisco Torres, seeing the disaster which had overtaken his companions, took charge of the expedition and immediately set sail for Spain.

At that time the principal tribes of Indians in these parts were, the Quichuas in the north, the Araucanians in the south and west, and in the east and upon the coasts of the Parana, Paraguay, and Uruguay, the ferocious Guaranes. All these were nomadic in their habits, and gained their living by hunting and fishing. Their weapons of war were the lance, the dart, the sling, and the balls. Those who distinguished themselves most for their bravery during the conquest, were the Charruas, Minuanes, and the Querandies, members of the Guaranie family.

In the year 1520, Fernando Magellan, a Portuguese navigator in the service of Spain, was sent out to find the passage which the unfortunate Solis had failed to discover. He followed the Brazilian, Uruguayan, and Argentinian coast until he came upon the strait which to this day bears his name. He was so fortunate as to navigate the Balboa Sea, or Pacific Ocean, and also to discover the Philippine Islands, where he fell a victim to the treachery of the natives. Only one of his ships returned to Spain by a different route, and that ship, the "Victoria," was the first that journeyed round the globe. Her captain, Sebastian Elcano, visited the Molucca Islands, and upon arriving in Spain, told of Magellan's discovery and the untold treasures in the new possessions.

It was left for Sebastian Gabotto to ratify Magellan's discovery; but he resolved to remain on the Rio de la Plata. There in San Juan he found one of the companions of Solis. In different places he constructed fortresses, one of which he called "Sancti Spiritus" (Holy Spirit). Then he went to Paraguay, and upon beholding the Indians using a plumage adorned with silver and gold, he changed the name of the "Mar Dulce" for that of "El Rio de la Plata," which it retains to this day.

After this, divers expeditions were sent out, principal among which were those of Pedro Mendoza, Cabeza de Vaca, Felipe de Caceres, and Zarate. It was during the governorship of Zarate that a young man, by the name of Juan de Garay, began to draw public notice. He, disembarking with a contingent of people, founded the city of Santa Fé in the year 1573. Seven years later, he gained a great victory over the Querandies, and immediately afterwards, on June 11, 1580, he founded the city of Buenos Ayres; and then he was soon assassinated on the coast of Entre Ríos, by the Minuanes.

At that period this newly-acquired Spanish colony was governed by *adelantado*.

*tados*, or "conquerors," who possessed plenary power—judicial, legislative, and executive—by the special prerogative of the Spanish monarch. Generally speaking, they were despotic rulers, cruel in the extreme, laying but a small price upon the lives of the people in general.

In the year 1617, the king of Spain consented to the organization of an automatic form of government in Buenos Ayres. Heretofore this had been part of the vice-royalty of Paraguay. Now, however, special privileges were conceded to the Platine colony, which made it completely independent, and free from the jurisdiction of the viceroy of Paraguay. The new province thus formed, consisted of the now Uruguayan Republic, Entre Ríos, Corrientes, Santa Fé, and Buenos Ayres. The first governor of the vice-royalty of Buenos Ayres was Don Diego de Góngora, who received the command in 1618.

In the year 1601, the Jesuit priests Lorenzana and Francisco de San Martín came to the province of Entre Ríos for the purpose of converting the Indians. They founded the city of San Joaquín Guazú; while the monk Luis Bolaños, of the Franciscan order, founded the villages of Yuti and Caazapa. Many years afterwards the Jesuits were expelled from the colonies by order of King Carlos III, because of their disloyalty in undermining the king's power.

The first newspaper was published in Buenos Ayres in the year 1801, called "Telegrafo mercantil, rural, político, económico, e historiógrafo del Río de la Plata."

From the year 1804 the people of the Río de la Plata district longed to free themselves from the oppressive yoke of Spain—longed to be an independent nation, and hoist aloft the banner of liberty.

The incidents which led up to this, and the details of their struggle for independence, we shall reserve for another number.

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## FROM THE LAND OF TURKEY.

Z. G. BAHARIAN.

BROTHER TAMIANOS is successful these days. Six souls—two men and four women—have accepted the truth; five of them have been baptized. One of the sisters, who was a teacher in an orphan's school, has been dropped from that work. A minister has been called in to win back all these Sabbath-keepers. He has tried for five days—all in vain. His arguments have only strengthened them in their newly found faith. This minister and the bishop have called upon the ruler (*kaimmakam*) of Eguin, and complained against Brother T., and it has been told one of our sisters that he is threatened with banishment. These things only increased the interest, and there is hope, says Brother T., for others.

About two months ago, one of the believers in Adana started to preach in the villages one by one, until he came to Hadjin, his home. He created much agitation among the villagers, and many of them are now studying the truth. In Hadjin two young men have begun the observance of the Sabbath through his

labors. He has devoted himself to the Lord and the Lord is using him. He seems to be a good worker. Two other brethren of Adana are about to start to preach the Word in the villages. This is a good sign. In this way God will reveal to us the true laborers.

Brother Shirinyan, who was at one time a Mormon in the province of Sivas, now writes from Zara, that a good interest has been awakened there. It seems that the Lord is stirring up the minds of the people in a special manner. Brother Lazaros, our ex-treasurer, who was sentenced by a lower court, to three months' imprisonment and \$5 fine, has been sentenced by the higher court of Ismid as a swindler. The court has asked the Armenian Bishop of Ismid about our work, and he has denied us. Upon this, we have been considered swindlers because we have not a head. Now the brethren of Bardizag are thinking of bringing this case before the supreme court of Constantinople. I think that the sentence will also be reaffirmed there, because we have no head. This sentence makes all of us subject to a storm of persecution, ready to burst forth at any time. If the supreme court does not do away with this sentence, our enemies will always deliver us to the government because we pay tithes—the believers are swindlers! But let the good work go on.

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## WITH THE SCHOONER "HERALD."

F. J. HUTCHINS.

On our recent visit to Old Providence Island, we found about 400 school children and only three or four very poorly equipped schools in the charge of natives who know but little of what a school ought to be. One of the teachers, who is also a minister, has a warm heart toward our work, and invited me several times to occupy his pulpit while I was there. He said he would do all in his power to assist us in establishing a Christian school in that place, should we think best to undertake such an enterprise.

At St. Andrews they are also asking for a school. There are on that island about 3,000 kind-hearted people, and about one-third as many more on Great Corn Island, who are waiting for the truth.

We have been enabled to reach this entire coast with books and canvassers. Now we see springing up all along, those who are trying to live out the truth. At Port Limon, in Costa Rica, there are ten keeping the Sabbath. At Boco-Del-Toro, sixty miles south, there are seven who have lately taken their stand. In Bluefields we hear of one family. I have with me now a good canvasser who accepted the truth by meeting one of our agents and from books he bought. He was a minister. At Principulca, on the coast north of Bluefields, there are several more that we hear of who are keeping the Sabbath and calling for a preacher. These three islands are well canvassed and are waiting for "His law." At Colon several are obeying the truth as best they know. We met with them once on Sabbath sometime ago.

Our books that have been brought here by the "Herald" have gone everywhere. Up the railroad of Costa Rica to the capital our agents have gone, and interested people are found. Just last Sunday some people came on board to have their teeth attended to, and one aged blind lady urged me to come to her house to hold meetings next Sunday. I promised her that I would go. We hear that she has taken one of her nephews to lead her about, and has personally invited many to come to that meeting. This may be the opening for this island; we hope so at least. When I see all these places where they are calling for help, how do you suppose I feel to think of supplying their demands alone? There has been more territory prepared for the living worker by means of the vessel and books, than eight ministers can well work for a long time to come. What shall I do? This field is just at the doors of America, and it needs in the laborer more consecration than polished education to succeed. Can I hope to see some one else fill some of the places, and open schools, or will the books be the means by which they will receive the message?



## LETTERS.

### JAMAICA.

As we look over the past two years, we acknowledge that the Lord has done wonderful things. We can see many evidences of His overruling power. Sixty-four have been baptized, and others are in full harmony with us. We expect to dedicate the church at Swift River July 14, and then we leave the 17th for Trinidad.

GEO. F. ENOCH.

### AUSTRALIA.

We are getting out a tract for the Tongan group that the brethren secured the translation of, and as soon as we can get a good translation of our new tract on the second coming of Christ, will have that printed. I think the work just at present in the islands we are able to reach is with our publications. The great thing to do is to put reading matter in every home, if possible. We have a large box of tracts ready for Raratonga. These will be sent by the next boat. We will print several thousand copies of a Sabbath tract for Fiji, as soon as we can get the illustrations that are being made.

E. H. GATES.

### AFRICA.

The Lord is blessing, and we have some experiences in our school work which are very encouraging. We are trying to do the very best we can, and the Lord meets us right there, and is helping in a wonderful manner. Mrs. Mead can read the language fairly well, and is deeply interested in her school work, and has visited a few kraals. The mission has taken three young men who are studying to become workers. They will pay their way by working. There are others who are asking for admittance, and I think we can soon arrange to take more. I wish

you could see our boys in Umkupavula, who are working and studying to become workers. They have a heart in what they are doing. Umkupavula is a good center for a mission. The natives in this vicinity are quite intelligent. Brethren Anderson and Chaney are having some excellent experiences in their school work. God is working for them there.

F. L. MEAD.

#### BRITISH GUIANA.

Our canvassing work is moving along as well and better than we could have hoped. I will mention one or two incidents that were interesting to me. A coolie canvasser took "Christ Our Saviour" and visited the wealthiest Chinese family in the city, and explained the book to them the best he could, and the lady said if that was what Jesus was, she wanted the book. All the workers bring in good reports. A young coolie girl, only fifteen years old, came and took a few dollars' worth of books, and in a few days returned the money for all the books, and asked us to take out what money was due us, and when we had done that, she told us to take out our tithe. We showed her what the tithe would be, and told her to pay it to the church treasurer. This may not seem interesting to you, but if you could understand the situation, I am sure you would appreciate it.

D. C. BABCOCK.

#### HONOLULU, H. T.

We opened a day-school July 9, with thirty-four boys present, and the promise of additional students to-day and next week. This is more than encouraging. At any of our regular openings in the past we have never had more than forty the first day or so. Now it is in the middle of the regular vacation and of the hot season, and while we certainly had a good beginning, a number said they did not want to go to school in vacation, but would come at the fall opening. Some have gone to other islands, to visit parents or relatives, engaging rooms in the boarding-house before they left. There is nothing but encouragement in the outlook.

We have canvassed the whole of Chinatown in this city, finding a number of boys. The Chinese receive us and treat us with much cordiality. Dr. Albert Carey reached here July 4, and assisted in the canvass.

Later.—Ten new boys came on the second day of school, making forty-four in all.

W. E. HOWELL.

#### JAPAN.

Wherever our Japanese paper has gone, it has awakened an interest. One subscriber has asked for sample copies, and as a result of distributing these among his friends, he has been enabled to send us several subscriptions. Calls for help are coming from many places, but our present corps of workers is so small that we are able to answer but a few of these calls. At one place Brother Kuniya was not permitted to preach in the church, but the people opened their houses to him, and opposition to the truth seemed to only increase the interest to hear. Since he left there, several have written for him to come back and visit them again.

W. D. BURDEN.

# HOME DEPARTMENT.

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FOURTH SABBATH READING—SABBATH, SEPTEMBER 22, 1900.

## A PERFECT MINISTRY. ITS PURPOSE.

MRS. E. G. WHITE.

AFTER Christ's ascension to heaven and the descent of the Holy Spirit, His disciples called to mind His lessons which they had before been unable to comprehend. The words of Christ found an entrance into their hearts, and they awoke as from a deep sleep. They knew for a certainty that they had been in daily communion with the Majesty of heaven. Scene after scene of His wonderful life passed before them. As they meditated upon His word and deeds, they felt that these could never be recorded as they really were. No human language could express their beauty. The disciples must in their lives bear witness to the loveliness of Christ's character.

And this they did. The Saviour by His spirit was abiding in their hearts, and His love, and light, and power shone out through them. Men, beholding, marveled, and they took knowledge of them that they had been with Jesus. And as the disciples witnessed to the mission of Christ, they bore witness also of the Father; for Christ had said, "He that hath seen Me hath seen the Father."

This is the work of God's people to-day. God designs to manifest through them the principles of His kingdom. Through them the attributes of God are to be unfolded, and the truths of His Word, in all their glory and excellence, will be made to appear more vivid.

The great final crisis is just before us, when the destiny of every human being will be forever decided. A great work is to be done in setting before men the saving truths of the Gospel. To present these truths is the work of the Third Angel's Message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time.

All the light of the past, which shines unto the present and reaches forth into the future, as revealed in the Word of God, is for every soul who will receive it. But the glory of this light, which is the very glory of the character of Christ, can never be expressed in words. Human language is inadequate to reveal it. It must be made manifest in the life. It is to be manifest in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths

of the Gospel. They are agencies in the fulfilment of God's great purpose for the human race.

**Ministry in  
the Home.**

As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more important missionary field than this.

God designs that the families of earth shall be a symbol of the family of heaven. Christian homes, established and conducted in accordance with His plan, are among His most effective agencies for the formation of Christian character.

In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life. Church duties are to begin in the house.

Christ died to save the children, and He is ready to do a great work for them if parents will cooperate with Him by training and educating them according to His instruction. While parents should be firm in requiring respect and obedience, they should make the religion of Jesus Christ attractive by their cheerfulness, their Christian courtesy, their tender, compassionate sympathy.

Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be petted and idolized but to be taught to live pure, noble lives. They are God's property. He loves them, and He calls upon you to cooperate with Him in teaching them to form perfect characters. The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity. Fathers and mothers especially need to understand the best methods of training children that they may cooperate with God.

Submission and surrender to Christ are the most effective lessons that children and youth can learn. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessing will rest upon those parents who administer His law to their homes, and it will rest upon those children by whom this law is obeyed.

Children should be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for, and they should respond to their many mercies by bearing their share of the family burdens, and bringing into the home all the happiness possible. By the law of mutual dependence they are to be taught dependence upon the great Head of the Church.

And God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life. Children must be taught to make a right use of the things of this life, and to avoid the use of everything that would injure the powers of mind or body. They should be taught that every organ of the body and every faculty of the mind is the gift of a good and wise God, and is to be used to His glory.

In the home the Saviour is to be uplifted, thought of, talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for Jesus. This love will be expressed in prayer and praise. Words of discouragement and hopelessness will not be spoken.

Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both at morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe takes notice of every praying household.

Let parents teach their little ones the truth as it is in Jesus. The children in their simplicity will repeat to their associates that which they have learned. In Christ's day the children sang in the temple courts, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." So in these days children's voices will be raised in giving the last warning to a perishing world. By them God's message will be made known, and His saving health to all nations.

The children can take a part in medical missionary work. They can do many things to help the sick and suffering, and by their offerings they can aid in carrying forward the work. By the efforts of children and youth many souls will be won to the truth. And the children themselves will be forming characters after Christ's similitude, in preparation to dwell forever in His presence.

The Third Angel's Message is to be given with power.

**The Ministry of the Word.** In the Revelation John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The whole of the Gospel is embraced in the Third Angel's Message, and in all our work the truth is to be presented as it is in Jesus. In the preaching of the Word the first and most important thing is to melt and subdue the soul by presenting the Lord Jesus Christ as a sin-pardoning Saviour. We are to keep before the people the cross of Calvary. We should teach them that Christ's death was caused by the transgression of the law of God; that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world.

But we should be careful not to lessen the force of the warning which God has given for this time. We are in danger of giving the message in so indefinite a manner that it does not impress the people. So many other interests are brought in, that the very message which should be proclaimed with power becomes tame and voiceless. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important

theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The Third Angel's Message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.—*Union Conference Record.*

#### SECOND SABBATH MISSIONARY SERVICE.—AUGUST 11, 1900.

### GIVING AND ITS BLESSINGS.

E. W. FARNSWORTH.

"Give, and it shall be given unto you," is both a command and a promise from Him who gave himself for our sins. This is God's bond, signed and sealed by Him in Whom all the promises of God are *yea*, and in Him *Amen*. 2 Cor. 1:20.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

No command could be more positive, no promise made more sure. How many have faith enough in it to make the venture, and run the risk? It is one thing to give assent to a statement, it is another and quite different thing to believe it.

Every day we pray God to make us like Himself. It is His desire that we be like Him; but God works through means, and so we become Godlike through grace, by practising Godlike virtues, and by doing as God does.

Let us briefly study one of the attributes of God's character, so we will see more clearly what we really ask for when we pray that God will make us like Himself.

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| <b>God</b><br><b>the Giver.</b> | 1. As soon as man was created, what did God give him? Gen. 2:7; Job 33:4.<br>2. How did He provide for man's temporal needs? Gen. 1:29.<br>3. How large a farm did God give men? Gen. 1:26; Ps. 8:6.<br>4. When man failed, what gift did God bestow upon him? John 3:16. |
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5. When we were too weak to come to Him what gift did He send to strengthen us? John 14:16; Luke 11:13.
6. How do we come in possession of our inheritance? Gal. 3:18; Rom. 4:13.
7. What more does Christ say He will give? John 10:28; 17:2.
8. What promise does He make concerning the heavenly bread? John 6:33-35, 51.
10. What does He say concerning those things of which we speak as being given to Him? 1 Chron. 29:9-18.
11. How does the apostle show this same thing? Rom. 11:35, 36.
12. In view of this what should we do? Rom. 12:1.
13. From whom does every good gift come? James 1:17.
14. What special gift is emphasized? Gal. 2:20; 1 Tim. 2:6.

Brethren and sisters, do you desire to become like God? If so, begin at once to put in practise Godlike virtues and attributes. "It is more blessed to give than to receive;" but no one can receive the blessing of giving *till he gives*. It is in its nature, like other blessings. He can never receive this by *loaning* at five, six, or seven per cent. He must *give*.

The whole plan of salvation is based on the idea of a gift. In the very nature of things we love that for which we labor and sacrifice; so when we labor for money, naturally we love it. But when we give that money to the cause of God our love is transferred from it to the object to which we give. Where our treasure is there our hearts will be also.

**Satan's Plan.** God has permitted His chosen servant to hear the plottings of Satan to ensnare the people of God in the last days. Listen to what he says to his angels:—

"Lay your snares especially for those who are looking for Christ's second appearing, and who are keeping the commandments of God. The churches are asleep. I will increase my power and my lying wonders, and we can hold them; but the sect of Sabbath-keepers we hate. They are continually taking from us our subjects to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom, or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. *We must keep in our ranks all the means of which we can gain control.* The more means the followers of Christ devote to His service, the more will they injure our kingdom by getting our subjects. . . . Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will surely be ours. And not only are we sure of *them*, but their hateful influence will not be exercised to

lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be *sparingly*.'

"I saw that Satan carries out his plans well. As the servants of God appoint meetings, Satan with his angels is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. If they are disposed to be selfish and covetous, Satan takes his stand by their side, and with all his power seeks to lead them to indulge their besetting sins. The grace of God and the light of truth may melt away their selfish, covetous feelings for a little, but if they do not obtain an entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think too much is required of them. They become weary of well doing, and forget the great sacrifice Jesus made to redeem them from the power of Satan, and from hopeless misery. . . .

"As Satan sees that his time is short, he leads men to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares.

"Satan marks all the mean, covetous acts of these persons, and presents them to Jesus and His holy angels, saying reproachfully, '*These are Christ's followers! They are preparing to be translated!*' Satan compares their course with passages of Scripture in which it is plainly rebuked, and then taunts the heavenly angels, saying, '*These are following Christ and His Word! These are the fruits of Christ's sacrifice and redemption.*' Angels turn in disgust from the scene. God requires a constant doing on the part of His people, and when they become weary of well-doing, He becomes weary of them. *Every selfish, covetous person will fall out by the way.* Like Judas, who sold his Lord, they will sell good principles, and a noble, generous disposition for a little of earth's gain. *All such will be sifted out from God's people.*'—*Early Writings*, pp. 128-130.

**Our Present Needs.** In this study you have had placed before you two great principles of action,—the Christlike and the Satanic. What a wonderful difference between the two! They are summed up in the following texts: "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. These words are written concerning our blessed Lord. Of Satan it is said: "With thy wisdom and with thine understanding thou hast gotten *thee riches*, and hast gotten *gold and silver into thy treasures*." Ezek. 28:4.

Here are two life models. One gives even till he becomes *poor*, that we might be rich; the other *gets* all he can, and *keeps* it. If we desire to become like God, which model shall we follow? Let us begin to-day to become Godlike. Let us ask God to help us to think of large gifts for the work, not only of pennies and dimes, but dollars for those who are able. Let all give with a willing mind. "It is more blessed to give than to receive."—*In Union Conference Record*.

## MISSIONARY READING CIRCLE STUDIES.

### THE FIELD.

#### FIRST WEEK.—AUGUST 26—SEPTEMBER 1.

“Religions of China.—Part II.”

1. How universally is the worship of ancestors practised in China?
2. What is their actual belief in regard to the spirits of their ancestors and the sacrifices they offer them?
3. Can you see in this practise any similarity to the first great deception of Satan?
4. In what way is it responsible for the treatment of the girls in China?
5. Why do the Chinese insist upon having their dead bodies returned to their homeland?
6. Tell something of the ancestral tablet and the manner in which its worship is conducted.
7. Relate briefly a description of one of these ceremonies as witnessed by Professor Howell in Honolulu.
8. Give in your own words a summary of the Chinese religious belief.

#### SECOND WEEK.—SEPTEMBER 2–8.

“Greece as a Mission Field.—Part III.”

1. How is a saint's fête-day observed in the Greek Church?
2. Describe the commemoration of the baptism of Christ.
3. Upon which feast do they lay the greatest stress? How is it observed?
4. What can you say of their hospitality? Their belief concerning their dead relatives?
5. Tell something of the burial of their dead.
6. State what you can concerning the education of the people.
7. Describe the one belief which is so prevalent among the Greeks.
8. In brief, what can you say of the Greek religion?

#### THIRD WEEK.—SEPTEMBER 9–15.

“The Early Days of Argentina;” “The Country and People of Argentine.”

1. Who were the early inhabitants of South America?
2. When was Argentine first visited by the Spanish? Who were the first missionaries?
3. Locate the Argentine Republic.
4. Describe the climate of this country. Name its capital.
5. What can you say of its physical features? Its rivers?
6. Mention some of the products of this country.
7. What is the population? The prevailing religion?
8. Mention the different languages spoken.

FOURTH WEEK.—SEPTEMBER 16-22.

“Bermuda;” “The First German Camp-meeting;”  
“From the Land of Turkey.”

1. Tell something of the advantages to be found in Bermuda.
2. Why is the missionary work in this field out of proportion to its size and the number of its inhabitants?
3. Tell something of the school that has been conducted there during the past year.
4. What is the membership of the German Conference?
5. What increase is reported for the last year?
6. Name the different fields represented at the German camp-meeting.
7. How is the work progressing in Turkey?
8. What experiences do the brethren have in this field which gives them opportunity to present the message to those who occupy high positions in the government?

FIFTH WEEK.—SEPTEMBER 23—29.

REVIEW.

1. What advantages may the ambition for an education in China be to the representative of the Third Angel's Message?
  2. Tell what you can of the condition of the women in China.
  3. What was the nature of the early worship of the Chinese? How much progress have they made?
  4. Tell something of the religious customs of the Mexicans.
  5. What appeals have been made for this field?
  6. What intimate relation between the church and state in Greece may make it difficult for the missionary?
  7. Who first preached the Gospel in Greece?
  8. Describe briefly the Greek religion.
  9. How many nationalities are represented in the Russian Empire, and into how many of these tongues has literature on present truth been translated?
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REPORT OF PORT OF SPAIN TRACT SOCIETY.

THE Secretary of the International Tract Society recently received the following report and letter from Brother L. M. Crowther, of Port of Spain, Trinidad:—

“I send you our first Tract Society quarterly report. We organized our work as directed by the Foreign Mission Board. Our report may not be all that you desire, but our members did the best they could at reporting, considering that they did not have the regular members' report blanks. I hope that we shall continue to grow until we can show as good work as any other part of the great field. Our report is as follows:—

“Pages books and tracts distributed, 8,554; missionary visits, 1,464; Bible

readings, 666; open air meetings, 40; papers given away, 194; letters written, 121; letters received, 79; visits to the sick, 17; Sunday-schools conducted, 6; Gospel talks, 29; number reports of members, 24.

"We are in need of a great many things, one of which is literature for free distribution. We have English, French, Spanish, and Portuguese. We have 82,000 Hindus who speak the Naggre and Bengali, and read in both, especially in the former. I wish we could have tracts, on the most important subjects, in these dialects. We also have Chinese residents, but they can read English. With reference to the native Indians, I can not speak further than to say they are very scarce among civilized people, living in the mountains away from other inhabitants; they are quite degraded. It is probable that we can not do much to assist them at present."

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### MISSION NOTES.

—THE Methodist Episcopal Missionary Committee has appropriated \$629,625 to foreign missions for the coming year.

—Twenty-five years ago God's name was not known in all New Guinea; but there are now 117 places in which He is worshiped in that island.

—Mr. Hermann Kumm, and his wife, who was formerly Miss Lucy Guinness, editor of the well known missionary journal, "Regions Beyond," will soon establish a Sudan pioneer mission in Africa, to be largely supported from Germany.

—Roman Catholic missions employ 3,000 missionaries, and claim something like 3,000,000 native converts. Protestant missions are manned by twice that number of missionaries, and have a membership of about 4,000,000 native Christians.

—The statistics of the Presbyterian Church for the year ending April 30, show a total membership of 1,007,689 belonging to 7,750 churches, which donated \$15,054,301 for all purposes. Of this amount home missions received \$1,088,367; foreign missions, \$822,811.

—Last year the American Baptists on the Kongo were greatly blessed in that they were enabled to baptize 855 converts in the four stations of Kifwa, Manteke, Lukunga, and Banze, and their churches in this entire district added forty per cent. to their membership.

—The plague in India still continues. During a recent week over 3,000 deaths occurred in Bengal, and 4,725 in all India. But the relief of famine sufferers is progressing fairly well. Thus far, Great Britain and America have contributed about \$3,000,000 toward this work.

—Booker Washington is a practical educator. In 1881 he started the Tuskegee Institute with thirty students; that number has been increased to more than 1,000, representing twenty-four States, Jamaica, Africa, Cuba, Puerto Rico, and other foreign countries: then he had no property; now the Institute is worth about \$590,000. All but four of its forty-eight buildings have been wholly erected by the students, under the supervision of their instructors. Mr. Washington believes in teaching his people the dignity of labor, and he is a true prophet to the colored race.

—In April of this year there was started in Kumassi, capital of Ashanti, West Coast, Africa, quite an insurrection against the British government, under whose protection this region has been since 1896. The 450 Hausas, who are troops in England's West Africa army, together with 350 loyal natives and eighteen Europeans (six of them missionaries), were surrounded by the rebels, and not until July 15 were they relieved, by Colonel Willocks. The besieged were in a most pitiable condition. Major Beddoes has brought the rebellion measurably near to an end by a victory just reported.

—In Uganda there are 10,000 children under Christian instruction, in charge of 1,498 Waganda teachers. Last year there were 4,772 baptisms, not including those who embraced the Gospel at Nassa, as the returns from that place have not been received. At Mengo, the capital of the country, a new hospital has been erected, built after the native fashion, and requiring 112 tons of grass to thatch its roof. The Uganda Christians have passed through some very trying experiences in the past few years, but they have behaved as valiantly as the martyrs of old. Their Christianity has reached their pocketbooks, too, and notwithstanding their money (they use shells) has depreciated one hundred per cent., the income of the mission has increased from 3,341 rupees to 5,057.

—We are glad the report that the foreigners in Peking, China, were all killed, turned out to be false. At this time, so far as we can learn, they are still alive. Various and conflicting are the advices received from the Far East. Of this there seems to be no doubt: The foreign armies are marching toward Pe-

king to relieve the besieged legations and missionaries; in this advance, they captured Yang-Tsun August 6, and Ho-Hsi-Wu, three days later; thousands of native Christians have been killed by the Boxers, and an immense amount of mission property destroyed; Russia is fighting single-handed in Manchuria and Mongolia; and no one pretends to tell what the final outcome will be. The various mission boards that are operating in China have no intention of giving up the work they have begun, and the missionaries on the ground seem to be men and women who are fearless. So far, the open rebellion has not spread to all parts of the empire, and we hope that God may bring honor to His name out of all that comes to His children in this land of the Dragon. We believe that the innocent blood of martyrs in China will prove to be the seed of the church there as it has in other parts of the world: to this end let us pray.

—Pandita Ramabai, that genuine missionary heroine who has done so much for the women of India, is acting well her part in relieving their hunger and sickness. In her three schools she has 750 famine girls who are being fed, and taught the Christian religion. A few words from the last annual report of this noble worker indicate that her path is not all strewn with roses. She says: "It is hard work to gather and save girls and young women. Their minds have been filled with such a dread toward Christian people that they can not appreciate the kindness shown them. For instance, many of the unconverted girls in my homes have a great fear in their mind. They think that some day after they are well fattened, they will be hung head downward,

and a great fire will be built underneath, and oil will be extracted from them to be sold at a fabulously great price for medicinal purposes. Others think they will be put into oil mills and their bones ground. It is only lately that our girls gathered from the last famine have begun to lose these dreadful thoughts, but the minds of the new ones are filled with more dreadful ideas than these. They can not understand that any one would be kind to them without some selfish purpose."

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### BRIEF MENTION.

—OUR school at Couva, Trinidad, in charge of Miss Rachel Peters, has a membership of twenty-five.

—Brother and Sister A. W. Bartlett, whose departure for Bermuda was mentioned last month, have safely reached their field of labor.

—Dr. John, who is practising medicine in Mexico City, has consented to devote some time each day to medical work in connection with our mission there.

—The canvassers of British Guiana are doing unusually well, as they are finding many open doors for literature treating upon the issues that concern God's people to-day.

—Elder O. A. Johnson and family reached Christiania, Norway, July 7. Brother Johnson went to connect with the work there in harmony with the action of the General Conference.

—Brother Escobar, our missionary in Peru, has recently baptized three more believers in Lima, and one of these brethren has gone out to engage in Bible distribution.

—We are glad to acknowledge the receipt of the first copy of our new Fijian paper, "Rarama." Elder J. E. Fulton says this periodical is creating a good interest among the people receiving it.

—We have received from the International Religious Liberty Association, 324 Dearborn Street, Chicago, Ill., a copy of their fifteen cent map of the Orient. It gives a good idea of Eastern Asia, that part of the world which is of interest to all the nations just now.

—One of our missionary secretaries writes of the plan of donating ten cents each week to foreign missions: "At first some thought that by taking up two collections each Sabbath, our Sabbath-school donations would be diminished; but it has proven just the opposite."—*Workers' Bulletin*.

—In Raratonga, Cook Islands, there are now about thirty natives who keep the Sabbath and claim to be Seventh-day Adventists; but not all of them are sufficiently well instructed to receive the rite of baptism: there are others, still, who are keeping the seventh day, just as they did before the enactment of the new law.

—On June 24, Brother and Sister E. W. Snyder landed in Buenos Ayres, Argentine, after a pleasant voyage of twenty-eight days. Both were enjoying good health. They were awaiting the arrival of Elder F. H. Westphal, expecting to counsel with him before setting out for Paraguay, in which country they plan to begin labor. They hoped it would be possible for them to be accompanied by one or two canvassers. They had just heard that a German of Paraguay had embraced the truth through reading matter sent to him, and that by his

efforts, others were becoming interested: thus it seems that God is going out before us in this new field.

—Since we went to press last month we have had the pleasure of meeting three of our missionaries from other lands. Sister G. H. Baber, of Chile, arrived in this city July 25. After a short stay in New York, she went to visit her husband's people in West Virginia. August 5, Brother H. A. Henderson, of Greece, landed at this port. The following day he started for Battle Creek, Michigan, to see his wife who had been absent from him for about ten months. And August 13, Miss Peebles, of Bermuda, called at our office. She will visit among friends in New England.

—Brother and Sister George Henton, and Brethren Oakford and Holmes, of Alaska, are doing some good work with our literature. Brother Henton's report shows that in three quarters himself and wife distributed 712 periodicals, and 10,023 pages of other literature, besides writing a number of missionary letters, giving Bible readings and treatments, and taking six yearly subscriptions for our publications. The two other brethren mentioned have circulated 527 periodicals and 11,784 pages of additional literature, written twenty-eight letters and received twenty, held thirteen Bible readings, and taken four yearly subscriptions—all in two quarters, and in addition to their regular employment. If every Seventh-day Adventist were to do his share of this work as faithfully as have these brethren in the Far North, how long do you think it would be before our "silent messengers of truth" would "be scattered like the leaves of autumn"?

—We learn from our workers in India that up to June 28 the monsoon had not yet begun, although it was due on the 15th of that month, and is seldom more than one or two days late: hence it may be that poor India will be afflicted by famine another year. Our brethren have suffered more from the heat this past season than at any previous time since they have been in that country. Indeed, several of them have been ill with the fever. Advices from Calcutta, dated July 5, state that Mrs. O. G. Place had been attacked by it, and was just able to be up and around again, while Miss Ida Royer had the fever at that time.

Another item concerning our work in that land will be of interest: Miss Burrus, Mrs. Fleming, and Babu Mittar had recently attended the festival to the idol Juggernaut (which signifies the Lord of the World), one of India's most celebrated gods. Although the British government no longer allows the worshipers to cast themselves under the wheels of Juggernaut's car, yet all other rites in connection with this service are still carried on. Babu Mittar and Mrs. Fleming spoke to the people in the Bengali language, so that they heard the Third Angel's Message in their own tongue.



#### THAT NEW MAP.

LAST month we said that we would be ready to fill orders for the new missionary map of the world by the time the August issue of the *MISSIONARY MAGAZINE* reached our subscribers. At that time we did not expect any mishap to befall the publishers, but such has been their misfortune, and not until

to-day have we seen a complete copy of this beautiful new cloth map, printed in blue and black, and showing our churches and mission stations marked in red, and displaying tables that indicate the comparative number of inhabitants found in the various countries of the world, the population of its political divisions, and the number of adherents claimed by the different Christian and heathen religions.

It was a map that helped to make William Carey the great missionary that he was. He kept it hung up on the wall of his little shoe shop, and any items he learned in reference to the numbers, customs, or religion of heathen nations, were indicated on his home-made map, so that it became what our map is—a veritable encyclopedia of missionary information. By keeping these facts continually before his mind, Mr. Carey grew more and more burdened to give his life to the service of the Master in a foreign field.

Throughout the homes of our people there are to-day little children, and boys and girls, and young men and young women, whom God has chosen to preach the Third Angel's Message to every nation, and kindred, and tongue, and people; and the Master would have us surround His little ones with such educational influences as will develop in them a heaven-born ambition to accomplish the work He has appointed them.

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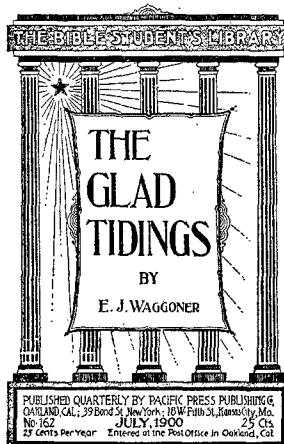
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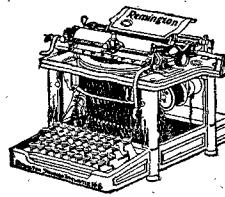
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