

THE MISSIONARY MAGAZINE.

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THE MISSIONARY COMMISSION.

“Go ye into all the world and preach the gospel to every creature.” Mark 16 : 15. This great commission is a missionary declaration of profound principles. Here is the Master’s loving command to each of his followers to take a certain course in order that “every creature” in “all the world” may hear the glorious gospel of salvation. The commission suggests a call to every Christian similar to that which Abraham received, to leave home and kindred ; to make journeys, not for temporal gain, but to carry divine truth ; to dwell among the ungodly, not for worldly prospects, but to influence others for the right by godly living and instruction ; it suggests even a migratory life, not seeking an earthly home, but to show to the children of men that the best living is with reference to the fact that we are truly strangers and pilgrims in the earth, and that “here we have no continuing city.”

It must be clear that the least idea in this great statement of missionary principles is the sermonizing of the minister ; while perhaps the greatest is the necessity of individual contact with lost souls by both laymen and preachers, in order to impart by righteous living and teaching a saving knowledge of the grace of Christ. As souls are saved by individual acceptance of Christ, so are they brought to a true knowledge of the power of salvation through individual effort. Labor for the “masses” is ineffective. The gospel must be carried to “every creature” to meet the full requirements of the commission.

During the first century of the Christian era alone has the commission of Christ been adequately followed. This was done only by a *live* church and under circumstances exceedingly adverse. In Acts we read, “They that were scattered abroad went everywhere preaching the word.” What was the result ? The gospel “was preached to every creature which is under heaven.” Col. 1 : 23. But such a complete work has not been performed since the first century. Missionary zeal cannot accompany apostasy, and even remarkable facilities for doing the work, as in our day, do not atone for a lack of a true missionary spirit.

The present population of the globe is 1,500,000,000, over half of whom are heathen. Of the people who die annually, ~~over 23,000,000~~ are not Christians, many millions passing away with no knowledge whatever of the gospel. Surely the instruction of Christ with reference to meeting the needs of the world for salvation is not resting very heavily on the hearts of many professed Christians in our times.

There should be no communities in this world to-day, either in heathen or so called Christian lands without representatives of the Jesus Christ. Christians who colonize or form themselves into large churches, or communities, or nations, must do so without the sanction of Scripture. Says Christ, "Ye are the light of the world," but how can Christians be the true light of the world with vast portions of the earth totally deprived of Christian light? This can be realized only when the gospel light has been carried to earth's remotest bounds. "The Lord is good to all; and his tender mercies are over all his works." The complement of this is the everlasting gospel. "The isles wait for His law."

THE COLLEGE AND THE MISSIONARY.

B. G. WILKINSON.

THE experiences recently undergone by Henry Savage Landor in the land of the Thibetans, forcibly bring home the truth that one half the world knows not how the other half lives. In lands accounted most civilized exist people of whom the world would know nothing did not incidents occasionally arise to disclose the actual condition of affairs. Much denser is the ignorance which prevails concerning people more remote and less civilized.

Lying as a buffer between the ancient states of India on the south, and China on the north, Thibet has long been an unexplored and savage country. The drawings brought back by Mr. Landor picture the country a series of tablelands, rising one upon the other, devoid of vegetation, or belted with snow. As seen by those who live in the border countries, the Thibetans appear of that Mongolian race which, in the thirteenth and fourteenth centuries, threatened to engulf Europe in their swift and disastrous invasions. Nor are the present inhabitants of Thibet in any degree less fierce, but rather much the contrary, as their treatment of Mr. Landor shows.

Previous to Mr. Landor's explorations, travelers had entered the country to obtain a better knowledge of the land and of the people. The speedy return of their heads or mutilated bodies to the frontier discouraged all further attempts. Less than a year ago Henry Savage Landor left his home in Florence, Italy, prepared for a two years' stay amid the unknowns of this strange country. Nature had endowed him with a strong physical frame, of which an inborn passion for exploration demanded constant service. Guided by past experience he provided himself with the requisite quantity and quality of food and clothing. He took with him also his instruments for drawing and photographing, employing as assistants a company of thirty natives.

From the time of his departure his journey was assailed by many and various dangers. By dint of will and stratagem he succeeded for some time in eluding capture by the inhabitants. The natives who began the expedition with him, one after another, overcome by fear or illness, deserted him. One, however, refused to leave, and became his constant companion. Mr. Landor ascended high

into the country. But he did not reach the capital, that citadel of Buddhism pure and primitive, which no man has ever viewed, at least, no one who has returned to tell the tidings. His further progress was cut off through his capture by the natives—not, however, until he had made many drawings and surveys of the ground over which he had traveled. Many of these he had buried along with his instruments in order to save them. Then, when in the hands of these fiendish harpies, he was cut, slashed, whipped, lashed in an exposed condition to trees, burned, scorched, and tortured on the rack. On one occasion he was compelled to ride horseback eighty miles bound to a spiked saddle. One of the spikes entered his spinal column, inflicting a wound from which he will always be a sufferer. Regarded by the natives as an inhuman devil, he was carried from tribe to tribe that they, in turn, might put him through some new afflictive process. Once he succeeded in regaining possession of his camera in time to snap it upon his faithful servant whom the natives had on a rack.

Death must surely have overtaken Mr. Landor had not a relief party come to his rescue. The news concerning his capture and torture had reached this party which was waiting upon the Indian frontier for tidings. Though led astray by guides and tricked by natives, the party finally reached Mr. Landor, only to find him in a dying condition. His frame and color easily distinguished him from the natives, but he was no longer the former Mr. Landor. His hair was singed and matted; his face was ridged with scars; one eye was shrunken into a closed and empty socket; his head was drawn to one side by paralysis of tendons, and his body was badly disabled by many wounds. There being a doctor in the party, Mr. Landor was soon restored enough to enable him to speak. He was four days in recovering sufficiently to permit him to take the return trip. He is now at his home in Italy, from whence the world expects a book upon the country and people of Thibet.

The results of this journey are a revelation and a lesson to Christianity. None need feel ashamed to express surprise that there could exist, so close to the circle of civilized humanity, a people darkened enough and savage enough to commit such cruelties. That portion of mankind which enjoys the blessings of civilization little realizes the unfortunate condition of the part which does not. A young man once standing before a map of the world in company with a returned missionary from the South Sea Islands, upon hearing the missionary recount the marvellous extension of the gospel in those regions, asked whether there were any portions of the globe which had not, in some form, received a knowledge of Christianity. He expressed great astonishment upon being informed that there were places on the earth where the inhabitants were in a nude and savage condition; that on the island of Borneo, for instance, there lived a tribe of men known as "head-hunters," whose proudest achievement was for one to surpass another in the number of human heads he could hang to his belt. Yet the question of this young man is only a sample of the widespread ignorance upon this subject.

Sympathy, that noble human attribute, which calls forth generous gifts and self-sacrificing actions, might do much to alleviate those pitiable portions of mankind if a knowledge of their need existed. The college and university students

of to-day spend much time in studying the economic conditions of the Roman empire, the finances of the French Revolution, and many other problems of past historic life in order to obtain wisdom with which to act upon present questions ; but how much more would it be like the spirit of Him, whose love was not confined by national boundaries, nor his labor co-extensive with national politics, to become acquainted with those portions of humanity which stagger under their ignorance of God?

(*To be continued.*)

THE SCHOOL WORK IN ALL LANDS.

ALLEN MOON.

THE Foreign Mission Board is brought face to face with this question just now, and it is found to be a more difficult one than at first appears. For years our schools in this country have been engaged in turning out teachers, and certainly there ought to be a good teaching force from which to draw for foreign work. And one would judge that there would be no lack of interest in school privileges for our people outside of the United States, since we have been so zealous for the education of our own children. But we have given too little attention to the general question of education, and the preparation of teachers in the various languages.

Those who will take the trouble to read the letter from A. B. Stauffer, in the "Review and Herald," January 4, 1898, entitled, "Where are the Teachers for Brazil?" will notice that since 1894 appeals have been coming for teachers for Brazil. But these teachers must be able to teach the German language.

The Mission Board has exerted itself to find German teachers, and since Brother Stauffer's letter in the "Review" was written, Brother John Lipke and wife have arrived in Brazil, and are engaged in teaching. Yet Brother Lipke did not obtain his education in our schools, but in the University of Berlin.

A good answer to Brother Stauffer's query is this question : Where are the Germans that are preparing themselves for missionary teachers in their own tongue ?

A student usually does not consider his education complete until he has studied other languages than his own, and accordingly the English student takes one or two years in Greek, Latin, German, or French. But does this fit him to teach German, or, in other words, to become a German teacher ?

It requires five or six years after we have passed from the common schools to prepare for teaching in our native tongue, and it cannot be expected that one with only a few months' opportunity to study a foreign language can become efficient as a teacher in any of these languages.

The same is true of those born of foreign parentage, but brought up in this country—their language is Americanized. However, as a rule, they can acquire their native language much more readily than can Americans acquire a foreign language.

We need Germans to learn German, and the French to learn French ; and we should have special classes in all our schools where missionary teachers may be fitted up for work in the various countries in which these languages are spoken.

The time has come when we should give attention to the matter of securing teachers for these missionary classes in our colleges, that have the pure language that we desire taught.

For example: the Mexican Spanish abounds in idioms of a local character ; the German of this country is full of Americanisms, and when one goes to South America to teach German he finds his language defective.

At the present time the Foreign Mission Board has calls for several English, German, French, and Spanish teachers for various fields, beside others to go to the Pacific Islands to become acquainted with the native languages.

Within the last few weeks eight teachers have been sent to different fields to enter upon school work ; and many more are needed for work in Jamaica, Brazil, Argentine Republic, Chile, Japan, India, and the islands of the Pacific.

The great work in which we are engaged cannot be properly represented by those that have not done thorough work in their preparations—not that their education must be complete in every line, but so far as they have gone in the various lines of study, let the work be thorough.

Few persons can be proficient in several languages at the same time. Ordinary people have to content themselves with being specialists. Let our schools give attention to arranging for special departments for the study of such languages as are likely to be required in the prosecution of our work in foreign lands, especially Spanish, German, French, Portuguese, etc. ; and let students that are consecrated be encouraged to enter these special departments for the purpose of fitting themselves for specific work in some of these languages.

The subject is of sufficient importance to warrant sending young men and women to different countries in order that they may have the advantage of the best schools to fit them for the line of work which they have chosen, and especially in the study of the language in which they are to labor. We have a school of our own in the Scandinavian language, and some attention is given to the training of laborers in Germany ; but as a people we have given too little attention to the question of thoroughly educating men and women for foreign mission work.

It is true that the work cannot wait until this work is accomplished, and the Lord has blessed, and will bless our imperfect efforts ; but we should not be content to continue to occupy a mediocre position. When it is within our reach to become qualified for the work of the Lord in all its branches, we should give it the best energies of our being.

OH, dear friends, are we living habitually in such nearness to the Lord Jesus that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that some way or other it *is* possible to obey, and that we shall be carried through in any service to which He calls us?—*Rev. J. Hudson Taylor.*

DEVOTED THINGS.

R. A. UNDERWOOD.

GOD is honored by man consecrating certain things to sacred purposes. Whatever is thus sacredly set apart with God's approval becomes "*most holy unto the Lord.*" It is time that believers in the third angel's message know what it is to place themselves upon the altar of God to be a "living sacrifice, holy, acceptable unto God, which in your reasonable service."

The apostle in referring to those who gave to the cause of Christ in their deep poverty makes mention of the fact that they were such as had *first* given themselves to the Lord. 2 Cor. 8: 1-5. Those who have *given themselves* to God will be seeking ways by which they can dedicate of their substance such things as God may approve to advance the cause of Christ.

Among the many things that we can dedicate to God, the Lord mentions beasts and possessions of the field. Lev. 27: 28. For the encouragement of others I will mention the experiences of several who, during the past few months, have been seeking ways by which they could dedicate some specific thing for the advancement of the gospel in foreign lands.

One brother in the State of Vermont, who was a small farmer, feeling a great desire to do more than he was doing to send the message of salvation into foreign fields, was led to consecrate to the foreign mission work *all* the means that God would give him from any and every source outside of his farm.

When this brother entered into this covenant with God, he felt greatly blessed; but he did not know that he would be able to earn a dollar outside of his regular work on the farm. He knew that God had the power to bring to him unknown ways of earning means if it was His will.

After this covenant had been made, unsolicited by himself, he was asked to go and purchase two or more car-loads of apples for another party. This he did, and received something over \$200, as his profits on the apples—for a few days' work. This money was at once sent to W. H. Edwards, Treasurer of the Foreign Mission Board, 1730 North Fifteenth street, Philadelphia, Pa.

Another case: Last spring a family devoted the increase of a flock of four turkeys to foreign mission work. The Lord blessed the turkeys, and something like \$45 has been received as the result of consecrating these fowls to God. The giving of that amount to send the light abroad is not the only blessing which that family received: the fact that those turkeys had been set apart to the foreign mission work, and were "holy unto the Lord" for that sacred purpose, made them a constant object lesson. During the six months that those turkeys walked about the yard or field, every member of the family had a constant reminder of Christ's charge, "Go ye into all the world, and preach the gospel to every creature."

Are there not many who would be greatly blessed during 1898 if they would devote something outside of the regularly adopted plans of giving, to the foreign mission work? Some may have one thing and some another that they can set aside in this manner.

One family who keep a few cows have set apart the income from one cow during 1898 for the purpose of furthering the work of the gospel in other lands.

One canvasser said he would give all the profits on book sales for one week—in addition to his regular offerings. May the Spirit teach each one what he can and should do.

Blessed is the man that appreciates the fact that life, time, health, strength, intellect, light, property, and opportunities are all *talents* given him by God to be used as the property of the Lord Jesus, and that for these things he will have to render a strict account of his stewardship.

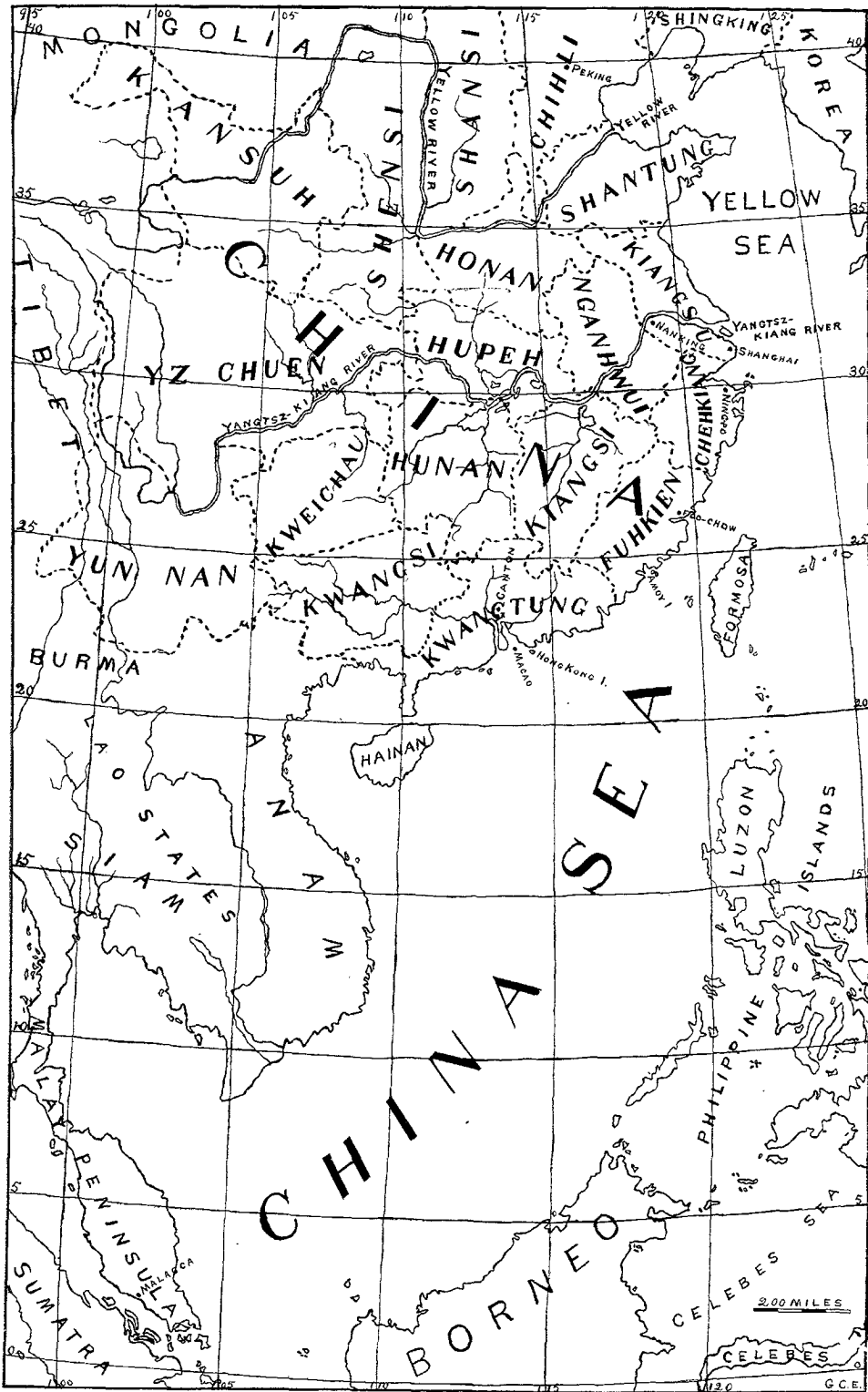
“For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

CHRISTIAN MISSIONS IN CHINA.

GUY C. EMERY.

“BEHOLD, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.” It is usually understood that the last clause of this text refers to the Flowery Kingdom of eastern Asia, the oldest of existing nations, having a history dating back “twenty-two hundred years B. C., fifteen hundred years before the founding of Rome, seven hundred years before the date of the Exodus, and three hundred years before the call of Abraham.” Within the limits of this empire, which is exceeded in extent of territory by only two others, the British and Russian, dwell more than one fourth of the inhabitants of the world. Three hundred and eighty-six million of these are crowded into the eighteen provinces of China proper, with an area of only 1,300,000 square miles, scarcely one third that of the entire kingdom. Some of these provinces are nations in themselves, having within their borders more than 35,000,000 people. O that we might realize, as we look at the map and see the word “China,” how much it means, how many millions are yearly added to its teeming multitudes, and more solemn still, how many millions are each year passing to the land of the unknown—unknown indeed to them; that we might catch a glimpse of the magnitude of the field that is here presented before the church of Christ for occupancy! Everything in China is writ large, the extent of its territory, the vastness of its population, the difficulty of its language—“almost every feature pertaining to the land or the people is immense, ponderous, overwhelming.” Nowhere else is presented a field so hard for the missionary, and nowhere else are the needs more imperative.

The history of missions in China may be divided into four epochs. The Nestorians are the first missionaries of whom we have any record. Of the details of their work little is known, though it appears to have prospered for a time. The only visible trace of their presence now remaining is the famous tablet at Si-ngan



in Shansi, which bears the date 781 A. D. The Roman Catholics next sent missionaries into the Flowery Land. Their work began in the thirteenth century, and was very successful for a hundred and fifty years. The brethren belonging to different orders of monks got to quarreling among themselves, "and were persistent meddlers in matters political;" so an edict of expulsion was issued by the Emperor in 1736.

With the opening of the present century began the third epoch. At this time missionary zeal was being quickened, and the eyes and hearts of many of Christ's followers were turning toward their brethren who were sitting in darkness. The London Society was the first to send a missionary to China. The work of this pioneer, Robert Morrison, is briefly outlined in another column, so we will not mention it here.

But the barriers which the "Son of Heaven" had thrown around his dominions still remained unbroken and impassable as ever. A few "hong"-merchants at Canton were still the sole intermediaries between the empire and the remaining world; the teaching of the language to any "outside barbarian" or "foreign devil" still remained a capital offense. "For some thirty years almost all efforts to redeem the Celestial Empire were put forth hundreds of miles away," among the thousands of Chinamen who had emigrated to the Malay Peninsula and the Dutch East Indies. Incongruous as it may seem, the first breaks in this great wall of exclusion by which China had isolated itself from the rest of the world—the first openings for the entrance of the "gospel of the kingdom"—were made by British cannon. The haughty arrogance of the Chinese Emperor, and the indignities shown the representative of the English government resulted in the "Opium War." This war ended in 1842 in the treaty of Nanking, which opened five ports of the empire to residence and commerce, and gave the island of Hong Kong to Great Britain.

The opportunities thus given were quickly improved, and by 1848 fifteen missionary societies were represented in the Middle Kingdom by nearly a hundred missionaries. But even now access could be had to only a few million of people living in the six cities, Canton, Hong Kong, Amoy, Foo-chow, Ning-po, and Shanghai. It required another war, terminating in the capture of Peking by the combined forces of Great Britain and France, to humble the pride of the "Son of Heaven;" to compel him to permit the residence of foreign ministers at his capital, open ten more cities to trade, and allow missionaries to labor in all parts of the empire.

From this time really dates the history of modern missions in China. Within a decade the number of societies having representatives in this field increased to thirty. So far, however, the bulk of the missionary effort had been confined to the coast region, and the vast interior was practically untouched. It was, therefore, a great step forward when in 1863 the China Inland Society, organized by the Rev. J. Hudson Taylor, sent its first missionary into the interior. This movement has had a marvelous growth. In 1865 it had a staff of seven workers, while "to-day it numbers 700 missionaries scattered in sixteen provinces of China at 140 stations, * * * and an income that has risen from £1,100 to £43,000

a year." The underlying principle on which the mission was started, and which has governed all its work, is worthy of note. With a firm belief in the faithfulness of God to fulfil his promises, and that He is able and willing to supply the means necessary for carrying on His work, the missionaries of the China Inland Mission go out without any guaranteed salary, nor has the mission itself any stated sources of income. The needs of the work are presented to the One who has promised to "supply all your need" with the expectation that he will send the men and money that are required. Nor has their faith been disappointed.

We have not the space to notice in detail the various societies in our own and other countries that have joined in the grand and glorious work of bringing good tidings of great joy to the unnumbered millions of this benighted land. It must suffice to say that at present the force of missionaries numbers 1,650 with about 2,000 native helpers. "In 1843, the year set by the Millerites for the end of the world, and after 57 years of labor, there were only 6 Protestant converts in China. Now we find Morrison's first convert replaced by a host numbering nearly 60,000 church members, who annually give \$50,000 for the spread of the gospel in their own land."

But what are these among so many? "March the millions of China's 18 provinces past your front door, allow them each a foot and a half of space, and make them pass in lock step; that procession will measure 100,000 miles long, and marching 12 miles a day that mighty column would occupy 13 years in passing. Can you realize it?" Entire provinces have scarce been trod by Christian feet; millions, as they pass by, tell you they have never heard the sound of a Christian voice. "Could China's population be equally apportioned to the present staff of missionaries, male and female, each would have a parish of 300,000." All the Bibles published since the invention of the printing press would not nearly suffice to give one to each living man, woman, and child in China.

Does it mean nothing to us that enough people to populate the State of New York are passing away every six months in this country without God and without hope? Is China numbered among the "all nations" of our Saviour's command, and the "every nation, kindred, tongue, and people" of the commission given to the angel of Revelation? Was that command given to us? and does the commission of that angel represent the work committed to the church of Christ in our day? Do we believe in the soon coming of Christ? Can he come while scores, yea, hundreds of millions know nothing of the Saviour who died for them? May these questions be carefully and prayerfully pondered; and may every Seventh-day Adventist be aroused to earnest, energetic action!

CHINA in her deep poverty gave three times as much for her idolatry in '94, as Protestants for their Christianity.

THERE are four times as many children born of heathen parents in China alone every year than there have been souls born into the Kingdom of God in all foreign lands, and that after a century of unprecedented missionary activity.—
Facts on Foreign Missions.

THE CHINESE.

THE Chinese are an intelligent and industrious race, and though they are conservative in the maintenance of their ancient customs and religion, there are many good points in their character which deserve our attention. They are remarkably quiet and passive in their disposition, patient and forbearing in temper, steady in their character, and will have peace at any rate.

They are addicted to superstition and believe in the translation of the soul from one body to another after death. They worship idols and devils only to secure their good will so that the good spirits may protect them from harm and the evil ones may give them no disturbance in their family.

Although their classical books speak of only one true God, yet they have allowed themselves to be misled into believing that there are many gods whom every man should worship. With these false notions instilled into their minds from infancy, they have ignored the true God and set up a deified man above him. This deity is known by the name of Gem Ruler of Heaven who governs all orders of gods and regulates the whole universe with all its creation.

The Gem Ruler and his staff of gods are worshipped throughout the whole empire, though the classic books written by the sages which they respect with so much reverence, make not the slightest mention of them.

The conservative spirit of the people is a great stumbling block to the spread of the gospel in this country. Their habits and customs, their notions, their religious doctrines and peculiar form of worship, and their belief concerning the great future after death, are diametrically contrary to the doctrines and ideas of Europeans.

Their religion is a combination of Buddhism and Taoism. The former is represented by monks and the latter by priests, sorcerers and magicians. The influence of these evil-doers has so strong a hold upon the masses that, although they are given a free exercise of their religion by the government, they are afraid to accept any foreign doctrine, lest they should be guilty of sacrilege. The monks rule the rites and ceremonies performed to the dead ancestors, while the priests regulate the religious sacrifices conducted in honor of the josses in the temples and also sacrifices offered to their dead forefathers in the ancestral halls.

The dead relatives are worshipped with a view to begetting posterity to preserve the name of the family, in accordance with the idea of one of their sages who says, "Of the three great moral offences man commits, the gravest is to leave the family unsucceeded." So they consider it their most important duty to see that the line of descendants of a family is kept up by successors. The reason why these ancestors are worshipped is because of the belief that dead men plead with the gods to bless the survivors with sons, if their regular worship is not neglected.

The josses are worshipped to protect the lives of the members of the family ; to secure success and prosperity in business.

They say the teachings of the Bible are inconsistent with the instructions of their great men, and hold that any one who turns away from his own faith and embraces a religion which is derived from any source other than their sages, is a lost man.

In the large cities, the Chinese have formed benevolent institutions for the expounding of the sacred edicts of moral duties. These edicts were written by Emperor Hong Hie and are based upon the tenets of Confucius, the patron saint of China. They enjoin men to be filial towards their parents, loving to their brothers, loyal to the Emperor and true to friends. These are the only doctrines among them that bear any resemblance to Christianity, and may be, with care and discretion, turned into a stepping stone to the truth, for the people of this great empire. As among other races, the lights and shadows of virtue and vice are blended in their character.

China is ruled by an Emperor whose government may be called a mild form of despotism. Under this Emperor there are six Boards, namely : the Board of War, the Board of Ceremonies, the Board of Revenue, the Board of Punishment, the Board of Works, the Board of Music, and the Board of Officials. The administration of the government of the whole empire is entirely delegated to these representatives. They make laws and appointments and submit measures for the Emperor's approval. The government is provided with a number of censors who may oppose any measures which they think injurious to the people; but this opposition is subject to certain restrictions, the violation of some of which would incur punishment, and sometimes the penalty of death.

Though the Chinese are great men of business, they are not enterprising enough to develop the national commerce, in spite of the repeated exertions some progressive men have made. They seem to be content with a small extent of business and care very little for improvement as long as they can manage trade in a quiet way and keep it going with a small margin of profit. "Nothing ventured, nothing gained," is not their motto, as they always take good care to avoid anything connected with speculation, with only a few exceptions and under very compulsory circumstances. They maintain that where there is venture there is danger, and will seldom enter into any enterprises of a speculative nature.

Their possessions in the interior consist chiefly of landed property, paddy fields, and cattle.

MORE than two thirds of the human race is still without a knowledge of Jesus Christ. In the missionary world there is still less than one Christian worker to every 30,000 people, in contrast with one to every fifty people at home.—*Student Volunteer.*

JAPAN with all her light and progress, has still miles of unbroken heathenism. Of her population of over 38,000,000, millions have never heard of the gospel. For every Protestant Christian there are still two Buddhist priests and six Shintoo temples.—*Facts on Foreign Missions.*

TRANSLATION
OF
THE JUDGMENT

世界末日

此書之大意不外申明世界末日之期也。然世界末日之期何以見之耶。試推先知但以理之夢便可了然見之矣。夫但以理乃古聖之先知。中宵得夢見獸五頭。形體各異。遂誌其夢於聖經。共列二十有八節。故將此書逐節詳解。將古今事勢推測。彼此貫通。後知各獸之異體。乃喻天下之舊邦。其國之立興。猶獸之初出。其國之變敗。猶獸之絕亡。由此觀之。世界之沉淪已近。審判之聖日將臨。讀此書者。宜加意玩索。方明意義。尙冀及早回頭。同登樂境。是所厚望焉。

THE above cuts are the photo-reductions of the cover, and the first page of the first tract issued in the Chinese language in China by Seventh-day Adventists. Like the Hebrew language, the Chinese is read from right to left, but is different in this respect that it is read from the top of the page to the bottom in longitudinal lines. There is quite a little history connected with the publication of this booklet and how our agent in China was providentially brought in contact with one of the eminent scholars in the empire who did the translating free.

ROBERT MORRISON.

GUY DAIL.

HE was born of humble Scotch parents, in Morpeth, Northumberland, January 5, 1782. When fourteen years of age, having received a fair elementary education, Robert was apprenticed to his father—a last and boot-tree maker—and one year later was thoroughly converted and received into the Scotch Church. He drew up and carried into effect a program to govern him in the use of his time; began visiting the sick poor and working for God as opportunity afforded; removed his bed to his workshop, where his thirst for knowledge led him to imprudently pursue his studies “until one or two in the morning;” and later, while a student of theology, he determined to give his life to the cause of foreign missions, praying that “God would station him in that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insurmountable.” Being opposed by his relatives and companions, the youth offered to give up his plans “if my father or other friends can give such reasons why I should not take this step as will satisfy my mind on a dying bed.”

Having been accepted by the London Missionary Society, Robert Morrison spent a short time in the Missionary Academy at Gosport; studied Chinese under a native teacher; attended a course of medical lectures by Dr. Blair; and under the instruction of Dr. Hutton, of Greenwich, became somewhat acquainted with astronomy.

September 8, 1807, this pioneer Protestant missionary to China arrived in Canton, where he made such rapid progress in his studies that at the time of his marriage to Miss Mary Morton, February 20, 1809, he was able to become official translator for the East India Company. This relieved his financial anxiety, and assured his continued residence in either Canton, or Macao, an island about ninety miles from that city.

Soon after portions of the Bible were printed in Chinese, the Emperor of China issued an edict against Christianity. In a letter to the Society, written at that time, Mr. Morrison says:—

“I now enclose you a translation of a Chinese edict, by which you will see that to print books on the Christian religion in Chinese is rendered a capital crime. I must go forward, however, trusting in the Lord. We will scrupulously obey governments so far as their decrees do not oppose what is required by the Almighty. I will be careful not to invite the notice of government.”

July 4, 1813, Dr. William Milne, who was appointed as Mr. Morrison's colleague, arrived; but on account of persecution he had to leave China and settle in Malacca, where, in 1818, he superintended the establishment of the Anglo-Chinese College, the object of which was “the reciprocal cultivation of Chinese and English literature.” In 1844 this institution was removed to Canton. For a number of years it had been one of the ambitions of Mr. Morrison to see just such a school, and he was one of the prime movers in its founding; toward the buildings he contributed £1,000, and gave £100 each year to aid in its support.

For seven long, weary years had the work gone on. Many an earnest prayer had ascended to God; the gospel page had been scattered far and near;

and now, in 1814, one man—Tsae Ako—came forward, forsook his idols, was baptized, and thereafter lived a consistent Christian life. We quote the following from his confession of faith :—

“Jesus making atonement for us is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of the intention of Jesus. I now believe in Jesus, and rely on His merits to obtain the remission of sin. I have sins and defects, and without faith in Jesus for the remission of sins should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought, with all our hearts, to rely on His merits.”

One of the chief tasks assigned to Dr. Morrison was the translating of the Bible into the Chinese language. With Dr. Milne's assistance, this work was completed in 1819. Joined with the effort to study “fidelity, perspicuity and simplicity,” was “a reverential sense of the awful responsibility of misinterpreting God's word.” While there have been later and better Chinese translations of the Scriptures, yet this attempt on the part of these two devoted men will ever be considered a “great work.”

As yet there were no medical missions, properly speaking, but Mr. Morrison, in company with Dr. Livingstone—the surgeon of the East India Company—investigated the condition of the multitudes of poor and sick living in the Chinese cities and towns. The people knew little of how to care for their bodies, and there was great ignorance in regard to medical science. Now and then the traveler would notice little stalls where dried vegetable substances were offered for sale, some for any, and others for every, complaint. A free dispensary was opened, and ere long thousands of suffering Chinese had been treated with “gratifying success.” Thus early we see—in a small way, perhaps—a “forerunner” of the modern medical mission.

The greatest literary attainment of Robert Morrison was his Anglo-Chinese Dictionary. In its preparation he had spent sixteen years of hard labor, and collected about 10,000 Chinese volumes. This book is almost an encyclopedia, for it contains, in addition to about 40,000 words expressed by Chinese characters, histories, biographies, and notices of various customs and ceremonies of the people. In all there are six large volumes, each the size of a family Bible. In 1823 the dictionary was published by the East India Company at a cost of £12,000.

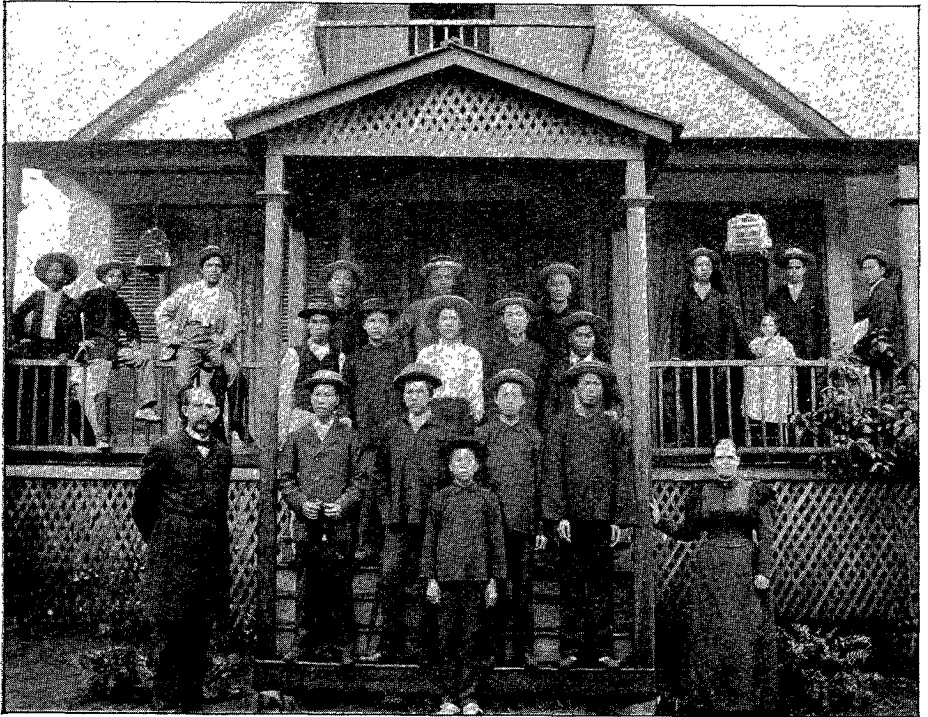
During the following year Dr. Morrison visited England, where he hoped to regain his health, and arouse a deeper interest in the mission. He went everywhere presenting China's claims, and was gladly received not only in the home country, but also on the continent. While in the Orient he had spent about £2,000 in collecting a large Chinese library, which was donated to University College, London, for the free use of students of all denominations.

Having married Miss Eliza Armstrong (his former wife died five years previous to this time), Mr. Morrison returned to China in 1826. Although still in the employ of the East India Company, he began to prepare a Chinese commentary on the Bible ; conducted religious services as often as he could get either Europeans or Chinese to attend ; contributed regularly to the “Canton Register ;” published a tract called “Christian Devotedness,” strongly urging that all

property and riches be considered as the Lord's ; and employed his time diligently in whatever way he might assist in spreading a knowledge of the gospel of Christ. In 1834 he was appointed "Chinese Secretary and Interpreter," and accompanied Lord Napier to Canton, where he died on the first day of August.

Persecuted by his enemies, often misunderstood by his friends, in perils among the heathen, in dangers upon the sea, often bereft of his loved ones, imposed upon by his Chinese teachers, cautious, self-possessed, conscientious, persevering, a student, a linguist, giving his life for China and seeing only three or four native converts as the result of his labors, yet content to labor on and be one who would lay the foundation only—in short, a humble follower of the meek and lowly Jesus—such was Dr. Robert Morrison.

I AM willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's House is building.—*Dr. Milne.*



CHINESE SCHOOL AT HILO, HAWAII.

AMONG OUR MISSIONARIES.

AT HILO, HAWAII, H. I.

H. H. BRAND.

AFTER seeing Professor W. E. Howell settled in the Chinese Boarding School Home at Honolulu, Oahu, H. I., we started on the 18th of June for Hilo, a town on the island of Hawaii, H. I., about 200 miles southeast of the island of Oahu, to open up the work here.

This island contains 4,210 square miles ; it is 90 miles long, by 74 miles wide, and has an area of 1,600 more square miles than all the rest of the group put together.

There are four large mountains, varying in height from 5,505 to 13,805 feet. The names of these mountains are Kohala, Mauna Kea, Mauna Loa, and Hualalai. Kilauea is the name of the crater that is constantly active. It is about 4,040 feet above the sea, on the eastern side of Mauna Loa. This volcano is quite active now, and many people from all parts of the world are visiting it. The slope of these islands is so gentle that it is impossible to realize their height.

This island is so large that the climate varies very much and the land is very fertile ; nearly every kind of produce can be profitably raised. I might say there is one continuous harvest.

I have given a description of this island, and spoken of its resources, thinking this letter might fall under the gaze of some consecrated families that would like to move away from the large churches into some field where they could support themselves and do missionary work. But I would say this, that a man would want means enough to keep him at least six months after landing. To such I would say, there is no better place on earth ; there is missionary work to be done upon every hand ; come over and help us. There are here Hawaiians, English, Portuguese, Japanese, some Germans, and a few French and Chinese. For the last-named we came especially to labor.

July 11, we opened our Chinese night school with 14 pupils ; since then, 6 more have commenced to attend, making 20 in all, with the prospect that others will attend later.

We believe God is opening the way for the truth to go to these people. Since coming here, one Chinese meets with us on the Sabbath. He attended our school in Honolulu for a long time, and understands well, and we believe he will yet fully accept God.

We had only gotten the work started here when the same parties that had worked so hard against us at Honolulu, followed us up, to create opposition to our work in this place. But the Chinese told them that their school was started, and that Mr. Brand had charge of it. The man who was at the head of the op-

position left on the first boat, leaving his Chinese minister here to stir up the people against us, if possible. But after about two weeks' work, this man said he could do nothing and left.

We are planning to work what we can for the Hawaiians. We are the only ones who believe the truth in this island. We meet on the Sabbath and study the Bible. There is a Hawaiian minister who meets with us ; he keeps the Sabbath, and we hope he will accept the whole truth. I believe many more of such men could be reached if we could have printed matter. The Lord is soon coming, and the best way to get the knowledge of it to the people is through the printed page.

We feel anxious for the work on the Hawaiian Islands, and we desire to be remembered at the mercy seat by the brethren. We feel to praise the Lord for all his mercies and blessings to us, and desire wisdom from Him to enable us to do His work as He would have us.

PROPOSED SCHOOL IN CHINA.

W. E. HOWELL.

THE idea of a school and home in China for Chinese boys, is a project I would like very much to see put into operation as soon as practicable, although I doubt its being made self-supporting in a very short time ; but I do not believe that a work ought to be held back until it is self-supporting, or may shortly become so. There is constant passage to and fro between here (Honolulu) and China. The confidence of Chinese, once fully won, is circulative. Nearly all the boys in school here at present, expect to return to China. The thought of sending them back to that vast country, among their old associations, with no one to look after or encourage them, even if they accept Christianity here, is not a pleasant one.

As it is, there are a large number of boys sent here to be educated ; and if we had a good school and home on their own side of the water, with recommendations from influential Chinese here, why should it not be patronized? While there would doubtless be disadvantages there that are not met with here, yet there would also be advantages.

In Honolulu they see a strange spectacle of Christianity (?) practically applied. (The Chinese think that all white men living in so-called Christian governments are Christians.) They see the white man and the Christian (?) as he is. The power of example is a great one with them ; they are an imitative people. In aping the white man they get his bad as well as his good qualities.

I often feel that, removed from all this influence of civilization (?) possibly more could be done for them than here. I really believe our greatest power in this school is the power of example—the power of a godly life ; but there are many counteracting examples here on the part of the same, or professedly the same class as those who teach them. We do not so much wish to teach them

civilization as the world has it, as we do Christ's religion. We ourselves are sick of civilization as it is now coming to be, and do not need the baneful part of its influence in our work.

My own idea would be to take some devoted Chinese, whose heart the Lord has touched, as a co-laborer in opening and conducting a school and home in China. It seems to me the influence of his example and work might be even greater than that of the white laborer, but I think he needs the latter to direct.

Great care must be exercised in selecting white laborers for the Chinese, for they are truly a peculiar people. From my short experience, I am morally certain that many successful laborers among the whites would not succeed among them. One thing is sure, that these millions ought not to be longer neglected. Some of those to sit at the marriage supper of the Lamb shall come from the land of Sinim. Who is gathering them?

THE RUSSIAN MISSION FIELD.

H. P. HOLSER.

FROM the standpoints of prophecy and present developments few mission fields are of so much interest as Russia. From its relation to the Eastern Question, Russia will, doubtless, act a leading part in the great gathering of Armageddon. Aside from prophecy, present movements indicate this. In recent affairs between Turkey and the powers, Russia's influence has evidently counted for more than all the other nations of Europe combined. The same may be said of the far East. While the leading nations have more or less foothold there, Russia exceeds them all, and is gaining rapidly every year; and the completion of the Siberian railway will greatly increase this power. The general feeling in Russia as expressed by the press is that the completion of this great railway will open a new era for Russia.

On the other hand, the prophecies of Isaiah and Ezekiel especially, indicate that there will be an important gathering on the Lord's side from the great north country, and the foundation of what the prophecy indicates may already be seen in present conditions. Russia embraces the great majority of the Eastern or Greek Catholic Church. This church has never passed through a reformation, but seems on the eve of one. The condition of the church is in many respects like the Roman Catholic Church just before the great Reformation, and we may expect similar, if not greater results. The Bible has been quite generally circulated and is still being freely placed in the hands of the people, and on the part of many there is a desire for more light. The many Stundists are illustrative of this.

Although man has done all in his power to shut every door against the truth, like the Master, the truth appears where the doors are shut. The Lord has ways that man cannot control. Many Germans are scattered all through Russia. Besides their native tongue, nearly all of these speak the Russian more or less



RUSSIAN GENERAL MEETING.

freely. The truth has entered among this class quite extensively. As a whole, no nationality is embracing the truth more rapidly and more fully than the German. While it is exceedingly difficult for a missionary to work among the Russians, he can do so quite freely among the Germans. Thus, indirectly, he has access to the Russians.

In the Lord's providence, the truth has been planted among the Germans from St. Petersburg south to Roumania, to the east in the Crimea, on the Don, in the Caucasus as far as Armenia, and north and east on the Volga, and in Siberia to the shores of the Pacific at Vladivostok. Thus, in nearly all divisions of the great empire there is a sprinkling of the truth. The Lord is forming his camp and placing his sentinels. He has not waited for the completion of the Siberian railway, but has sent his messengers on ahead, for the King's business demands haste.

No less remarkable is the spread of the truth among the Russians themselves. This work began largely of itself, and has continued to develop and spread. It began very small and moved slowly for a time, but the last year has witnessed a change. Although Russian literature on the truth has been diligently and rigidly excluded, it finds its way to the people and is doing its work. Russian missionaries educated and sent out to prevent the spread of "heresy" and win back dissenters, have in their zeal taken pains to point out dangerous tracts and tell where they came from, giving the address in detail, so that those desiring the truth know where to find it.

That the Lord has "set his hand again the second time" to gather his people is more apparent in Russia than in many other countries. Our last general meeting held a short distance northeast of the Crimea, near the country of the Cossacks, was one of the most encouraging ever held. Reports from the laborers showed that the work is extending and opening up as never before, and all felt the imperative necessity of moving out more rapidly in the openings of His providence. We furnish herewith an illustration showing a group of the members assembled in general meeting. The building is a farm house, where the meeting was in session part of the time. Most of the laborers and a few representative men were present. On account of the dangers of holding a large gathering, only a few representative members were called together, and after the meeting local general meetings were held in all parts of the field, so as to reach the body of our membership. Not being a "recognized" denomination in Russia, we have not the "legal" right to hold a meeting, and hence, need to exercise more caution than in most countries. I have always expected to see a great work accomplished in Russia, but never before saw so much actually developing in this direction.

Reference has been made only to the Germans and Russians, but with her large Asiatic possessions, Russia embraces, or has direct access to, many tongues and religions. Many of the heathen will doubtless be reached from this field; hence, the spread of the message in this land is a long step towards opening the work among the heathen; and considering the Germans, the Russians and the heathen, Russia is a field of threefold interest; and since the Lord has gone before us in so remarkable a manner, we should not be slow in occupying the openings of his providence.

THE HOME FIELD.

FOURTH SABBATH READING.—February 26, 1898.

ABIDING IN THE VINE.

MRS. E. G. WHITE.

CHRIST says to his church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace."

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. * * * Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

By living and working upon the plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious prom-

ises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Will God's people listen to his voice speaking to them through his word? Will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of the Scripture I have quoted is a sermon for every member of the church. Will you receive it and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement?

The Lord is coming. The earth's history is soon to close. Are you prepared to meet the Judge of the earth? Bear in mind that "he shall have judgment without mercy, that hath shewed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them?

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and his righteousness, and in diffusing the light to others. God calls upon his people who have great light, much labor bestowed upon them, and are established in the truth, to now work for themselves and others as they have never done before. Make use of every ability; bring into exercise every power, every entrusted talent; use all the light that God has given you to do others good. Do not try to be preachers; but become ministers for God. As the truth is better understood by the workers, it will ever appear in a more striking light; as you seek to enlighten others, with your minds under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayers for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus by Christ abiding in the heart, you may become laborers together with God.

WE have a supernatural work to do, and we must have supernatural power with which to do it.—*Rev. A. J. Gordon, D. D.*

If you stand half a mile off from a man and throw the gospel at him you will miss him, but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.—*Spurgeon.*

AWAKE OUT OF SLEEP.

W. S. HYATT.

“AND that, knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed.” Rom. 13 : 11. When persons are asleep they are alive, but unconscious, hence inactive. The most important events may be transpiring about their doors, but they are unconscious of the fact, because they are asleep.

As the last hours of the night slowly pass away, O how we love to slumber ! If the thief wishes to commit any depredation, he chooses these quiet hours, because he knows that people usually sleep soundly then. The Saviour makes use of this illustration to bring to our minds how he will return, and then utters these solemn words : “ For in such an hour as ye think not the Son of Man cometh.” In view of these facts, the words come down to us, “ It is high time to awake out of sleep.” As we look out into the world, signs are to be seen upon every hand that herald the coming of our Lord. Tempests, floods, wrecks by land and sea, preparations for war—all these things and many more unite in sounding aloud the cry, “ The night is far spent, the day is at hand.”

Again I ask is it not high time to awake out of sleep, to shake off this inactivity and go to work as never before ? Souls are perishing in sight of our doors, and many could be reached and saved if a loving hand were only extended to save them. Everywhere you go, there are people dying for lack of love and sympathy. A few days ago a poor man lay sick upon his cot in a little room alone. His heart was upturned to God and he expected soon to die. At that time our Heavenly Father put it into the hearts of three persons to visit this afflicted brother, and they met at his room at the same time. The poor man asked them to leave him to die in peace. But with hearts of love they helped him, and with words of sympathy they cheered him. This touched his heart, and he was drawn out to God in gratitude, and he at once began to improve. He felt a new current of life in his veins, and a new hope sprang up in his heart ; he was another man.

The world is full of suffering, and you my brother and sister have been placed here to help these needy ones. Will we awake, and take up this long neglected work ? or will we slumber on ? On one hand are those who are poor and sick and destitute of every blessing, both temporal and spiritual. On the other hand are those who have an abundance of the world's goods, but with all this they too are wretched and poor, and blind and naked. O my brethren, let us hasten to these before it is too late ! The night is far spent, and soon, yea, very soon the morning will dawn. Then the work will be over, and the weary toiler will be at rest. But now a little time remains for us to labor with Jesus in soul saving. Every one can have a part, and hear the precious words, “ Well done.”

Brethren, hasten before it is too late. Let not the cares of this life bind you here till the work is finished. The Master of the vineyard calls you now. “ Now, just now,” is the word he sends us. Do not wait longer, but at once begin the

work of laboring for souls in earnest. Send out the papers and tracts everywhere. Visit your neighbors and friends, and tell them what Jesus has done for your soul. Everywhere you go join in the invitation, "Come; for all things are now ready;" and then scatter rays of joy and gladness. The day of reckoning is near at hand; and if faithful till the end, an eternal inheritance will be ours.

OUR CITY MISSION.

H. W. REED, MILWAUKEE, WIS.

OUR work in this city has grown considerably during the past few months. The command to go into the highways and hedges and compel them to come in has been heeded, and as the result we see precious souls being brought to Jesus.

The Helping Hand mission has been an impetus to the work. This mission is located on the South Side of the city on Reed street. The choice of location has been particularly fortunate, it being a part of the city where work of this kind is needed most.

The building is suitable in every way for the work. The first floor consists of a chapel and lunch room, the second is fitted up for the workers, while the third and fourth are used for sleeping apartments. The basement affords conveniences such as bath room, laundry, etc. During the day the chapel is converted into a free reading-room, where good literature is placed on small tables. The men find here a clean, warm room, and good food for the mind; and they may be seen on a cold day sitting around a cheerful fire, reading the papers and books: though having little or no money, they can enjoy some of the comforts of life.

At the lunch counter one-cent-a-dish meals are served three times a day. Beans, soup, bread, corn-meal, oatmeal, potatoes, and pudding are among the most substantial dishes on the bill of fare. Twelve hundred and nineteen dishes have been served free since the opening of the mission in October.

A gospel meeting is held every evening at 7:30. After a short talk or exhortation, we have a testimony meeting. The converts always have much for which to praise the Lord, and we have some excellent meetings. At the opening service in October, one came forward, and since then some have come nearly every night. Some have started this New Year to live a better life. A few evenings ago a lady said, "I am going to begin the New Year by serving the Lord. I want to follow in His footsteps and do right." Another said, "I would rather be in this mission than any church in the world. I'll follow the Lord, and if he never goes back on me, I won't go back on Him. I wish I could speak English well enough to tell you how I feel, but I'll follow the Lord, no matter if the road is piled up with troubles as high as the Rocky Mountains."

Many lack words with which to properly express themselves; but they are filled with the Spirit, and the Lord blesses their words to the good of others.

Last night one man who was converted less than two weeks ago said, "I am glad I came to this meeting. I have been happy ever since I started for Christ, and am more determined to be faithful and study His word. I quit smoking and using tobacco about ten days ago, and have had a hard struggle. I have been weak, and my nerves have been unstrung. But I know *now* that I am weaned from it ; and how I thank God." His wife who started a few evenings ago said each day of her life was happier than the one before it.

The Lord is doing much for us here in Milwaukee. We are a force of seventeen workers, and He is doing more than we dared think. We needed a stove for the fourth floor of the Helping Hand mission, and laid the matter before the Lord. Two days ago a prominent lawyer of this city offered us a good one if we would accept it. So it has been in regard to other things. We thank the Lord that He is putting it in the hearts of people to help us in this good work ; and we ought not to be surprised when our prayers are answered. We are now in need of a good organ, and trust the Lord to send us one. Means are required continually with which to carry on the work. The churches of this State have taken hold with a good spirit to help us by donations of money, clothing, bedding, and provisions.

Our work includes cottage meetings, medical and street work, and gospel labor of every description. As far as possible, personal labor with the converts in the mission is followed up by our workers, and readings or cottage meetings are held with the families. In this way the truth is brought into the homes of the people. Nearly all our workers in this city have every evening taken up with work of this kind.

We have a number of persons who visit among the poorer classes from time to time, caring for the sick, and relieving as far as they can, the hungry and destitute ones. Many of these cases are first learned of at the Helping Hand mission, they having been directed there for help. In some of these cases, we are able to give quite an amount of help, especially where clothing is needed. I will cite one case : Our attention was called about three weeks ago to a woman living in the South Side who was sick. One of the workers on going there found the family in very destitute circumstances,—the mother and her youngest child, both sick ; the husband, who was a drinking man, without work ; only fuel enough for the next morning, and no provisions but a few potatoes and a little bread. The rooms were clean, but scantily furnished. Provisions, fuel, and clothing were brought until the man found work. Cottage meetings are now being held there and the man has given up drink. Many people in similar circumstances are being helped in one way or another nearly every day.

And so the work of these missions goes on. The work cannot stop until the harvest is garnered. Now is the time for our best efforts. Temptations are overcoming the people, and they are less able to withstand as the end draws nearer.

Of course money is needed to carry on all these lines of work, rent must be paid, fuel bought, and other expenses met continually. May the Lord open the hearts of those who have means and are interested in the work, to help us.

FOURTH SABBATH EXERCISE—February 26, 1898.

LABORERS TOGETHER WITH GOD.

MRS. L. FLORA PLUMMER.

1. With whom are we laborers? 1. Cor. 3 : 9.

2. What is our part of the work? Sowing the seed. Eccl. 11 : 6.

“You are to sow the seeds of truth in every place. Whenever you can gain access, hold forth the word of God. Sow beside all waters. You may not at once see the result of your labors, but be not discouraged because of this. Speak the words that Christ gives you, work in Christ’s lines, go forth everywhere as he has given you an example.” *Special Testimony, No. 7, page 4.*

3. What is God’s part of the work? Giving the increase. 1. Cor. 3 : 6.

4. Whom does God send to assist in the work? Angels. Heb. 1 : 14.

“Angels of heaven are commissioned to work with the efforts of God’s appointed messengers.” *Special Testimony, No. 7, page 3.*

5. Do we know all that God and the angels are now doing to advance the work?

“There is far more being done by the universe of heaven than we have any idea of, in preparing the way so that souls will be converted. We want to work in harmony with the messengers of heaven.” *Special Testimony, “Our Camp-meetings,” page 38.*

6. How are the heavenly messengers now working?

“Angels of God are all astir, ascending to heaven, and descending to earth again with messages of mercy and warning. These heavenly messengers are moving upon minds and hearts. There are men and women everywhere whose hearts are susceptible of being inspired with the truth. If those who have a knowledge of the truth would now work in unison with the spirit of God, we should see a great work accomplished.” *Volume 3, page 64.*

7. What is it, then, that is delaying the work?

“Ye churches of the living God study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory.” *Home Missionary Work, pages 20, 21.*

8. How do the heavenly beings regard our attitude?

“All heaven is astonished at the terrible indifference of the human agents.” *Special Testimony, No. 9, page 12.*

9. Who will be held responsible for the work that is not done for souls?

“Unless the church awakes and attends to her post of duty, God will charge the loss of souls to her account.” *Special Testimony, No. 3, page 31.*

“Those who have had the light of present truth, and yet feel no spirit of labor to warn their fellow-men of the coming judgment, must give an account to God for their neglect of duty. The blood of souls will be upon their garments.” *No. 31, page 7. Eze. 3 : 17-21.*

10. Is the indifference of others a sufficient excuse for any one?

“To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.” *No. 31, page 132.*

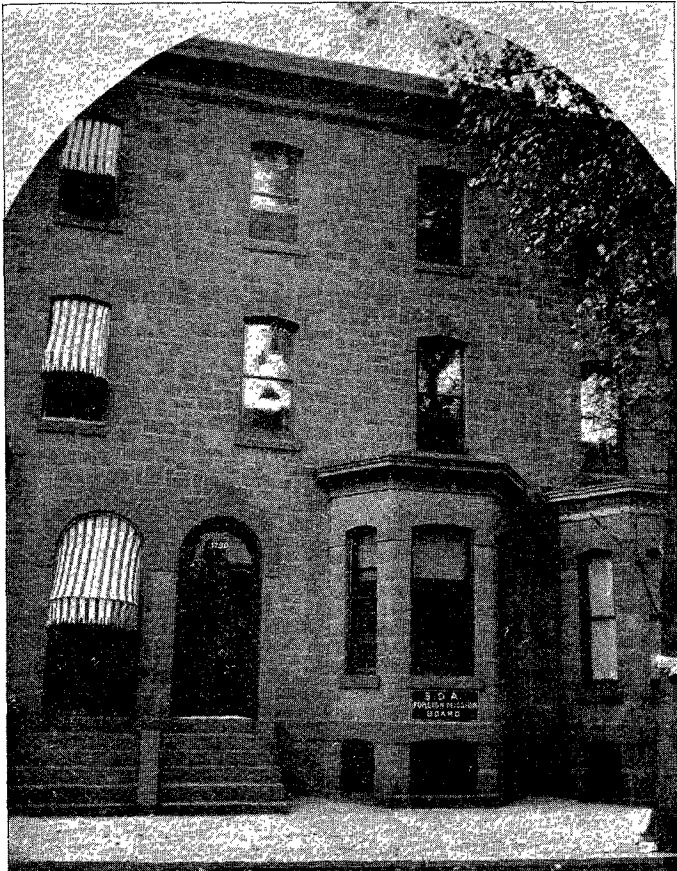
11. What is said of those who do not hear and obey these warning messages?

“There is no help for man, woman, or child, who will not hear and obey the voice of duty; for the voice of duty is the voice of God.” *Special Testimony, No. 10, page 37.*

12. What would bring the power of God to the churches?

“Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on the suggestion, for it was prompted by the Lord. ‘If any man can draw back, my soul shall have no pleasure in him.’” *Special Testimony, No. 10, page 14.*

“God’s people have a work to do which is not being done. The last message of mercy must be given to a world perishing in their sins. * * * * If our churches would only practise the truth, and show that they believe that Christ came to our world to save sinners, the power of God would attend their labors.” *Special Testimony, No. 10, page 34.*



OUR HEADQUARTERS.

W. H. EDWARDS.

THINKING it would be of interest to our readers to see a picture of the office of the Foreign Mission Board and the *MISSIONARY MAGAZINE*, at 1730 North Fifteenth street, we give the accompanying cut of the building.

In harmony with the action of the late General Conference, the Foreign Mission Board took "immediate steps to remove their office and headquarters to some eastern city," and Philadelphia was the place selected.

June 1, we opened the office, and are pushing the work with vigor.

In New York City the amount of room we have here would cost a large sum annually. We are located in a good portion of the city, within a short distance of banks, express and telegraph offices, and railway station. Trolley-cars pass the door every three minutes. As the house is capacious, some of the members of the Board, with their families, and other workers live in a portion of it, paying rent to the Board, thus reducing the annual cost of the premises about one half, and making the office expense no more than it would be in Battle Creek, yet having all the facilities of a seaboard city.

It is a ride of but two hours from this place to New York City, so that some one of the Board can easily be there when it is necessary to assist our missionaries who sail from that port.

There are good steamer lines from Philadelphia to London, Liverpool, Antwerp, Rotterdam, the West Indies, and other parts of the world, which are available for our work.

We have felt that we were moving in the order of God when we obeyed the voice of the General Conference and came East, and we can see the work taking form and developing.

The Board have frequent meetings here, and the best interests of the foreign work are carefully considered. The business of this department is enlarging so rapidly that it demands the constant attention of the Executive Committee. Many fields are calling for laborers, and with the present facilities for developing practical workers in our colleges, sanitariums, and publishing houses, these calls can be filled much more readily than during the past.

We shall not mourn if the growth of the work should soon force us to take larger quarters, but for the present our accommodations are adequate and economical.

THE amount of the October donations received by the International Tract Society since November 23, 1897, up to the time of going to press is \$668.25. Amount previously reported \$475.18. Total, \$1,143.43.

THE CHILDREN'S PAGE.



OUR TALK ABOUT CHINA.

WE will ask some one to find China for us on the map.

This country is a long ways off across the ocean. A great many people live there, nearly six times as many as in the United States. Most of the people that live in China are called Chinese, and they are yellow. Did you ever see one?

They think their country is the greatest place on earth, and they do not care to have other people come to visit them.

We have learned a great many things from this strange people. Did you know silk was first made in China?

And our first china dishes came from this country, and that is why they are called chinaware.

The Chinese wear loose sacks and gowns, and only those of high rank can wear yellow. The men wear wide, clumsy, wooden shoes turned up at the toes; and they partly shave their heads, but leave enough hair to make a long braid called a cue.

If we should go into their homes, we would find the rich live in brick houses, and the poor in wooden and palm-leaf huts. Most of their furniture is made of bamboo.

Perhaps you would like to get acquainted with the Chinese children? Well, they are not treated like our children in America. When very young, their mothers carry them on their backs or sides held up by a sort of sling which is tied over the shoulders, and when

they go into the rice-fields to work they fasten their babies to a rope or stake.

Their schools are not like ours. The papas and mammas are often too poor to send their boys to school; and the little girls can only go to schools that have been started by missionaries. Their parents are heathens, they do not know about Jesus; and they teach them to bow down and worship idols. They have many other strange customs.

At the top of the page is a picture of two little Chinese girls. Do you see their feet? When they were little, their feet were bound with cloths to make them small. Do you not pity them, and want them to know about Jesus?

AT YOUR OWN DOOR.

ARE you a missionary for Christ? Or, have you been waiting in the vineyard praying that you might be a foreign missionary?

Sophie had been praying for twelve years to become a foreign missionary.

One day after earnest prayer the Heavenly Father seemed to say:

“Sophie stop; where were you born?”

“In Germany, Father.”

“Where are you now?”

“In America, Father.”

“Well, are you not a foreign missionary already?”

Then the Father said:

“Who lives on the floor above you?”

“A family of Swedes.”

“And who above them?”

“Why, some Switzers.”

“Who in the rear?”

“Italians.”

“And a block away?”

“Some Chinese.”

“And you have never said a word to these people about my Son?”

“Do you think I will send you thousands of miles to the foreigner and heathen when you never care enough about them at your own door to speak with them about their soul?”—*Exchange.*

CHINESE MISSION WORK IN PHILADELPHIA.

THERE is in nearly every large city in this country a Chinese settlement, commonly known as “Chinatown.” Perhaps no other nationality remains



REV. FREDERIC POOLE.

so entirely distinct and separate, and intermingles so little with the mass of our population as the Chinese. A variety of reasons might be assigned for this condition of things: The natural conservatism of the Chinese as a race, and the attitude assumed toward this people by our Government, are perhaps two of the most potent. To no other people has it ever been said, “You can never become citizens of this country.”

Occupying as they do such a unique position, the question of giving to this people a knowledge of the gospel of Christ becomes one of peculiar interest. Churches of different denominations, in cities containing any considerable number of Chinese, have started “Chinese

Sunday-schools ;” where they are taught to read and speak English with the object of instructing them in the principles of Christianity. Much good has resulted from this work. But when they only come under Christian influence for an hour or two once a week, and are surrounded by heathenism and idolatry all the rest of the time, it cannot be expected that this work will be very satisfactory as far as their conversion to Christianity is concerned. This will appear all the more evident when it is understood that, in nearly every case, the only motive which prompts a Chinaman to attend these schools is to learn English in order to increase his business.

To supply the need of systematic work, Rev. Frederic Poole, who was for several years a missionary in China, has established in this city a Chinese Mission, at 929 Race street, right in the heart of Chinatown. This mission is under the auspices of the Christian League, an interdenominational organization of the city. The work carried on is largely educational, as all work among the Chinese must necessarily be, though the primary object is to Christianize. The mission was opened a little more than a year ago, and its progress has been very encouraging indeed.

In their evening classes in English they use a specially prepared text-book, with the English and Chinese in parallel columns. It is the plan to have a teacher for each scholar ; but when this is not possible, they are formed into classes, graded according to their ability to read. No matter how intelligent or how well educated they may be in their native tongue, they are but children in their knowledge of English ;

and have to be taught the sound of each letter, and then how to pronounce them when combined into words, at first of two or three letters and afterward longer ones. It is a pleasure to see with what perseverance the same word is repeated over and over until they can pronounce it properly. As stated before, in nearly every case their only object in attending the school is to learn English ; but the book is so arranged that before they realize it, they are learning about God, the Creator of the heavens and the earth.

A Chinese Y. M. C. A. has been organized in connection with the mission, and during the eight months since its formation the membership has increased until it is now 170. “At the meetings of this association, held every Sunday evening, the gospel of Jesus Christ is preached in their own native language by the President, Lee Hong, and the more advanced of his Christian countrymen.” They have also lately organized a Chinese Christian Endeavor Society, with a present membership of 50. The services of both these societies are conducted by the members themselves. “The Y. M. C. A. and the C. E. Society are the nurseries from which come the boys who desire to join the church.”

It was the privilege of the writer to attend a Sunday evening service of the Y. M. C. A. ; and it was truly an inspiring sight to see the earnestness with which they joined in singing such hymns as “I Need Thee Every Hour,” and “In the Sweet By and By.” The singing was in English. After the first hymn, there was a prayer in Chinese, and a second song ; one of the boys read, in English, Matt. 21 : 12-22 as a Scripture lesson, and then translated it

into Chinese verse by verse ; and another hymn was sung. The President then gave a talk in Chinese. It was impossible, of course, to understand what he said ; but from his manner and gestures he seemed deeply in earnest, and his audience gave excellent attention. There were about seventy-five present ; and many of them, though born in a country long noted for its antiquity and lack of progress, would compare favorably with the young men of our own land who have had all the advantages of the civilization of the nineteenth century.

A thoroughly equipped medical dispensary has been established in connection with the mission, and through this agency many Chinamen have been brought into contact with Christian teaching.

Other lines of work are carried on which we have not space to mention ; but anyone interested in this work can obtain full information by sending for copies of "The Chinaman," Chinese Mission, 929 Race Street, Philadelphia, Pa. This paper is published monthly, subscription price fifty cents a year.

NEVER was the great commission more imperatively binding upon a generation than upon our own. Never had the attending promise—"Lo, I am with you always"—more constraining and impelling power than it should have in our day.—*Student Volunteer.*

WORK enough at home ? There will be more work at home if we don't take hold of missions more in earnest. * * * * Christianity is nothing if it is not missionary. *Your* Christianity is nothing if it is not missionary.—*J. Broadus, D. D.*

STUDENT VOLUNTEER CONVENTION.

THE Third International Convention of the Student Volunteer Movement will be held at Cleveland, Ohio, February 23-27, 1898. Similar gatherings were held at Detroit, in 1894, and at Cleveland, in 1891. These gave such an impetus to the movement in behalf of missions among the students of the different educational institutions in this and other lands, that it has been thought best to call another convention to be held at the time and place above mentioned.

The Student Volunteer Movement had its beginning at a summer school held by Mr. Moody at Mt. Hermon, in 1886. The needs and demands of missions as there presented by men who had given the best years of their lives in carrying out our Saviour's command, "Go ye into all the world," bore fruit in one hundred volunteers. The torches thus lighted kindled the missionary zeal among the students of many colleges and universities in America ; and during the following year steps were taken to perfect the organization, which, in the short space of ten years, has become almost world-wide. The phenomenal growth of this movement indicates not only the earnestness and energy of its founders, but, we believe, also, the blessing of God upon a work undertaken in His name for the salvation of the untold millions who are yet in the darkness of heathenism.

The purpose of the movement cannot, perhaps, be better stated than by quoting from its principles as set forth by the Executive Committee :—

"It should adhere steadfastly to its four-fold purpose : (a) To lead students to a thorough consideration of the

claims of foreign missions upon them as a life work. (b) To foster the purpose of all students who decide to become foreign missionaries by helping to guide and stimulate them in their missionary study and work for missions until they pass under the immediate direction of the Boards. (c) To unite all volunteers in an organized, aggressive movement. (d) To create and maintain an intelligent, sympathetic, active interest in foreign missions among the students who are to remain on the home field, in order that they may back up this great enterprise by their prayers, gifts, and efforts."

"It should continue to be unswervingly loyal to all the regularly established foreign missionary agencies of the Church. It does not contemplate, and never has contemplated becoming an independent foreign missionary board for the sending out of volunteers."

"While the movement believes in promoting every phase of missionary work which is being used by the Spirit, it should through all of them continue to lay chief stress on the realization of its watchword, 'The Evangelization of the World in this Generation.'"



E.L.D. D. U. HALE.

DEPARTURES.

DECEMBER 21, 1897, Elder D. U. Hale and family sailed from New York on the steamship "Oranje-Nassau," of the Royal Dutch Line, for British Guiana, where he will labor under the direction of the Foreign Mission Board.

As will be remembered, Elder Hale was formerly located in West Africa. Although he still has charge of the Gold Coast mission, it is thought unwise for him to return to that deadly climate at present. But by means of correspondence he will keep in close touch with our brethren there, and assist them in carrying forward the work.

In British Guiana, with its cosmopolitan population of creoles, Portuguese, Hindoos, Parsees, Indians, negroes, and whites, will be found an intensely interesting, as well as a difficult field. We are sure that our people in that country will give Elder Hale a hearty welcome; they have been pleading for an ordained minister for more than a year—ever since Elder Kneeland returned to the States.

Our work in Dutch Guiana is yet in its infancy. We have but a few Sabbath-keepers there. Little has been done to spread the message in that country, and our people will be glad to learn that Henry Beck—a native of Dutch Guiana—who has spent three years at Battle Creek College and at the Sanitarium, left New York, January 11, on the steamer "Ulea," Armstrong Line, for British Guiana, en route to Paramaribo, where he expects to enter the medical missionary and evangelical work. Brother Beck intends to support himself.

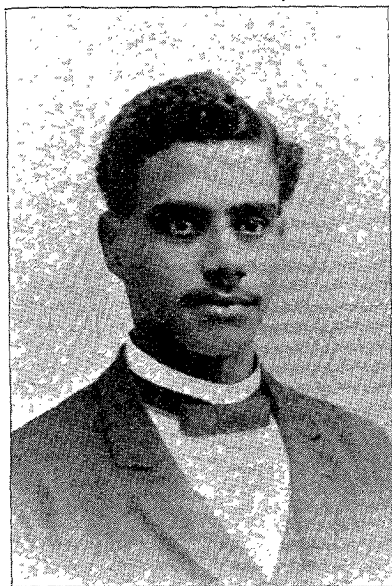
Dutch Guiana, or Surinam, is about the size of the State of Ohio, and contains nearly 60,000 inhabitants. Along

the coast the land is very low and flat ; the interior has not been fully explored. Sugar is the principal product. The Dutch language is spoken, although there are many other nationalities represented—Hindoos, German and Portuguese Jews, and Mohammedans.

May God bless our brethren there ; and as they try to extend a knowledge of the third angel's message ; may He give them fruit for their labor.

Professor W. A. Ruble and wife, sailed from New York, January 5,

ary work, and Prof. Ruble will take her place.



HENRY BECK.



ELLEN I. BURRILL.

—We had expected to give the pictures of Professor and Mrs. Ruble in this number, but they have failed to reach us so they will appear in some subsequent issue.

LETTERS.

In this connection it may not be amiss to quote from letters recently received from Elder O. A. Olsen, in which he speaks of the educational work as follows :—

“ I will next call your attention to the important institutions located here. Oldest among these is the Claremont College. I will not go over its past history which has been an unsatisfactory one in many respects. Still with all that some good has resulted from this work. The real foundation of the difficulty has been the same here as elsewhere, namely, a catering to the world instead of following the instruction given us by the Lord.

steamship “ St. Louis,” American Line, en route to Cape Town, South Africa ; and one week later Miss Ellen Burrill started on the steamer “ New York,” expecting to join Mr. and Mrs. Ruble in England, and proceed to King William's Town, South Africa, where she will take charge of a church school. Miss Sarah Peck, formerly of Claremont College, goes to Australia to assist Mrs. E. G. White in her liter-

“As you know, Professor and Mrs. Shaw, of Union College, were requested to come here and connect with the school. We reached this place just at the middle of the year. The first half of the school year was just then closing, and the second half was soon to open.

“Upon our arrival we had a number of meetings with the managing Board, and also with the Faculty. The whole question was very freely and fully discussed. I presented before the brethren the light that had come to us in the United States, and the position taken by the schools there.

“The Faculty, after giving the matter prayerful study, decided that as far as they were able and had understanding, they would follow that light and instruction given us by the Lord in their teaching and connection with the school; and the Board were quite as willing as the Faculty to turn over a new leaf and begin to follow the light God has given.

“Thus the school started out on this plan with the commencement of the second half of the year, and we begin to see encouraging results in a number of ways.

“The Faculty are carrying on a systematic line of study of the Bible and the Testimonies, having daily recitations by themselves. This study is proving very beneficial to the teachers, and the result is already felt in the school. The attendance is increasing, and the interest is growing, and the outlook for the school is much more encouraging.

“The spirit in the school, both among the teachers and the students, is also much better than it was. The parents speak of the change that they see in the deportment of their children. For all this we are very thankful.

“Considerable attention is given to the industrial feature. So far we have only the garden work and the carpenter shop for the boys, and cooking and sewing for the girls.”

—The Foreign Mission Board has recently received a letter from Professor Grainger, of Japan, containing many

things regarding the work in Tokio which will be found of interest to those that have followed the reports from that field.

After stating that it had been found necessary to leave the place where they had been holding meetings and Bible study for a more commodious and convenient building, Elder Grainger says:—

“Our present place is one and one half miles nearer the center of population, and in a much better neighborhood. It will be nearer to a large majority of those who have attended our classes heretofore, and will doubtless bring us many new students. As our building is of good size, we shall have accommodations for all who may come. The prospects are that we shall have a largely increased attendance.

“We are beginning to see fruits of our labors, but not among the student class. Many are interested, and some are convinced of the truth as far as they have studied, but their school work is a stumbling block, for in this country class exercises are held six days of the week. All are ambitious to obtain a liberal education, but cannot see how to accomplish their desire and keep God’s commandments too. When they become converted they will very quickly decide what to do. Having had no Christian experience, and in fact little or no knowledge of Christianity, we need not be surprised that they move slowly.

“About five months ago a surgeon of the army came to me for Bible instruction. He continued his reading with me for several weeks when his regiment was called away for a time. The regiment has returned, but he has not resumed his reading for some cause. After having a few lessons with me, however, he brought with him a young doctor—assistant surgeon in the army; but as the latter could not read English very well, Brother Okahira took him in hand. This young man at once became deeply interested

in the truth. After a few weeks study he brought with him a young friend who is connected with the pay department of the army. These two young men kept up their studies quite regularly until Brother Okahira was called to Kobe about six weeks ago to visit his mother in her last sickness. He was absent three weeks during which time I had several lessons with them. I was very favorably impressed with their simple faith in God's word.

"About two weeks ago the doctor visited Brother Okahira and told him that he and his friend proposed to keep God's commandments and to prepare themselves for active service in the army of the Lord. The doctor has already engaged a place in the office of a physician here in Tokio who has an extensive practice. He is to get a fixed salary which will be sufficient to support him and his friend while the latter will study to become a minister of the gospel of Christ. To this end he wishes to study with us.

"Brother Okahira has just received encouraging news from some of his friends in Kobe with whom he labored personally while visiting them, and also by correspondence. Two have expressed a purpose to henceforth serve the Creator of all things.

"My wife and daughter arrived November 8, in good health. They had a very pleasant voyage.

"Six or eight months ago I endeavored to set before the Board the wants of this field as they appeared to me. As far as I can see, my observations then were correct. I see no reason for modifying anything I then said. Any number of educated and consecrated workers that you may feel disposed to send can find employment.

"I hope that the Board will soon be able to send us some assistance, for my work has so increased that I have scarcely any time for studying the language. I think I ought to devote a large share of my time to study. I shall try to arrange for my wife and daughter to take some of my classes, but I do not know that I shall be suc-

cessful in this for there is a prejudice against lady teachers. I find it is not good to have more than five or six in a class."

RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING DECEMBER 31, 1897.

FIRST DAY OFFERINGS.

District No. 1.

Atlantic, \$175.27; Maine, \$21.62; Maritime Provinces, \$6.81; New England, \$105.51; New York, no report; Pennsylvania, \$140.14; Quebec, no report; Vermont, \$35.18; Virginia and West Virginia, no reports; total, \$484.53.

District No. 2.

Florida, no report; Southern Mission, \$66.04; Tennessee River, \$13.29; total, \$79.33.

District No. 3.

Illinois, \$6.15; Indiana, no report; Michigan, \$208.71; Ohio, \$196.11; total, \$410.97.

District No. 4.

Dakota, \$47.79; Iowa, \$339.17; Manitoba, no report; Minnesota, \$182.40; Nebraska, \$56.41; Wisconsin, \$364.83. total, \$990.60.

District No. 5.

Arizona & New Mexico, no report; Arkansas, no report; Colorado, \$177.43; Kansas, \$202.52; Missouri, \$109.45; Oklahoma, no report; Texas, no report; Wyoming, \$3.76; total, \$493.16.

District No. 6.

California, \$624.01; Montana, \$10.50; North Pacific, no report; Upper Columbia, \$105.69; Utah, \$5.62; total, \$745.82.

District No. 7. no report.

District No. 8.

British, \$7.61; Central Europe, \$274.15; Norway, \$12.00; total, \$293.76.

Miscellaneous.

Brazil, \$3.14; British Guiana, \$1.32; total, \$4.46.

Sum total, \$3,502.63.

FOREIGN MISSION FUND.

Ark., \$10.00; Atlantic, \$10.00; Cal., \$132.19; Central Europe, \$51.65; Dak., \$19.42; Ill., \$3.00; Ind., \$1.00; Iowa, \$68.70; Kan., \$101.19; Mich., \$159.11; Minn., \$5.00; Mont., \$52.68; Nebr., \$56.08; N. E., \$250.50; N. Y., \$6.46; Ohio, \$34.55; Pa., 50 cents; Southern, \$3.50; Tenn. Riv.,

\$9.90; Ten., \$3.50; Turkey, \$1.63; U. C., \$7.15; Vt., \$17.79; Wis., \$29.50; total, \$1,035.00.

ANNUAL OFFERINGS. (1896-7 in addition to previous reports.)

Central Europe, \$563.83; Mich., \$737.00. Total, \$1,300.83.

ANNUAL OFFERINGS. (1897-8. First report.)

Atlantic, \$8.50; Cal. \$10.00; Col., \$3.50; Dak., \$30.01; Ill., \$68.15; Ind., \$3.40; Ind. Ter., \$3.50; Iowa, \$67.16; Kan., \$61.91; Mich., \$121.88; Minn., \$50.15; Mo., \$7.26; Nebr., \$12.75; N. E., \$30.00; N. Y., 50 cents; Ohio, \$39.50; Okla., \$6.40; Pa., \$46.35; Southern, \$1.50; Texas, \$13.62; Va., \$35.14; Wis., \$44.02; total, \$665.20.

AUSTRALASIAN UNION CONFERENCE.

Dak., \$25.70; Mich., \$1.93; N. E., \$14.37; Vt., \$9.18; total, \$51.18.

BRITISH MISSION.

Dak., \$24.30; Mich. (work in Ireland) \$10.00; total, \$34.30.

BRAZIL MISSION.

Iowa, \$2.81; U. C., \$50.00; Wis., \$8.00; total, \$60.81.

HAMBURG MISSION.

Col., \$22.45; Kas., \$25.00; total, \$47.45.

INDIA MISSION.

Atlantic, \$1.00; Central Europe, \$20.37; Dak., \$15.25; Fla., \$125.00; Youth's Instructor Fund, \$18.86; Mich., \$16.50; Montana, \$1.00; Nebr., \$9.75; N. E., \$262.05; N. Y., \$2.50; N. P., \$5.00; Tex., \$1.00; U. C., \$33.15; Wis., \$2.82; total, \$514.25.

JAPAN MISSION.

Central Europe, \$127.24; Fla., \$125.00; Iowa, \$1.00; Montana, \$3.20; N. E., \$2.00; total, \$258.44.

MATABELE MISSION.

Brazil, \$112.27; Central Europe, \$8.71; Dak., \$1.00; Ill., \$1.00; Iowa, \$9.00; Kas., \$5.00; Mich., \$27.00; Montana, \$6.05; U. C., \$6.75; total, \$176.78.

MEDITERRANEAN MISSION.

Central Europe, \$43.32; N. P., \$9.75; total, \$53.07.

MEXICAN MISSION.

Cal., 50 cents; Dak., \$2.50; Mich., \$1.18; N. E., \$16.37; Vt., \$9.17; Wis., \$4.74; total, \$34.46.

POLYNESIAN MISSION.

N. P., \$9.75; Turkey, 85 cents; total, \$10.60.

SCANDINAVIAN MISSION.

Cal., \$2.50; Dak., \$27.31; Mich., \$5.00; Iowa, \$198.43; total, \$233.24.

SUEZ MISSION.

Vt., \$200.00

GENERAL SUMMARY.

First Day Offerings	\$3,502 63
Foreign Mission Fund	1,035 00
Annual Offerings (remainder 1896-7)	1,300 83
Annual Offerings (1897-8 first report)	665 20
Australasian Union Conf.	51 18
British Mission	34 30
Brazil Mission	60 81
Hamburg Mission	47 45
India Mission	514 25
Japan Mission	258 44
Matabele Mission	176 78
Mediterranean Mission	53 07
Mexican Mission	34 46
Polynesian Mission	10 60
Scandinavian Mission	233 24
Suez Mission	200 00
Grand total	\$8,178 24

There are a few items in the report of the receipts of the Foreign Mission Board for the last quarter of 1897 that deserve special notice.

In the general summary, "First Day Offerings" is a little over \$1100 more than the amount received from the same source during the preceeding quarter.

Evidently one cause for this increase is, that several State Conferences have adopted the plan of weekly collections by the use of envelopes. Let others go and do likewise.

We believe that when every Conference has this envelope plan in good working order, we shall witness a perceptible increase in our donations to missions.

Also some liberal contributions were made direct to the "Foreign Mission Fund," which help to swell the amount of receipts, and will aid greatly in pushing forward the work of teaching a knowledge of the word of God in many fields that have been calling for help.

We are glad to note further that there were liberal donations to specific fields such as India, Japan, Matabeleland, and others. This is commendable. If the Lord moves upon the hearts of those that have means, to give to a certain field, it is because there is special need in such field. May the Lord bless the givers, in "basket and store."

BRIEF MENTION.

NOTICE TO STATE SECRETARIES.

—WE have sent out nearly 200,000 First Day Offering envelopes to our tract societies, and have 100,000 in the office unopened ready to send out on demand from the secretaries. Don't be afraid to ask for more when you run short. Let the churches appeal to their State Secretary when their supply is exhausted, and they will be replenished.

—It is through the kindness of Rev. Frederic Poole, of 929 Race street, this city, editor of "The Chinaman," that we have been granted the use of the two cuts found on pages 62 and 63 of this number. Mr. Poole, with his co-laborers and the pages of the monthly magazine, "The Chinaman," is doing a good and noble work for the large number of Chinese in this city, of which a fuller notice will be found in another column.

—Our friends that are not subscribers, but to whom we have sent either the January or present number of the *Missionary Magazine*, will receive no more sample copies. We have not advanced the price of the paper in its new form. We believe it within the reach of every one.

—We are much gratified at the way the list is increasing with the names of new subscribers. We note, however, many on the list whose time expired with the January number, and who will have to be cut off if they do not promptly renew. We do not want to lose any of our old subscribers, for we need their influence and co-operation. We trust that the February magazine will not fall behind the initial number of the volume. If you are pleased with it, show it to your friends.

—Among the periodicals coming to our table, we note two, which at the beginning of the year demand special mention on account of new design, new type, fine paper, finished workmanship, and, if it were possible, improved contents. These are the "Signs of the Times," our pioneer paper, published at Oakland, California: and the "Youth's Instructor," which appears in magazine form; and in point of artistic design and literary merit it will be found difficult to find its superior—published at Battle Creek, Michigan. Both of the foregoing are weeklies, subscription price of each \$1.00 a year.

—It is said that, "Listeners never hear any good of themselves." The following from some of our contemporaries came out in cold type, so we venture to submit it for our readers:

From the "Review and Herald" of December 28: "The 'Home Missionary' for January is out, and in an entirely new dress—new shape, new editor, and new all over. It is now a magazine of 32 pages, in a neat cover. This number is largely devoted to the West India Islands and mission work there. It is specially interesting. The subscription price is only 25 cents a

All who may wish to donate from time to time to the Foreign Mission Board can send their offerings to the treasurer, direct, or through the Secretary of their State Tract Society.

The address of the Treasurer of the Foreign Mission Board is, W. H. Edwards, 1730 North 15th Street, Philadelphia, Pa.

year (50 cents to foreign countries), and this number alone is worth more than that."

—From the "Signs of the Times" of January 6 :

"The MISSIONARY MAGAZINE (a continuation of the 'Home Missionary') is out in popular magazine form and is issued from the office of the Seventh-day Adventist Foreign Mission Board, 1730 North Fifteenth Street, Philadelphia. The January number is filled with live missionary matter, of interest to all who love to see the gospel of the kingdom going to all nations. J. E. Jayne, Secretary of the Board, is the editor, and L. T. Nicola is associate editor. The new magazine is issued monthly, at 25 cents a year ; to foreign countries, 50 cents."

—From the "Youth's Instructor" of January 13 :

"THE MISSIONARY MAGAZINE.—This publication is the successor to the 'Home Missionary,' formerly issued from this office. It is now printed at Philadelphia, and is the organ of the Seventh-day Adventist Foreign Mission Board. The number at hand is a most creditable one. The 'Instructor' extends fraternal greetings, and bespeaks for its contemporary a successful future, through the blessing of God."

—It is with deep sadness that we have to announce the death of Mrs. Grace Gosmer, who sailed last month in company with her husband to engage in school work in the island of Bonacca. They met our boat "Herald" at Jamaica, and proceeded to Gt., Cayman Island. While held in quarantine there, several of the party were stricken with the fever, and Mrs. Gosmer and Elder Webster's little daughter succumbed. Particulars are not yet known, but will be given later.

A leading worker says : "We who are toiling along in this country (the United States), like to see faces of our brethren and sisters who take their lives into their hands, and go to other parts of the globe to carry the glad message of peace in spite of pestilences, famines, wicked laws, and so many difficulties we do not have to meet here."

If there is any class of laborers in the world who should have our sympathy and support and prayers, it is the foreign missionary. He leaves home and friends, goes into a new and strange country, among a people whose customs he does not understand, and has to meet and surmount many difficulties we know not : how fitting then that he who remains at home and toils and sacrifices and gives should, as far as possible, be made to feel a personal interest in his brother whose burdens he thus seeks to share.

We would that every worker in the home field could shake hands with every laborer who goes to another clime to proclaim the third angel's message ; but this is impossible, however, in order that our American brethren may have some idea of the missionaries who go out from their number, the MISSIONARY MAGAZINE will, from time to time, contain their pictures.