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## THE COLLEGE AND THE MISSIONARY.

B. G. WILKINSON.

*(Concluded.)*

THE college is, or should be the true producer of the missionary. Furnished with the means of securing the past and current information upon all lands and peoples, it is admirably prepared to create a missionary spirit. As Nehemiah in the Persian court hastened to the relief of his brethern in Judea, when he heard of their wretched condition, so will the youth be stirred to hasten to the relief of his less favored brother. The pioneer English missionary of modern times, William Carey, was first deeply stirred by reading Cook's "Voyages Around the World." The knowledge obtained made such a deep impression upon him that he was ever afterwards meditating upon the condition of the heathen and longing to bring them the Gospel.

The first object fundamentally and historically in the establishment of those schools from which comes our present system of instruction was the preparation of persons who would fulfill the great commission. Though Christianity, when it came into the world, found the realm of education possessed by the Graeco-Roman schools of pagan origin, it refused to accept or imitate the system of its predecessor. But the church soon found itself confronted with the necessity of adopting some method which would enable it to carry on the work dropped by the death of its pioneers. The recommendation of the apostle Paul, "And the things which thou hast heard of me, among many witnesses, the same commit thou to faithful men who shall be able to teach others also," was adopted and schools were established. Until they lost sight of the object for which they were inaugurated, these schools were successful. As the progress of Christianity was attended with prosperity, the schools enlarged and the first methods of teaching, which were primitive, began to assume a definite form. But when Christianity in the lands of its triumph, became worldly, its schools were led to substitute a worldly spirit for their missionary zeal and consequently prepared their students not for the world but for those lands.

From these early schools came the claustral and cathedral schools of later date, which developed into the colleges and universities of the present time. In proportion as the schools increased the missionary spirit decreased until to-day it

is practically absent from the average educational institution. Individual students have been stirred to take up the foreign missionary work ; the Student Volunteer Movement has assumed large proportions, but still the modern college has scarcely begun to fill its original place. In every school of our denomination there should be offered a course of study that would consider the noble achievements of past missionaries. Countries and peoples far and near should also be studied in order to enlighten the minds of the youth concerning present needs. This will produce the twofold result of awakening a missionary spirit and of pointing out the needed preparation.

Ignorance need not debar a person from being used of God but the educated worker can fill the larger place. Talent is always best appreciated where it is most needed. The civilized world is overstocked, leaving a dearth of talent in the uncivilized parts. The youth are our hope of missionary effort ; and now, just now, is the time to work in foreign fields. This is the time for parents, youth, and school to co-operate in pushing the gospel work in foreign lands. It lies within the possibility of all youth whether in school or not to be stirred to emulate the sacrifice and devotion of past missionaries and to be touched by the knowledge of the actual conditions prevalent in foreign countries.

The writer was told by a returned missionary from India of a scene he witnessed which may help us realize the world's need of Christ. The missionary was traveling through the country, making his way to a distant appointment, when a short distance down the road he descried a building he knew to be an heathen temple. At the door of the temple he could make out the figure of a man engaged in executing some movements whose meaning he did not understand. As he drew near he saw it was the priest of the temple. He had pierced his tongue with a steel rod by which, using it as a lever, he was endeavoring to jerk out his tongue. Every effort he accompanied with motions toward the god within the temple, his whole motion evidently meaning that he was seeking to have his god accept this self-inflicted torture and be gracious towards his sins. His face was contorted with pain ; his hands and clothing wet with blood. As the missionary stood by unobserved, he said to himself, " Surely this man can never have heard the name of Jesus or he would not be doing this. I'll step up and ask him if he ever heard the name of Jesus." The missionary approached the priest, laid his hand on his arm, and as the priest turned round to see what it was, the missionary asked him if he had ever heard of Jesus. The priest turned his head from one side to the other in the negative and then continued his self-torture.

No, he had never heard of the name of Jesus. How could he hear without a preacher ? And who will preach if they do not who have heard of Jesus ? There are many human beings in this condition who would be glad to know the time when they can say, " The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath light shined."

## READY, EVER READY!

REV. G. H. C. MACGREGOR, M. A.

HERE is a watchword for the New Year. Here is a word which expresses the true attitude of those who are workers for God. They are to be ready to do whatsoever the King shall appoint. Before the church of God to-day there lies a tremendous task. She has, in the course of a few short years, to make up for the apathy of centuries. The Lord's return is drawing nigh, yet only a third of the race has been reached with the Gospel message. And the Lord wills that ere He returns the Gospel be preached to ALL. So, with every day that passes the urgency of the missionary question increases. The Lord's message to His people is "Quickly." "Behold, I come Quickly." "Go ye out quickly." And the church's answer to her Lord's "Quickly" should surely be "Ready." "Thy servants are ready to do whatsoever my Lord the King shall appoint."

What is involved in this readiness we must now discover.

1. The readiness of the Christian (2 Tim. ii:3) is the readiness of *the soldier*. The worker for God is to be a good soldier of Jesus Christ. Now what is the supreme quality of a soldier? Surely readiness to fight. The aim of all military training, the end of all military organization, is to place the soldier at a moment's notice in the field, ready to fight. A state may have the most magnificent resources, but if it has not got them ready the result will be disastrous.

The readiness of the soldier, which we as Christians are to imitate, implies at least these two things. (1) It implies an attitude of surrender. It implies that the soldier has no longer any will of his own, but has put himself entirely at his leader's disposal. No matter how brave, or strong, or thoroughly trained a man may be, he is not ready as a soldier until he is absolutely surrendered. (2) It implies separateness. The true soldier is nothing but a soldier. In the old days the armies of Europe were composed of farmers and workmen, whose main business was ploughing or weaving, and who were not called to the front, except in time of war. But these men were not ready, and when opposed by real soldiers, had no chance. So, now, the soldier must give his whole life to his soldiering. He has no home, he has no business. He is unentangled, that he may be ready. Similarly, if we would be ready, we must be surrendered. The Holy Spirit is still the director of the work of Christ on earth. He waits to lead the people of God to victory. But He demands men who will, at every point, give Him His own way. And we must be separated. We must put God first. If the work of God in the world is to be done, we, who are the people of God, must have more of the spirit of Count Zinzendorf, who could say, "I have but one passion, and it is He."

2. The readiness of the Christian is the readiness of *the servant*. Of the true servant, as of the true soldier, it is required that he be ready. But, in the readiness of the servant, there is implied, in addition to the surrender and separateness of which we have spoken (1) An attitude of attention. This, as the characteristic of the true servant, is referred to in Psalm cxxiii. "As the eyes of servants look unto the hands of their masters, and as the eyes of a maiden

unto the hand of her mistress, so our eyes wait upon the Lord our God." But attention demands silence and patience. The true servant is ever on the watch for commands. He does not act unbidden, and is willing to wait until the order is issued. But he is always on the alert, that he may catch his master's lightest whisper, and speed forth to do his will. It implies an element of eagerness. The true servant makes the cause of the master his own. He is not only willing to serve, but eager to serve. Would to God that among His people there was more of this attentiveness and this eagerness! Would to God that we cultivated more the habit of quiet waiting on God to know His will, and that when He cried, "Whom shall I send, and who will go for us?" the people of God were found springing forward eagerly with the cry, "Here am I, send me!"

3. The readiness of the Christian is to be the readiness of *the vessel*. This is a figure that conveys a deeper truth than either of the others. Blessed as it is to be a good soldier of Jesus Christ, blessed as it is to be a true servant of God, it is more blessed still to be a vessel meet for the Master's use. Now, if a vessel is to be ready, two things are required of it. (1) It must be clean. "If a man purge himself . . . he shall be a vessel . . . meet." Personal holiness is a prerequisite for the service of God. Life always conditions service. In the long run, what a man does, is never greater than what he is. We must be clean. And that means that we must daily abide by the Blood that cleanses from all sin. (2) It must be empty. This is the supreme lesson about Christian service; a lesson that few of us have learned. Our life and our service are beautiful and powerful in direct proportion to the amount of God in them. And the amount of God in a man's life is determined by the amount of self. When we are utterly emptied of self, we are filled with God. Then we are ready for God's work. For this work of evangelizing the world, is God's work. It is not we who are to do it. It is God who must do it. So our attitude must be one of utter emptiness. We must yield ourselves to Him as empty vessels, into which God may pour His own glory, and through which He may work for the revelation of Himself in the salvation of the world.—*Regions Beyond*.

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## THE NEGLECTED CONTINENT.

GUY C. EMERY.

LYING away to the south, our sister continent of the New World, 4,700 miles long and over 3,000 wide, with an area of 7,000,000 square miles, containing one-eighth of the land surface of the globe, and having the most magnificent river system in the world—South America—fitly termed from the spiritual standpoint the "neglected continent." Discovered in 1500 A. D. by Pedro Cabral, its history covers almost the same period of time as that of our own country; but how different the record. For some purpose He who "ruleth in the kingdom of men, and giveth it to whomsoever he will," permitted this vast territory

to come under the sway of that ecclesiastical power which had so long held Europe in its grasp. Spain, that country which alone remained unmoved by the new life infused into the nations of the Old World during the Reformation, fell heir to nearly the whole of this stupendous continent. And Roman Catholicism, ever the enemy of progress, here degenerated into a system of saint-image worship but little removed from heathenism. For 300 years the rule of the emissaries of the Holy See remained unbroken ; but the present century has witnessed a marvelous change. One after another the nations occupying this continent have asserted their independence of Spain and formed themselves into republics, and are breaking away from the domination of the Roman Church. With the exception of Ecuador, Bolivia, and Peru religious liberty is now guaranteed by the constitution of each of these countries—guaranteed by the constitution, but, alas, not always granted by the people, for the power of the priesthood is still strong in many parts.

But while God has been working such transformations and opening wide the doors for the entrance of the Gospel, what has His church been doing ?

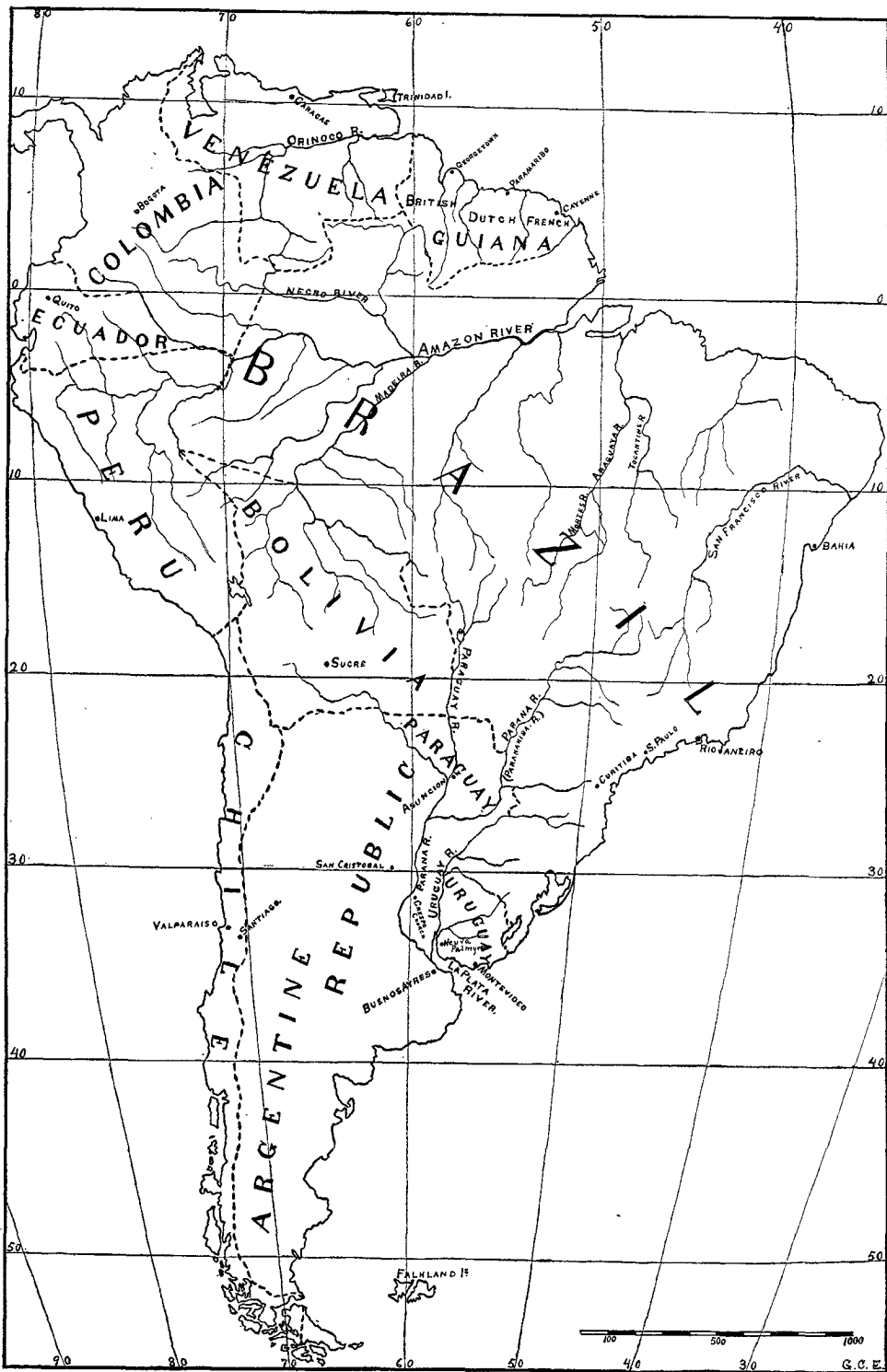
**Brazil**, the largest of the South American Republics, having an area greater than that of the United States (excluding Alaska), with a population of 16,000,000 has thousands of miles of territory yet unentered by missionaries, and at least *12,000,000 people still entirely unevangelized*. Mission work is being carried on by representatives of some eight or nine American Societies and a few British workers. There are in all about 120 missionaries, including laymen, women workers, and missionaries' wives, not more than *one to every 130,000 souls*.

**Argentine Republic** is the next largest State in South America, and contains a population of over 4,000,000. Although thousands of Europeans have settled on its broad plains fully three out of the four millions are Indians and half-castes. The missionary work, except in the few cities, must necessarily be of an itinerant character among small, scattered centers. The entire missionary force here numbers about 60—*not one to every 50,000*.

**Paraguay**, a little landlocked republic about the size of Great Britain, has only a population of 400,000, the numbers having been greatly reduced by recent wars, and 140,000 of these are Indian tribes mostly uncivilized. There is only *one missionary worker to every 80,000 people*.

**Uruguay**, the smallest of the South American States, has an area a little greater than New England. The population numbers 750,000. At present the Gospel light is being carried by five workers located at two mission stations—*one to every 150,000 inhabitants*.

**Chile**, stretching over 2,000 miles along the western coast, a beautiful country with one of the finest climates in the world, has advanced with rapid strides until she is now the foremost of all the republics. She possesses thousands of miles of telegraphic lines, a network of railways, and nearly 1,000 elementary schools. The population of her capital, Santiago, numbers about 150,000 ; and that of the whole republic is 3,300,000, including 500,000 Indians. Though her recent political advances make the people especially open to evangelization, there are only about 60 missionaries to carry to them the Light of Life,—*one to every 55,000*.



**Bolivia**, with an area more than twice that of Texas, has a government modeled, like all South American republics, after that of our own country. Its population of 2,300,000 has received passing visits from colporteurs of the American Bible Society, but there is as yet *not a single resident Protestant missionary*.

**Ecuador**, the last of the republics to open its doors to the Gospel, has, *within the last year, been entered for the first time by missionaries*. Quito, its capital, the highest city in the world, contains 60,000 souls, and the whole country has a population of nearly 2,000,000.

**Peru**, the land of the incas, has a population not far from 3,000,000, composed of Inca Indians, Aymara Indians, Mestizoes, people of pure Spanish descent, European settlers, negroes, Chinese, and wild Indians. The pure Indian blood is about 57 per cent. of the whole population. Nine years ago the first missionary went to Peru, and although no public services except those of the Catholics are permitted, the work has steadily grown, and the outlook for the future is encouraging—*but there are only twelve missionaries to the 3,000,000 souls*.

**Colombia**, more than three times as large as all Japan, has a population of 4,000,000, a mixture of European races with Indians and negroes. *For the evangelization of these people there are three mission stations*.

**Venezuela**, with an area of 593,943 square miles, two and a half times as large as Germany, has a population of 2,200,000, *but only one Protestant missionary*.

**Guiana**, the one bright spot in this dark continent, has a missionary history of thrilling interest. In no other land has work been carried on at greater cost. "It is a land that delights the eye, but kills the body of the unacclimated Caucasian." The Moravians, practically the only missionaries who have labored here, have laid down their lives by the score. For years each convert cost the life of a missionary. During the 162 years of the history of this mission the total number of missionaries who have given their lives runs into the hundreds. To-day the converts are numbered by thousands; and the Guianas can scarcely be called heathen lands.

Africa, which has been fitly called the "dark continent," has a Protestant missionary to every 140,000 inhabitants; but in the darker continent of South America there is only one missionary to every 220,000 souls. Of the 265 missionary societies at work in the world only 16 are attempting anything here. Though thousands of missionaries have been sent to Asia, Africa, and the Islands of the Sea, this vast continent lying almost at our very doors has been passed by. But does it mean nothing to us that during our own day He who has commanded us to preach the Gospel to every creature has thrown down the papal domination that so long closed South America to the missionary? Will we allow this land to longer remain the neglected continent?

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In her infancy the Church gave all her apostles, except James, to the foreign work, leaving the home work to be carried on by other laborers.—*Rev. E. G. Wesley.*

## OUR WORK AND WORKERS IN SOUTH AMERICA.

ALLEN MOON.

SOUTH AMERICA has a population of nearly 40,000,000. Among this great throng we as a people have a very small company of laborers—not more than twenty, including the wives of ministers.

In Argentine Republic there are eleven laborers of all classes that have gone from this country. Brother E. W. Snyder went to that country in 1891, and remained there until 1895 when he returned to the United States. In the spring of 1895 he was reappointed and in June of that year sailed for Argentine with his wife. Brother C. A. Nowlin who is now laboring there, sailed from New York in May, 1891. Brother John McCarthy and wife were appointed to go to Argentine in April, 1894, and since the following summer they have been connected with the work. Elder and Mrs. F. H. Westphal were appointed and sailed to Argentine in the same year as Brother Mc Carthy ; and Brother Westphal has acted as Superintendent of the field since his going there. Miss Lucy Post and Brother O. Oppegard left home and friends in the summer of 1895, and have since labored in this beautiful country. Elder J. Vuilleumier was the first to go from the United States to Argentine during the year 1895 and for two years he has been preaching the Gospel of the kingdom to the people of his chosen field. About one year later, or July, 1896, Brother N. Z. Town and wife went to engage in the work in South America, and they are now located in the city of Buenos Ayres.

These are the persons that constitute the list of laborers in Argentine at the present time. Brother James Leland and wife, of Colorado, are now on the way, and will join the little company about the middle of March.

There are not so many laborers in Brazil. Brother A. B. Stauffer was the first to take up the work in this country. He went first to Argentine in 1891, and in 1892 he went from there to Brazil, where he is laboring at present. Brother W. H. Thurston and wife went to the city of Rio de Janeiro in July, 1894, and the same month of the next year Elder H. F. Graf and wife were added to the company. In 1896 Elder F. W. Spies also became connected with the working force in Brazil, and a few weeks ago Brother John Lipke and wife landed there from the United States to engage in teaching. The present force of laborers from the United States numbers only eight all told. Some of those that have embraced the truth in Brazil are engaged in the work of teaching.

Several persons have labored at different times in British Guiana. None of these have remained very long. At present Elder D. U. Hale and wife and two native brethren constitute the force of workers there. Elder Hale and wife have been in Georgetown only a few weeks having gone from this country about the first of this year.

Brother Philip Giddings has done some good work for the people of British Guiana and will continue to labor. Brother Downer has also been connected with the work almost from the beginning.

Our work in Chile did not begin until October, 1894 when Brother T. H. Davis and Brother F. W. Bishop went to that country to engage in the sale of religious



books. In August of the following year Elder G. H. Baber and wife landed in Valparaiso. All these have continued to labor with good success in that country. One or two workers have been added from those that have been converted to the truth as the result of the labors of Elder Baber.

Brother Frank C. Kelly is located in the city of Bogota, Colombia, as a self-supporting missionary.

No mention has been made of several laborers that have gone to South America, remained for a time, and returned; we have made particular mention only of those now in the field.

There are in all about 1000 persons that observe the Sabbath in South America as the result of the labor of the little band of workers scattered over this great country.

The Lord has greatly blessed the efforts of those that have entered the work here, and will He not give success to other consecrated laborers that will follow the example of those that have gone?

South America is the neglected continent. There are millions of the aborigines remaining in that country, and while some Christian work has been done among them, the great mass are still in paganism. Many of them are as fine specimens of humanity as can be found anywhere, and are capable, mentally, of appreciating the truths of the Christian religion. Shall we pass by all this great multitude for the heathen beyond that are less capable. As already noted in a former number of this paper, there are 50 or more of the Caribbees that have embraced the truth in British Guiana, and there is now a wide field for labor among this people. We did not bring the Bible to these people, however, but others went before us.

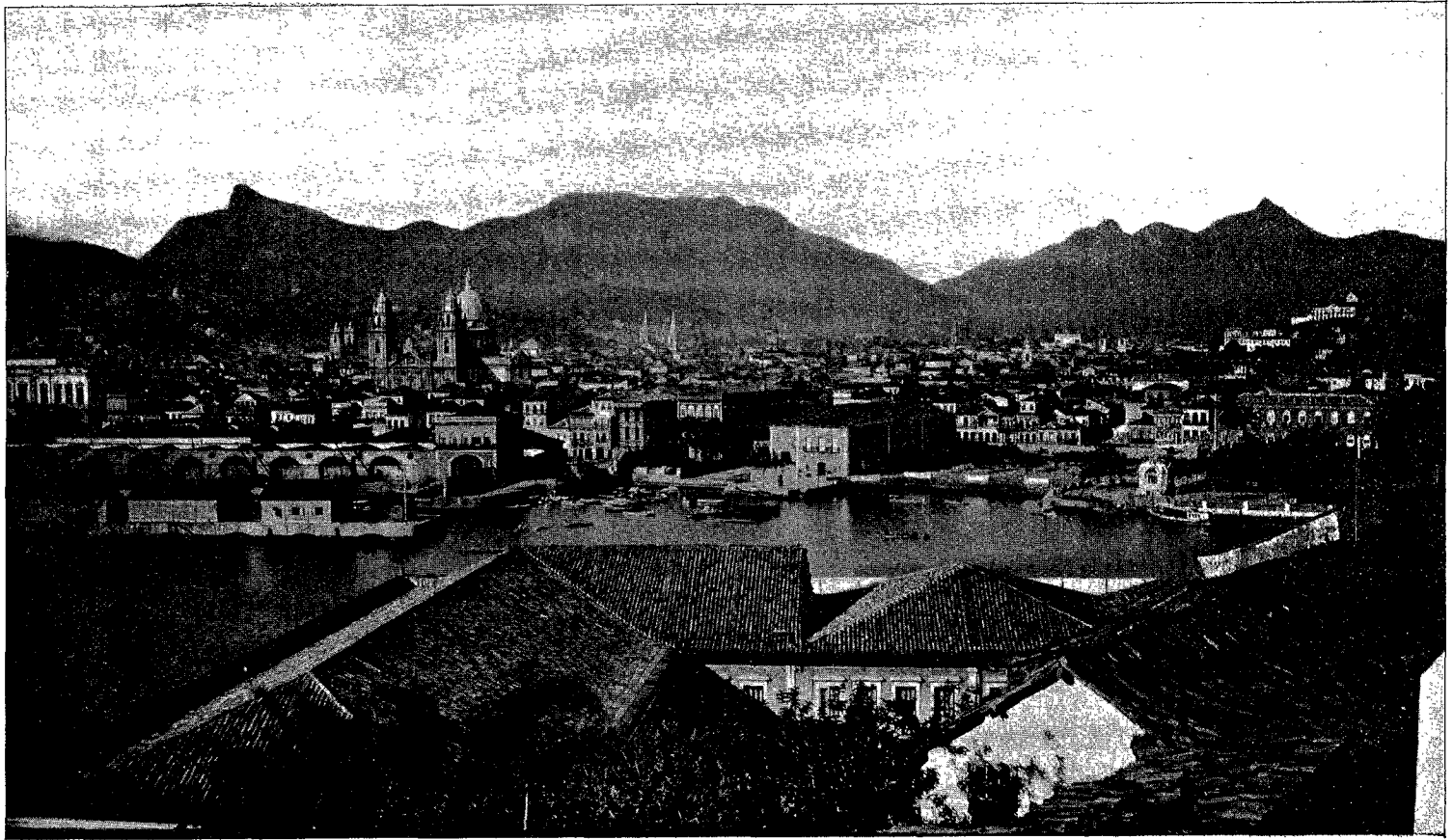
We have labored to interest the people of European nations in South America in the work in which we are engaged, and hope that thousands of these will join with us to carry the precious truths of God's word to the millions of benighted ones. At present we are laboring among the Scotch, English, French, Spanish, German, and Portuguese speaking people, and we should have some Italian laborers also.

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## RIO DE JANEIRO.

W. H. THURSTON.

THE following page gives a bird's eye view of the city of Rio de Janeiro, the capital of Brazil. It stands on the west side of one of the finest natural harbors in the world. The city and its suburbs stretch ten miles along the shore and have a population of six hundred thousand, more or less. The city is so shut in with mountains that it is very hot in the summer season, and the yellow fever does its deadly work. Some years the fever is worse than it is others. In 1896 the mortality statistics for one month were 490, while for the months of February and March, 1894, 1,350 and 1,929 deaths were reported. Last summer the fever was light, but the story of the present summer remains to be told.



RIO DE JANERIO.

Vessels from all parts of the world anchor in Rio bay, as it is the center of shipping for Brazil. There are a few other ports on the Brazilian coast where some foreign vessels call, but not many. The main landing for passengers is where the little boats are clustered, and just to the left are the docks where all freight is received. The high square building near the back of the picture at the extreme left is the railroad station. In the background of the picture, to the left, is the precipitous cone of Corcovado, about 3,000 feet high. It is three miles from the city and there is a cog railroad running nearly to the top of the cone. Fifty thousand people are said to visit this point every year. Aside from the pleasure of the ride up the mountain, it affords a magnificent view of the land and sea. Rio is the headquarters of our work, and our depository is located to the left of the large church, not far from the docks and the custom house. From here the books, bearing the last message of mercy, are sent out by land and sea to the different states of Brazil, and we are now seeing some fruits from the seed sown.

We have to pay three cents a pound duty on all of our books, besides some custom house expenses, and for this reason the Brazil Tract Society gets very little profit on books sent out. Living is very expensive here in Brazil, but there is a great field for missionary work. Souls are precious, and the Lord is calling them in. This is a distinct favor of God Himself, and all the favor that has been shown in the past encourages us with reference to the future.

When Nehemiah addressed himself to the doing of a great work, he told those whom he had summoned to the work, of the good hand of God that was upon him, and then they said, "Let us rise up and build." We go forward in the work with good courage, being sure of God's goodness in the past, and believing that those looking upon the scene will unite with us in saying, "The work shall be done."

The city, as well as all Brazil, is given over to revelry, and the people parade the streets in great processions with bands of music and exhibit image saints of their own make, rejoicing over the work of their own hands; but the Lord has a people here that will come out from among them and be separate and that will prepare to meet their God.

Our own insufficiency in the great work constrains us to ask your prayers and sympathy.

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## THE PEOPLE OF SOUTH AMERICA.

REV. I. H. LA FETRA, D. D.

THE inhabitants of South America represent so many different races, it is impossible to classify them with very great accuracy. In a general way they may be divided into three great classes: The aboriginal races, the European and other foreign races, and the mixed races; but each of these groups is composed of so many different tribes or nationalities that they represent nearly every race on the face of the earth. The lines of division between the great classes are not

so distinct that anything like accurate information can be secured as to the relative number in each. They have so intermingled in their commercial and industrial enterprises that no territorial divisions locate them definitely, and they have intermarried for so many generations that race distinctions have become somewhat obliterated. But while they have blended like the colors of the spectrum into one another, there are yet the pure ethnic lines as distinct as if the whole continent were one.

The aboriginal races are the pure descendants of the peoples who inhabited the continent when the prow of the "Santa Maria" first pointed westward and the tread of alien feet was first felt on the soil of that south land. They still retain the mode of life, customs, habits, and pagan religion of their forefathers, except so far as the political power of the conquerors has reduced them to a kind of servitude which, in many cases, is little if any less cruel and wicked than actual chattel slavery. Various estimates of the number of these aborigines are made. Some would place the estimate as high as 6,000,000, while others, more cautious, think the number of the unmixed races cannot be safely placed over 5,000,000. Either of these figures reveals the fact that we need not go to far-off India or China to find vast multitudes of heathen as devoid of all true religious instruction as any people on earth.

These people are divided into many different tribes or nations, having their own local habitation and distinct ethnic features, social life, customs, and language or dialect. The language spoken by the largest number is the Quichua. Not less than 6,000,000 people speak this language and its dialects. The tribal modifications are comparatively slight. But of the people using this language fully half of them are of mixed race, and use the Spanish perhaps equally well. The greater part of the inhabitants of Bolivia use the Quichua, and it is used in the interior of Peru and Ecuador and in the western provinces of Brazil.

A million and a quarter Indians living among the upper waters of the Orinoco speak one language differing in essentials from the language of the people of the Incas. In southern Brazil and Paraguay the Guarani is the tongue most used by the aboriginal tribes. In southern Argentina and Chile, in what the old map marked as Patagonia, is the remnant of the numerous tribes which once held sway over those regions. It is estimated there are 150,000 of these, about one-third belonging to the sturdy, heroic, patriotic Arucanians.

What these Indian races have suffered at the hands of the Spanish conquerors who subjugated them it is impossible to describe. The old chroniclers themselves declare: "They killed them, they robbed them, and they enslaved them without necessity and without motive, treating innocent creatures with the cruelty of hungry wolves, oppressing and destroying them by all means they could invent. Greed of gold lay behind the horrid butchery. The conquerors knew no other god," although they went in the name of Holy Roman faith, and were accompanied by the priest and the sacred rites of the church.

In all the vast regions inhabited by these millions scarcely a Christian missionary can be found to-day. Among the Fuegians the South American Missionary Society still continues the work begun by that hero of the cross, Rev. Allen Gar-

diner, and recently an attempt has been made under special gifts to plant a mission among the Arucanians of southern Chile, near Colo-colo and Nueva Quieperiol. Another little light in the great darkness has been lit among the Guaranis of Paraguay, and this tells what the great church of Christ, with its millions and millions of members whose souls are lighted from on high, is doing for the benighted millions of pagans in central and southern South America.

When are these uttermost parts of the earth to be given to the Blessed Son for a possession, these Calvary-redeemed heathen be given to him for an inheritance? Only the church of the living God can answer that question, and she has not yet more than begun to frame the first letter of her answer.—*Illustrated Christian World.*

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## BRAZIL.

F. W. SPIES.

THE United States of Brazil occupies one-half of the South American continent. It has an area of 3,500,000 square miles—nearly the same as that of the United States of America. Although its coast line extends for 4,400 miles, Brazil has only a very few first-class harbors; still there are something over 100 ports where steamers can anchor from one-eighth of a mile to a mile from shore, and transfer passengers and cargo to the land by means of small boats. The mountainous portion of Brazil, which for the most part lies along the coast, covers an area of over 1,500,000 square miles. Some of the peaks reach a height of about 9,000 feet. Rivers are numerous, and many of them are very useful as a means of communication. The great Amazon and its affluents afford free navigation for over 30,000 miles. The Tocantins, the Paranaíba, and the San Francisco come next in length.

The climate though for the most part tropical is still quite diversified. Even in the hot season the cities situated on the mountains (as for instance Petropolis which, though but a few hours by rail from Rio de Janeiro, has an altitude of 2,700 feet) offer a cool and bracing climate. In the states farther south during the winter season a thin crust of ice sometimes forms on water left standing outdoors over night.

Nature has supplied Brazil with a rich variety of her gifts. The flora of this country is said to contain nearly 20,000 species, many of which are not only ornamental but highly useful.

The fauna is scarcely less interesting. Almost every species of venomous reptiles, formidable beasts, birds of prey, and also birds of exquisite plumage are found. There are nineteen species of the Edentata (toothless animals, including ant-eaters, sloths, and armadillos); thirty-four species of monkeys; and many other animals, such as the lion, jaguar, and tiger. Boas have been found thirty feet long with a circumference of two and a half inches. Of the parrot family eighty-five different species are known. We should not forget to mention the

turkey-buzzard, called *urubu* by the natives, The large flocks of these birds which are found all over Brazil are about the only active sanitary committees in many parts of the country, and even in cities. In traveling through the country one frequently sees carcasses of animals lying around (for the Brazilians seldom go to the trouble to bury them), and were it not for the buzzards the air would be polluted for weeks. Among the insects are found many of the most beautiful shades and colors, which are used in making earrings, scarf-pins, and other ornaments.

Among the metals obtained here are gold, silver, mercury, antimony, copper, lead, zinc, and iron. Of the precious stones may be mentioned the diamond, emerald, ruby, sapphire, topaz, and amethyst. There are other minerals such as sulphur, arsenic, coal, marble, granite, and small quantities of salt.

The chief products of agriculture are coffee, tobacco, sugar-cane, cocoa, mandioca, peanuts, beans, cotton, and flax. The domestic animals such as horses, cattle, sheep, goats, and swine are not natives of Brazil, but have been imported from Europe. Cattle raising is carried on to a considerable extent in different parts of the country.

The principal articles of export are timber, coffee, india-rubber, fiber from cocoa and other trees from which rope is made, nets, brooms, a tea called *herve mate*, and para-nuts.

While Brazil is one of the most beautiful countries, it has its plagues. A species of ant called *sauba* often cuts off whole fields of young corn, mandioca, and in fact nearly everything that the colonists raise. They carry the leaves of the plants into their nests which, after several years, extend ten feet underground, and are very hard to destroy. Wild hogs also are very troublesome. They travel in herds of from fifty to one hundred, and frequently destroy whole patches of corn, mandioca, and sweet potatoes in one night. Another interesting pest is the *bichos dos pes*, literally, "the bug of the feet." A newcomer discovers that there is something wrong with his feet. His toes become painful and feverish, and he does not know how to account for it until some kind native tells him, "*O senhor tem bichos em sua pes*," "You have sand-fleas in your feet." They have often been in the feet so long that the small flea no bigger than a tiny grain of sand has grown as large as a pea. The country is full of mosquitões, and these are especially numerous and troublesome when traveling on the river at night-time. Then there is here a wood-tick called *carapato*. These are so numerous in some places, especially in the cold season, that after having taken a ride on horseback for some distance, the clothing must be changed in order to get rid of them. The small trees and bushes along the narrow roads are full of these hungry little creatures.

The established religion of Brazil was during the time of the imperial government, the Roman Catholic. It was claimed that other sects were tolerated; but yet parties married by a Protestant minister were regarded as living in concubinage, non-catholics were denied the right of suffrage until just a few years before the republic was proclaimed. Catholic emigrants formerly received free lands while Protestant emigrants did not, and there were many other restrictions placed upon Protestants.

Brazil is indeed a beautiful country, yet the light of Gospel truth, and the power of God are greatly needed here. But as Jesus assures us, "Lo, I am with you always," we are of good courage and labor on, knowing that our labor is not in vain in the Lord.



CAMP-MEETING, ENTRE RIOS.

## ARGENTINA AND URUGUAY.

ELD. F. H. WESTPHAL.

As the readers of the *MISSIONARY MAGAZINE* are interested in the work in all parts of the world, we know that they will appreciate a few words concerning the progress of the cause in this field.

We have just held a camp-meeting among the German Russians in the province of Entre Rios. We did not have any small tents to pitch, but the people arranged that matter very nicely by using empty rooms and houses. Most of the farms are rented, for as yet but few of the people are able to buy.

The houses are generally built of sun-dried brick, and they are covered with the same kind of material as that used by Moses' mother in the construction of his little boat. A number of these buildings are erected near each other, thus forming a small village.

In one such village we held our meeting. The accompanying picture shows a house of this kind to the right of the tent; at present it is the writer's home.

We were sorely pressed for means in this field ; and so condensed our work in Buenos Ayres as much as possible ; and in this way were able to reduce our expenses. For several months we lived in a little room containing only a ground floor. The brethren built our present cottage for us, and we enjoy our stay among them very much.

During the last few years crops have been destroyed by locusts, but this year the wheat crop will be fairly good, and our people will be able to pay some tithes. They wish to do all they can to help the work forward.

The accompanying cut will give some idea of how the German Russian people dress, as it is a picture of a few that attended our camp-meeting. The sisters generally wear something like a handkerchief tied around the head. They would not go to a meeting unless their heads were covered. We now have three churches among these people, and the prospect is that the work will enlarge very much. Six souls were baptized at the close of the meeting. The tent was well-filled with Seventh-day Adventists. Brother Thurston, of Brazil, and nearly all the laborers in this field were with us.

March 8-13, we expect to hold a meeting in the province of Santa Fe, when there will be a general gathering of French, German, and Spanish speaking people. A week previous we will have the appointed season of prayer for the missionary work. As it is harvest time here during the months of November and December, we could not unite with our people in the States in the observance of the general prayer season, and so postponed it until during the month of March. We hope our brethren in North America will join with us in prayer and seeking God at that time. We certainly need the blessing of God.

The work is onward, as reports have shown, and even now the Lord is turning hearts unto Himself. Brother McCarthy has been laboring in the province of Cordoba, and from twenty-five to thirty French people have taken their stand for the truth. In the province of Santa Fe the work is progressing, and Brother Vuilleumier writes of several who have recently been converted. I lately spent one Sabbath in Buenos Ayres, and two more were baptized and united with the church. And Brother Snyder has all he can do in that city, as some Spanish people have recently been converted. Sister Post has a large circle of acquaintance among the English and Scotch people, and many of them are reading our books and papers. Each week Sister Post and Sister Town visit the hospital and distribute our papers. Brother Oppgard is kept very busy. One of those baptized in Buenos Ayres is a Norwegian, who was a Protestant years ago, but united with the Catholics in this country. However, he could find no peace of heart. Brother Oppgard found him suffering on account of his failing health, and so gave him some treatment. He became interested and took hold of the truth, losing a position where he was getting \$100 a month. He is of good courage, and has taken up the sale of the Spanish paper.

After an absence of one year, I am again in Uruguay. The Revolution has caused hard times, but I find the brethren are of good courage. Others have been converted, and last Monday ten were baptized in the La Plata river. The Lord came very near to us. One man says he will have \$200 to pay into the



treasury at the close of this year. This is Uruguay money, and hence each dollar is seven cents more than North American money.

During the revolution just closed God graciously spared His people. In many parts the fences were all destroyed and horses were taken and cattle killed and eaten by the soldiers. Devastation was seen in the track of the revolution. The soldiers took 17 cattle from one of our brethren, but he recovered them all; however, he gave back two of the cattle, for the men were hungry. Many soldiers as they returned were entirely destitute of clothing, having only a sheepskin or a sack wrapped around them.

The picture of the Neuva Helvetia Seventh-day Adventist church in Uruguay was taken December 31, 1897, as the members gathered together for quarterly meeting. These precious souls are the fruit of some of the donations and prayers that have been offered to God by our people.

The message has been steadily going forward until it has reached the German-Swiss colony in Uruguay. About 35 years ago this colony was founded; after passing through some severe difficulties the colonists now have comfortable homes; still some live in ranches.

The accompanying illustration gives an idea of the South American ranch. This is where our little church meets to worship; some earnest prayers are offered in that humble place.

To the left of the house is a fig tree—a very fitting place for that constant reminder of our Lord's soon coming. The Gospel of the kingdom must be preached in all the world, and then shall the end come. To the right are common shade trees.

About four years ago Brother Stauffer succeeded in selling some books to these colonists, and as the result a few commenced to keep the Sabbath; one aged sister remained faithful. Two years ago the writer visited the place and held some meetings. There seemed to be an interest to hear. I was called home and could not return until about three months later, when a schoolhouse was offered for meetings, and at first only five or six attended; but after a month's labor 35 were keeping the Sabbath. Some apostatized, but others took their places, and we now have here an organized church of 30 members—our only church in Uruguay. In Montevideo and in Neuva Palmyra are members of the church in Buenos Ayers, and there are some Sabbath-keepers who have not yet united with us. We have no worker stationed in Uruguay.

Brother Snyder has received a letter from a dentist in Asuncion, Paraguay, asking us to begin operations there. Although no workers have visited that country, a few are already keeping the Sabbath. There ought to be a work performed in that field.

In Argentina, with its fourteen provinces, the French, English, Italian, German, and Spanish peoples are well represented, and we have done ministerial work in only four of the provinces. In Argentina and Uruguay there are about 300 Sabbath-keepers and eight churches. A vast field ready for reapers is before us for earnest work. The Macedonian call, "Come over and help us," is echoing and re-echoing from city to city and from province to province. Who will come?



NEUVA HELVETIA CHURCH.

Echo answers, "Who?" In this sublime field and time, who can refuse to labor for Jesus? The last call to the magnificent supper of the Lamb is now being heralded from place to place. O the splendor of that grand meeting around the table of our God. Who can be ashamed to invite his neighbor to go with him to such an assembly? Who can be so fearful as to hesitate to transfer his interest from earth to heaven? "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where the treasure is, there will your heart be also."

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## THE INDIANS OF BRAZIL.

HORACE M. LANE, M. D.

THE whole subject of South American Indians, in all of its various aspects, ought to be intensely interesting to Americans, but the scientific study of the indigenous people of America seems to have gone out of fashion in the mad rush for the North Pole and the hunt for the buried cities of the old world, while Christian people, captivated by the glamor of missions in central Africa, far India, and shut-up China, all most worthy objects, seem to have lost sight of the *native American pagans* at their very door, who are easily accessible, and some of whom are actually asking for light.

During the past year it was our privilege to entertain Joaquin Sepe, a *baptized pagan*, head chief of the Cherentes, a grave, dignified, and intelligent man, who reminded us strongly of Chief Joseph, of the Nez-Perces, whom it was our privilege to know. This Chief Sepe brought a group of his people overland from the head waters of the Tocantins to Rio, a journey of many months, and presented them to the president, asking for a teacher and agricultural implements, that his people might become civilized. He was on his way back, having failed in the object of his visit, when he made us a visit of several weeks in S. Paulo.

These Cherentes, numbering 4,000 adult men (in giving their numbers the Indians refer to adult males only), and living in fourteen villages on the upper Tocantins and its tributaries, are one of the eight great families into which Von Martius divided the Indians of South America. Along the lower course of the Mortes, at its junction with the Araguaya, is found the powerful tribe of the Chavantes, an offshoot of the Cherentes, and said to be physically the finest race of men in America. To the south of them are the Cavapos, and on the north the Canoeiros. All of these tribes belong to the Ges or Crans (the great people), and are distinguished from the Tupys, or Guarany's (the warrior people), and the Crens or Guerengs (the ancient people) by their intelligence, habits of industry, and high character.

Many large tribes of two of these great families, the Ges and the Crens, are still to be found in a quasi primitive condition, uncorrupted by close contact with whites, while the Tupys or Guaranys (warrior tribe) received the shock of the Portuguese invaders and are scattered; by taking the names of small chiefs, their identity even is lost. The same is true, in a lesser degree, of the Crens, though they may still be found in large bodies in parts of Matto-Grosso, S. Paulo, and Parana.

About fifty years ago a Capuchin monk, Rafael Taggia, went among the Cherentes and *catechized* them from a state of wild savagery to the condition of *tame*, without, however, Christianizing them.

Several weeks of close intercourse with this intelligent pagan brother showed that, while he had some knowledge of Christian ceremonies and the names of some of the saints, he was totally ignorant of the central truth of Christianity, and still retained his pagan beliefs, though holding in affectionate remembrance Frei Rafael. \* \* \* \* \*

Mr. George R. Witte is now on his way to the Cherentes. He was touched by the story of Sepe's fruitless search for a teacher, left his studies in the medical school, and started for the Tocantins without any stated support, relying entirely upon the spontaneous contributions of Christian friends. He is now in Portugal studying the language. He will leave for Para in time to catch the first nutting steamer up the river to the rapids, where it is expected the chief will have men waiting to accompany him on the long journey up the unnavigable part of the stream to Piabanha, the principal village of the Cherentes and residence of Sepe. The way is open through the Cherentes for reaching the great tribes on the Araguaya, Mortes, and the vast region beyond. Letters addressed to care of American Consul, Lisbon, Portugal, will reach him for the next two months.

The small society, under whose auspices Mr. Witte is going to central Brazil, seems to have adopted the plan of not soliciting funds, but to depend upon spontaneous offerings. This may work well in the long run, when people know more about the work, but it is sure to work hardship to the early missionaries who go out under it. I understand that Mr. Witte's passage is paid to Para, but that he is almost without funds for an outfit and even for current expenses.—*Missionary Review.*



BUSINESS men run much risk when they venture far beyond their resources, but can the church of the living God ever run the least risk as long as she does not go beyond the promise of the Lord, who has said, "I will open the windows of heaven and pour out a blessing until there shall be no more place to receive it"? When we have exhausted the resources of our God, then it will be time to talk about retrenchment.—*Rev. E. G. Wesley.*

# AMONG OUR MISSIONARIES.

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## TURKEY.

H. P. HOLSER.

FROM the political standpoint the past year has been a stormy one in Turkey. On account of the Armenian troubles times were bad enough before; but when difficulty with Crete broke out, the tension became greater; and finally the war with Greece made times still worse. There was a general feeling in Turkey that some power under cover was behind Greece, and that it was the design to overthrow Turkey and divide her territory; hence the Turks regarded the conflict with Greece as a struggle for life, and gathered up all their energies to save themselves if possible.

But while thus engaged with Greece the government did not for a moment take its eye off the Armenians; suspicious that the latter would seize the opportunity to strike for their liberty, they were kept under more strict surveillance than before. And now that the war with Greece is past, these extra restrictions on the Armenians remain as rigid as ever. It is now very difficult for this people to travel about, or engage to any extent in mercantile business, which was before one of their chief vocations.

As might be expected, these troublous times were not favorable to the work of the Lord. From the first, the enemy made a desperate effort to hedge up the way of the truth in this field by prejudicing the government against our people as a dangerous and troublesome sect; but in a marvelous way the Lord turned these efforts so that they fell out to the furtherance of the truth. By the repeated arrests of our workers, the officers became acquainted with them, and in time learned their true character, and then they understood the nature of the opposition against them. From that time our workers have been favored above all others. And the sign by which our people are known is the Sabbath, the same as in the early days of Mohammedanism. Rev. ix: 4.

During the troublous times of the past year all the officers with whom our people had been chiefly brought into contact were changed in a single night; and the men who took their places had no knowledge of us. The enemy at once seized upon this opportunity as at the first to use the power of the government to oppress us. Just what course matters will take we cannot tell, but we know that the truth will triumph, though our workers may be called on to suffer "if need be." It is also possible that it is in God's providence that this change was permitted, so that no one will look to the government for help instead of trusting the Lord.

Although there have been unusual obstacles in the way the past year, there have been some additions to our members. However, it has been a year of sow-

ing rather than reaping. Our members are of good courage. They do not give much heed to the extreme difficulties in the way. Although they have to pay as tax to the government a tithe of all they raise, I have not heard one of them offer this as an excuse for not paying the Lord's tithe; and though it is extremely difficult for laborers to travel about, and though they are in constant danger of being arrested, I have not heard this obstacle once mentioned or complained of as a hardship. In this, our people here are a good example to those in better circumstances who are inclined to excuse themselves from paying tithes, or complain of hardships.

As an illustration of how the enemy takes advantage of the situation to cause our people trouble may be mentioned a case which occurred in a village near Constantinople. A priest reported to the Turkish authorities that our people were collecting a tithe to send to the Armenian committee to help them in their work of rebellion. On this, our brethren were called before the court, but when the witnesses against them had been heard, the time was past and our brethren invited to present their evidence at another time. When called to a second hearing, the time again passed before their case was reached. Since, they have not been called. It is evident that the Turks take very little stock in the accusation, else they would take the case vigorously in hand and not leave our brethren at large, for the charge is one of the most serious that could be made.

In general, what saves our people is the truth. By accepting and living it, there is such a change in their life that they become a subject of remark; they are as though they had a special mark on them. Where the darkness is the densest, the light appears brightest.

In the village referred to, a rather amusing case occurred, in which evil finally resulted to the one that thought to bring harm to us. As one of our laborers came to visit them, he passed through a cholera district, where the danger of contagion was past; still the Mayor of the village complained to a Turkish officer, and they agreed between themselves to have our people quarantined and fined, and then divide the fine. Accordingly, the whole meeting was quarantined and the brethren fined. But the Turkish officer kept all the money and when the Mayor complained to him about it, the officer became enraged, flew at him, and beat him most unmercifully.

There are some very favorable features in the work here. First, the truth has been planted in many places, all the way from the Black Sea to Egypt; second, there is a good proportion of young men who can be trained for the work. What is most needed is a place educate them. The line of work most needed, and which will doubtless prove most successful, is that of the medical missionary. It is a subject of special joy that our Sabbath-schools have made this field with others about the Mediterranean the object of their donations. While we have been donating, the Lord has been opening the way for the work to be extended. Not only are there many calls for labor, but several young people are anxiously waiting for an opportunity to fit themselves for the work. Everything indicates that in making this field a special subject of donation, we have taken a step in the right direction at the right time. How good it is to be working directly in the opening providences of God!

## AMONG THE SOUTH AFRICAN NATIVES.

JOEL C. ROGERS.

ABOUT three years ago Elder S. N. Haskell preached a sermon in our church at Beaconsfield. A Kaffir teacher, named Richard Moko, was present and received the message of present truth as a result of that sermon. Through much opposition and many discouragements, Brother Moko has clung to the Saviour and has been steadily growing in the knowledge of the truth "as the truth is in Jesus." He has always felt that God has called him to the light that he might stand as a representative to hold it up among his people.

In January of last year, he was given a missionary license and sent to Kimberly to engage in work among the natives there. He first spent a few weeks working among natives of Port Elizabeth, where some of his relatives were living. In March we opened a night-school for natives in Kimberly. We had a small place about 14 x 18 feet, where we taught the simplest elements of reading, spelling, writing, and arithmetic. On each Friday evening a Bible class was held, in which were taken up the truths of salvation in the simplest way possible. Also on each Sunday evening we had preaching or a Bible reading. These two services were free to all who wished to come; while a charge of one shilling per week was made for attendance at the school. Those who came to the school were Kaffirs, Basutos, Zulus, and half castes, a mixture of Dutch and native. These were mostly grown men, who worked in town, and wished to learn for the help it would be to them in their temporal affairs; though we constantly kept before them that the greatest benefit would be in knowing how to read in the Bible the way of salvation.

During the year, it sometimes seemed that there would be little or no result from this work. Some would attend for a week or two, when they would drop out and others would take their places. In this way one hundred, or more, were in the school at different times; but only about twenty at any one time. Brother Moko would go among the people during the day, selling books, tracts, and papers; and talking with them on the truth. Among those who became interested through this work were two native ministers. They have purchased quite a number of our books and tracts, which they are reading with great interest.

I have just received a letter from Brother Moko, who has continued the school with the assistance of others since I left Kimberly, in which are the following words: "Julie and Kalaka, Railey and Cornelius were baptized before Elder Olsen left." These four men represent three or four different native tribes, and we may hope that their receiving the message shall be the beginning of a great work among the many thousands of their people. Brother Kalaka is of the Basuto nation, one of the most powerful and intelligent tribes of South Africa which occupies the semi-independent part of this colony called Basutoland. His conversion is quite remarkable. When Elder Haskell visited Basutoland, Kalaka went with him for a few days as guide. They read the Bible together and prayed, each in his own tongue; and though each could understand but very little of what the other said in conversation, the seeds of truth falling from

the Word and from the lips of God's servant found good soil in Kalaka's heart ; and they have brought forth fruit.

Brother Kalaka came to Kimberly to attend a Bible class conducted by Elder Olsen for himself and a few other natives to prepare them to work among their people. He has had fifteen years' experience in a printing office ; and during the past year he has translated "Steps to Christ" into Basuto, and it is now being printed. As soon as a worker can be found to accompany him, Brother Kalaka will probably return to his country to spread the message there. Where are the earnest, faithful young men who might be learning these native languages and preparing to go with these who are embracing the truth, and proclaim the "good news" to many who are waiting for it?



## OUR SOUTH AMERICAN PAPER.

WE show on the opposite page an exact reproduction of the title page of our first periodical in the Spanish language published in South America, as the *MIS- SIONARY MAGAZINE* is dealing with things South American for the special topic of this number.

"El Faro," or "The Lighthouse," is having good support, and makes a favorable medium of communication between the workers in Argentine Republic and the Spanish-speaking people.

The translation of the announcement is essentially as follows :

The Lighthouse.

Thy word is a lamp to my feet and a light to my path.

To the public.

At the beginning of its career The Lighthouse offers salutation to the public.

What need is there for the publication of this new periodical?

What policy will it follow?

The reader may answer after perusing this number.

If there is not seen in its columns a useful object ; if there is not recognized the importance of its publication, not to say that it is even indispensable, then we shall have labored in vain.

If on the contrary upon reading our humble sheet one notes what we seek to show, which is the true Lighthouse, if the paper sheds light on the subjects most sacred and holy, points out the way of virtue and eternal life, rehearses the sublime truths of the love of God revealed by Jesus Christ ; finally, makes open and plain the word of God still so hidden—if this purpose, this effort, is accomplished in The Lighthouse, we shall be satisfied.

Neither human science nor brilliant style are sought in The Lighthouse.

Our aspiration is to be comprehended by those in the most humble condition of life and by the most simple-hearted.

We desire no other honor nor reward except the work of, or at least to suffer for, the advancement of the kingdom of our loving Saviour.

Let us to the work, then, and may God help us.





*"Lámpara es á mis piés tu Palabra, y lumbré á mi camino."—El Rey David.*

Año I

Buenos Aires, Julio de 1897

Núm. 1

## AL PÚBLICO

AL principiar su carrera EL FARO saluda al público.

¿Qué necesidad hay para la publicación de este nuevo periódico?

¿Qué programa seguirá?

Responda el lector á esta pregunta después de leer este número.

Si no ve en sus columnas objeto útil; si no reconoce la importancia, por no decir lo indispensable de su publicación, entonces habremos trabajado en vano para él.

Si por el contrario, al leer nuestra humilde hoja, nota que buscamos, cual FARO verdadero, el derramar luz sobre los asuntos más sagrados; el conducir al camino de la virtud y de la vida eterna; el repetir las verdades sublimes del amor de Dios, reveladas por Jesucristo; en fin, popularizar la palabra de Dios, aún tan desconocida. Si este intento; este esfuerzo se reconoce en EL FARO, quedaremos satisfechos.

No se busque en EL FARO ciencia humana ni brillantez de estilo.

Nuestra aspiración es ser comprendidos aún por los más humildes de condición y más sencillos de espíritu.

Aquí no queremos otro honor ni galar-

dón sino el de trabajar ó siquiera sufrir para el adelanto del reino de nuestro amorofo Salvador!

¡A la obra, pues, y que Dios nos ayude!

## Destrucción de Jerusalém

FUNESTOS PRESAGIOS.—Según el historiador Josefo, testigo de los acontecimientos que anunciaron la destrucción de Jerusalém, cuatro años antes de principiar la guerra de exterminio de los Judíos, vióse llegar á Jerusalém, á la fiesta de las cábanas, un sencillo campesino que, sin tregua, yendo y viniendo gritaba: «¡Voz del Oriente! ¡Voz del Occidente! ¡Voz contra Jerusalém y contra el templo!»

Vanos fueron los esfuerzos que se hicieron para ácallarlo. Aunque sometido á flagelaciones, por orden del gobernador, no profirió una palabra de queja para justificarse, mas, como antes, siguió gritando: «¡Ay de tí, Jerusalém!»

Cuando el terrible cerco se puso á la ciudad santa, incesantemente anduvo girando en torno de las fortificaciones, pronunciando á voz en cuello su siniestro grito. Sus últimas palabras fueron: «¡Ay de mí!» En el mismo instante, una piedra,

# HOME DEPARTMENT.

FOURTH SABBATH READING.—March 26, 1898.

## LABORERS TOGETHER WITH GOD.

MRS. E. G. WHITE.

“THE Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” And “as many as received Him, to them gave he power to become the sons of God, even to them that believe on His name.” When God gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ every storehouse of knowledge and of grace is at our command; for in Him dwells “all the fullness of the Godhead bodily.”

Christ has given His life for us; we are his property. “Know ye not,” He says, “that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” God’s children are to show their love for Him by meeting his requirements, by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it.

But the people of God are asleep to their present and eternal good. The Lord calls upon them to “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the church will realize the Holy Spirit’s working. The influence of this work will go through the church like leaven. Fathers and mothers need converting. They have not educated themselves to mold and fashion the characters of their children aright.

As God’s ministers, dear parents, you must use the precious remnant of time in doing the work he has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. You will not be harsh and cross, overbearing and exacting. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best Friend.

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of

the Scriptures be well chosen and simple ; let the children join in singing ; and let the prayers be short, and right to the point.

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, how can the families be salted ? how can they be preserved from the corruptions and immorality that exist in this age ? " Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter ? Can a fig tree, my brethren, bear olive berries ? either a vine, figs ? so can no fountain yield both salt water and fresh."

Christ is our Pattern. In Him was perfection of character—of outward manner and inward grace. He never spoke a discourteous word ; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, He was indignant at their boldness and their false statements. He could discern in all this the working of Satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy wrath against the prince of darkness ; but He manifested no irritated temper.

Christ knew with whom He was contending ; Satan knew whom he was resisting. Our Redeemer wrestled not against flesh and blood, " but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow-beings he will be opposed by the unseen forces of evil. But Christ has said, " Lo, I am with you alway, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. " If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

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## GOSPEL WORK IN JAILS.

M. E. OLSEN.

THE inmates of common jails and penitentiaries lead anything but a pleasant life. Separated from friends (if they have any), deprived of a large share of the comforts of life, stung with remorse or defiantly planning new crimes, their thoughts must be of the darkest and most dismal nature.

How much they need the good cheer of the gospel of love ! Then shall not we make some effort to carry it to them ? When our Saviour was upon earth he

seems to have made a specialty of laboring for those classes of people whom other men considered it impossible to help. The Pharisees severely criticised him for associating with sinners : but he told them that the Father had sent him to just that class of people. In the words of Isaiah : " He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." If this was Christ's mission to the earth, would it not be pleasing to him to have his followers preach gospel liberty to the captives of to-day ?

Many have the idea that prisoners are very difficult to approach, that they do not want to be helped ; but this is not often the case. No doubt they are somewhat suspicious and incredulous ; but that many of them at least, do have better aspirations, and feel at heart a desire to get rid of their lives of sin and shame, is ably attested by those who have worked with them.

A current paper gives the experience of a minister of the gospel who has done a large amount of prison work. He speaks in touching language of the prisoners' fondness for sacred music, and their readiness in learning to sing. Speaking of their social meetings he says :—

" One man arose to speak, greatly broken and bruised by his infirmity, and said, ' Everybody in this prison knows that my biggest enemy is my tongue. I don't know enough to hold it. I cannot live here this way. Give us a lift if you can, and help us up, if you can, to get a mastery of this.' "

These surely are not the words of a man unwilling to be helped. Yet this is only one of many instances. When souls are thus hungering for the bread of life, is it not our duty to feed them ? The pastor who related this instance says of his own Christian experience after engaging for some time in this work, " I never felt as I do now, the tenderness and earnestness of God, the certainty that Christ came into the world that men might be saved." Are there not other hearts that would be strengthened by similar labor to save souls ; other followers of Christ whose experience would take on a more permanent form and assume a deeper meaning if it were coupled with active efforts in behalf of the fallen and outcast children of God ?

We will give just one more instance of the willingness shown by this class of people to be helped spiritually. This occurred in the labors of another gospel worker. At the close of one of his practical discourses, he asked those who wished to have him pray for them to rise to their feet. What was his astonishment to see the entire congregation of seven hundred men respond.

Now all the readers of the *MISSIONARY MAGAZINE* cannot begin at once to hold meetings with convicts ; but most, if not all, can do something to bring the light of the gospel to these unpleasant places. We have many little tracts and leaflets that tell the story of Christ's love. Supply yourself with these, and with the jailor's permission, hand them out to the convicts. Where it is possible, let a few young men go to the prison, and sing gospel songs. Music has a wonderful power on hardened hearts, and the sweet story of Jesus' love told in this way cannot fail to accomplish good. Of course such singing must come from the heart. It is then as good as a sermon, and often better. The worker needs to be much in prayer that he may be richly endued with power from on high, com-

elling even hardened criminals to recognize in his words and manner something more than human.

Some of our young people are doing considerable work of this kind. The Lord is blessing their efforts, and they see many things to encourage them. But one cannot expect to see great results at once in working with this class. After the seed has been sown, it must have time to develop, and bear fruit. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient."

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## OUR PERIODICALS.

W. S. HYATT.

It is a true saying that there are "many men of many minds," and that all may be reached by the Gospel; the Holy Spirit comes with "diversities of operations." "But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii: 7. It is the will of God to have all men saved (1 Tim. ii; 4), and He will use every power and agency that divinity can to save these souls. "In order for the work to be built up strong and symmetrical, there is need of *varied gifts* and *different agencies*, all under the Lord's direction." Today there are many agencies being used in this work, but not one too many. Every one is needed in the great work of reaching the perishing.

Perhaps there is no one agency of which the Lord has spoken in stronger terms than that of getting our periodicals before the people. The "Signs of the Times" is a "pioneer" to go forth on its errand of mercy to prepare the way for other agencies. The "Sentinel," like a trumpet, is bearing no uncertain message to the world. But can not more be done to place these important instrumentalities for good into the hands of the people? I believe more can be done. It is a fact that our brethren are doing nobly in supporting our papers; still there are churches as well as individuals, who might use more of them. It is gratifying to know that a good work has been done for the "Signs" by selling it, and also by taking subscriptions for it. Now the query arises, Can we not do the same for the "Sentinel?" I believe we can if we will take up the work in earnest. Its trumpet-like tones should be heard in many more homes than it is at present. Do you believe this to be so, my brethren? I am sure you do. Then, may we not expect the Lord will help us and give us success as we enter upon this work? The Lord has opened the way for us. Heavenly agencies have gone out before us to prepare the way, and are beckoning us onward. There can be only success before us when we work in the Lord's way. First, be sure that it is the mind of the Spirit, and then take up the work expecting success.

Our papers are filled with the message as it is to-day. Books and tracts may fall behind the times, but our papers do not. In the past we have had important

issues to meet, but in the future there will be greater ones. One year ago the country was greatly stirred over the currency question, but there will be a greater issue before this people when the third angel's message is the general theme. Are we ready for the struggle between light and darkness, truth and error? Are we prepared to place our papers in homes everywhere that the people may understandingly act and not be deceived? If we have to furnish the means for these periodicals ourselves, I fear we can do but a small part of the work that should be done. But if we learn how to canvass for, and sell, these papers, then we will be ready to take an active part in the conflict before us. I am sure that it is time to awake everywhere and prepare for the struggle. I believe that conferences should have men and women in training for this work. Every conference needs one good man or several good men who can successfully canvass for both the "Signs" and the "Sentinel." These men should teach others how to work. These persons can be found if we will place them into the field and assist them in the work.

Brethren, this is a much more important question than many have imagined. We must warn the people of their danger, and to do this the "Signs" and "Sentinel" must be scattered everywhere. Let us awake! Churches, let us awake! and while we are pushing other lines of work, let us see that this one does not fall behind.

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FOURTH SABBATH EXERCISE.—March 26, 1898.

## CHRISTIAN SOLDIERS AND THEIR WORK.

JENNIE THAYER.

1. To what may the church be compared?

The church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger.—*Testimony Number 32, p. 150.*

2. What is the work of the church?

To conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy. God and holy angels are engaged in this warfare.—*Id., p. 151.*

3. What does Christ expect?

Christ expects every man to do his duty; let this be the watchword throughout the ranks of his followers.—*Id., p. 216.*

4. How important is it that every soldier be true to the trust reposed in him?

One man's cowardice or treachery may bring disaster upon the entire army.—*Id., p. 151.*

5. Are the youth included in this army ?

The church should teach the youth, both by precept and example, to be workers for Christ.—*Id.*

6. Are the children to have a part in the work ?

The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed.—*Home Missionary Work*, pp. 7, 8.

7. At what age should this instruction begin ?

They should be taught to be diligent in the missionary work ; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God.—*Id.*, p. 8.

8. What is the result of idling in the army ?

What if half the soldiers in an army were idling or asleep when ordered to be on duty ; the result would be defeat, captivity, or death.—*Testimony Number 32*, p. 150.

9. What is the condition of our army ?

*Here is our great sin. We are years behind. \* \* \* Not one-hundredth part has been done or is being done by members of the church that God requires of them.*—*Home Missionary Work*, p. 10.

10. How does a sleeping church appear ?

A sleeping army of Christian soldiers—what could be more terrible.—*Testimony Number 32*, p. 150.

11. What reason may be suggested for this stupor ?

If those who profess to be Christians desire to solve the questions so perplexing to them—why their minds are so dull, why their religious aspirations are so feeble—they need not, in many instances, go farther than the table ; here is cause enough, if there were no other.—*Christian Temperance*, p. 83.

12. What distinctive feature characterizes the army of the Lord ?

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world.—*Unpublished Testimony*, August 25, 1897.

13. How does Satan secure recruits ?

Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature.—*Unpublished Testimony*, Jan. 11, 1897.

14. What does God require of his soldiers ?

God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of mind and body is required for this work ; it is as essential to a healthy religious experience, to advancement in the Christian life, and progress in holiness, as is the hand or foot to the human body. *Testimonies for the Church*, Vol. I, p. 619.

MEN AND WOMEN.	
Gospel Services, every Evening at 7.30	
Sunday School, 3.00 p. m.	
Free Classes for Women—Cooking, Hygiene and Domestic Economy, Wednesdays at 2.00 p. m.	
Free Classes for Children—Physical Culture and Sewing, Wednesdays at 4 p. m.	
Free Clothing Distributed.	
MEN ONLY.	
Free Baths.	Free Reading.
Free Facilities for Washing Clothes.	
Free Opportunity for Shaving and Hair Cutting.	
BILL OF FARE.	
Two Rolls.....	1 cent
Bowl Cereal Coffee.....	1 "
Bowl Bean or Pea Soup.....	1 "
Bowl Stew, C. Coffee and Rolls.....	5 "
Shelter, C. Coffee and Rolls.....	5 "
Cot, C. Coffee and Rolls.....	10 "

"Look not every man on his own things, but every man also on the things of others."—*Phil. 2: 4.*

Donations of Food, Clothing or Money thankfully received.

## GOSPEL HELP MISSION

931 Spring Garden Street,

ADDRESS LETTERS  
MAKE CHECKS TO  
E. A. MERRELL, Mgr.,  
1724 N. 15th St.

*Philadelphia,*.....

UNDER the head of the home mission work, we would let our readers know something of what is being done in the city of Philadelphia by the direction of the Seventh-day Adventist church here.

Some weeks ago the matter of mission work was considered by the society, and the best methods for conducting it were discussed, resulting in a quite well equipped home, which is now in active operation. The photo-reduced letter-head shown herewith will give a better understanding of the program than anything we can say.

While the weather in this section of the United States is not as rigorous as in the West, yet the winter season is not just the time for camping in the groves and parks of the city, and the Gospel Mission has given friendly shelter to hundreds of men who otherwise would have had uncomfortable and uncertain habitation during the inclement nights of the weeks past. Last night (February 15) nearly, if not quite 100 were sheltered and fed at this mission.

The attitude of the citizens toward the enterprise and promoters has been friendly, and contributions of food and clothing have been measurably good.

The building occupied by the mission is on one of the large thoroughfares of Philadelphia, with three stories and basement. Fortunately, the room at the street entrance is a large hall, which is used for meeting purposes. The eating and sleeping rooms are in the other portions of the house, while the basement is devoted to bathing and laundry purposes.

As a result of the humanitarian effort many have been made acquainted with our work, some have become followers of Christ, and a number have been reclaimed from lives of debauchery and turned into a right way of living. Others, after being cared for and assisted to new or clean clothes, have gone out and secured the employment that during their necessarily unkempt conditions studiously avoided them.

May God bless the work of the Gospel Help Mission and give it a permanent place among the charitable associations of Philadelphia, for which the city is renowned.

W. H. EDWARDS.



## OUR MISSIONARIES SAFE.

THE long and anxious waiting and dreadful suspense in which we have been held concerning the fate of our missionaries in the West Indies was today ended by the unexpected arrival in Philadelphia of Brethren O. O. Farnsworth and E. W. Webster. They bring news of the safety and good health of the rest of the company, for which we all praise the God who cares for his closing work on earth.

We learn that after the "Herald" left Jamaica (December 10) it went to Grand Cayman expecting to leave the party there who were to go to the Bay Islands, take the rest to Curacao, where a steamer could be secured to carry them to their respective fields, and then return to Cayman and take the Bay Island party to their field. When Cayman was reached the boat and entire company were quarantined for eight days. Brother Farnsworth was taken sick on board the boat, and part of the company removed to a house in an extreme part of the village. His sickness proved to be malarial fever; but the next day our beloved Sister Gosmer was stricken with that dreaded disease, yellow fever, the next day little Mabel Webster was stricken, and the day following Elder Webster was taken down with the same. Part of the company was in one house with Sister Gosmer and Brother Farnsworth, and Brother and Sister Van Deusen cared for Elder Webster and his daughter. In just a week Sister Gosmer died (Christmas day), and was put into her casket and buried by her own husband and the dear brethren who so faithfully helped care for her. The day following little Mabel died and was put into her coffin and carried to the road by

her own bereaved father, who had survived and was recovered sufficiently to do what money could not hire strangers to do.

Then came another long, dreary anxious quarantine of 28 successive days. But God did not desert His tried servants. They say that no one can tell how precious is His presence without passing through similar trials. They all know more of His love and power, his goodness and mercy, than ever before. God gave such grace that not a murmur or syllable of complaint was heard from their lips through it all. The presence and power of the blessed Saviour were felt almost constantly, and Elder Hutchins and Elder and Mrs. Van Deusen were healed, the two latter surely delivered from the dread disease; and Elder Farnsworth felt the same power. Elder Webster's recovery was nothing short of miraculous also. Altogether 48 days were spent in quarantine by some, or nearly all, of the company; and this was the harder for them because they could get no word from friends or dear ones, and no word to them. But when human strength failed and they felt almost compelled to give up in despair, they would read the precious promises, and pray and sing, and God would immediately strengthen and cheer their sinking hearts. Though sad, it was, they relate, a most precious experience; and it seemed at times as though many bright angels were sustaining them.

We cannot relate more now, but will say that Elders Van Deusen and Morrow and their wives, with Brother Downer, after weeks of anxious waiting, left Grand Cayman February 5 by schooner for Jamaica, as it was not thought best to have the "Herald"

take them, intending to take steamer there for Barbados. On February 7 Brethren Farnsworth, Webster, and Gosmer took passage on a schooner for Mobile, Ala., Brother Gosmer going thence to Battle Creek, and the other brethren coming on to Philadelphia, where plans will be laid for their future work. The "Herald" was to take the remainder of the company to Bonacca very soon.

We cannot stop to ask why this sad experience has been allowed. But we know that all things work together for good to them that love God. These trials have driven our brethren nearer to God and led them to a deeper experience and consecration; and we earnestly hope that this affliction will do the same for all our people. Suffice it to say that we rejoice that God has spared the rest of the party, and that they are of so good courage. Elder Farnsworth has not fully regained his strength, but hopes to be able to carry on his work after a brief rest.

We just learn that the others are in Jamaica, safe and well; they will soon reach their respective fields.



MR. AND MRS. PALMQUIST.



MR. AND MRS. LELAND.

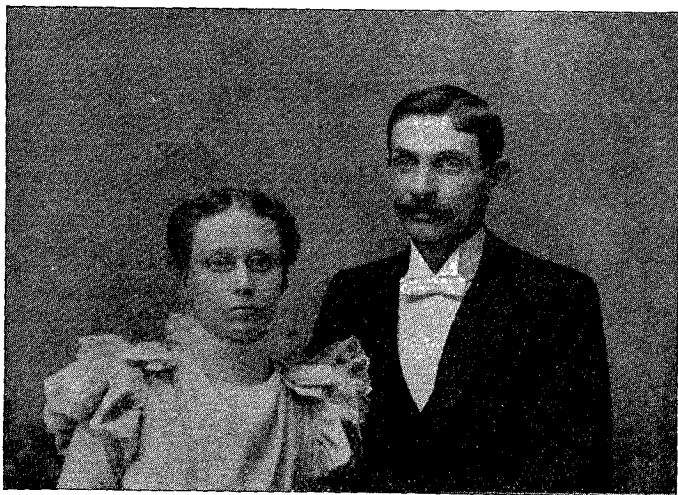
## DEPARTURES.

IN this number will be found the pictures of the missionaries that have sailed since the last issue of the *MAGAZINE*. February 5, Brother James Leland and wife, Hattie Green Leland, sailed from Philadelphia on the steamship "Pennland," of the American Line, for Southampton, England, en route to Buenos Ayres, Argentine, South America. Brother Leland is an ordained minister and has labored for some years in the Colorado Conference. He goes to South America to labor among the English and Spanish people, having made a study of the Spanish language.

On the same day (February 5) Brother Andrew Palmquist and wife sailed from New York on one of the steamers of the Royal Dutch Line, for Barbados, West

Indies as self-supporting missionaries. They expect to settle in the island of Antigua, or in one of the Leeward Islands. Brother Palmquist has had some training in the line of nursing and rational treatment which he will use in connection with his Bible work among the people of the islands.

MENTION was made in the February number of the departure of Mr. and Mrs. Ruble for South Africa. Their pictures did not reach us in time to appear in that issue, so we give them in this number.



MR. AND MRS. RUBLE.

## LETTERS.

### SAMOA.

WE believe that families could come here and engage in self-supporting missionary work. They could cultivate the vanilla-bean profitably. An acre is all one man can cultivate properly; it will yield 150 pounds of the beans, and these are quoted at over 40 shillings per pound. We will suppose, however, that it will not yield more than 100

pounds, and that the price should fall to \$5. or \$6. per pound: the income would then be \$500. or \$600. I am sure any ordinary family who was at all economical could live on this, and have a nice little sum for missionary work, with what other things they could raise easily. Then again, any one with a little means could engage in the manufacture of cocoa-nut soap. He thus could make a good living and still have time to do missionary work for the people. Any one coming here should have sufficient means to get a small piece of land, build a house, make some

improvements, and live upon until they could get well started.

The Mormons are making rapid progress among these people. Last month, they told me, 100 joined their church, and they expect more this month. They come out here without support from home, and live among the people, work hard, raise up a

little company, and immediately start a school. It seems to me our people ought to be just as zealous and willing to sacrifice for the truth as these people are for their faith.

The Catholics have recently bought 3000 acres about three or four miles from Apia, and intend to start an industrial school. They obtained this land for \$2 per acre.

All this is just what we ought to be doing.

F. E. BRAUCHT, M. D.

### AUSTRALIA.

QUEENSLAND is a wonderful field. Although we had no ordained minister in that colony during nearly the whole year, between fifty and seventy-five persons took their stand for the truth, and the money receipts exceeded those of the previous year by more than £150. Every pound we have yet spent on Queensland has brought large returns, and we have not dared to plan for less for that field during the coming year. The openings for extending the work are truly remarkable.

The work in West Australia, although different in some of its features, seems to be equally as encouraging as Queensland. It has been but two years since we made a start in the west. Last year we estimated that we would probably receive £140 from there; we received £224. Our expenses in that colony were only £89 more than the amount contributed by the brethren there.

West Australia presents remarkable openings for medical missionary and Christian help work. I wish that I could tell you some things regarding the missionary work of the Methodist church in the west last year. Thousands are flocking to that country. They meet with great trials. They have few friends, no church connection, and respond to kindness. Now is our time to do good work in that colony. The wife of one of our canvassers had to undergo a very severe operation a few weeks ago. They secured one of the most skilful surgeons in Perth, the capital. They told him of our nurses and stated that they expected one out there in a few weeks. The doctor said he would like to have a capable nurse from our institution, and postponed the operation to see if one could get there.

We had the pleasure of sending one which we expected would arrive in time. If this works well our nurses will get a good standing in that city. Last year four nurses who worked the city for the poor under the direction of the Methodists received £2000 or \$10,000 donations. A. G. DANIELLS.

The Lord is working with power in Stanmore, N. S. W., and in Balaclava, Victoria, and we see that from the large cities the truth will be carried to all part of the colonies by persons visiting the cities and meeting friends there who are interested in the message.

Now we see more clearly the purpose of the message so often sent us during the last two years, "These Australian cities must be worked, and they must be worked now." People in these cities must be prepared to impart the message to their friends from the country.

After the camp-meeting in Stanmore was closed, we planned to distribute the laborers as usual, but the word came to us over and over that this must not be done—that several laborers should continue the work in the place where the Spirit of the Lord was arousing the people. The same message was sent to Balaclava about the work there. This counsel has been heeded and you see the results: about 40 Sabbath-keepers in Stanmore, and a few more than that number in Balaclava. Many of these are influential persons.

Among the new converts in Stanmore there are several in the government employ. One, a printer, has been given the Sabbath off. This is the first case I know of where any government department has thus favored one of our people. Elders Haskell and wife, Wilson and wife, Starr and wife, and Elder Baker are all working there, with the help of six colporteurs, and the work is too much for them. W. C. WHITE.

**TONGA.**

THERE is one thing that I think we could take the advantage of, provided we had among us the proper person. Quite a number of the natives have asked us to give music lessons to their children on the instrument, but we have no one who is capable of doing this work. I think that some of the white people who are now sending their children to New Zealand to school would send them to our school if we had a music instructor. If you could send us a young or a middle-aged lady who has had experience in school-teaching, and who can also teach instrumental music, it would fill the bill in this line quite well. I think that such an one could earn enough for a livelihood at least, if not more. Of course we cannot tell positively about the proceeds from such work, but judging from the requests that we have had to give lessons to those who have offered to pay, it looks as though one might do quite well.

The longer I stay here the more I am convinced that an industrial school is needed. It will take some time and some tact and perseverance to secure land sufficient to carry on such a school on a proper basis. It is extremely hard to get any land, as the European element has great influence over the Tongan officials, and the old European settlers who pocketed considerable wealth in early days, do not like to have the white population increase; hence their opposition to land grants has been severely felt. But I think that if the Lord wants such a school he will move on the hearts of those who stand in the way, or in some way overcome the difficulties so that the matter will be accomplished. I am inclined to think

that if we had the buildings and sufficient land for such a school that it would be almost if not quite self-supporting from the start. It would require about \$1500 or \$2000 to put things in good shape for such a work. We could move the schoolhouse that we have already built upon the land and make good use of it. It seems to me that the parents can be better reached by our taking an interest in the education of their children. If there is any one thing that these Tongans seem determined to do, it is to educate their children. It is but little use to try to do much for the children unless they are separated from the home and street influence, and are put under thorough discipline. What they need is a kind but firm hand to guide them. It seems to me that a combination of the Bible, sciences, and manual labor is needed. The sciences would prepare the mind to grasp the literature of the Bible; the operation of the Holy Spirit through the word would mould the character; and manual labor would take out the laziness. I look at the school work as a favorable way to reach the people, inasmuch as the parents seem more interested in educational matters than in almost anything else, and the children also are anxious to learn. What do you think about such a school, and what can you do to establish it?

E. HILLIARD.

**JAPAN.**

OUR work has grown so much that I have given my wife a class of eight young men to teach. I have four classes daily except Sabbaths, when I have two, and Sunday afternoons, when I have three. Sabbath afternoon, Jan-

uary 1, we organized a Sabbath-school of 15 members; our attendance has increased until last Sabbath we had 24 present.

We have also undertaken Sunday evening preaching services. Our attendance January 2, was 16; a week ago last Sunday it was 28; last Sunday evening it was very stormy, the attendance was only 11.

The daily attendance in our Bible school is from 16-29. Now that the winter school vacation is over we shall expect a large attendance. Our enrolment for this month is about 40.

Brother Okahira is devoting his time to visiting families and holding Bible readings with them. He has no regular class work now. My daughter reads with a young lady (neighbor's daughter) daily. Another young lady has requested to be taken into the class but has not begun yet.

One of the young military men, Brother K, at once began a systematic study of the Bible with us to prepare himself to preach the message to his people. He is an intelligent young man, aged about 28, of very happy disposition, of excellent health, and gives every evidence of being soundly converted. He seems to have a wide circle of friends for whom he is laboring. I have met at least a score of them—army officers, old soldiers and others (some ladies)—some of whom seem to be very much interested to know the truth. I have gone with him several times this month to visit friends at their homes.

Brother H., the doctor, is practising medicine under a physician of extensive practise here in Tokio. He is brought in contract with many noble families. If he were better instructed in the message he might do much good in con-

nection with his work. He is about 25 years of age.

These, with Brother S, who teaches in one of the state normal schools, are the Sabbath-keepers in Tokio outside of our own family of five—eight altogether. Brother S. is a young married man about 26 years of age. He is well educated in Japanese and understands English well. He would make a useful man in translating our books and tracts, or assisting on a paper. He is willing to give up his school work to assist us whenever his services are needed. He has had some experience in translating.

We greatly need reading matter in the native language, and I hope the Board may be able soon to see their way clear to instruct us to undertake the publication of a few small tracts, at least, and a paper, if possible.

We are all enjoying fairly good health and feel to praise the Lord every day for the privilege of working for him. We are becoming more and more attached to this people and feel a growing burden for their salvation. I only wish we were able to establish other stations in this great city. When I think of this and the hundreds of other places where the message should be preached, and then think of the soon appearing of the Master, I wonder how this great eastern world will ever be warned of the world's doom. Again, I think it is our place to work and wait.

W. C. GRAINGER.

#### **BRITISH GUIANA.**

WE are nicely located in a house in the edge of the town where we get much of the sea-breeze, and I think it about as healthful as any place here. We are

surrounded with beautiful living green. There are flowers all around us and the air is filled with their fragrance and we continually hear the songs of many birds. These remind me of the new earth; yet amidst all this is the filth and dirt of sin. But in the filth and dirt God has jewels, and He has sent us to find them.

I have held some meetings with the church here, and yesterday at the close of the Sabbath we had an interesting social meeting; every one in the house bore testimony.

D. U. HALE.

### JAMAICA.

THE prospect is good for a large church here. Elder Eastman has been here eight weeks, and I came to assist him four weeks ago. The peculiar conditions and the interest were such that I sent for my daughter and we all have our hands full. The attendance is from 75-150, and the Sabbath-school has nearly 70 members. Nearly 50 are keeping the Sabbath, and many more are convinced, while decisions are being made almost daily.

The Waterloo school is doing finely under the effort of Brother Frank Hall. It is nearly self-supporting. It is customary in this country for the teachers to have charge of church services in the absence of the regular pastor, so I left the church in Brother Hall's care; 90 are observing the Sabbath at that place.

The school is held in the church and a canvas partition shuts off one-third of the rear of the room; so only the front portion is used for school purposes. On the Sabbath the canvas is removed, and so the sacredness of the place is retained. If the Foreign Mission Board can aid the school to the amount of

about \$75 per year we can do all that is needed for the school there.

From present indications there are likely to be 50 or more children of Sabbath-keeping parents in this place (Southfield) before we leave.

C. A. HALL.

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### BRIEF MENTION.

—THE maps given in our issues are original with this office, drawn by ourselves, and photo-reduced for the pages of the MISSIONARY MAGAZINE.

—We trust that our readers will not overlook the fact that we are giving them forty pages of matter in the MISSIONARY MAGAZINE instead of thirty-two pages as at the beginning of the volume.

—The State Secretaries have all been supplied once with blanks on which to send orders to this office for the MISSIONARY MAGAZINE; but the orders are coming in so fast for the journal, the first installment will not last long; so, if the Secretaries will please notify us when they need blanks, we will gladly furnish them.

—It is the aim of the Mission Board to present each month through the columns of the MISSIONARY MAGAZINE matter that will be of interest to all our people. Never was it more imperative that all should have an intelligent interest in the "regions beyond." From all lands are coming appeals for men and means. Everywhere are emphasized the words of our Savior, "Lift up your eyes, and look on the fields; for they are white already to harvest." Who will help to give a knowledge of the world's need to His church; and a knowledge of the church's Saviour to the world?

*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.*

—Our agent in London sends us the following sad intelligence: "Brother Freeman (of Cape Town) writes: 'You will be sorry to hear that Brother George James who has been in the interior of Africa for the last five years died last week at sea, on his way home. We sent him a remittance and invited him to come here. A fellow passenger says that he took ill suddenly, and died in twenty-four hours. Many missionaries have called on us, from time to time, and spoken in high terms of Brother James. He has been of valuable assistance to them up there. He had acquired a knowledge of the languages and could speak quite fluently. We feel sadly disappointed and deeply grieved because of this sad news. We had received a letter telling us Brother James hoped to be with us soon in spite of the privations endured while traveling in the worst part of the season.

"Kindly communicate this to the brethren in America."

As many of our readers will probably remember, this devoted servant of Christ went out at his own expense, and became a self-supporting missionary to the heathen. He worked as a carpenter, made music for the natives on his violin, learned their language, sought to teach them the arts of civilization, and endeavored to lead them to Christ. He worked in British Central Africa.

—The weekly offering for foreign mission work is reported to be working in a satisfactory manner wherever it has been adopted. There are very few persons whether children or grown people that cannot devote a penny a week; and the Lord will bless that amount.

Many calls are coming in for the envelopes for use in making weekly contributions, but some States have not yet been heard from. Is it your State? Send and ask the State Tract Society Secretary to send to the Mission Board for a quantity to supply all the churches in the State, and then let the Librarian of each church have a sufficient number to furnish each member an envelope each week in which to put his offering.

The millions that know not the truth in the regions beyond must have it. The Lord is clearly indicating by his blessing upon the little we are doing that we should go on to the end. There is a blessing for all in connection with the foreign mission work.



If the traveler eastward wishes a lovely, grand, and picturesque route from Buffalo or Suspension Bridge to New York City, Philadelphia, Baltimore, or Washington; if he wishes to behold the fertility of the West, the lakes of the Northwest, the grand canyons, and loops of the Rockies, pass gulches, basins, runs, creeks and rivers, climb the noted ranges in which are the vast coal mines of Pennsylvania, let him take a day trip on the Black Diamond Express, said to be the handsomest train in the world, over the Lehigh Valley Railroad and his expectations will be realized, as those constantly traveling that way will affirm. Anthracite coal is used on express trains insuring cleanliness and comfort.

The train service is fine, and the officials polite, and everything is done that is possible to insure speed, safety, and comfort to the patrons of the road.

