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GOD'S WITNESSES.

THE stubborn Pharaoh and his rebellious subjects had sent the despised bondmen forth in haste. With girt loins and sandaled feet had the oppressed children of Abraham left behind them the cruel taskmaster and the relentless king. Never had God so wonderfully revealed Himself in behalf of any nation—never had He so marvelously worked for any people.

For seven days the sacred Nile had been blood, and from its banks had issued forth countless numbers of slimy frogs; the very dust of the earth had been turned into impure and detested lice, and corrupting swarms of flies had made manifest the weakness of Beelzebub, the Fly-god; murrain had carried off the Egyptian cattle, and boils and blains had fallen upon man and beast; rain and hail and fire had done their deadly work, and locusts had eaten what the hail had left; there had been three days' darkness "which might be felt," and the firstborn in every Egyptian family had been slain.

It would seem that after these great manifestations of His power the Israelites could not forget what God had wrought. But how was it? Did they recognize Him in all these things, or did they see only the hand of man?

Behold the children of Israel at the Red Sea: "And they said unto Moses, Because there were no graves in Egypt, hast *thou* taken us away to die in the wilderness? Wherefore hast *thou* dealt thus with us?" Listen to their words in the desert of Sin: "Would to God we had died by the hand of the Lord in the land of Egypt; for *ye* have brought us forth into this wilderness, to kill the whole assembly with hunger." Or, more to be wondered at, hear their words addressed to Aaron only a few days after the giving of the Law of God: "Up, make us gods, which shall go before us; for as for *this Moses, the man that brought us up out of the land of Egypt*, we know not what has become of him."

O seed of Jacob, how slow to discern the leadings of thy Shepherd! How prone to trust in human flesh! How ready to forget thy Deliverer!

The finite cannot fully comprehend the Infinite, but those things which are revealed are for us; and the Scriptures plainly teach that this people had a divinely appointed mission, and that that mission was world-wide. The sea was dried up, and the Jordan ceased to flow "that all the peoples of the earth may know the hand of the Lord, that it is mighty; that they may fear the Lord your God"

for ever." (R. V.) To His ancient children He made this statement: "Ye are my witnesses, saith the Lord, that I am God." And in the palmiest days of the kingdom "all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart;" so that, notwithstanding all their failures, through Israel, Jehovah's name—His character, glory—was proclaimed among the nations.

Ere long Israel and Judah forgot their mission. They were no longer God's witnesses. When His prophets came, they smote them. When their sins were pointed out, they repented not.

The fullness of time had come. The helpless Babe was born, unheralded by Scribe or Pharisee, but joyfully sought by the humble "shepherds abiding in the field, keeping watch over their flocks by night," who breathlessly heard the angel announcement, and gladly welcomed the angelic song, "Glory to God in the highest, and on earth, peace, good will towards men."

The Child grew. He became a man. He went about doing good. He preached the Gospel. He established His church. For us He was crucified on the infamous cross. He came forth from the tomb a mighty conqueror.

Just before ascending on high this Jesus who had taught, "My meat is to do the will of Him that sent me," who had said, "As my Father hath sent me, even so send I you," gave to His infant church this parting message: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost part of the earth.*"

Now a witness in court is not asked to tell what he does not know, but what he knows; and we, as witnesses for Christ, can testify only of what we know. "We speak that we do know, and bear witness of that we have seen." (R. V.)

The early Church heard the voice of her Master, and the people went everywhere preaching the word. For a time the spirit of missions was at a burning heat among his followers; but we all know of the falling away, of the dark night of papal rule and tyranny. However, the Reformation wrought a change, and now there is great light, for the word of God has been given to the people. Yet when we remember that there are in this world thirteen times as many heathen who have never heard of Jesus as there are inhabitants in the whole United States, when we consider that there are one hundred and ninety-six million more heathen in this world than there are Jews, members of Greek and Eastern churches, Protestants, Roman Catholics, and Mohammedans—when we think of all these things then it is that we can see something of the magnitude of the work yet before us.

In our time "the everlasting Gospel" is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," for "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Herein is a duty that we cannot lay upon others—a work that the children of Christ must perform, and every one of us whether rich or poor, high or low, learned or unlearned, should be seeking God earnestly to know what He would have us do. We should not be trying to delegate this important work to any man or to any set of men, to any

board or to any number of boards. O that our Saviour may teach us what we ought to do, for we must be "laborers together with God." The work is His. It is yours. It is mine. How shall we answer for the way we are doing it? May God's blessing come upon us, may His Spirit overshadow us, and may we hasten to our work.

OUR WORK IN POLYNESIA.

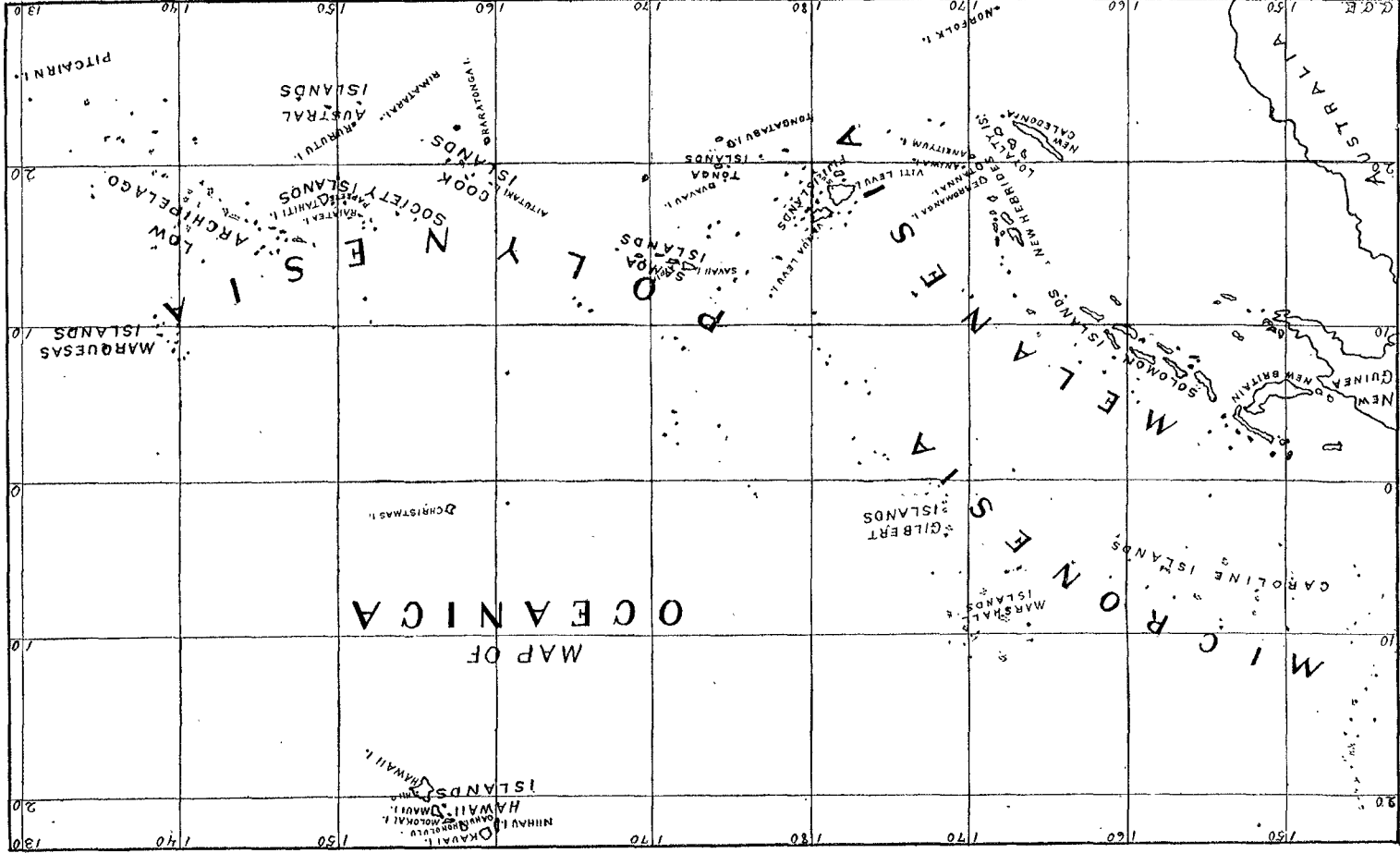
ALLEN MOON.

WE shall consider the work in the Pacific Island field apart from Australia and New Zealand which will be given special attention at another time. Very little was done by us as a people among the Polynesian Islands until after the building of the mission ship, "Pitcairn," which was completed in 1891, and went on a voyage among the islands that same year. A number of missionaries accompanied the ship and were left at different islands as openings were found. Previous to this time Brother J. I. Tay, of California, had visited Pitcairn Island and had presented to the inhabitants there the views of the Word of God which we hold, and many of them had embraced these views and were rejoicing in them.

Hawaii. In reviewing our work in the Pacific Islands, Hawaii would geographically be the first group considered; but as quite a full account of this field is given in the article by E. H. Gates, we will not speak of it further here.

Society Islands. Elder and Mrs. A. J. Reed went to the Society Islands at the time of the first voyage of the ship "Pitcairn." They remained there for a time and started the work, but later returned to the United States. In 1894 G. O. Wellman and wife took up the work in this group, and the following year R. H. Prickett and wife, and Elder B. J. Cady and wife made these islands their field of labor. In addition to the preaching of the truth to the people which has resulted in the salvation of many, the education of the young has been entered upon. A good beginning has been made, but money is needed to erect school-houses and homes for the children. The conditions here are similar to those of almost all tropical countries, and because of this the children should be removed from the moral corruption with which they are surrounded and be placed where their minds can be trained to regard sacred things. Brother Cady is doing all in his power in this line, and he ought to be helped liberally at once that the school work may be made a success.

Tonga. Elder E. Hilliard and wife first visited this field in 1895, and have remained there studying the language and laboring as the way opened. The school work is destined to have a large place in the missionary operations among the people of Tonga, and already a small beginning has been made. A house has been erected for school and church purposes in the principal town; but we should have a tract of land in a rural place and several hundred dollars with which to erect a permanent schoolhouse. And more teachers should be employed. Brother E. S. Butz has been laboring in connection with Brother Hilliard in this



group of islands, and is deeply interested in the school work. Dr. M. G. Kellogg is also located in Tonga and has opened a medical mission for the treatment of the sick and afflicted. A piece of land has been leased and the Doctor is planning to put up a building as soon as funds can be secured for the purpose ; in the meantime good work is being done in a rented building.

Brother Hilliard, who is in charge of the work in Tonga, sends an urgent call for a lady teacher for that field with good musical ability.

Samoa. Very little has been done in Samoa in the evangelical line. Dr. F. E. Braucht located in the city of Apia in the month of April, 1895, where he has established a medical mission and employs several nurses. This work has proved a success, and has opened the way for a minister and several self-supporting missionaries. Brother Braucht has been calling for this help since the beginning of 1897, but it has not yet been supplied. If our people were only so filled with the spirit of the message that the Mission Board could have men and means at hand to answer these urgent calls, the earth would soon be lighted with the glory of the last message.

Austral Islands. Brother and Sister Stringer are now located in the island of Rurutu, having gone there in 1894 as self-supporting missionaries. They are doing a good work living the principles of Christianity and teaching them as occasion presents. Many more could find places in the Pacific Islands where they could make a good living and at the same time have a grand opportunity for doing missionary work.

Cook Islands. Dr. J. E. Caldwell and wife and Brother D. A. Owen and family located on the island of Raratonga in the month of June in 1894. The following year Brother Owen and family were transferred to Samoa ; and Elder J. D. Rice and wife were located in Raratonga where they are at present engaged in school work, training the native children in the sciences and principles of righteousness. Dr. Caldwell devotes his entire time to the medical mission work, which is greatly needed in this island. He is exerting a good influence on the people and opening the way for labor in other lines. The Lord is greatly blessing the work here.

Fiji. At the present time only Elder J. E. Fulton and wife are laboring in the Fiji group, which has a population of 122,000, divided as follows : Europeans, 3,000 ; Indians, 9,000 ; Polynesians, 2,000 ; Fijians, 104,000 ; and mixed, 4,000. Elder J. M. Cole was the pioneer of the work in Fiji, beginning operations in 1895, but his health failed and he was compelled to return to the United States. Another family is greatly needed to assist Brother Fulton in the work. We hope to find in the near future the parties the Lord has called to this field.

Norfolk Island. Elder J. M. Cole visited Norfolk Island in 1892 and labored there for a time. Others have visited the island from time to time, including missionaries from the island of Pitcairn.

Pitcairn Island. A great deal has been written regarding Pitcairn Island, so little need be said at this time. Brother and Sister Whatley are on the island for the purpose of carrying on school work for the instruction of the younger portion of the company living there. Brother McCoy, the governor of the

island, who has been in California since the last voyage of the "Pitcairn," but a short time since sailed for his home on a vessel going direct to Pitcairn from San Francisco.

The ship "Pitcairn" began its visits to the Pacific Islands in 1891, and in addition to carrying many laborers to Australia and New Zealand, it supplies the islands named above with laborers. Much general work has been done by those accompanying the ship. Many other islands have been visited, and many fields are now open for the reception of the Gospel laborer. But the Mission Board is powerless to go on with the work for want of men and means. Only the judgment will reveal the true character of the work done; and only the judgment will show the weight of responsibility resting upon us for work undone and souls unsaved.

Space will not admit of the specific mention of the result of work done in the various fields. As to the number of believers and pupils enrolled in schools, etc., these will appear from time to time in the reports of the directors of the different mission stations.

MISSIONARY WORK IN THE PACIFIC ISLANDS.

J. O. CORLISS.

THE islands of the Pacific are divided into three great heads, namely, Polynesia, Micronesia, and Melanesia. The first name was at one time given to all the inter-tropical islands of the Pacific, but as these islands and their inhabitants have become better known, names have been adopted for the various groups which, when mentioned will suggest their location and formation and the speech of their inhabitants, particularly the last mentioned feature.

Melanesia comprises that long belt of island groups which, beginning at New Guinea at the equator, extends 3,500 miles southeast to New Caledonia, and eastward to Fiji. Melanesians differ from the Polynesians in that while the latter people all have quite a similarity, both in appearance and language, the former differ widely from each other in both respects, even in neighboring tribes. But notwithstanding this, the Melanesians have certain common characteristics which distinguish them sharply from the other race. They are darker skinned, with crisp, curly hair, and are at a lower level of civilization. Many of them are still cannibals. A notable exception to cannibalism is found, however, in the two large Fiji Islands, where the inhabitants have learned the principles of the Gospel.

Micronesia takes in all that region of the Pacific, north of the Melanesian groups, where from some cause, perhaps the decreasing activity of the coral builders on account of the more northern latitude, the islands become smaller and fewer till they finally cease. Some features of the islanders in this region are not yet fully understood. In some places toward the west the Mongolian eye is noticed, and



KING'S DAUGHTERS, FIJI.

a scantiness of beard, as well as certain Indo-Chinese customs which indicate Malay connections. Toward the east, Samoan influences are easily traced. Under this head we find classed the Gilbert, the Marshall and the Caroline groups.

While these groups have, on account of isolation, developed certain peculiarities of their own, there are certain traits common to all. The people are all quite amiable, and well disposed when properly treated, but will repay ill-usage with treachery. They are generally polite and hospitable to strangers, and intelligent, active traders. The Marshall islanders are said to be the boldest and most skillful navigators in the Pacific.

All the islands of Polynesia, with the exception of New Caledonia, are of volcanic or coral formation. The soil in the volcanic islands is very fertile, producing the most luxuriant verdure from the seashore to the mountain tops. The cocoanut-palms, which grow in abundance on the low lands give the islands in the distance a charming appearance. The natives live mostly on vegetable food. Taro is the staple article of diet, but yams, plantains, bananas, and breadfruit are also plentifully used in the daily bill of fare.

Norfolk Island lies about 3,000 miles south of west from Pitcairn, and about 400 miles northwest of New Zealand. The island measures six miles in length, and has an area of thirteen and one-half square miles. Like Pitcairn, it has a high cliff-bound coast, which makes it difficult, and even impossible to land except at two places. It is said to be one of the most beautiful places in the world. The Norfolk Island pines are the principal trees, some of which have a girth of thirty feet, and attain to a height of 200 feet. The underwood is largely composed of lemon trees, and in the openings are found guavas, bananas, peaches, and pineapples in abundance. In the fields are cultivated corn, common potatoes, yams, barley, and oats. The climate is most genial, the thermometer rarely falling below 65 degrees. The present population is about 750 the most of whom are descended from the Pitcairn islanders.

A few hundred miles northeast from Norfolk are the Fiji Islands, eighty of which are inhabited. The largest of these is eighty by fifty miles in extent, while some of the smaller ones are only from fifteen to thirty miles in circumference. Once these people were all vicious cannibals, but are now nominal Christians. Besides the natives of these islands, there are many English people who have gone there for the purpose of trading. The population of this group is about 122,000.

Four hundred miles northeast of Fiji lie the Samoan Islands, thirteen in number, with an area of 1,650 square miles, and having 34,000 inhabitants. On these islands are many German and English traders.

Almost directly south of Samoa, less than 400 miles and only 250 from Fiji, are the Tonga, or Friendly Islands. These number 150, though all are small, the largest comprising only 128 square miles. The people of these islands are the most advanced, intellectually, of any portion of the Polynesian race, and exercise an influence over very distant neighbors. These too, to the number of 17,500 are believers in Christianity, and are very industrious, paying great attention to the cultivation of the soil.

One of the most extensive groups of the Pacific, the Solomon Islands, stretches from northwest to southeast over 600 miles. They lie to the northeast of Australia nearly 1000 miles. Seven of the islands average in length seventy-five miles, and over twenty miles in breadth. During the wet season fever and ague prevail in these islands quite largely, but in the dry season from December to May, the climate is very healthy, and would offer no hindrance to people of another climate remaining there to push missionary operations. Even in the wet season the climate is no worse than that of many parts of Africa, where missionaries spend a lifetime in teaching the natives the way of truth. The inhabitants are intelligent, of a quick, nervous temperament, yet tractable under good treatment. They have not, as in many other groups, learned the principles of Christianity.

The Caroline group still farther to the north comprises between 400 and 500 islands, with 100,000 or more inhabitants. Although American missionaries have had stations on various parts of these islands since 1851, they do not offer so great inducements to mission work as the islands farther to the east which are within the bounds of Polynesia.

The Society Islands, of which Tahiti is the principal one, occupy a stretch of nearly 200 miles of ocean, in a very central position. They are about 4000 miles south, and a little west of San Francisco. Tahiti has a superficial area of 600 square miles with 10,000 inhabitants, one-eighth being French and other foreigners. The majority of the natives profess the Protestant religion. Three hundred miles southwest lies Cook's Archipelago, and about the same distance south are the Austral Islands. The inhabitants of Raratonga, one of the Cook Islands, have been converted to Christianity. They live in villages, the houses of which are well-built and plastered with lime. They are, in appearance, clean and comfortable.

The Gilbert Islands have a population of about 35,000.

One hundred years ago scarcely any of these green spots in the bosom of the ocean had been visited by the Christian missionary. But during the present century hundreds of noble men have taken their lives in their hands to seek and save the heathen of those lands. As a result many thousands have been reclaimed from the pit of darkness into which they were cast by birth, and still others are calling for the light of the Gospel to shine upon their way. The efforts thus put forth in their behalf have not been accidental. God had said hundreds, yes, thousands of years before, that on Him the isles should wait, and that they should trust in His arm. Isa. li: 5. In further speaking of the work of Christ, the same unerring voice was heard saying: "He shall not fail or be discouraged, till He have set judgment in the earth: and (till)—Jewish translation—the isles shall wait for his law. Isa. xlii: 4.

And how long they have waited! All these years and centuries, while other parts of the wide earth were hearing and rejoicing in the truth, these have waited—silently waited. But the decree has been uttered; the words of God must needs be given to them. And so that field has been receiving the plowshare preparatory to sowing the seeds of truth for the last days. And when the great

and final gathering of the remnant takes place at the coming of the Master, no part of the globe will be forgotten by the angel gleaners ; for we are told that the redeemed will come not only from Egypt, Cush, Elam and Shinar, but from "the islands of the sea." Isa. xi: 11.—*Condensed from General Conference Bulletin.*



NATIVE FISHING HUT. TAHITI.

TAHITI.

JOSEPH C. GREEN.

THE French Protestants of this group of islands are celebrating a jubilee. It is the hundredth year since the first missionaries came here. As there have been so many peculiar features connected with it and so many strange ideas presented, it might be well to let the people in distant lands know of the ignorance and superstition that still exist here, in this enlightened nineteenth century. The poor natives are very much in the dark in many respects and they greatly need the Spirit of God. They are a very proud people and think that all the foreigners are foolish and ignorant. I do not believe anyone could be more proud than a native minister.

The people have been looking forward to this time thinking it would be the crowning work of their church and that it would belittle all other denominations. It was announced as an undenominational jubilee, but so far only members of that church have been permitted to have any part in the proceedings. The French missionary appointed the jubilee, and as time passed on much murmuring was done by some because it was not held in the month that the missionaries arrived. That was the month of March and now, as it is December, they say that it is no more a jubilee but simply the one hundred and first anniversary. But when the day arrived for it to begin it did not seem as though many had stayed at home for people are here from islands 400 miles distant. It began on Sunday, December 5, and will close about the 15th. Meetings are being held every day in the church here in Papeete, but on Tuesday there was a little change. On that day all went out of the city about eleven kilometers and had a feast near the spot where the missionaries landed one hundred years ago. It seems that the only thing natives care about on such occasions is to fill their stomachs, and on that account \$100 a day was appropriated for food. All the available vehicles could not carry the people to that place, so one of the steamers which happened to be in port was chartered for the day. The principal feature of the day was the reading of a paper on the arrival of the first missionaries.

Early in the morning of each day there is held a kind of song service and exhortation meeting; later there is preaching; and immediately after this all the males go to the temporary eating-house made of cocoanut leaves and supply their temporal needs, while the women and children are allowed to go hungry, or get their food wherever they can. This has caused quite a little murmuring on the part of some, but they do not all express their minds for fear of being disfellowshipped. As the natives come out of the church and pass our house—some smoking, and others getting ready to smoke—it is sad to see the look of satisfaction, pride, and independence on each face. They like to smoke, and call tobacco food, saying that they get very *paia* (satisfied) on it. It seems as though the women are only to sing and listen.

In the afternoon there is another meeting, and in the evening there is a kind of narration of early times by the older members of the church. Nearly all who spoke said that their forefathers were in the dark, and as they were dead now they were eternally lost, and that because they were in the dark, it would have been better had they never been born. They who said this did not realize that, had it not been for the forefathers, they themselves would not have been; and this thought was expressed so many times that the missionary arose and said that the idea was wrong and that those who were dead were not lost, quoting as a proof, Romans, ii: 12. Some spoke with a voice so loud that they could be heard many rods away. In order for each speaker to fill up the five minutes, there was a good deal of repetition. The natives think that all males who belong to the church can preach, and he who can make the most noise is considered a good speaker. One old man, when called upon, began by reciting a piece of poetry in a foreign tongue; then he jumped into the air and gave a loud yell. This caused great laughter, but the missionary informed them that it was not the

time for such demonstrations. The old man then said, "Don't get angry with me, servant of the God. I meant nothing, but as this is a jubilee I thought it was the time to rejoice." He afterward continued in quite an able talk. Another old man who had an impediment in his speech was loudly laughed at. Nearly all spoke of the idols that their forefathers used to worship and one said, "Yes, our forefathers used to worship idols, but now all those things are put away. There still remains one idol among us. You all know the image that Nebuchadnezzar made with his own hands and with his own hands reared up. That is an idol, and it is among us. It is sin in all its forms, and we had better get rid of this idol whose head was one color and body another and feet another." This was said and no comments made. It indicates how they have been taught. A native of another denomination said that all had come to this jubilee to show the ignorance of their teachers and forefathers.

During the jubilee the weather has been fine and many natives have slept by the sides of the streets on their mats. It was a peculiar sight to see the men dressed in European suits. Many had long, black coats and loin cloths but no shoes; the cravat was often poorly tied and far to one side; many ties had no collars under them. When natives are outside their regular haunts they are very awkward. To see the look of satisfaction and the pride that was manifested because they had European coats or had a chance to speak and were perhaps deacons or ministers would make anyone think that they were always accustomed to such things, but to see them move was convincing in itself that such was not the case.

When the missionaries came here they crossed the day line from west to east, and for a long time they kept Sunday on the seventh day. After a time the numbers of the days of the week were changed, and shown to the natives, to convince them that they were not keeping the correct day according to the Scriptures. It would have been suicidal to have presented any idea that was contrary to the teachings of the Bible; but of course this new idea was not according to it and this scheme of changing the number of the days of the week was concocted to deceive the people. We printed several articles in our paper on the jubilee, and the change of the Sabbath; and took a week prior to the jubilee to scatter them around the island. In these articles it was shown that they were not keeping the Sabbath they were keeping when the missionaries came.

Some are very ignorant of our ideas and do not wish to be enlightened. They say that our religion came from the little island of Pitcairn and in fact we are called *Petania*, which means Pitcairn. Notwithstanding these things our truths are creeping in among them, and many, in fact nearly all, say that we are right; but they are afraid of being laughed at should they step out. The natives' ideas of religion are very vague. To show the ignorance of some regarding things in general it will be well to tell what one old man said regarding the Sabbath. He said, "You cannot put the Sabbath on the sixth day (*mahana maa*, which means food day, or preparation day) for then you would be working only five days, and that is contrary to the Bible. If you put the Sabbath on the

mahana maa you would have only six days in the week." No matter how convincing the arguments that we would still have seven days in the week, he could not see it. You see the Sabbath is now on their sixth day, as Sunday is falsely called the seventh day.

May the love of God come into the poor natives' hearts and convert them from their erroneous ways. We have the promise "The isles shall wait for thy law," and so we expect to see many turn to the Lord yet. We need money and help to carry on the work here, and we hope that all will pray for the work in the Society Islands.



NATIVE FRUIT DEALER.

HAWAIIAN ISLANDS.

E. H. GATES.

THE Hawaiian Islands were discovered by Captain Cook, in 1778, and by him were called Sandwich Islands; but few of its inhabitants know the group by that name. Some historians believe the islands were discovered by the Spaniards previous to that time. Captain Cook was supposed by the natives to be a god, and though they killed him because of his inhuman treatment of some of their number, yet they paid divine honors to his bones till idolatry was abolished.

When discovered, each island was ruled by its own chief; but about 100 years ago Kamehameha, a powerful chief of Hawaii, conquered the whole group and brought it under his sway. A bronze statue of this ruler stands on the grounds of one of the government buildings in Honolulu, and a picture of the same may be seen on some Hawaiian postage stamps.

Honolulu, the capital, is a city of nearly 30,000 inhabitants. It is called the "Paradise of the Pacific," and as far as outward appearance is concerned, well deserves the title. That part of the city which is occupied by the whites, is well built up. Nature, with a lavish hand, has beautified the place with such trees as the royal palm, punciana regia, algeraba, date palm, fan palm, and banyan.

The islands are of volcanic formation; and the soil, which is decomposed lava, is generally rich and productive. The principal exports are sugar, rice, and bananas, besides some coffee and pineapples. There are eight inhabited and a few uninhabited islands in the group.

The natives are of Malay origin, and more nearly resemble the Maoris of New Zealand than any others I have seen in Polynesia. The languages of the two races are quite similar; in fact, the Maoris claim to have emigrated from the Hawaiian Islands. In color they are brown, with black, wavy hair, thin beard, broad face, rather flat nose, and somewhat thick lips. The principal food of the Hawaiians is poi, which is made by cooking the taro root, mashing it into a paste with a stone pestle, and allowing it to ferment for a few days. It is usually eaten from a calabash, the fingers being used instead of spoons. This is a very good food if eaten before fermentation takes place. The natives also use fish, pork to some extent, bananas, sweet potatoes, cocoanuts, and yams.

Among the fruits grown are the pineapple, guava, orange, lemon, mango, alligat pear, papaia, tamarind, and custard apple, beside those introduced from other countries—grapes, strawberries, pomegranates, etc. Many different vegetables grow there, but wheat does not.

Hawaii, the largest island of the group, has some very lofty mountains, and a volcano—Kilauea—probably the most remarkable in the world. When active, the light from this burning mountain can sometimes be seen at Honolulu, 200 miles distant.

Before the introduction of the Gospel, human sacrifices were offered by the natives at their religious festivals, and to some extent cannibalism was practised. They held some traditions which showed that they had a slight knowledge of God's dealings with His ancient people. Among other things they had their cities of refuge similar to those of the Jewish age.

In 1820 missionaries sent out by the American Board of Foreign Missions arrived at these islands and began to preach the Gospel. One of these was Mr. Bingham, father of Rev. Hiram Bingham, at present a resident of Honolulu. In the years that followed, large numbers of the natives were converted to Christianity, at least professedly. Sunday laws were early secured by the efforts of the missionaries. Several years after these missionaries arrived, some Catholic priests landed and began operations, but were driven from the islands. However, they returned, and have held their ground ever since in spite of opposition.

A Catholic bishop has his headquarters at Honolulu. The Church of England has gained quite a foothold among the natives, and has a college and an English bishop in Honolulu. The Mormons have a few thousand native adherents; while the Methodists and Disciples have a foothold in the capital city.

Several years ago the old monarchical government of the natives was overturned, and passed into the hands of white men, principally Americans. Afterward the Hawaiian Republic was established, with S. B. Dole, an American, as its President. Early in 1895 an unsuccessful attempt was made by the natives, assisted by others, to reestablish the monarchy. This resulted in the imprisonment of Queen Liliuokalani and many of her principal supporters, all of whom, however, have since been pardoned. One of the results of the part taken by the Protestant ministers in the overthrow of the old government, was to drive many of the natives into the Catholic Church. The report of the Secretary of the Hawaiian Board in 1895 showed only about 5,000 communicants in the Congregational body ; while the Catholics number several times as many.

As a result of intemperance and licentious practises, the Hawaiian race is dying out. When the islands were first discovered, Captain Cook estimated the number of inhabitants at 400,000, which was perhaps too large ; now they do not probably number much more than a tenth of that.

On the Island of Molokai are exiled hundreds of natives afflicted with that awful disease, leprosy. Besides the natives and whites, there are in the group probably 30,000 to 40,000 Japanese, and perhaps 25,000 to 30,000 Chinese. The Portuguese number 5,000, and are mostly Catholics, though a few Protestant churches have been planted among them. Schools and churches have been established among the Chinese and Japanese.

Present truth was first taught in Honolulu by Brethern Scott and La Rue, about thirteen years ago. Afterward Elder Wm. Healey held tent meetings there, which brought out a small company of believers. From that time until 1895, nothing was done further than the holding of an occasional meeting by ministers passing to or from Australia. In the spring of 1895, Brother H. H. Brand and the writer, with our families, landed at Honolulu to continue the work, the former to conduct a Chinese school. As a result, a good number of Chinese have been instructed and a few have been converted. A school was also conducted by Mrs. Gates for children of other nationalities. The same year a church of fourteen members was organized, afterward numbering twenty members. A few half natives are connected with this church, and one full native from the island of Maui. In July 1896, we started a sanitarium at Honolulu, with Dr. P. S. Kellogg in charge. This proved a success, many of the leading citizens availing themselves of its advantages.

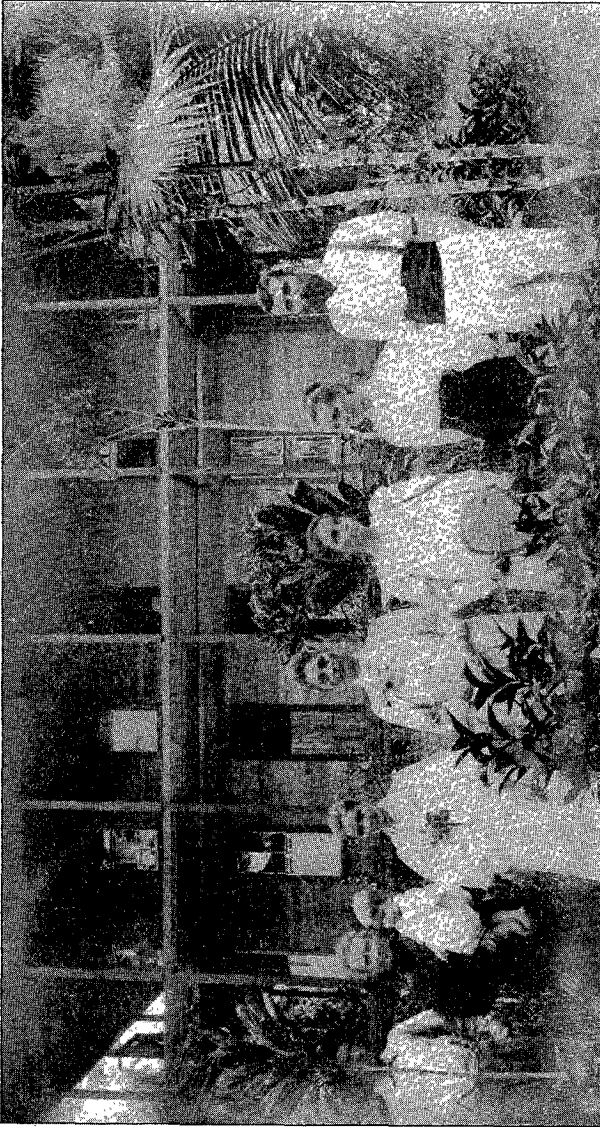
The middle of October of the same year, the writer and family were compelled to return to America because of failing health. In the spring of 1897, Prof. W. E. Howell went to Honolulu to take charge of the Chinese school. Soon afterward Brother Brand went to Hilo, on the island of Hawaii and started another Chinese school. These schools seem to be in a prosperous condition. We understand that a few natives have accepted the truth on Hawaii. Captain J. E. Graham spent a few months in the group the early part of 1897, and a few months afterward Elder W. C. White stopped a few days while on his way to Australia giving counsel to the workers there.

May the Lord who has charge of the message of truth, abundantly bless the work and workers in the Hawaiian Islands.

AMONG THE PACIFIC ISLANDS.

HATTIE ANDRE.

SAILING for 3800 miles in a southwesterly direction from San Francisco, that noted little dot, Pitcairn, is reached. Like many islands of the Pacific, it



OUR MEDICAL MISSIONARIES IN SAMOA.

seems to be a great rock rising up from the mighty ocean. With a length of $2\frac{1}{2}$ miles, a width of $1\frac{1}{4}$ miles, and an elevation at the highest point of about 1,000 feet, I leave you to picture the size. The nearest inhabited island is 300 miles distant. For three and one-half years my eyes rested upon no other land than lone Pitcairn.

The present inhabitants, numbering about 136, are descendants of the mutineers from the historic ship "Bounty", and are half-castes, the mutineers having taken Tahitian wives.

The climate is delightful; there are but two seasons—summer and winter. Christmas time is in the hottest part of the year.

Being out of the course of ships, the isolation is well-nigh

complete. From June 1895 to June 1896, not a letter from our American friends was received. When the mail did arrive, it caused such a realization of the truthfulness of Prov. xxv: 25 as we had never before experienced.

Five Pitcairn sisters are now engaged in missionary work in the islands of Norfolk, Raratonga, Upolu, (Samoan Group) and Tongatabu. There are calls for others; may the Lord's Spirit fit them to respond.

At the island of Tahiti, we saw several wooden gods brought from Easter Island, also war-clubs. Making cobra (drying coconuts) and raising the vanilla-bean seemed to be the chief industries. To our mind, an industrial school appeared to be Tahiti's greatest need. This island is divided into seventeen districts, each one, except two, containing a Roman Catholic church building.

Our landing on the island of Rurutu caused me to feel as I imagine the Pilgrim Fathers felt on reaching America. In the rain and darkness, seasick and weary, we were cast upon a foreign shore, surrounded by natives whom we could not understand, and to whom our language was almost as unintelligible. The evening was spent by the American missionaries seated on the floor on one side of a room and the natives on the opposite side, singing, by turns, in our respective tongues. How our hearts longed to break to them the Bread of Life in their own language! We met two Mormon missionaries on the island.

Rurutu is divided into three villages and has a population of 700. The church buildings are especially nice for so small a place. At times, their isolation hinders their being supplied with wine and bread for communion services. So, as a substitute, water from the green coconut, and the breadfruit are used. We sailed from here, leaving Brother and Sister Stringer to point needy souls to the "Lamb of God that taketh away the sin of the world."

In Raratonga both the medical and school work were flourishing. The schoolroom floors were made of plaster, the lime having been obtained from coral stone. The London Missionary Society are carrying forward quite a work for the natives. We met some of their workers and saw their buildings.

At Aitutaki, 130 miles north of Raratonga, the next stop of a few hours was made. The natives, coming off in their boats, came on board for a short visit. These poor souls had been looking forward with glad anticipation to the arrival of the "Pitcairn," hoping and expecting that a teacher would be brought to them. They seemed so disappointed when our Captain said that there was no one for them. Where are those burdened to carry the joyful news of the Gospel to these benighted isles that have already been waiting so long for God's law? Must they be compelled to wait much longer? One has well said, "If you would be true servants of God, be ready to go where no one else will."

En route for the Samoan group, when 650 miles to the southeast of them, we came to thirteen small, low islands. The Sabbath was spent by some of our company upon one of these, Palmerston Island. Here lived 43 persons, all bearing the same name—Masters. Mr. Masters, the founder of the peculiar little colony, was an Englishman, aged 76 years. He had had three native wives, two of whom were still living. They had seven or eight dwelling houses, a rude church, as many hogs as houses, and subsisted principally upon fish and coconuts. They were very ignorant, and needy of the light so freely bestowed upon their more fortunate white brother. The women having never been away from their island home, had not before seen a white woman; and, although some of us who

had been exposed for many months to the tropical sun did not afford the best specimens of the white race, they were content to gaze upon us much as we view the wild animals in a Zoological Garden.

Apia is the only town in the Samoan Islands where the whites live, and is surrounded by native huts. Here the heat is excessive; but the natives, without covering for their bodies except the *lavalava*—a loin garment, walk the streets beneath the burning sun. Sometimes their heads are covered with lime to bleach the hair, and usually their bodies are well greased with cocoanut-oil. When in their huts, they eat and sit upon mats thrown upon the ground floors. One day, we witnessed the process of kava making. Three of the most beautiful native village maidens were chosen to prepare the luxury. Seated upon the floor, with the kava-bowl in their midst, each chewed bits of the kava root until her mouth could contain no more. Then discharging the pulpy mass into the bowl they poured water upon it and strained it through a cloth, when it was ready to be served to the men who sat anxiously by, waiting to be refreshed.

During church service they sit on the ground with legs crossed. The church bells are rung by striking together two sticks. The London Missionary Society conduct two most interesting schools here, one for boys and one for girls. In 1896, 100 girls were enrolled.

Our own medical mission was in a most prosperous condition. The highest chief of Tonga was under treatment when our vessel called, and the new sanitarium building, now occupied, was being erected.

From this point, in company with Rosalind Young of Pitcairn, the voyage was extended to Oahn of the Hawaiian group. Rightly has Honolulu been termed, "The Paradise of the Pacific." The feathery date and royal palms, the waving rice fields, and vegetation in general render it a most delightful spot.

Accompanied by Sister Brand, a call was made at the residence of the Chinese Consul, where we obtained an insight into the manner of life in a Chinese home. Here we saw, for the first time, the little foot of the Chinese woman. Our Chinese school was visited with much interest, and I enjoyed the privilege of teaching one of the little boys for a short while. During this stop, we saw President Dole and Queen Liliuokalani.

Here, as elsewhere, the Gospel in all its purity and simplicity is greatly needed.

May the Lord speed the day when what His servant says *should* be *shall* be: "Did the believers in the truth live the truth, they would to-day all be missionaries. Some would be working in the islands of the sea."



"OH, for some five hundred Elijahs, each one upon his Carmel, crying unto God! and we should soon have the clouds bursting with showers Oh, for more prayer—more constant, incessant mention of the mission cause in prayer! and then the blessing will be sure to come."—*Spurgeon*.

AMONG OUR MISSIONARIES.

THE WORK AMONG MOHAMMEDANS.

H. P. HOLSER.

WHEN considering missionary work in Turkey, the Mohammedans are the chief factor, as they constitute the mass of the population of Asiatic Turkey. Mission work of other denominations has been chiefly among Catholic Christians, principally the Armenians; while very little has been done to reach the Moslems. They seem almost inaccessible with the ordinary means. A few have been converted to Christianity, but as a rule, such are soon disposed of in some underhanded way. There is no law to exterminate those converted to Christianity, but there seems to be a general understanding to that effect which is more faithfully carried out than existing laws.

But the message is emphatically to *every* people, and hence it must be proclaimed to the Moslems. The Gospel in its simplicity and power will certainly reach their hearts. As to methods of presenting it, the Great Teacher should be our model. The more nearly we approach His way, the greater our success will be; when we have received the baptism of the Holy Spirit, so that we are in the world as He was, we shall see the same results as attended His work.

Special efforts are put forth in the direction of medical missionary effort in the belief that this work will be more in accord with that of the Master; and it has been the general belief that work along this line would succeed where ordinary methods would not; and the question has arisen, Will not this prove an effectual way of reaching the Moslems? To some extent, a trial is being made in India, but no work of this kind has yet been done by our denomination in Turkey; but others have tried it with encouraging results.

At present a lady physician is at work in Syria, mostly in the villages of Lebanon, from Sidon north beyond Beirut. She travels from district to district, and holds consultations daily. She is overcrowded with work; while the crowds are waiting their turn gospel workers are active among them, in an informal way; and usually the whole evening is devoted to social service. The medical work is largely free; from six to seven thousand cases are treated annually and a large proportion of these are Mohammedans.

As a rule, Mohammedans cannot be induced to attend a Christian meeting; even if they desired to go, they dare not for fear of their countrymen. But they can go to consult a Christian physician with perfect freedom. And the work done for them being informal, their prejudice is not aroused. American physicians have a high reputation in this country; and where the price for services is not in the way, many come to them. This being the case, there is certainly an

inviting opening for us here ; for with the light of present truth,—with a special message,—we may reasonably expect much greater results than others. They deal largely in drug medicines, while we can bring to the people the abiding blessings of health reform.

The story of Christ's work as told in the New Testament shows the effect of miraculous cures in this country. He did not have to make any effort to advertise His work ; His whole effort was to keep the people from spreading too freely the knowledge of what He was doing ; but all to no purpose ; they blazed it abroad anyway. The character of the people is substantially the same to-day ; though they have not the modern means of rapid communication, it is astonishing how quickly news travels. It is as though all the houses were connected with telephone wires.

During my last visit to this field my experience has deepened the conviction that the work of the medical missionary and missionary nurse will be the most effectual of all. The Mohammedans especially will appreciate some of our health principles ; to them, the hog is an abomination ; they also give much attention to bathing. While in Christian communities bath-houses are rarely found, in every Moslem town may be seen the domes of the Turkish bath-house.

It is gratifying to know that so many are in training for this line of work ; and as a result may some true missionaries soon be in this field. While the medical profession gives free access to the Moslems, it is well understood that only the power of the Gospel can change their hearts ; and where this is combined with the work of the physician why cannot the Moslems be reached ? We hope that soon work of this kind may be done in Turkey.

BRAZIL.

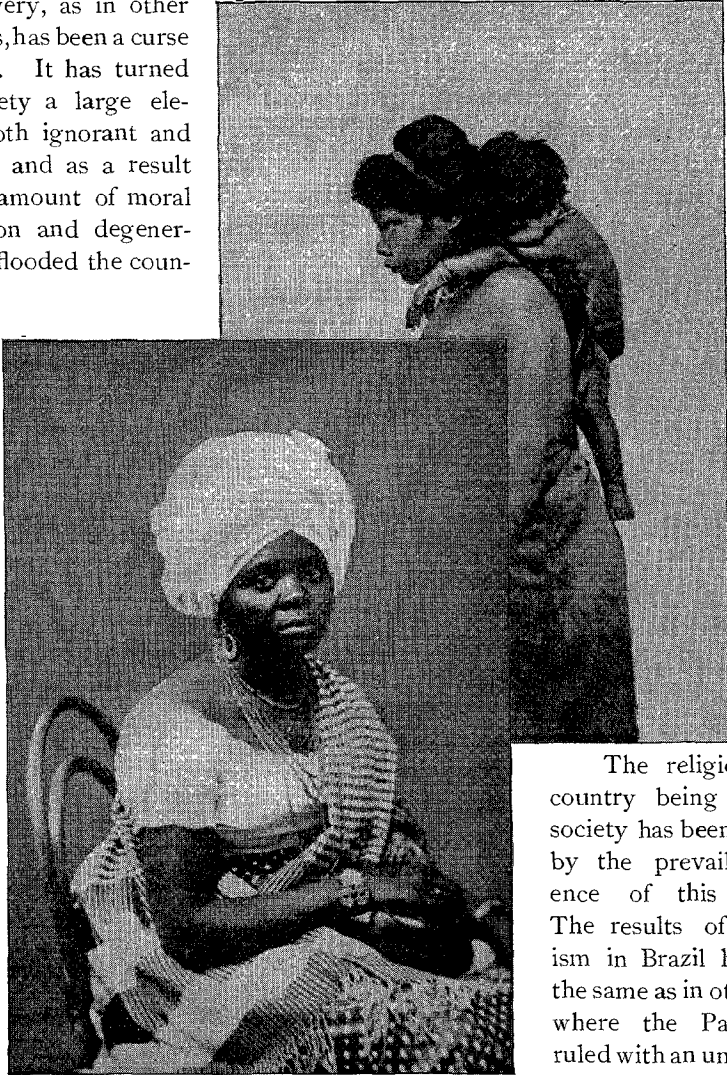
F. W. SPIES.

AMONG the inhabitants of Brazil one can find representatives of nearly every nation upon the face of the earth, all shades of complexion, and all mixtures of blood and kin. The natives of Brazil are the various tribes of Indians found in the country, some of which have become partly civilized through the labors of the Jesuit missionaries. Our picture shows a woman of the Botakudo tribe carrying her papoose. A piece of the pliable bark of some tree is adjusted as shown in the picture, and the little fellow takes a nap while his mother travels about.

Next to the Indians, the Portuguese were the first settlers, and in 1755, through the influence of the Jesuit missionaries, an act was passed which elevated the native Indians to equal rights with the Portuguese ; thus the holding of Indian slaves was stopped, and then began the importation of African slaves. Our accompanying cut shows a negress from the state of Bahia. But from the first there seems to have been no desire on the part of the people to keep a distinction of races, and the intermarrying of whites, blacks and Indians, in a

very promiscuous mixture, has, as above stated, brought a population of all shades and colors into Brazil. It is a strange sight to a northern person to see a white man go walking with his family—the wife and children being of the blackest among the black ; or perhaps some of the children are wholly black, some nearly white, and others mulatto.

Slavery, as in other countries, has been a curse to Brazil. It has turned into society a large element, both ignorant and indolent, and as a result a great amount of moral corruption and degeneracy has flooded the country.



NEGRESS AND INDIAN WOMAN.

The religion of the country being Catholic, society has been moulded by the prevailing influence of this religion. The results of Catholicism in Brazil have been the same as in other places where the Papacy has ruled with an unrestrained hand. There is still much outward display in religion. A great many

holidays are kept in honor of the various saints, and the chief manner of celebrating them is by saying mass, and firing off a lot of fireworks, usually at midday.

One also sees a great many superstitious practises here in the name of religion. For instance the burning of Judas in connection with the Easter

festival. This is accomplished by making a rag or straw man, and then the whole procession reproach him for betraying Jesus, and as he is dragged through the streets by a long rope, he is clubbed and stoned for a while. Then they fill up or perhaps rather empty the cup of their indignation by finally burning him. In this whole performance the priest takes a leading part. Upon witnessing this on one occasion, I thought, "Poor folks, how little they realize that each one who has not been born again is himself a Judas, betraying and denying the dear Lord who bought him!"

They also have a custom of erecting a cross at places where a person has accidentally or violently lost his life; and traveling up the Santa Maria river on one occasion, as we passed such a cross, (where previously a canoe had tipped over and several had been drowned), all the men in our canoe but one threw pieces of money at the cross as an offering to the departed souls. Often when about to engage in an enterprise, they will promise their patron saint to shoot off to his honor a certain number of sky-rockets. I recently saw a company of whalers thus paying their vows upon returning to land with a large whale.

The language of the country is the Portuguese. The German and Italian languages are spoken considerably, while English, French and Spanish are scarcely spoken at all, there being comparatively few of these nationalities in Brazil. As there are so many exceptions and contractions in the Portuguese language, it is quite difficult to learn.

The facilities for communication and travel are still very unsatisfactory. While traveling in the interior of some states, about half of my mail did not reach me. In sending telegrams, some have been delivered promptly, but on one occasion I carried a dispatch to the telegraph office, and received the promise that it would be forwarded at once to a station about 200 miles away. I arrived at this place three days after I delivered the dispatch at the telegraph office, and two days after my arrival the telegram was received. I have sent dispatches that were wholly lost. Traveling by steamer is also very uncertain. Scarcely any Brazilian navigation companies have anything like a definite program. The way one must do here when he wants to travel is to get ready, and wait until the steamer gets ready. I have had to wait from one day to three weeks. Traveling by rail is somewhat more certain, yet rather more dangerous, than traveling by water, for there is a great lack of proper management, and many accidents occur on the railways that are managed by Brazilians. Those roads operated by foreign companies are safer.

Everything moves along very slowly in this country and the first Portuguese word every newcomer learns is, *paciencia*—patience. Especially does the Brazilian official dislike to be hurried; if no more is requested of him than that he do a minute's writing and sign his name he will politely ask you to *vem amanha*—come to-morrow—while he leisurely smokes away at his cigarette. But in course of time one's stock of patience becomes so wonderfully developed that he can learn to submit to the inevitable.

The people here are poorly educated—scarcely more than about 15 per cent. of the population are able to read intelligently, and as would naturally be expected, they are very unstable and easily moved from one thing to another.

Still as we preach the power of God unto salvation, many souls turn from darkness to the light, and from the power of Satan to the glorious liberty of the sons of God. One of our greatest concerns is the scarcity of laborers, and that because of this lack our work is necessarily limited; and even though the Lord should raise up men here at this time, we do not have the necessary means for their support. Still we trust and pray that all necessary facilities will soon be forthcoming, and that we may be enabled to extend our work.

BRITISH GUIANA.

D. U. HALE.

WE left Trinidad January 16 in the early morning. The wind and current were much against us, so it took us two days to make the trip. The ship's log showed 70 miles of current. This current is constantly changing the coast. I have been told that the coast is two miles farther inland than formerly. In other places it is filling out and leaving mud flats.

The steamer being very heavily loaded with freight, it was not able to cross the bar at the mouth of the river, and a steam tug came for the mail and passengers. The sea was quite rough and the small tug pitched fearfully. The situation was a very dangerous one; but the Master of the sea had his eye upon us and all went well. We soon arrived upon shore, and the next thing was a crowd of boys, all politely begging for something to do. Each could do better than any one else; and some declared others to be rascals, etc. Just imagine yourself amidst the worst crowd of hack drivers you ever saw in an American railroad depot, and then multiply the confusion by four, and you may get an idea of what it means to land at some of the tropical ports.

As we had to pay duty on our things, we placed them in bond until we were conveniently located. We were soon located in a nice private boarding house; but it was so expensive that I hastened to find a home and move into it. This I accomplished the next day by the aid of the brethren. We secured a neat cottage for twelve dollars per month. This may seem to be quite high, but I found it was very cheap, as usually one must pay at least twenty dollars per month for a good house.

The night after we landed was missionary meeting night, and so I had the opportunity of meeting with the brethren. It was quite a surprise to them to find the answer to their prayers in their midst before there had been any intimation that anyone was coming. They had been praying earnestly for help. They have come nobly to my assistance, in finding a house and getting settled; and in this way, and by loaning me furniture they have saved many dollars to the cause of God.

The first thing we did was to rest from our voyage and study the situation. We found the great need was the Spirit of God; and, on January 28, began a series of meetings for the benefit of the church. But from the first the outside interest

was so great that we decided to preach some from the prophecies. The congregation became a crowd. The brethren put in every seat possible; and still some nights numbers were turned away, for they could not find even standing room. Oh! how our hearts yearned for them as we saw the people so hungry for the truth, wandering around like sheep without a shepherd. As I looked at them, I knew that God and holy angels were gazing upon the scene with intense interest. And then I thought of His people in lands of plenty. Brethren, if you could only have had a glimpse of these wandering crowds and could have seen the hunger of their souls you would not withhold from the cause of God one penny that you could spare. But God knows it all and will help these people. Will it be by your cooperation or must He do it by other means? Oh! that we may come up "to the help of the Lord against the mighty," and receive the blessings He is anxious to bestow.

Some have decided to obey, but we are not able to count them as yet, for they may turn from the way after they are gone from you for a little time. God alone can make genuine conversions. As soon as I can I shall baptize those who have stepped out in obedience to the Word.

I made a visit to Buxton about twelve miles from here, where I found some earnest souls, and also some who desire to know more of the truth. They are anxious to have a few meetings. I am quite sure that a profitable meeting can be held there in the very near future. Brother Giddings' stepfather and his mother live at this place. They stood out against the truth for a long time, but at last accepted and were baptized. The faithfulness of the company in Buxton has caused many to inquire concerning the times in which we live. It is a beautiful place, but, like all the rest of the coast, is very low, and when it rains much, is soon covered with water. They have a large engine that pumps the water out into the sea. The entire coast is protected by a wall, and when the tide is low the cokers are opened to let the water out; but during high tide they have to be closed, else the whole country would be submerged.

An East Indian coolie brother came down from Essequibo to see me. He says the small company of our people there is anxiously waiting for me. I was much impressed by this brother's earnestness.

I visited The Grove, a village about eight miles up the river from here, where Brother Downer lives. He has not yet returned from Jamaica. On the way I passed several sugar estates, but some of them are not worked at the present time. I found Brother Downer's family strong in the truth. It rained until they could not cultivate their own land this year, so they have rented other lands and have put in a crop of rice. The country being so flat and low, a wall has been thrown up along the river and the sea. About two miles of it next to Georgetown have been put in of stone by the city; this makes a permanent breakwater. Also it is a great place of resort for the rich. They come out here in the evening after business hours for recreation and to get the fresh breeze from the sea. The whole coast was once a mud flat, but since this stone wall has been placed here, it has become covered with sand; and on almost any fair evening about 5:00 o'clock, you may see the nurses coming with the children

to have a romp on the sand. The older people occupy seats on the wall above, watching the children at play. All the sea water I ever saw before was clear; but this is as muddy as a pool in the road during the rainy season.

To form the wall at other places dirt is thrown up and braced with brush to keep it from washing out so fast. This mud wall (for it is all a sticky gray clay) has cokers at intervals, with canals leading from the farms, through which the water may run into the sea. This has all been done at great expense.

The railroad coaches (or vans as they are called here) have seats on top; and desiring to see as much of the country as possible, I took one of these seats. Brother Giddings told me that as far as my eye could see, which was for miles, there were once flourishing estates. In the time of the Dutch they were planted to cotton and coffee. After the English obtained control they turned them into sugar plantations: but now all is waste and growing up to grass and brush. The price of sugar went down until the planters lost all the money they had before made. After slavery was abolished in 1834, the black people could not be hired as cheaply as the coolies from India, so the latter were brought over to cultivate the estates. There are thousands of them here who have preferred to remain a little longer than their contract time, but they can go back free at any time they choose. A few of the estates are still running, as the owners have coolies whose contract time is not out and they are bound to take care of them and furnish them with work. But the sugar industry, which was once so thriving and the source of so much wealth, is going down; and unless help comes in some shape, it will soon be a thing of the past. This was once the sole support of the colony which, had it not been for the discovery of gold, would have gone down with it. These vacant estates give the country an air of desolation; and times are very hard for the poorer classes.

When a man accepts the Sabbath he is at once thrown out of employment and then it becomes a struggle between life and starvation. Some of our brethren have begun farming a little, raising rice, plantains, bananas, cassava, etc. By this means they raise what they need to eat, and get enough money for clothes. A few have trades, but they can find little work. But God works wonderfully for them and they get along somehow.

The country, being so flat, is one continuous swamp. The sun is very hot; and why it is not as unhealthy here as in Africa, I cannot imagine. It certainly is not in the air from off the swampy land, else two would die here to one in Africa. All the time I was there, even as far back as one hundred miles into the interior, I never saw a swamp as bad as the one right in the midst of Georgetown, where I live. To look at Africa on the Gold Coast where I was, and then at British Guiana where I am now, I would say that this is by far the most unhealthy—the country much flatter, the swamps more abundant, just as much decayed vegetable matter in the water, and the sun just as hot; I confess it puzzles me. All I know about it is that it is much healthier here than on the Gold Coast of Africa.

We are greatly in need of more help. There is much more than I can do. Pray that God may send more laborers into the harvest, for it is truly white here.

HOME DEPARTMENT.

FOURTH SABBATH READING.—APRIL 23, 1898.

EXTRACTS FROM PRACTICAL ADDRESSES.—“HISTORICAL SKETCHES.”

MRS. E. G. WHITE.

THERE is mighty power in the truth. It is God's plan that all who embrace it shall become missionaries. Not only men, but women, and even children can engage in this work. None are excused. All have an influence, and their influence should be wholly for the Master. Jesus has bought the race with His blood. We are His ; and we have no right to say, “I will not do this or that ;” but we should inquire, “Lord, what wilt thou have me to do?” and do it with a cheerful, willing heart.

Success does not depend so much upon age or circumstances in life as upon the real love that one has for others. Look at John Bunyan inclosed by prison walls. His enemies think they have placed him where his work for others must cease. But not so. He is not idle. The love of souls continues to burn within him, and from his dark prison-house there springs a light which shines to all parts of the civilized world. His book, “The Pilgrim's Progress,” written under these trying circumstances, portrays the Christian life so accurately, and presents the love of Christ in such an attractive light, that hundreds and thousands have been converted through its instrumentality.

Again, behold Luther in his Wartburg prison, translating the Bible, which was sent forth as a torch of light, and which his countrymen seized and carried from land to land to separate from the religion of Christ the superstitions and errors with which Romanism had enshrouded it. Thus, in a variety of ways, God has worked mightily for His people in times past, and thus He is ever willing to work for those who are laboring for the salvation of souls.

The trouble with the workers now is that they have not enough faith. They are too self-sufficient, and too easily disturbed with trials. There is in the natural heart much selfishness, much self-dignity; and when they present the truth to an individual, and it is resented, they too frequently feel that it is an insult to themselves, when it is not themselves, but the Author of truth, who is insulted and rejected. In this work there is the greatest necessity of hiding self behind Jesus. The nearer one comes to Jesus, the less he will esteem himself, and the more earnest he will be to work for others in the spirit of the Master.

Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. To-morrow is not yours. To-day you are to maintain the victory over self. To-day you are to live the life of prayer. To-day you are to fight the good fight of faith. To-day you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Master, and become a blessing to those around you.

From every member of the church a steady light should shine forth before the world, so that they shall not be led to inquire, "What do these people more than others?" Religion is not to be held as a precious treasure, jealousy hoarded and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the Gospel. "Freely ye have received, freely give," are the words of the Master. While Christ is dwelling in the heart by His spirit, it is impossible for the light of His presence to be concealed or to grow dim. On the contrary, it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Son of Righteousness.

"Go work to-day in my vineyard." Do not, young friends, rob God by withholding from him your time or your talents. Do not be satisfied with reaching a low standard. There are heights of knowledge to which you may attain. The adversary of souls will work through his agents to turn you from the path of right. He will present before you many and great temptations; but at such times remember Joseph. When tempted, he said, "How can I do this great wickedness, and sin against God?" For his steadfastness to principle he was unjustly cast into prison. By this he was humbled, but not degraded; and continuing to live in the fear of God, he forgot his troubles in ministering to the wants of his suffering companions.

None should feel like the Pharisee when he came to the temple to pray and said, "God, I thank thee that I am not as other men." Let it be kept in mind that Jesus died for all, and that He loves others just as much as He loves you. Let the heart be softened with the love of God; and then with quivering lips, and tearful eye, open to the people the treasures of truth. Present the truth as it is in Jesus; not for the sake of contention, not for the love of argument, but with meekness and fear; and it will reach the hearts of the honest. That which makes the truth so objectionable to many is that it is not presented in the spirit of Christ.

"But," says one, "Suppose we cannot gain admittance to the homes of the people: and if we do, suppose they rise against the truths that we present. Shall we not feel excused from making further efforts for them?" By no means. Even if they shut the door in your face, do not hasten away in indignation, and

make no further efforts to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

I have been shown how reading matter on present truth is often treated by people in Europe and other countries. A person receives a tract or paper. He reads in it a little, finds something that does not agree with his former views, and throws it aside. But the few words he did read are not forgotten. Unwelcome though they are, they remain in the mind until an interest is awakened to read further on the subject. Again the paper is taken up; again the reader finds something that is opposed to his long-cherished opinions and customs, and he angrily flings it aside. But the rejected message says nothing to increase his opposition or arouse his combativeness; and when the force of his anger dies away, and the paper is again brought out, it tells the same simple, straightforward story, and he finds in it precious gems. Angels of God are near to impress the unspoken word upon his heart; and although loth to do so, he at last yields, and light takes possession of his soul. Those who are thus unwillingly converted often prove to be among the most substantial believers; and their experience teaches them to labor perseveringly for others.

To all who engage in the missionary work I would say, Hide in Jesus. Let not self but Christ appear in your labors. When the work goes hard, and you become discouraged and are tempted to abandon it, take your Bible, bow upon your knees before God, and say, "Here, Lord, thy word is pledged." Throw your weight upon His promises, and every one of them will be fulfilled.

When our hearts are all aglow with love for Jesus and the souls for whom he died, success will attend our labors. My heart cries out after the living God. I want a closer connection with Him. I want to realize His strength and power, that I may do more effective work in His cause; and I want my brethren and sisters who are here to be blessed spiritually and physically. I entreat you to be men and women of prayer. Do not seek your own pleasure and convenience, but seek to know and do the will of God. Let each one inquire, Can I not point some soul to the Lamb of God, who taketh away the sin of the world? Can I not comfort some desponding one? Can I not be the means of saving some soul in the kingdom of God? We want the deep movings of the Spirit of God in our hearts, that we may not only be able to secure for ourselves the white raiment, but that we may so influence others that their names may be entered in the book of life, never to be blotted out.

THE JAIL WORK.

W. S. BUTTERBAUGH, M. D.

“I was in prison and ye came unto me.”—*Jesus.*

THE jail work occupies an important field in the Master's vineyard. The peculiar conditions surrounding this one particular branch of the work are many, and he who would put forth an effort in this line must first carefully consider the distinctive features with which he will be brought in contact. It is a work which calls for the utmost discretion and the best judgment.

Those who are confined within the jails of many of our larger cities are men from almost every sphere of life. They are not only acquainted with more of the vicissitudes and experiences of life than the average individual, but they are close students of human nature, and, as a rule, very much disposed to be suspicious of all outside visitors. They harbor a revengeful mood toward mankind in general and oftentimes spend the greater part of their time in contemplating plans of revenge.

The object of this article is to suggest a few practical methods of procedure whereby the inexperienced who have opportunity for work in this line may be enabled to labor intelligently.

Before beginning this line of work the proper plan to pursue is to become acquainted with the officials in charge. If you are a stranger in the place, form the acquaintance of some minister or influential citizen and explain to him fully the object you have in view. Ask him to introduce you to the officials. Your first and most important work is to gain the confidence of those in charge. When they once learn that you are sincere and in earnest, you will be granted privileges that otherwise might be denied. This will require tact and judgment. Do not be hasty or anxious to display your sincerity in behalf of those confined within. If you are not intimately acquainted with those in charge you may be regarded with suspicion, hence, every move you make should be with careful deliberation. Your first visit should be brief. Do not ask for the privilege of an interview with any of the prisoners during your first visit. I would suggest that you loan for distribution several copies of “Steps to Christ” and such other reading matter as your judgment may suggest. Ask that the jailer distribute to any of the men who may desire to read, stating that you will call again soon with other reading matter. In all probability your second visit will open up the way for more aggressive work. Do not give books and papers direct to the prisoners without permission from the proper officers; it might elicit suspicion. Be open and frank in all your dealings. This is your only safe method of work.

On being granted the privilege of a personal interview, you will find yourself within the realm of new experiences. No definite plan of procedure can be outlined. The laborer must adapt himself to the situation and trust fully in the Lord for guidance. The prisoner will always be anxious to talk about the injustice of his confinement, etc., to all of which you must refuse to listen. Give him to understand that this is not the purpose of your visit. You will find that in almost every case he will continually persist in reciting his tale of woe. If you

are not impressed to listen to his story, do not waste precious time. In all probability he is deceiving you. Admit that it is certainly unfortunate for all concerned, but say no more. Cite the cases of Joseph, Daniel, Paul and Silas, and the blessed *peace* that the Saviour gives when one is *unjustly* confined. He will in all probability see the point and begin to meditate. Show that *without* Christ all mankind whether in jail or *out* are in reality *in prison* nevertheless, and only those who have Christ within the heart are actually *out* of prison whether confined or at liberty. By this time you will have touched a chord that will set a troubled heart to thinking. You are now master of the situation. Read a few appropriate Scripture verses. Ask the privilege of praying in his behalf during your absence, stating that you will call again. Do not tell him that you will pray for him without first having asked his permission. His consent for your prayers is half the battle. Call his attention to some particular reading matter suitable to his case and leave him with the Lord. At your next visit you may find the truth of the following verified :

“In every human heart there is
A faithful sounding chord
That may be struck unknown to us
By some sweet loving word.”

PERSONAL WORK.

W. S. SADLER.

OF all the methods of winning souls, none are so eminently successful as the efforts of the personal worker. We have an illustration of this in John xii. 20-22: “And there were certain Greeks among them that came up to worship at the feast : the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.”

Some souls hungering for salvation came to Philip and asked the way to Jesus. Philip was not a practical personal worker, hence he was not prepared to engage in heart to heart work for the salvation of these inquiring souls.

While Philip was conscious of his own deficiency in this respect, he remembered what an earnest personal worker Andrew was ; accordingly, he went with these seekers after truth to his brother Andrew and laid their cases before him. Andrew was prepared for the work ; he was in the habit of doing personal work. At one time when Jesus was conversing with His disciples with reference to feeding the multitude and when some of the apostles were figuring out the cost of the bread required to satisfy their hunger, Andrew came forward with the information that a certain lad had with him a lunch basket containing several loaves and a few fishes. Yes, Andrew was indeed a personal worker, he had no doubt been

laboring with and praying for this very lad, and this is how he came to know about the lunch basket. While Philip had been listening with much interest to the Saviour's gracious discourse, Andrew had been going from heart to heart presenting salvation to sinners and making personal appeals in the name of Jesus. Philip at some time caught this spirit, for later on in his experience we find him patrolling the highways, seeking opportunities to present the Gospel to fallen men. In Acts viii : 26-36 we find Philip climbing into a traveler's carriage and unfolding to his inquiring mind the beautiful depths of a Saviour's love as revealed in the prophecies of the Old Testament.

The Holy Spirit is the secret of success in personal work; without its convicting power your efforts will be in vain. Sinners are not won by argument. You can better afford to lose the argument and win the soul, than to win the argument and lose the soul. Love is the power that must prompt and direct every effort in this soul-saving work. Unless you know from experience that God has saved you from sin, it is useless to undertake the work of leading others to accept a salvation which you yourself do not possess; the personal worker must be assured of his own personal salvation. Both the young and old, learned and unlearned may engage in this hand to hand work in behalf of perishing sinners; all can labor to the full extent of their ability and opportunities. The Holy Spirit will both instigate and supplement these efforts. Wherever we are, no matter what our surroundings may be, we can make it our first work to seek opportunities for presenting the Gospel. On the street-cars, in places of business, at the fire-side—in fact, anywhere and everywhere the presentation of the Gospel is the thing of first importance. Read in "Gospel Workers," page 274: "'Be instant in season, out of season.' To be 'instant in season,' is to be alert to the privileges of the house and the hour of worship and to the time when men are conversing on the topics of religion. And 'out of season,' when you are at the fireside, in the field, by the wayside, in the market, seek to be ready to turn the thoughts of men, in a suitable and wise manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the Word of God that will accomplish that for which God has given it?"

The lethargy which now exists in so many churches would quickly disappear if all would take hold of this personal work with a whole heart. The very fact that God has saved us is evidence that He desires that we shall become fishers of men, and thus be used by Him to save others. The only way we can show our love for God is to love our fellow men, the only way we can work for Him is to work for humanity (I John iv : 20).

The personal worker must put his whole trust in the Word of God and in the Spirit of God. We must labor on the ground that our subjects are already convicted of sin. It is the work of the Holy Spirit to convict of sin, and we must recognize that the Holy Spirit has done its work; our work is to be used by the Spirit as a consecrated channel through which light and grace may flow to those

who are in need of help. True, the Spirit may direct us to use some portion of Scripture which may be especially serviceable in producing conviction; but if a man is fully convicted it will be the Holy Spirit that does it; if he is fully converted it will be by the power of the Spirit of God. Conversions of this kind will be heart conversions and not head conversions.

Brother, sister, wait not for the minister to do the work, but with Bible in hand and firm trust in God, go forth to sow the seed beside all waters; trust Him who is your strength and who has promised to never leave you nor forsake you. Sow the seed far and near; pass none by, whether it be the ragged urchin on the street or the cultured lady that reigns in the parlors on the avenue. Sow the seed and leave the results with the Holy Spirit, knowing that God will give the increase.

“I have planted, Apollos watered; but God gave the increase.”—I Cor. iii: 6.

FOURTH SABBATH EXERCISE.—April 23, 1898.

WITH CHRIST IN SERVICE.

MRS. A. E. ELLIS.

1. What was Christ's mission to the world?

“For the Son of Man is come to seek and to save that which was lost.”
—Luke xix: 10.

2. How did He become a perfect Saviour?

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”—Heb. ii: 10.

3. Why was this experience needed?

That He might truly sympathize with the tried and tempted.

“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”
—Heb. iv: 15.

4. What did it enable Him to do?

“For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”—Heb. ii: 18.

5. What lesson is there in this for us?

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.”—I Pet. ii: 21.

They are best able to help suffering souls, who themselves have suffered. Christ drank the *full cup* of suffering, and thus became a *perfect Helper*.

6. Do we need to "drink of the cup"?

"The disciple is not above his master, nor the servant above his lord."

—Matt. x: 24.

7. Why did the Saviour do all these things for us?

"As the Father hath loved me, *so have I loved you.*"—John xv: 9.

"Unto him that *loved us*, and washed us from our sins in his own blood."

—Rev. i: 5.

8. Can any other motive be accepted in us?

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."—I Cor. xiii: 1-3. (Rev. Ver.)

9. How alone can we obtain this preparation of heart?

"Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v: 5.

10. If we have the spirit of Christ, what else will we also share with Him?

"He that believeth on me, the works that I do shall he do also."—John xiv: 12.

"As my Father hath sent me, even so send I you."—John xx: 21.

"Create in me a clean heart, O God; and renew a right spirit within me.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psalm li: 10, 13.

11. Are all expected to work in the same way?

"But every man hath his proper gift of God, one after this manner, and another after that."—I Cor. vii: 7.

12. What encouragement is given to those who might otherwise think they could do nothing?

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are."—I Cor. i: 27, 28.

13. Why are the "foolish," "weak," "base," and "despised" things "chosen" by God?

"That no flesh should glory in his presence."

"He that glorieth, let him glory in the Lord."—I Cor. i: 29, 31.

"First *on* thee must that Hand of power be turned,
Till in His love's strong fire thy dross is burned,
And thou come forth a vessel for thy Lord,
So frail and empty; yet, since He hath poured
Into thine emptiness His life, His love,
Henceforth *through* thee the power of God shall move
And He will work *for* thee."

LETTERS.

MATABELELAND.

THE condition of our temporary buildings made it necessary that we make our brick, and proceed to erect permanent dwelling houses for ourselves, and a store for the protection of our property. We have three of the former, each 25 x 26 feet ; and our store is 14 x 26. These buildings are not yet completed, but they will afford shelter. We are glad God has given us strength and opened the way for this work to be accomplished. It is all of God, and we feel that He is pleased with advancement. We think of the nearness of the end, and of the work that is to be done, and ask, Dare we delay even if we cannot always see just how all is to come out? Has not God promised, "I will supply all your need?" Does he not also, in all he says to us, command that we "Go forward?" We want always to avoid rashness and presumption, but we must be ready to go where He calls when we hear His voice. We believe the Lord calls for workers for this field ; we think His voice is clear and distinct. We also believe some one will hear and come. God has already sent us an educated native Zulu, who speaks this language well, and we have made arrangements with him for a year's work, and he is going to be a great help to us. He seems to accept the truth as fast as it is made known to him. We hope he may develop all right.

We have just enjoyed a visit from Elder O. A. Olsen and Dr. Lindsay ; their counsel and advice were much appreciated. I think they were impressed with our needs ; we trust they may add their testimony concerning what they have seen and heard. We

feel that the work should be enlarged at once, and we would be glad if we could occupy a few positions which we think could be made self-supporting, before others step in and crowd us out.

We need a young lady that can teach, or perhaps a man who could be with the children all the time and direct them. Then we need a good practical farmer to take hold of the farm work, and we should have a man and his wife who are nurses. This would enable us to prosecute our work with a degree of satisfaction. Of course we could use as many more as could come if they were practical and earnest. I still think that good, practical families who could come at their own expense, and support themselves, and live out the truth before the people would accomplish much good.

It seems to me that the Lord must have put a burden upon some of his children ere this, to enter every part of Africa, as well as other parts of the world, to live and labor for the people. When shall we hear from them? I will not say more about laborers, for it seems to me that the burden will be placed by the Lord upon some, and that the Board will be impressed to send them. We do not want men or women that the Lord has not called.

It hardly seems as though Brother Armitage has been here so long. He and his wife have taken hold as though they were the right people in the right place. His knowledge of tools is of great value to the work here, and Sister Armitage is a willing worker. We most cordially welcome them to our field, and hope the Lord may soon send others who will be equally valuable in the work in this place.

Our workers are quite well, although Sister Anderson does not enjoy the health we wish she did. G. B. TRIPP.

ARGENTINE.

What is needed here in Buenos Ayres to give our work stability is some permanent location that we could advertise and to which we could invite people. It is evident that we have moved from one part of the city to another altogether too much for the good of the work. I have been told that land on which to build could be rented quite cheaply; and a building could be put up of rough boards faced with zinc that would serve for a meeting room, and living and bath-rooms in the rear, the latter being very important here for Christian help and medical work. I have been informed that a building of this kind might be put up for several hundred dollars. If we had a permanent location, we could then advertise our meetings and build up quite an interest by public meetings, which would be more rapid work than house to house Bible readings. This will be a matter for consideration if a member of the Board should visit us during the year.

The hope you give us of a young minister coming to Buenos Ayres is encouraging, and I certainly trust that this may not be a "fracaso," as we say in Spanish. If he had a start in Spanish, he would soon be able to handle it so as to labor publicly in it. I should greatly appreciate the help that he might render me. At present I feel rather weak-handed to launch out in holding public meetings as we always have a steady opposition from all quarters, and a public effort would stir up more.

As the only Spanish laborer in Buenos Ayres to lead out in the work, I feel rather small in a city of 720,000 souls. Yet I am encouraged by the assurance that the work is the Lord's, and He is well able to carry it on to

victory. It is my desire and prayer that my work may bear more and more of the divine mould. We trust to have your prayers and sympathy enlisted in our behalf at all times.

E. W. SNYDER.

[The minister of whom Brother Snyder speaks, Elder James Leland, a notice of whose departure appeared last month, has probably reached Argentine ere this. We trust he will be able to render Brother Snyder the needed assistance in the Spanish work.]

Of our work it is hard to speak. We can see that we are gaining ground slowly, but so slowly sometimes as to be almost imperceptible. But work among the Spanish people must of necessity be slow. Their mental powers are not so quick or keen as the French, nor are they so religiously inclined as the Germans or English-speaking natives. We have to deal with adult bodies and children's minds. And not the minds of bright children either, but stupefied with wine, tobacco, snuff, mate, (their native drink), poor whiskey, and all the moral vices that can be imagined. Yet occasionally we do find a bright, active mind, one capable of grasping the deeper points of present truth. And it is a treat to find such a one. One such, a young woman, united with us at our last quarterly meeting, and seems to be rejoicing in the new-found truth. Another, a man of perhaps 45 years, is studying with my husband, and quite convinced of the truth, but still hesitates to obey. But all the exceptions among the Spanish are from Spain and not natives of this country. I read with another Spanish woman and her family. She has a mind brighter than the average, and is obeying all the light she has. But with one

exception our success has been found among the pure Spanish or Italian people. One sister is a *verdadera hija del pais*, a true daughter of the country, which means an original union of Spanish and Indian blood. She is a very good woman, and has stood stiffly for the truth when it costs her something to do it. She has not yet united with us, but will do so at the next quarterly meeting. Our success among the pure Spanish has rather given us a desire to go to old Spain to work, yet we want to say, "Anywhere dear Saviour."

But while there is much to discourage, there is much to encourage when we realize the value of one human soul.

MRS. E. W. SNYDER.

CENTRAL EUROPE.

I have just returned from the East, and have called a meeting of the Central European Committee to consider plans of work, especially for the Mediterranean field . . . It is our plan to push the work in this field as far as we can, as a Conference, and then use the Sabbath-school donations to push the work farther than we are able to carry it ourselves. So far, we have been able to carry about all the available workers; but our training school at Basle will doubtless soon turn out more than we can carry alone.

I might remark that we do not expect to begin the work in the Mediterranean field with a boom. It takes time to develop things; the law of nature is gradual growth; and this law will have to apply as far as native workers are concerned. But should we be able to find a large number of trained workers in America, I suppose that we could soon start on a larger scale. . . .

The work in our field is picking up all along the line. One of the best items is that our agents have succeeded at last in selling books in France almost as well as in Suisse. Large sales have been made of the new health book which was completed last December. It sells to Catholics quite well. This is a big item when we remember that of the thirty-eight millions in France, less than two per cent. are Protestants.

Two Armenians from Constantinople are now at Basle for training for the field. One of them is a graduate of the Turkish Medical College at Constantinople.

H. P. HOLSER.

COOK ISLANDS.

The news we get by each mail that arrives is very startling to us. The evidences that the Lord is in the very act of hastily calling the last class of guests that is to be brought to the feast are becoming so abundant that we cannot fail to see that we have but little more time in which to work. To us, who have so many things to embarrass us in the work, this is alarming. And yet He can do a great work for these dear people even now,—and I believe He will.

I hasten to tell you that we have already baptized our first two Maori converts in this group. At the close of our week of prayer we baptized three,—one a young Englishman who recently married our nurse, Sister Maud Young, and two natives. Others asked for baptism; but as they were young and not fully confirmed, we advised delay. The work the Spirit has done for these shows what He is yet able to do for the natives of these islands. Praise the Lord with us for His glorious power and His love.

J. E. CALDWELL, M. D.

JAMAICA

We have just returned from helping our brethren off on the Royal Mail steamer, "Atrato," for Barbados. They came here [from Grand Cayman] tired out, but their two weeks' stay in this place has made them look and feel like other people. Father [Elder Van Deusen] was especially worn, but the rest has done him much good. I feel that he must be careful of his strength or he will soon break down. He has worked too hard since coming to the tropics.

Jamaica is ripe in nearly every district, as there have been so many of our books, papers, and tracts scattered throughout the island. It appears, too, that this is the kind of work to do to prepare the soil for the preacher. I am doing all I can to get our brethren to be faithful and true and to prepare for usefulness. Some are willing to go anywhere.

A. J. HAYSMER.

We have recently had an experience in this place that is a little unusual and thought it might be of interest to readers of the MISSIONARY.

A gentleman of high birth and former standing, who had been very rich and correspondingly liberal toward "the church" had stopped in the road a few times and listened to the preaching but would on no account be seen inside the tent. After some weeks he ventured to call on us, and was at once drawn towards the Bible evidence for our faith. He invited us to visit his fine residence a mile and a half away, which we gladly did. We found his wife to be an educated, cultured lady of high social standing, belonging to the titled aristocracy of Ireland. Our first visit led to a three hours' investigation of the Sabbath question, and as the gentleman's father

had been a clergyman of high standing, and a member of the London Missionary Society, the man was well supplied with histories and commentaries with which to defend his opinions. By invitation these studies were continued until all points of present truth were fully brought out and accepted by the entire family, and now they have fully and publicly taken their stand with the new company in this place, and next Sunday morning, they with many others will proclaim their faith by being "buried with Him by baptism" in the sea a few miles away.

* The cut shows the family residence which is a few hundred yards from the shore, and fifteen hundred feet above the waves that seem to roll in almost at one's feet.

It is one of the most delightful places in the island, as well as the most healthy, and anyone seeking rest and recuperation can find them there.

This brother offers twenty acres of land upon which to build a church or school building and is very zealous for the extension of the message in this place.

We are encouraged to press the work with all our capacity, knowing that these opportunities will soon close.

C. A. HALL,
W. W. EASTMAN.

INDIA.

We now have two canvassers enlisted in the work, and we expect there will be another very soon. So you see our force is increasing, and some person of experience and good judgment should be here to take charge of the canvassing work in general. This is a fruitful

[* The picture reached us too late to be engraved in time to appear in this number of the paper.]

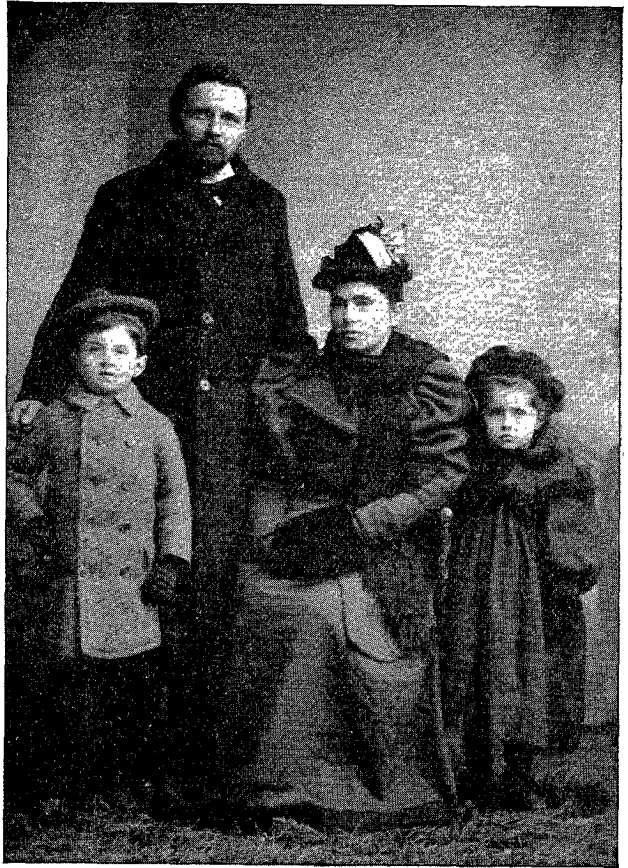
field for the canvasser, and we are anxious to see the books put into the homes of the people as quickly as possible, now, while it can be done.

We are hoping to hear soon that Brother Spicer is coming, for the work is assuming such proportions that Elder Robinson is carrying a big load—too much for one man to carry—in seeking to fill all the openings for preaching, and in visiting those who are calling upon him to do so, besides talking to those who call at the mission to inquire about points of truth which have been perplexing to them. Then we have started a paper; this is an added burden upon Brother Robinson who, as you will see, had enough to do without attempting to carry the paper.

ELLERY ROBINSON.

DEPARTURES.

ELDER W. A. Spicer, who has been for some time one of the editors of "Present Truth," our London paper, sailed February 18, with his family for India. They expected to reach Calcutta March 23. He goes to this field to take charge of the paper that has already been started by our mission in Calcutta. The need of some one to take this line of work has been urgent,



W. A. SPICER AND FAMILY.

and we are glad it was possible to send one so well qualified as is Elder Spicer. The brethren in England were very loth to part with him; but they felt that the needs of India were more imperative.

Elder Spicer is peculiarly fitted for the position he goes to fill. Not only is he experienced in editorial work; but he has a wide knowledge of missionary work, having been at one time Foreign Mission Secretary. We are sure that he will render efficient service in opening up the work in this important field.

Reports received at this office of the work already begun are very encourag-



E. W. WEBSTER.



MRS. E. W. WEBSTER.

ing. God is abundantly blessing the efforts put forth. But we should have more men and means to enable us to not only strengthen the work in Calcutta, but start missions in other parts of this vast empire.

March 12, Elder E. W. Webster sailed for Trinidad, West Indies. He has been spending a few weeks visiting friends and enjoying a much needed rest after the trying experiences of the past few months.

Elder Webster returns to his field with good courage, feeling that those things which he has suffered while laboring for the people of this island have served to endear them to him. Another good man is much needed to assist in the work, as it is greater than one can care for. Let us remember Elder Webster in our prayers that God may use him for the turning of many from darkness to light.

—We give herewith a portrait of Mrs. E. W. Webster, whose sad death was announced in the January number of the *MISSIONARY MAGAZINE*. Sister Webster's loss will be keenly felt by our workers in Trinidad. She was a woman of excellent Christian character and was possessed of a sound judgment. Especially will Elder Webster miss her as he returns to his field of labor.



BRIEF MENTION.

—It is now expected that our brethren will hold a general meeting in Ireland during the month of June.

—Word from Hamburg, Germany, informs us that their institute has just closed. Thirty-four were in attendance. The public lectures were well attended. Ten were baptized. The prospects for the future are encouraging.

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.

—Prof. Owen and wife, of Michigan, have been recommended to take up school work in Bonacca. Fred. Sproed and wife, of Minnesota, expect to sail for Brazil in April. Elder G. C. Tenney will go to London to connect with "Present Truth."

—Word has just reached the office of the Mission Board by cable from Cape Town of the death of Elder G. B. Tripp and Dr. Carmichael of the Matabela Mission.

Up to the time of going to press further particulars have not been received. We hope before our next issue to have full information concerning the matter.

—A letter just received from Elder O. A. Olsen informs us that he expected to leave South Africa March 2, for Copenhagen, Denmark, where he goes to act as Superintendent of the European field and assist in organizing the European Union Conference, according to the vote of the last General Conference.

—Did you ever notice that our Saviour taught us to pray first for the spread of the Gospel, and then to ask Him for those things we ourselves need? Notice: "Thy kingdom come. Thy will be done on earth, as it is in heaven." And then we are to pray for ourselves: "Give us this day our daily bread." If all Christians would make the subject of missions first in their prayers, if

they were more anxious to see the kingdom of God come than to have day by day their daily bread, it would not be long before the world would be told of the soon coming King.

—The Saviour, in answering the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" placed one condition preeminently above all others, the fulfilment of which must precede that event. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come." As those who are looking for the soon coming of Christ, the fulfilment of this condition becomes to us one of intense interest. What can we do to hasten His appearing? Have we dedicated our lives and our means to the carrying out of the command, "Go ye into all the world?" If not, can we afford to longer delay?



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.

