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## OUR PRESENT DUTY. \*

ALLEN MOON.

“AND He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark xvi: 15, 16.

“And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. xxiv: 14.

As a people, we are continually having the thought brought to our attention that this latter Scripture belongs with the message for the last days—the three-fold message found in Revelation xiv: “And I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to ever nation, and kindred, and tongue, and people.”

Now the thought that I have in mind is this, and I think I shall be able to establish it, that there never was a time since the great apostasy when this work here set forth—the carrying of the Gospel of the kingdom to every creature—could have been successfully accomplished.

The condition of the world to-day is the strongest proof that can be given, outside of the Word of God, that the position that we have taken is true, that this is the generation, that this is the time when the Gospel is to go to all the world.

Could this work have been accomplished during the hundred years preceding the century in which we live? Were the facilities as favorable then as now? Has there ever been a time since the great apostasy wherein the circumstances were as favorable for this work as the present?

One hundred years ago what was the condition of India?—We knew very little about that great country, and William Carey was just beginning missionary work there. What was the condition of China?—She was shut in behind great walls; nothing was known of her interior. And of Africa?—Livingston had not yet done his great work, and we knew practically nothing about this continent, excepting a little concerning the northern part; and Japan was almost an unknown land; and you will remember that Mexico, Central America, and South America were under the control of Spain and Portugal.

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[\* Abstract of Sermon preached in Philadelphia, April 10, 1898.]

But a change has come. The Protestant countries of the world, especially of Europe, have exerted an influence that has been felt in all lands. In India the British government has control, and at the present time we can preach the Gospel almost as freely in India as in any part of the world. Recent reports show that our denominational books are gladly received by all classes there, especially by the more wealthy.

The nations of the earth have been admitted into China, and the prospect is that China will be Europeanized, and that we will soon have missionaries in all parts of the Celestial Empire. Some of the students in our Hawaiian Chinese schools have begun to keep the Sabbath, and among them is one influential man who is very anxious to prepare himself to act as a missionary to his own people. Our brethren in the Sandwich Islands believe that the time has come to send a man to China to take charge of the work of these Chinese who will go to evangelize their countrymen. In the meeting we have just held in Battle Creek, it was decided that we open up the work in China this year.

Africa is being divided among the nations of Europe, and you all know the liberty we have enjoyed in preaching the truth in this land. While returning from Jamaica, I met a young man whose home was in Alexandria, Egypt, and he informed me that at the present time missionaries are as safe in that country, even four or five hundred miles up the Nile, as they would be in any part of Europe. This is due to the influence which England is exerting there. And within a short time now, our missionaries will be sent down to Port Said, the entrance to the Suez Canal; soon we will have missionaries in all parts of these countries bordering on the Mediterranean.

In the Japanese Empire the doors are open; they have seen the enlightenment of the western nations, and are crying to us to come and teach them the new religion, and at present Elder Grainger writes that he can use all the men we are able to send. Our work is carried on largely among the university students. But as the Japanese do not know the difference between Catholic and Protestant Christianity, the Roman Catholic religion is fast becoming the religion of the empire. But does not God call us to teach these people while the doors are open? Will He not hold us responsible if we neglect such wonderful opportunities as are presented in Japan?

Within the last few years the power of the Catholic nations has been broken in the countries of Latin America, and the people are practically independent; they have established governments of their own where Christianity can be freely taught. In Argentine, Brazil, and Chile, the Lord is wonderfully blessing the small effort being made. In British Guiana we have about 100 Indians who are keeping the Sabbath, and they are themselves going forth to proclaim the Word of God. But in the interior of South America there are millions of Indians who never heard anything about the Gospel. Mexico and Central America are open, and it rather seems now that the time is not far distant when we can carry the message to Cuba, for it looks as if the power of Spain is about to be broken in that island, and if this should happen, we will have a people near at hand that will be accustomed to that tropical climate, and they can enter Cuba at once.

In other parts of the West Indies the truth for this time is going with great power; in fact, it is making more rapid advancement in these islands than in any other part of the world at the present time. I believe that God has a hand in it.

I well remember how, only a few years ago, Seventh-day Adventists sent out their first representative to Scandinavia. Our missionary societies in this country had sent some papers to people over there; they read these, and soon some of them were keeping the Sabbath, and they sent for a man to come and help them; and Elder Matteson, now in his grave, went to that country to preach the third angel's message. The truth spread to Central Europe, and practically to all the nations of Europe, and it is preparing a people to carry the Gospel to heathen nations. A short time after that, we sent missionaries to South Africa, New Zealand, and Australia.

Not only has the world been opened up for missionary work during the present century, but the modern means of transportation have brought these far away peoples right to our very doors. Did it ever occur to you that less than one hundred years ago it sometimes required six months to go from the United States to Europe, and a year for a missionary to go from this country to China or India? And how long do you suppose it would require to-day to go from New York to India?—About one month; and we can go to China in about a month. The steamship, the railroad, the electric cars, the electric telegraph, and all these wonderful things have come into the world for the very purpose of facilitating this work of carrying the Gospel to all nations of the earth. Now is not this one of the strongest evidences that could come to us that the position we have taken with reference to this being the work for the last days and that this is the last generation, is the true position?

And the question with us is, shall we have a part in this noble work? In the United States we have colporteurs, ministers, Bible workers, and organized conferences in all parts of the country, and yet there is much to be done. We must go from city to city, into the streets and lanes of the cities, into the byways and hedges, and invite people to come in. We ought to be doing a larger amount of personal work around our own homes.

But while engaged in this labor for the Master, we are not to forget that God has a people in South America, in China, and in all lands on the face of the whole earth. Those of us who remain at home enjoy an easy time compared with what our brethren in heathen lands have to endure. They are satisfied if they have clothing to wear, food to eat, and a covering over their heads. You can scarcely conceive the discomfort and trials of our brethren who go to these countries. In fact, we have so far lost the missionary spirit in this country that very few of our brethren to-day, when they come to know the real difficulties under which our missionaries in foreign lands have to labor, are willing to make the sacrifice. I have sometimes wondered if God will not permit a great war to come upon us, or let something befall our nation, that will stir us up so that we shall not be so content to sit down and quietly enjoy the comforts and pleasures of home.

Thus it was, you will remember, with the early church in Jerusalem—they remained in that city even after a famine had come upon them, and it was

necessary for Paul and others to go out among the Gentiles to seek food and clothing and money to supply the wants of the poor saints in Jerusalem. But the time came when God permitted the Romans to come and destroy that city, and then the disciples were dispersed among the nations of earth. Of course this army was sent because of the wickedness of the Jewish people, and yet it seemed necessary that this enemy should come to drive God's children out of Jerusalem, as well as to punish the Jews.

Now I believe that the work will be accomplished and the Gospel will be preached in all the world, unto all nations, and to every creature, just as much as I believe that God lives and reigns, and it seems to me that it would be more pleasing to the Lord if we would walk right out in His counsels, if we were filled with His Spirit of love for our fellow men, if our hearts would go out for those nations that sit in darkness, —I believe that if we were to go forth in this spirit, God would wonderfully bless us. Indeed, I know that this is true by the way God is now blessing those that labor in this manner. And I believe that as we study the question of how we should relate ourselves to the nations of earth we will be filled with a longing to perform the duties God has laid upon us.

There are about 50,000 Seventh-day Adventists. Suppose that all of us in this country should be united together in prayer to God that He would send means, that He would put it into the hearts of men to give and fulfill the commission to go into all the world, and proclaim the Gospel to every creature; do you not believe that we would see wonderful advancement in the foreign mission work? As Jesus left his home in heaven, so must we leave our own native land to carry the glad tidings to those who are not so fortunate as ourselves. He saw us lost in sin. There was nothing here but sin and transgression. He knew that His own people would not receive Him, that they would choose Barabbas instead, and that they would crucify Him on the cruel cross.

But, as Christ saw the world, He said, I will go down there to tell them that there is redemption, there is forgiveness for sin, there is a loving Heart waiting to receive them with open arms, there is a glorious future for them—I am going to tell them all about it.

Now, is there not something for us to do? Let us go over to China, and over to India; let us go to South America, and to the islands of the sea; in many of these places they do not know anything about these wonderful things that Christ came to tell us—the people are ignorant of these glorious truths of the Word of God.

Shall we let the Spirit of Christ come into our hearts so that we will love to make the sacrifice? Are we willing to leave this land, as Christ left the glorious heavenly world? It seems that this is the spirit that ought to take possession of us. As a people, we ought to be filled with that spirit, and we will be when we are filled with the Spirit of Christ. When that Spirit comes upon us in mighty power we will long to go forth and tell these people of the wonderful truths of God's Word.

Let us pray about this matter. Let us seek the Lork, and ask Him to fill us with the missionary spirit. Protestantism would die out if it were not for the

missionary spirit. Christianity itself would die out if it were not for that spirit which urges one to go in love to all parts of the world, preaching the Gospel. May the Lord help us that we may be filled with His Spirit, and when He comes, may He find a people here in America, and in every nation under heaven, who love to save men, and to tell of that glorious love of God which sent His only begotten Son into the world to save sinners. May the Lord help us, and guide us by His counsel.



## KNOWLEDGE OF MISSIONS AND MISSIONARY WORK.

IN our day, with two-thirds of human-kind without the Gospel, with the evidences of the soon-coming kingdom rapidly focusing around us, the most important matter by far that can absorb the attention of the saved, is the salvation of those who are in the bondage of sin and death. How solemn the fact that the great Gospel commission to "Go into all the world and preach the Gospel to every creature," has practically passed unheeded since the generation living when the memorable words were spoken.

Think of the marvelous facilities at the command of Christians for doing missionary work. As to the conveniences for transporting missionaries and missionary supplies, for transmitting missionary intelligence, no age of the Christian era could be considered as comparing with our own. But notwithstanding these facts there is an appalling lack of missionaries, of funds, of consecration to missionary work, and of *missionary knowledge*—the cause of much of this state of affairs. This last mentioned lack is not presented in this order on account of any lack on its part in importance. It may truly be said that knowledge stands among the first essentials in missionary work. And in no place is it more needed than in the rank and file of those who sustain missions. It stands in order after sound conversion, but before prayers, even, for missions. Ignorance dampens and darkens, blights the souls of men and keeps our missionary treasuries empty; it is the most inexcusable of all evils, and is the origin of causes which prevent love for souls, and check the operations of the Holy Spirit. The needs of the world are not generally known, yet could, and should be known. The prosecution of numberless urgent missionary undertakings is waiting at the gates of knowledge, and much work already begun, is languishing because of the lack of knowledge as to its needs.

The New Testament is the greatest text-book of missions and missionary work. The study of the Sabbath-school lessons of late ought to yield a rich harvest of true missionary knowledge in all our churches, resulting in greatly increased offerings, and candidates for needy fields.

Read up what consecrated men and women of all denominations have done, and are doing, to carry the Gospel to perishing souls. Many a young person has been led to devote his life to the cause of Christ by reading a history of some

Christian mission. Even if he did not go to a distant land, it made him all the better worker for the home field. The spirit of the Gospel commission is in it. Stagnation can never come to the home work as long as the foreign work is properly regarded. The two cannot be separated. Missionary support and missionary work is the Lord's health-restoring agency for His church, and this agency has in it the spirit of the everlasting Gospel for all the nations, the spirit of the good news of salvation to *all* men. No one can separate the work into parts and choose a part. Every one's work begins at home and goes out, in harmony with the commission, ramifying to the peoples of the world. He need not always go in person, but he may go by his representatives, prayer, sympathy, and financial support. But he must have a part as a Christian in following the commission of Christ and his spiritual welfare sooner or later will be directly affected by the part he takes.

It is a great privilege that each of us has of becoming informed as to the progress of missionary enterprises and acting a part in them. Every father and mother may make their home a missionary training school. The study of missions in the home secures a precious opportunity of impressing upon the minds of the children the power of divine truth, and at the same time it affords the occasion of teaching valuable lessons relating to the history of nations, and the interesting geographical features of the countries occupied by them. Our denominational missionary work properly studied in our homes is an education of itself.

Has not the time come to make it our business to know where our missionaries are located, what they are doing, and what we may do to assist them? Can we not make these subjects natural and cherished topics for conversation in the home? Let us talk, pray, and sing these things till our places of abode become in reality missionary recruiting stations. There will then be a "saving knowledge" of the grace of Christ in more ways than one, and through that knowledge will be opened avenues of choicest blessings and inspiration and opportunities afforded for the greatest usefulness.



SOME years ago, when Captain Dutton was commander of the "Sarmian," we had entered the river St. Lawrence on our homeward voyage, when suddenly a heavy fog arose which completely hid the shore and all objects from view; the ship, which was going at full speed, continued on her course without relaxing the least; the passengers became frightened, considering it extremely reckless on the part of the captain. Finally one of them went and remonstrated with the mate, telling him of the fears of the passengers. He listened, then replied with a smile, "Oh, don't be frightened; the passengers need not be the least uneasy; the fog only extends a certain height above the water, and the captain is at the masthead and is up above the fog, and it is he who is directing the vessel."—*Selected.*

## BE UP AND DOING.

CHARLES E. E. SANBORN.

WHY wait and wish for something grand?  
 Do that which lieth near at hand.  
 Wait not for chances that are great,  
 Stay not thy hand till 'tis too late  
 To do the very things that He  
 Would have you do, to happy be.  
 Why wait, my brother, sister, dear,  
 When opportunities appear  
 On every hand for doing good?  
 Rise up! Thy hungry soul give food,  
 That it may grow and multiply  
 In things of God, and never die.  
 If this you do, you shall be blessed;  
 You shall have peaceful, perfect rest;  
 You shall a living fountain be;  
 A fruitful, blessed, righteous tree.  
 Will you rise up and do your best  
 And trust in Jesus for the rest?

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 ENVELOPE PLAN.

ALLEN MOON.

AT the time of the recent council held in Battle Creek, Michigan, the General Conference Committee passed the following:—

“That we endorse the envelope plan for collecting foreign mission offerings, as suggested by the Foreign Mission Board.”

Although much has been said regarding the plan referred to, still many do not yet have a definite idea of it, and some have requested that it be outlined in the *MISSIONARY MAGAZINE*.

The plan is a simple one: Instead of the First-day Offering missionary boxes, suitable envelopes are furnished by the Foreign Mission Board to all State Tract Society Secretaries, and these officers will send free of charge to the librarian of each church as many envelopes as may be desired. Each Sabbath day the librarian distributes these envelopes and during the week each one places in the envelope an offering according as the Lord has prospered him, and returns the same to the librarian the next Sabbath, receiving in turn an empty envelope.

Certainly the Spirit of Christ in us is longing to go forth for these people for whom He died, and who long ago would have heard the joyful news of salvation had Christian people been faithful to the trust committed to them.

Now let us ask ourselves this question: Are we offering to the Lord as He has prospered us, when to-day we are not contributing one penny a week per capita for the work of carrying the Gospel to the one thousand million heathen in the world?

It is now too late to make a failure; that means disaster. The loving Father has borne with our lack of zeal, and still He is sending calls to us from all the heathen lands to come and bring them the truth, and no doubt to stimulate us for the last great work.

## MISSIONARY HEROISM IN THE SOUTH SEAS.

GUY C. EMERY.

THE missionary history of Polynesia is one of thrilling interest. Here have been enacted deeds of heroism unexcelled by those of any land. Men and women, impelled by the same power that brought Christ from the glories of heaven to this sin-darkened world—love for perishing souls—have gone to these islands to spend their lives in seeking to bring to these people the Light of Life, or, as was too often the case, meet death at the hands of those they came to save. To be left alone among fierce, warlike savages, often cannibals, and know that for months, perhaps years there will be no means of securing aid or leaving the islands, may well try the stoutest heart. In no other



JOHN WILLIAMS.

place is the servant of Christ made to more fully realize his utter dependence upon the promise, "Lo, I am with you." Volumes might be filled in recording how God has wrought in behalf of His faithful children, and through them for the turning of many from darkness to light.

There is perhaps no name which stands out more prominently in the history of missions among these gems of the Pacific than that of John Williams. Born in Tottenham, England, in 1796, he was apprenticed by his father at an early age to a mechanic in London, in whose employ he continued until 1816, when he sailed with his wife for the South Seas. He went first to the island of Tahiti where mission work had already been started, and the account of which had first awakened in him a desire to carry the light to his brothers sitting in darkness. In 1818, Mr. Williams began his labors on the island of Raiatea, the largest of the Society group.

It must be remembered that here, as on nearly every island he visited, the inhabitants knew absolutely nothing of Christianity or civilization. They were naked savages, and for the most part cannibals. But so earnestly did Mr. Williams labor, and so wonderfully was his work blessed of God, that in three years a church was raised up, and natives prepared to go to other islands as teachers.

The first island visited was Aitutaki, of the Cook group, where two native teachers were left. Of the wonders God wrought through these humble instruments, Mr. Williams says: "Eighteen months ago they (the Aitutakians) were the wildest people I had ever seen; now they had become mild and docile, diligent and kind. . . . At that time they were constantly killing, and even



eating, each other, for they were cannibals ; but now they were all with one accord, bending their knees together in the worship of the God of peace and love."

The progress of the Gospel on the island of Raratonga, which was visited not long after, is stated by Mr. Bourne, Mr. Williams' colleague, in the following language : " Two years ago the Raratongans did not know that there was such good news as the Gospel, and now I scruple not to say that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, it becomes more astonishing. Two native teachers not particularly distinguished among their own countrymen for intelligence have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island."

We have not space to notice the success that attended the labors of Mr. Williams and his colleagues in the Tongan and Samoan groups. At nearly every island they visited, the natives received " the word of Jehovah, the true God," threw away their idols, and abandoned their heathen practises. But think not this was accomplished without privation, toil, and hardship, and oftentimes peril of life itself.

After twenty-two years of faithful service, this valiant soldier of the cross met death at the hands of the natives on the island of Erromanga, one of the New Hebrides group. Scarcely had he and his companions set foot on the island before they were attacked by the savages, and Mr. Williams and Mr. Harris were killed. " Thus were the New Hebrides baptized with the blood of martyrs ; and Christ thereby told the whole Christian world that He claimed these islands as His own. His cross must yet be lifted up, where the blood of His saints has been poured forth in His name."

Several attempts were made to establish missions in the New Hebrides ; but the unhealthiness of the climate, and the hostility of the savages prevented, until Rev. John Geddie and wife opened up the work on the island of Aneityum, in 1848. They were joined in 1852 by Rev. John Inglis and wife. The natives became interested, and in a few years over 3,000 had thrown away their idols, renounced their heathen customs, and avowed themselves to be worshippers of the true Jehovah God. So eager did they become to have the word of God in their own language that for fifteen years they planted and prepared arrowroot to raise the means necessary for its translation and printing. Do we esteem our Bibles as highly ?

Near Dumfries, in the south of Scotland, in 1824, there was born one who was destined to do valiant service in bringing the Light of Life to the darkened minds of the natives living on these sin-cursed isles. At an early age, John Paton became active in missionary work, being for some time connected with the Glasgow City Mission. He felt himself called to work among the savage people of the New Hebrides ; and despite the endeavors of his friends, many of them ministers of the Gospel, to induce him to abandon his plan by telling him there were plenty of heathen at home, he would be eaten by cannibals, and that he was

leaving work in which God had made him useful for that which was uncertain, he sailed for his chosen field in the spring of 1858.

We must pass by his difficulties in getting settled on the island of Tanna, the loss of his wife and child because of building his house on too low ground, and his trouble with the natives during the first years of his stay among them. Disease, the failure of their crops, and destructive storms, all proclaimed to the superstitious minds of these savages the anger of their gods for allowing the missionary to dwell on their island. Time and again did the natives threaten Mr. Paton's life, but he committed himself into the keeping of the Lord Jesus, plead with them to turn from their evil ways, and went calmly on with his work. Finally they attacked a native teacher from Aneityum who was living at a neighboring village, severely wounding him. As soon as he recovered he desired to return, and when Mr. Paton begged him to stay at the mission house till matters became more quiet, he replied: "Missi, when I see them thirsting for my blood, I just see myself when the missionary first came to my island. . . . Had he stayed away for such danger, I would have remained heathen. . . . The same God that changed me to this, can change these poor Tannese to love and serve Him. I cannot stay away from them." He returned, but shortly afterward was again attacked; and died with the prayer on his lips, "O Lord Jesus, forgive them, for they know not what they are doing." A martyr for Christ.

The work of Mr. Paton suffered in no small degree from the conduct of white traders who visited the island. They were, if possible, worse than the natives, whom they cheated, plundered, and killed without mercy. To the savage's darkened mind, all white men were alike; and this action greatly increased the hatred of the natives toward missionaries. Many times did they surround Mr. Paton's house for the purpose of killing him and his native helpers, or else entice him to visit their villages, on one pretext or another, intending to take his life; but God preserved the life of His servant.

Just at this time the natives on Erromanga killed Mr. and Mrs. Gordon who, undismayed by the fate of Mr. Williams, had gone there to labor; and they came to Tanna boasting what they had done, and urging the Tannese to do likewise.

One chief, Nowar, had been friendly to Mr. Paton; and when finally compelled to flee from the mission, he sought refuge at this chief's village. Finding that he had escaped, the horde of savages followed him to the village. Seeing them approaching, Nowar said: "Missi, sit down beside me, and pray to our Jehovah God, for if He does not send deliverance now, we are all dead men. They will kill us all on your account, and that quickly. Pray, and I will watch." Mr. Paton prayed "as one can only pray when in the jaws of death and on the brink of eternity." Soon Nowar exclaimed: "Missi, Jehovah is hearing! They are all standing still." "The host began to turn, and marched back in great silence." Who shall say it was not God who wrought deliverance.

Mr. Paton and his two native teachers were compelled to flee across the island to Mr. Mathieson's station (which had been established at the same time as Mr. Paton's) surrounded most of the way by howling savages. But the one

who kept Daniel in the lions' den, had a care for His children. Here they remained for a time ; but the natives were bent on taking their lives. Just as they were surrounding the house to carry out their purpose, a ship hove in sight and deliverance was at hand.

Mr. and Mrs. Mathieson were so broken in health they died within a few months. Mr. Paton went to Australia, and from thence to Scotland, where he married again. Shortly afterward he returned to the New Hebrides, and opened a mission on the island of Aniwa. Though meeting with many difficulties, his efforts were finally crowned with success. And he lived to see the morning dawning for Tanna, as a result of the faithful labors of Mr. and Mrs. Watt.

This short, imperfect sketch of the labors of two of God's faithful servants is given with the hope that others may be encouraged to press forward in the conflict. God is calling for men and women who will do valiant service for Him. Others have fallen at their post, and so may we ; but the victory is sure. Who will go ?

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## THE FIJIANS.

J. E. FULTON.

As a race the Fijians rank very high physically. There are very few corpulent persons among them as are found among many other of the South Sea islanders. They are muscular, well-proportioned, and graceful of movement. Their *mekes*—a combination of song and body movement—has much to do with the promotion of physical strength and graceful movement. It is a most perfect system of calisthenics, bringing into play nearly every muscle of the body. This exercise seems to be born in them, for little children are very expert at it. It is wonderful how exact they are in the most difficult movements, their bodies, arms, hands, and even their fingers acting in perfect unison. A kind of chant always accompanies the exercise ; and each strain ends in a sudden stop or grunt which expels the air from the lungs in a vigorous manner.

In intellectual activity also they show themselves to be far above many other of the dark-skinned people, though it is certain they have had very little chance for improvement. Their literature is very meagre and their educators have discouraged them from learning English. There are schools in every town and the children are taught the rudiments of knowledge by a native teacher who has had the privileges of the mission school. I attended, not long ago, a school examination and was pleased to see how bright the Fijian children are. I was asked to test them in simple arithmetic, reading, and writing. This I did, and was surprised to find them so quick and accurate.

They have a novel way of punishing children for misconduct. This is not done by the teacher or parents. One night I was the guest of the chief of a town, when a number of boys ranging from 12 to 16 years of age entered the house.

One of the eldest had been throwing stones at another boy. The chief talked very fatherly to this boy and then ordered another chief present to give him fifteen stripes with a rod, which was done with vigor. This was in the presence of a large number of people. The chief then ordered the boy to oil his body well with cocoanut-oil.

The Wesleyans have control of the education of the children, and have done a good work so far as they have gone. If there were a school for more advanced study, where English could be taught, good could be done, and I am certain the natives would take a great interest in it. But a law of the government is that no Fijian, old or young, be allowed to leave his town without a special permit from the chief, and that usually for a very short time. These chiefs are influenced by their church; and it seems that until this law is repealed little can be done by us in getting children together to educate them. The Wesleyans have their seminary for the education of native missionaries and preachers; but as they have the power they can do as they please. There is considerable dissatisfaction with this law and it is hoped by many that it will soon be abolished. It has hindered the financial progress of the Fijians, because they are compelled to remain most of the time in their towns, and so the sugar and fruit industries have invited to Fiji thousands of coolies and many from other islands of the South Seas.

The Fijians are a kind, hospitable people and will share to the very last morsel. They are great beggars; and it seems to be an unwritten law among them to give whatever is asked. It has been remarked that they possess little gratitude of heart. At first thought it might seem so, for if you present them with anything they take it without a word of thanks. But I have seen two of them meet in a path, entire strangers, and one divide with the other his food and not a word pass between them. I have seen too, a company of them telling of some little kindness shown them. I believe they are a grateful people but they have not been taught to express it, and one should not judge too harshly. They have been unjustly treated by the whites and have learned to be sharp dealers, and suspicious. They have been regarded as a very inferior race by their lighter colored brother, and I believe that if they are treated as Jesus would treat them, a warm hearted people will be reached.

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## SCENES IN THE ISLAND OF TONGATABU.

E. HILLIARD.

THE island of Tongatabu is very low, being entirely of coral formation. There are no hills upon it, except an artificial one which was raised by the people of the island upon which to erect their house of worship. There are, however, very small elevations here and there but most of these are the old *abi faitoka* (graveyards) where the dead have been resting for centuries. The casual observer

would not discover them as such, there being nothing to mark the grave. The only similarity to the present cemetery is the general shape of the entire mound.

*Tuitoga* is one of the oldest and the most renowned of the burial places. *Tui* is the Tongan word for king, and *Toga* the name of the island: hence we have *Tuitoga*, or the graves of the Tongan kings. Only kings and chiefs of the highest rank are buried in this cemetery. The outer wall forms an enclosure 225 feet square, and the upper wall an enclosure about 175 feet square. Some of the stones composing the walls are of enormous size, the largest ones being 22 feet long, about 8 feet wide, and from 14 to 18 inches thick. They were cut out of the coral rock many years ago, and bear evidence of skilful workmanship. Trees three and four feet in diameter have grown on the mound, showing that at least a century has passed away since its construction.

In the early days of the known history of these people there were two lines of kings which occupied the throne conjointly—the *Tui Tau*, or civil king; and the *Tui Lotu* or spiritual king. After the missionaries came among them and they changed from heathenism to Christianity, they abolished the *Tui Lotu* line and now have a civil ruler only.



KING GEORGE TABOU II.

Some of the ancient religious ceremonies of these people were quite similar to those commanded by the Lord to ancient Israel, the chief difference being in the deity to whom the ceremony was performed. The Lord commanded Israel saying, "The first of the first-fruits of the land thou shalt bring into the house of the Lord thy God." Ex. xxiii: 19. The ceremony of *inaji* which was performed once a year (about the month of October) consisted in offering the first fruits of the year to *Tuitoga*, who was believed to be a descendant of one of the chief gods, and was supposed to occasionally visit the island of Tongatabu. This island is considered the most noble of all the Friendly group, and from earliest times the greatest chiefs have been accustomed to make it their principal place of

residence, and after their decease, they have been buried in the cemetery mentioned above. This island also gives name to all of the islands collectively in the lower group of the Friendly Islands, and it has acquired the epithet of *Tabu* (sacred); and is sometimes called Tongatabu, denoting its excellence, though it generally goes by the name of Tonga.

That we may know something of the superstition and darkness that bedclouded the minds of these people in their early history and be able to appreciate the progress they have made, we will notice briefly a few points in their heathen creed.

They believed :

1. That there were gods or superior beings who had the power of dispensing good and evil to mankind, according to their merit. They had little idea of the origin of these gods, but supposed they were eternal.

2. That the souls of all deceased nobles and those who were their counsellors were gods having a like power of dispensing good and evil, but in an inferior degree.

3. That there were still other gods, termed mischievous gods, who never dispensed good but petty evils and troubles. These gods did not design to mete out punishment: they were prompted purely by their mischievous disposition. They held that each of these gods had a beginning, but would never have an end.

4. That during life the soul was not distinct from the body, but that it was the more ethereal part of it which, at death, went to *bulotu* (the heathen paradise) where it existed in the form and likeness of the body.

5. That the primitive gods and deceased nobles sometimes visibly appeared to mankind to warn him, or to give comfort and advice.

This ancient doctrine of the soul held by these people is not far removed from that held by them at the present time. They have not yet accepted the plain statements of Scripture—that the dead know not anything; they believe as they have been taught, that the souls of the deceased go to the paradise of God, instead of to *bulotu*.

The Tongans had no books or written language until after the missionaries came among them. The late king, George Tubou, died at the age of 93, and many of his people quite readily accepted Christianity. This king was a man of superior talents, and would compare favorably in many respects with some of the world's best statesmen and rulers. The accompanying likeness is a fair representation of his successor, George Tabou II, who now occupies the throne. He has an open Bible in his hand, thus indicating the veneration in which this book is held. He lives in a fine palace, and near it, the Free Church—the largest and most popular one in the island—has erected a house of worship, in honor of King George Tabou; its pulpit is occupied by the highest ministers of the denomination, and at times, by European worshippers.

Civilization and industry have caused many of these people to exchange their less substantial reed houses for the durable European house, and their thatch-roofed, reed churches, for large, handsome houses of worship. School-houses and colleges have been erected in nearly every village. Heathen superstition and false ideas have given place to a popular Christianity. What is

needed now is the energizing Spirit of God to convict of sin, to warn of danger, and to teach Christ-like humility to these poor, benighted souls. They need in their own language, the vitalizing truths of God's word for these times. Not a word of present truth has yet been published in the Tongan tongue. Faith, repentance, confession, and the power of God to uphold and save, seem to be what these people most need.

This kingdom is not extensive, and its population is not large; but these souls are precious and they must be warned. We are now preparing a small tract by translating portions of the book entitled, "Steps to Christ." We hope that we shall soon be able to get this tract into the hands of the people. We have erected a schoolhouse with the means that have been earned in the field, and with this and other incidental expenses, we shall not be able to pay for publishing the reading matter that is needed in this language. But we trust that God will move upon all in whose hearts is the third angel's message, and then this country will receive her allotted portion.

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## MICRONESIA.

MICRONESIA, composed of the Gilbert, the Marshall, the Caroline, and the Ladrone Islands, is located in the western part of the Pacific Ocean. The first named group is ruled by Great Britain, the second by Germany, and the last two by Spain. All told there are about 80,000 people in these "Little Islands."

Sailing 2,500 miles southwest from Hawaii, the traveler approaches what in the distance appear to be groves of cocoanut trees growing right out of the ocean; at length the white and sandy beach is seen, and one discovers the native brown huts nestling in the shrubbery; or, looking beyond, he may catch an occasional glimpse of the ever present and peaceful lagoon, for the Gilbert Islands consist of narrow strips of coral reef, varying from a few feet to half a mile in width, and from several yards to twenty miles in length.

Of these sixteen islets, not one rises more than twenty feet above the water. They have a thin soil, a slight rainfall, and a scanty vegetation. Chief among the food producing plants are the cocoanut-palm, and the pandanus (screw pine) with its large bunch of juicy fruit, and a little taro cultivated in trenches. But, owing to the large numbers of fish which visit these islands, we find here one of the most remarkable social phenomena in the world—a semibarbarous and warlike people, living under most unfavorable physical conditions, depending solely on its own exertions for food, and yet averaging 230 inhabitants to the square mile!

Lying off to the northwest are the atolls of the Marshall Archipelago, containing a fine, muscular race, formerly very temperate in their habits, and to this day excellent seamen. It is said that they make curious charts of thin strips of wood tied together with fibres to indicate the position of different islands, and the direction of prevailing winds and ocean currents.

In addition to the plants named above, are the *Tacca pinnatifida* from whose roots a kind of flour is made, and the useful and nutritious breadfruit—a tree not entirely unlike our common mulberry. The rainfall is much greater than among the first mentioned group, and in many places the natives are able to grow yams, arrow-root, and bananas.

The isle of Jaluij has been styled the “Naturalist’s Paradise,” because of its wonderfully beautiful reef-floor which is 200 feet wide and many miles long, and is submerged in only a few inches of water so that one may freely gather the choicest of shells and the rarest of corals.



A PACIFIC ISLAND ROADWAY.

Still to the westward are the Caroline Islands, five of which—Kusaie, Ponape, Ruk, Yap, and Pelew—are high or mountainous, while the rest are low and coralline in their formation. In some places the climate is very healthy, and a good supply of native and Malayan fruits is produced, among which should be mentioned “the delicious durian with its intolerable odor.” Copra is a chief export.

Nature, not content with the land area granted her, has consorted with the sea, bringing forth in the shoal waters of Kusaie’s bays, great mangrove trees, whose mighty roots are plainly visible at low tide.

Off the coast of Ponape are the prehistoric ruins of Metalanium, where the numerous and closely-situated coral islets, neatly buttressed with large, basaltic prisms, surround the centrally located main building—“a massive quadrangle with sides about 200 feet in length, within which is another of smaller area, centrally placed, and enclosing in its turn a covered vault, behind which is erected a



raised platform." The outer and inner walls of the structure are about 20 feet high, and each wall is pierced by a western entrance 15 feet wide. Space will not permit a further description of this interesting "Pacific Venice." No one knows to what use this mass of masonry was put.

The Caroline islanders also are good sailors, and they formerly maintained schools in which navigation and astronomy were taught, their maps being similar to those described above.

On Guam, the chief island of the Ladrone Archipelago, the Spanish have established a penal colony, and on Tinian is a leper settlement. The original inhabitants of this group (the Chamorros) have left ruins which indicate that they were a people of considerable civilization. The Ladrone possess an agreeable climate, although they are sometimes visited by earthquakes and typhoons. Agana, the capital, has a population of about 6,000, and contains a number of schools. No Protestant society is working in this group.

In 1852 the Micronesian Mission was opened by the American Board, assisted by the Hawaiian Evangelical Society. Messers Gulick, Snow, and Sturges (with their wives), and two Hawaiian teachers, were welcomed by the natives living on Ponape and Kusaie, of the Caroline group. A brief sketch of this more than usually interesting mission is impossible here, but from the 1898 "Almanac," printed by the Board, we learn that the churches in the Marshall Islands are advancing under ministers of their own race; that Mr. Walkup makes frequent tours throughout the Gilberts in the "Hiram Bingham;" that, although Spain will not yet allow the return of the missionaries to Ponape, yet the "Morning Star," and the "R. W. Logan" have been permitted to visit Ruk and the Mortlocks, bringing supplies to the workers, and encouraging their hearts; and that there are 19 American missionaries, and 4,706 communicants among the 49 churches of Micronesia.

Thus many of the formerly superstitious, degraded, savage, and heathenish people now read the Bible in their own language, and are doing what they can to carry the Gospel to those who are yet in darkness. In less than half a century God has wrought great wonders in this part of our world, and, although it was eight years before the first convert was made, yet the results seen have more than justified the sacrifice and hardships endured by the faithful men whom the Lord has used to bring about such glorious results.



Mr. Gordon's church in Boston in 1894 gave \$20,000 for foreign missions of which a servant girl gave \$50, a shop girl \$100, one woman, living in one room of a tenement, \$700. The latter said: "How could I meet my Saviour, if I gave \$300. and lived on the other \$700 myself." And *we* spending more on ourselves than on the Lord?—S. *Volunteer*.

# AMONG OUR MISSIONARIES.

## NEED OF MEDICAL MISSIONS IN TURKEY.

H. P. HOLSER.

WHILE medical missionary work in Turkey is specially desirable on the ground that it may open a way to reach Moslems, it is sorely needed for the Christian population. Although in general the habits of living are quite simple, some conditions are so unsanitary as to counteract the benefits derived from their simple mode of life.

As in the days of Israel, so now this whole land is infested with robbers,—men who would work twice as hard to obtain a living by stealing as they would to get it by honest labor. As a result, people are afraid to live alone on their land, but huddle together helter-skelter in villages. The streets are narrow, and crooked, and the houses are packed together at all angles, with no reference to the direction of the street. The sun being shut out, the streets are muddy and filthy long after the fields about are dry; thus the great disinfectant cannot do its work, but the field is left to the germs.

Another most unfavorable feature is the water closet; there is no attempt at drainage, and no vault is made; but like the rain from the roof, the contents of the closet are left to find their way as the law of gravitation may lead them; sometimes this is past the kitchen window, where the food is mostly stored, or under the window of the bed-room, where the germs by a short cut can reach the nostrils of the sleepers. In one place, several of these filthy streams united to flow past the Protestant chapel and dwelling of the pastor. In the winter, during the rainy season, when the unsanitary conditions reach their climax, much of the time is spent in the village, as if to get full benefit of the evil that is there breeding.

The manner of preparing food is another all-prevalent evil. As a rule, more healthful foods are used than in America, but they are rendered hard of digestion by the use of oil. Many beans are cooked, but rarely eaten unless swimming in olive oil. Considerable cracked wheat is also used, but after being well boiled, it is not considered palatable till olive oil or melted tallow is poured over it.

These serve as specimens of the unsanitary conditions and practises which are doing much to undermine the health of the people. But they are evils that can be remedied; the crying need of this people is the light which we have on healthful living. The physician is needed to deal with the sick, and the missionary nurse is needed to enter the homes and teach the mothers how to conform their work to the rules of health.

As a rule, people are married young. The parents marry off the children, often while the girls are mere children, thus they enter the home of the husband

long before they are prepared to perform the duties of a mother ; they are often treated as children by the husband and his parents, even in advanced age. They have had no opportunity to learn ; they are not supposed to know much ; and are treated accordingly ; and through many generations, this system has had its unfailling effect of debasing women. From infancy, a difference is made between boys and girls ; and it does not take the boys long to find it out ; it is sometimes astonishing to see at what a young age they domineer their older sisters and even the mother.

The first and greatest need is the light of the Gospel in these homes,—some one is needed to educate these mothers, to teach them some of the simplest rules of a sunny, healthful home. The home is the unit, the basis of civil and religious life. It is vain to attempt to build sound churches out of sickly homes. The foundation must be laid in the family, then all else will readily fall into line.

The work of other missionaries has mainly been in the establishment of schools, and preaching in the ordinary way, and has almost wholly ignored this health work and education in the home. Hence this field, the most needy of all, stands wholly unoccupied ; and the Lord has given us just the light needed to enable us to successfully occupy it. Shall we hesitate to step in? The field is a large one, and most inviting to those who love hard work, who can cheerfully bear much self-denial, and who have steady patience in holding up the light. We trust that it will not be long till some one will be in the field doing this kind of work.

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## AMONG THE CHINESE.

W. E. HOWELL.

THE subjects of the accompanying illustration belong to a race whose millions have no hope and are without God in the world. The Lord is not willing that any should perish, but that all should come to repentance. The redeemed shall come out of every kindred, and tongue, and people, and nation. "Behold, these shall come from far ; and, lo, these from the north and from the west ; *and these from the land of Sinim (China).*"

It is the Chinese people who have had the least light upon present truth, of any nation in proportion to its size. Its teeming multitudes are still groping in the darkness of idolatry, superstition, and slavery to ancient customs. The Lord will not come till this vast host is enlightened. The door to this great empire is now open, and recent events in the political world promise to open it still wider. But we have scarcely passed over the threshold. With something done in Chicago and San Francisco, the work is taking shape in the Hawaiian Islands. One more step and we shall have passed within.

What is being done in Honolulu? It is to partly answer this question, and to suggest others, that this cut and this article are placed before our readers.

In the cut appear our entire day and boarding school, and three members of the evening school. Those standing, dressed in light English clothes, are inmates of the Home, a portion of which may be observed at the right. Eleven of these have attended since the school opened, March 1, 1897. Of course the members of the Home form the nucleus of the school; and it is about these we shall have the most to say.

In all matters of regulation and discipline, the Home family is under our immediate control. It is hardly necessary to say that it consists of boys only, as the girls are educated in separate schools, and attend largely because the law requires it from the age of six to fifteen. Our boys range in age from ten to twenty-five. Among English-speaking boys of the same age, usually a number of mustaches would be worn; but here applies one of those inflexible customs for which the Chinese are famous the world over, namely, that no one shall wear a mustache till he attain the honor of grandfather. Though there are no grandfathers in this group, there are some fathers, yet in their "teens," whose families are in China.

All occupy simple beds, a chair, table, and lamp completing their furniture—all provided by themselves. Their time for sleep extends from nine to six, and it is faithfully used. Breakfast is served at eight, a light lunch at twelve, and dinner at four. The culinary department is under the direct management of the vice-consul, Wong Kwai (Kwi) one of the chief supporters of our school. A Chinese cook is employed, who prepares Chinese food, and serves it in Chinese style. Their diet, which is entirely beyond our control, consists of rice, every kind of edible meat mentionable (pork being one of the choicest), and vegetables. No Chinaman eats fruit or nuts during his meal; these are reserved for his leisure moments between meals. Tea is almost his sole beverage, at work or play, night or day; and is substituted for water even in cleansing the teeth. He usually drinks but a few sups at a time, and never with his meals, except at their close. In our Home, twenty-five boys use about a quarter of a pound per day. A working man carries a teapot instead of a water-jug.

Chinese table etiquette is, to say the least, very unceremonious. It can scarcely be called etiquette. Rice is served in a large granite pail, containing a brass ladle, which each one uses to fill his bowl as the pail passes from one to another as it is called for. A school boy eats about a pound and a quarter a day, a laboring man two pounds. Meat and vegetables all cut up into mouthfuls, are placed on the coverless table, in large dishes, and are drawn from them by each one with his chopsticks, as he has need. The chopsticks and bowl are the only articles for conveying food to the mouth, except small ladles for soup. I have seen a boy take up a soft poached egg with his chopsticks as deftly as I could with a tablespoon. All bones and other refuse from eating are thrown upon the floor beside the eater. There is no order about the progress of the meal, each one helping himself with little deference or regard for others. The arrangement of the table before eating is usually very hasty. Fifteen or twenty minutes are consumed at an ordinary meal.

To revert to the picture. Our boarding boys wear a light gray uniform, cut in ordinary English style, sack coat in most cases. A number are now wearing



CHINESE SCHOOL, HONOLULU.

linen shirts with detachable cuffs and collars. Every one has a pair of English shoes, and an English hat. Many wear Chinese coats and shoes to school. The Chinese dress is much preferable to the English in a tropical climate; but the adoption of English dress is an index to the trend of their minds. The mixture of Chinese and English clothing during the transition, often becomes ridiculous.

To the inquirer after the ubiquitous queue, it may be said that nearly every boy in the group is the possessor of one, though he is not easily persuaded to have it photographed, especially if he wears English clothing. In the illustration, it is hanging down the back, where in China it is always worn. In Honolulu it is coiled about the back part of the head, at the juncture of the long hair with the two or three inches of shaved space passing entirely around the margin—thus much in compromise to the English style. If any one removes his queue, he must henceforth wear English clothing, as the Chinaman considers Chinese clothing without the queue about as unbecoming as we do English clothing with the queue.

But the queue is not a thing of trifling curiosity. Relating to the present ruling power, it has a serious significance. About two hundred years ago the Manchu dynasty, now incumbent, gained the ascendancy; and as a token of submission, compelled the "Chinese proper" (as they call themselves) to partly shave their heads, whereas prior to that time, a full head of long hair was worn, put up in much the same style as the women's. Custom, which is practically almost as rigid as law, requires any one who has removed his queue while in a foreign land, to allow it to grow on again before returning to China. The presence of the queue accounts for the womanish appearance of some in our group who have permitted the shaved portion to grow sufficiently to be parted after the English style; and for the apparently high foreheads of others.

A number of individuals in the group may be of interest. The twelfth from the left in the row of taller boys standing in the rear, is a nephew of the vice-consul. The latter's son was formerly in school, but is now on a rather involuntary absence in China to be married, the demands of custom requiring his departure at this time. He has been absent about six months, but will return to school in March, accompanied by his nephew. He is a young man and student of great worth, being a reflection of his father in soundness of judgment and breadth of mind. His appreciation of spiritual things excels that of any other in our school, and we have strong hopes for his usefulness in the Master's service.

The thirteenth in the same row and the first in the row of shorter boys, are nephews of the consul, Goo Kim. They attended our evening school for about six months, and now the older one is a member of the day school. He is one of a family of eleven children, a very intelligent young man, and a member of the Christian (not Disciple) Chinese church here. He now manifests interest in the Bible work which I am conducting as a part of the regular school curriculum, our study at present being upon Christ's second coming and the signs of the times. The Lord is blessing as we search Scripture and history upon this subject. A few of the boys commit to memory the verses of each day's lesson. We do not believe the Lord's word will return to Him void.

The consul himself is a member of the same church, and also a member of the Board of a Chinese school in operation before our school opened; but he is friendly toward our work. His nephews spoken of above live with him.

The fourteenth from the left in the standing row, is the son of a wealthy rice-planter and rice-mill owner living about twelve miles out of Honolulu. He came from China last May, with no knowledge of English, but is now in the third grade. I recently spent a day at his home, where I was served to a bountiful English dinner in English style. This young man is queueless.

The fifteenth is a nephew of the famous Dr. Sun Yat Sen, who was kidnapped in London, in October, 1896, by the Chinese Embassy, and released by the British authorities. It was claimed that he was one of the leaders of a conspiracy against the Chinese government, which, according to his own testimony in print, was true. Quite a sensation was created here among his countrymen about two weeks ago, when it was announced that Dr. Sun had been recaptured by the Chinese authorities, and after torture—the usual method to extricate confession from political prisoners—would be executed. The leading Chinese here, including his brother, discredit the report, declaring that they are aware of his whereabouts. I shall doubtless have more to say about this man later.

The name of the nephew is Sun Chong. It will be observed that he has no queue. Neither has his father, Sun Mi (mee), who is the oldest Chinaman I have seen without a queue. He is imbued with an ardent, progressive spirit, and is a zealous advocate of reform among his countrymen. He resides on the island of Mani, and is a man of considerable means and influence.

The seventh from the left and fifth from the right, are sons of an architect and expert accountant, Wing Chew, who next to the vice-consul, Wong Kwai, is the most active supporter of our school. The one on the left is a mechanical genius. A few days ago, on observing that he was wearing an unusually sedate countenance among a number of lively boys who had collected in his room, I inquired the cause; to which he replied in his limited English, "I was trying to think how to make a wheel go round all by itself." The problem of perpetual motion is not confined to the West. This same young man recently made a miniature English house complete, which is now on exhibition in my office.

The third from the right, standing, is a member of the Oahu Lumber and Building Company, a Chinese corporation which began business about three years ago, and by competition reduced very noticeably the price of lumber and contracts for building. It has about fifty stockholders, and employs fifty carpenters, thirteen painters, and a number of yardmen and drivers. They have recently opened a plumbing and hardware establishment in the city. The first and seventh from the left, in the row sitting on chairs, and the second in the standing row, besides several in the evening school, are from this company.

In the row on chairs the fifth and sixth from the left, are dry goods clerks; and the eighth is half native. On the ground the first and third are sons of another well-to-do rice-planter and mill-owner about half a mile from our school. Something of his prominence may be judged from the fact that at the recent funeral of his brother, a subordinate to him in the mill, there were fifty-three carriages in attendance.

I will not attempt to give the names of these boys, for every Chinaman is entitled to at least four names—birth name, school name, society name, and marriage name. Besides these a man in business has a business name. Many of their names are odd when thought of with their English significance; such as Tin Sun, See Chin, Lum Hip, Tin Look, Chew Duck, etc., which have been in our school. In all the names a Chinaman may have, his surname, which always comes first, does not change. As an example, observe Dr. *Sun* Yat Sen and his nephew *Sun* Chong. All names, like every word in the language, have but one syllable.

# HOME DEPARTMENT.

FOURTH SABBATH READING.—MAY 28, 1898.

## HOW TO GET RICH.

G. C. TENNEY.

IT may be safely said that there is no topic in which people generally are more interested than this. The usual conception of a rich man is that of an individual whose every want is supplied, or at least he has the means from which every want may be supplied. He has also sufficient income from which to gratify every wish, and a sufficient store to meet every future want or possible emergency. In addition to this he has enough so that he can be liberal to his friends without impairing his own prosperity or sensibly diminishing his store.

Well, that is the kind of a rich man we will consider; we will accept that standard and definition in our inquiry for the way that riches may be obtained. We want riches that satisfy, riches that endure, that supply all wants and meet every emergency. We want wealth that produces pleasure, not sorrow; peace, not anxiety and worry; security, not danger; and gain, not loss; wealth that does not perish with the using.

For the means of obtaining such wealth you are not referred to the example of Rothschild, Rockefeller, Gould, or Vanderbilt, for neither these men nor any of their kind ever found in their worldly schemes riches of the kind we all need. The Bible is the only reliable authority we have on that subject. It says: "The blessing of the Lord, *it maketh rich*, and he addeth no sorrow with it." Some, perhaps some who pretend to believe the Bible, will turn away from such a proposition with contempt for such riches. But no one who believes in God and has any faith in his promises can for a moment hesitate to accept those promises in preference to the vain inducements which the world holds out.

Earthly gold and silver do not comprise *true* riches. They are only figurative wealth. Nothing that earth affords is a reality. The Saviour is *the* vine and the only vine. He is the true bread. We perhaps imagine that Jesus *represents* the vine, that He is figurative bread. We may imagine that God's blessing is figurative wealth, that only in a tropical sense it is said that God is our banker. But if so, we have been and are entirely mistaken. The things we see and handle are all transitory, fleeting, empty shadows. The vine is but a figure of Christ. The trees, the grass, the gold, the silver, our bread and water, our raiment, our houses—all are but figures and types of the blessed realities of the spiritual and unseen world. The world we live in, the life we now live, are but shadowy representations of the realities.



But the sad reflection forces itself upon us that many are grasping after the shadow, and allowing the glorious substance to slip away from them. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi: 9, 10.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life." 1 Tim. vi: 17-19.

Money is not wealth; there is no comfort in it. We can neither eat, drink, nor wear it. It is only a means of obtaining the commodities or luxuries of life. It is a common remark that the secret of getting rich is not in making money, but in keeping it. Rather, the secret is in using it to the best advantage. The man who earns a dollar and hoards it gets no more good of it than the man who does not earn it or get it. It is the counsel of divine wisdom that we make to ourselves "friends of the mammon of unrighteousness; that, when ye fail they may receive you into everlasting habitations." That is, make such a use of the temporal means that come into our hand as will secure to us true and everlasting possessions when these things are no longer ours to use.

Money is a means of grace if used for God; it may be a snare and a curse. Millions will mourn and wail because of the ruin the love of money has brought them; but not one soul will repine over the means bestowed upon others. Read and contemplate this promise: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given He will pay him again." Prov. xix; 17. It is considered wise to lend money where it will be safe, and where good interest will be paid. The Lord says, "I will pay it again." That is the best savings bank in the universe, and every Christian ought to believe it and act accordingly. Again: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. lviii: 10, 11. Read also verses 6-9.

Since it is the blessing of God that makes one rich, and since His blessing is embraced in His promises, it is evident that the promises of God constitute true riches. Notes, bonds, mortgages, stocks, constitute the bulk of earthly riches. But what earthly bond or obligation equals in value or security a promise of God? As a failure to meet an obligation means total failure to an earthly establishment, so the failure of one promise of God would mean the bankruptcy of all heaven. Nothing in all the universe is so sure as God's Word.

Hear it again: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Psalm xli: 1-3.

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.” These are a few of the precious promises that guarantee to him that uses his talents of means and influence for the good of others, the protection and blessing of God for this world and the next. These promises embrace the life that now is, and that which is to come.

The poor and destitute are increasing in number and their sufferings are becoming more and more intense. The oppressor will not spare them; the rich will not pity them. Who will help the poor? Now as never before does God call upon his people to show their faith in Him. Eternal blessings will be upon the head of him who considers the poor. He Who was rich but became poor for our sakes that we might be rich waits to bless those who follow Him.

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## MISSIONARY REPORTING.

MRS. A. E. ELLIS.

WE all read with interest our summarized missionary reports and while we are thankful for the amount of work done, and the good results which follow, most of us have noticed that comparatively few of our membership are engaged in the missionary work. Some may wonder why this is so, without realizing their own personal responsibility in the matter.

The system of missionary reporting, unlike that of the church and Sabbath-school, begins with the individual members. The church clerk has, in the regular records of the church, all the material necessary for his report. So, also, the Sabbath-school secretary has but to consult his book to find all the requisite items to fill out his quarterly blank. The correctness of these reports depends solely upon the efficiency and faithfulness of the clerk and secretary. But with the missionary report it is entirely different. The financial items may, it is true, be gathered from the books; but the report of labor must be made up of the voluntary reports of individual members, summarized by the librarian. So it is out of the librarian's power to give a truthful report unless the members are individually truthful and faithful in their part. If in a society of fifty members only one individual reports to the librarian, that officer must forward that as the report of the society or fail to send a report at all, which would be unfaithfulness on his own part.

Librarians have much to do at best. The work of the society is to be planned for and directed, the meetings properly carried on, subscriptions for periodicals looked after, the accounts properly kept, and special funds collected

and forwarded, besides the constant efforts in behalf of the spiritual interests of the work ; yet I believe if our librarians were to-day asked what was the most perplexing thing they meet in their work, they would almost with one accord answer, "the collection of reports." And this is the more trying because it seems so entirely unnecessary. Convenient blanks are provided for every member upon which, with very little effort his work may be accurately noted, and if each one is faithful in this, a truthful report can easily be made out. As far as my experience goes, librarians are quite prompt in forwarding their own blanks to the state secretary, if they have the material with which to fill them out. Then if the state secretaries do not fail in their duty, the report of the International Secretary can be depended upon to really represent the work which can be noted in this way. But it will be seen that every member is directly responsible for the correctness of the grand total.

Many excuse themselves from reporting on the plea that it is boasting of their work. A little careful thought would show that this is a poor excuse indeed. Of course a person can boast of his work if he wishes to, but if he does, the fault is in his own heart and not in the reporting system.

What is it to boast? Webster gives this definition : "To display in ostentatious language ; to speak of with pride, vanity, or exultation, with a view of self-commendation." Do you report your work in this way, and for this object? Surely no one is asked to do this, but merely to write on a printed form the amount of work and donations. The sum of the reports is read by the librarian for the encouragement of the society, and then sent on to help in making up the report of labor for the state. The names need not be given, even at home, and are never sent out of the librarian's hands. No one could call this boasting, unless conscious vanity in his own heart made it such to *him*. Indeed I think this thought grows out of self-consciousness anyway. If we would just leave ourselves entirely out of the account and give in our reports with the unselfish thought of helping to encourage others, gladly telling what God has wrought by us, as did the disciples of old, our trouble about boasting would disappear.

When Paul came to Jerusalem after his third missionary journey, at his first meeting with the elders we read that "when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry." "And when they heard it, they glorified the Lord." This shows the right motive and the legitimate result of missionary reporting.

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THE advancement of the missionary cause is not only our duty and responsibility, but it is an enjoyment which those who have once tasted it would not exchange for all the treasures of the Indian mines, for all the laurels of civic success, for all the glittering splendors of coronets. It is rich as heaven, pure as the Godhead, lasting as eternity.—*Alexander Duff*.

# REPORT OF TRACT SOCIETIES FOR QUARTER ENDING DECEMBER 31, 1897.

SOCIETIES.	Number Local Societies.	Number Members.	Reports Returned.	Number of Letters Written.	Number of Letters Received.	Bible Readings Reported.	Periodicals Distributed.	Pages, Books, Tracts, Dist.	Subscriptions for <i>Signs</i> . (In Clubs.)	Subscriptions for <i>Sentinel</i> . (In Clubs.)	Sales of Literature. (Local Societies.)	Fourth Sabbath Donations.	First-day Offerings.	Received for other purposes.
Atlantic, . . .	25	. . .	18	184	108	474	26,779	133,664	. . .	. .	\$ 183 05	\$ 41 50	\$122 19	. . . . .
Florida, . . .	7	154	15	40	15	36	1,500	15,000	55	2	16 01	29 95	30 96	\$ 137 00
Iowa, . . . . .	115	. . .	994	1,002	539	747	30,244	351,600	1,183	119	2,620 08	78 29	357 40	2,256 90
Maine, . . . . .	15	432	11	38	27	74	3,027	63,796	3	1	577 38	. . . . .	23 46	108 93
Minnesota, . .	62	975	300	1,942	447	333	25,025	112,091	. . .	. .	255 72	276 39	108 32	1,001 28
Missouri, . . .	45	609	20	64	19	84	7,403	31,975	. . .	. .	95	7 75	56 42	. . . . .
Michigan, . . .	111	3,443	550	411	168	571	17,908	179,806	4,560	. .	878 94	151 98	85 68	658 78
Montana, . . .	12	. . .	. .	1	. . .	. . .	. . . . .	. . . . .	. . .	. .	. . . . .	. . . . .	. . . . .	. . . . .
New York, . . .	19	544	113	154	63	25	3,776	30,314	8	1	437 45	36 76	37 19	614 02
New England, .	34	1,000	187	595	350	557	23,335	266,513	. . .	. .	1,578 56	148 58	100 78	. . . . .
Nebraska, . . .	50	728	201	185	121	332	1,458	44,118	1,305	101	. . . . .	. . . . .	43 36	3,852 35
North Pacific, .	38	707	505	308	152	336	7,213	63,554	. . .	. .	130 45	47 23	39 67	20 45
Ohio, . . . . .	75	1,995	112	86	51	42	5,150	30,050	109	. .	49 74	155 43	96 54	. . . . .
Oklahoma, . . .	25	715	10	59	4	28	3,303	16,488	140	. .	6 35	1 35	79 03	. . . . .
Pennsylvania, .	55	. . .	28	301	84	184	9,779	106,716	201	. .	. . . . .	179 29	141 34	. . . . .
Southern, . . .	21	291	12	894	224	280	9,346	. . . . .	791	. .	21 97	. . . . .	. . . . .	. . . . .
Virginia, . . .	11	308	96	14	6	12	611	. . . . .	. . .	. .	3 18	. . . . .	1 00	. . . . .
West Virginia, .	10	. . .	. .	375	225	133	845	. . . . .	316	. .	608 73	. . . . .	28 79	. . . . .

Report of Tract Societies.

FOURTH SABBATH EXERCISE.—May 28, 1898.

## JOY A LEADING GOSPEL CHARACTERISTIC.

JENNIE THAYER.

1. WHAT is a leading characteristic of the Gospel?

“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great *joy*, which shall be to all people.”—Luke ii: 10.

“But the fruit of the Spirit is love, *joy*, *peace*.”—Galatians v: 22.

2. What accompanies the reception of the Gospel message?

“Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake. . . . And there was great *joy* in that city.”—Acts viii: 5-8.

“Therefore with *joy* shall ye draw water out of the wells of salvation.”—Isa. xii: 3.

3. How does this joy compare with that of the world?

“Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.”—John xvi: 20.

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”—John xiv: 27.

4. What was it that enabled Christ to endure the cross?

“Looking unto Jesus the author and finisher of our faith; who for the *joy* that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—Heb. xii: 2.

5. In what does this joy consist?

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”—Luke xv: 10.

“And I will rejoice in Jerusalem, and joy in my people.”—Isa. lxxv: 19.

6. Are the servants of Christ to share in this joy?

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.”—John xvii: 13.

“Behold, my servants shall sing for joy of heart.”—Isa. lxxv: 14.

“Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.”—Isa. lxxv: 18.

7. When do God's people enter fully into this joy?

“His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”—Matt. xxv: 21.

8. Must they wait until that time before experiencing this joy?

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”—John xv: 11.

9. What relation does this joy sustain to the worker?

"The joy of the Lord is your strength."—Nehemiah viii: 10.

10. Then what will the work become?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi: 28-30.

11. How great is this joy?

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."—Jude 24.

12. Do God's people share the same measure of joy?

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter iv: 13.

"Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—I Peter i: 8.

13. How certain are they to receive this joy?

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm cxxvi: 5, 6.

14. How highly should they appreciate it?

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—Acts xx: 24.

15. How long will this joy continue?

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isa. li: 11.

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## THE EFFECT OF A PAPER.

It may interest our American brethren to know something about how the Lord gives success to our Scandinavian papers. Twelve years ago an old paper was handed to me that led my attention to Nahum ii: 3, 4. That was the first of present truth I received, and it opened the way for more. Five years later I accepted the truths taught. Now wherever I hold meetings I also endeavor to spread that valuable paper. Since our last State meeting I have obtained 36 subscribers for it. Let us do all we can for our papers, even if it takes five years before we see any result. Let us work on in faith and patience.—*S. Mortenson.*



ELDER W. S. HYATT.

## DEPARTURES.

WE have released from our home field one more mature worker to take up labor in another land, and than he no one would be more missed from the large circle of friends and children in the faith. We refer to Elder W. S. Hyatt, who has gone to connect himself with the work in Cape Town, South Africa, in the South African Conference. Brother Hyatt has been president of the Missouri, Texas, and Kansas conferences at different times, being the president of the latter a short time before the call was made for him to connect with the South African Conference. He was also a member of this Board, and his valuable services in this line of the cause will be missed.

Our office agency booked Brother Hyatt and his family over the American Line to London, on the Steamer "Paris" and the Treasurer of the Board was in

New York, Wednesday, the 13th of April, to assist them in in their departure. They had exceptionally favorable accommodations and Brother Hyatt left with a light heart believing that he was in line of duty, and having no regrets. We are sure that this family will meet a hearty welcome and find cooperation awaiting them in the South African field. May God speed their ship and give them safe passage to that land, distant from the United States of America, but near to the heart of the Creator.

For a long time Elder H. F. Graf, at Curitiba, Brazil, has been calling for help in the school work, and the Board has been in correspondence with Brother Fred Spøed, of North Branch, Minnesota, with reference to going to Brazil to connect with Brother Graf in the teaching line.

Brother Spøed and family reached New York in time to sail on the "Teu-



FRED. SPØED.

tonic," of the White Star Line, Wednesday, April 6, and was met by a representative of the Foreign Mission Board who assisted him to the ship. He will if no accident befalls him, leave Liverpool April 21, for Rio de Janeiro on the steamship "Oravia," of the Pacific Steam Navigation Company. We trust that providence will favor the passage of this dear brother and his family and bring them safe to their future field of labor which has so long been crying for help. We believe that the prayers of our people, especially of the German acquaintances of Brother Spræd, will ascend to God for the prosperity of the work that may be given into his hand.

At the meeting of the Foreign Mission Board held in Battle Creek, Michigan, March 10—April 1, it was recommended that Professor H. A. Owen and wife, of Battle Creek College, go to the island of Bonacca to engage in school



MRS. OWEN.

work. They have had a burden for the work in the Bay Islands, and had previously offered their services.

Professor Owen, who is a son of D. A. Owen and a brother-in-law of Dr. F. E. Brauth, both of whom are engaged in missionary work upon the island of Samoa, spent his early years in Battle Creek, Michigan, and received the greater part of his education in our college at that place.

In 1892 Professor Owen became a student in Union College where he spent a portion of his time in teaching. In 1894 he graduated in the Scientific Course with the first class that ever finished in that school.

He took one year in medicine, but finding the work of teaching more congenial, accepted a professorship in Battle Creek College, continuing there until the time of his appointment as superintendent of the industrial school now being established on Bonacca, Bay Islands.



MR. OWEN.



His wife, formerly Miss Nellie Daley of Hamilton, Mo., is a young woman of excellent attainments and consecration to the cause of missions, and enters heartily into her husband's labors.

Professor and Mrs. Owen left Michigan for their field of labor early in the month of April, and have no doubt reached their destination.

A letter just received from Elder F. J. Hutchins informs us that a piece of land has been secured, and the school-house will be removed to it, a dormitory built, and the school opened on the industrial plan with every prospect of success.

Accompanying them is Brother Henry L. Peterson, of Minnesota, who goes to assist Brother Hutchins in the book work, and as a missionary sailor on the little boat, "Herald." We failed to secure the photograph of Brother Peterson in time for this number of the *MISSIONARY MAGAZINE*.

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## LETTERS.

### CHILE.

Two of our brethren are now on their way to the south; they are supplied with small books and tracts.

We also have a Chilean brother who does not want to enter the national guard, but prefers to take the Gospel to a neighboring state—Bolivia, Peru, or Ecuador. He is a carpenter, and says he will support himself after arriving in his field of labor. Another brother, a dentist, wishes to accompany him, on his own account, and thus in a quiet way they will open up the work in this field and prepare the way for other laborers.

I think we must have a paper to better preach the pure Word, and correct false impressions concerning our belief. In this country printing is done very cheaply, and so the cost of issuing a little Spanish paper would not be very much.

G. H. BABER.

### TRINIDAD.

The Lord has greatly blessed the work since I returned. We had meetings at Couva from Wednesday until Sunday last week. The Spirit of God came very near, confessions were made, and a good spirit came into the meetings. At times nearly all present were in tears—it was one of the best meetings I ever had in my life.

Five were baptized and joined the church. An elder was chosen, and a librarian was elected. Over \$150 tithe was paid into the treasury. I left the brethren there in union and zeal to work for others.

Soon we expect to baptize some brethren in Port-of-Spain. There is a great work to be done here, and it will take much of God's blessing to accomplish it, but I have seen so much of His power manifested of late that I expect great things now.

E. W. WEBSTER.

### BRITISH GUIANA.

I have just returned from a visit to the Bootooba church. It is a most beautiful country up there—wild as can be, and I was always attracted by the wilderness; but I most enjoyed the simple, whole heartedness of the natives.

Thursday, march 8, Brother Giddings and I stepped on board the river steamer (which runs up to Akayma where it is met by a small tug that goes up to the

falls) and from Akayma we were carried in our missionary boat, as they brethren met us there. All along each bank of the stream are settlements, and in some of these are interested ones who should be visited. Indeed, this whole river country seems to be ripe for the message.

A young lady in these parts heard the truth from one of our sisters in town, and having accepted it, she began to work for her own relatives first; as a result, her father, mother, four sisters, and two brothers with their wives began to keep the Sabbath. Then she told her neighbors about this message, and now there is a church of 21 members, and she told me that there are 16 interested ones. She supports herself, and spends one-half of her time doing missionary work. By visiting the sick she seeks to break down prejudice.

This sister says her only desire is to work for God, and she has been able to accomplish this amount of good though she has but a limited and self-acquired education, and has poor hearing.

D. U. HALE.

### BARBADOS.

We are of excellent health, and find plenty to do in various lines. You will perhaps be interested to know what we are doing, so I will give a kind of report of work done during about five weeks: persons given treatment and medical advice, 17; individual and family visits, 40; introduced the subjects of Gospel health and religion to about 200 persons; visited 7 ships; literature sold, \$66.20.

This island has been pretty well canvassed and our books and literature can be found all over; still here is a work to be done, and I am glad to have a part in it. Sundays and holy days seem

to be the best for working among the sailors. As I go from house to house, I am having some good experiences. Many are dissatisfied with their present condition and long for something better. Remember us and work here.

ANDREW P. PALMQUIST.

### INDIA.

Our meetings are still well attended. On Sabbath at our house we now have, with our family, between thirty and forty adults at the meetings, and more than a score of children. This is our English congregation. Then we have a Bengali Sabbath-school besides, which takes in our Bengali boys, and some who come in. Our theatre congregation on Sunday nights is between two and three hundred. My other Bible readings nearly every night still continue and at these I am able to do what I cannot at the larger meetings.

The theatre costs us about \$10. per Sunday, and you will be interested to know that, although we have had it now thirty weeks, we are out on rental less than \$50. for the whole time. We take up a collection each Sunday night, and then in addition to this, one night when I went to a Bible reading at a house, ninety rupees lay on the table, accompanied by a note to the effect that a few friends who were specially interested had great pleasure in handing me this sum monthly. The next month I had a similar experience, only the sum was now one hundred and sixteen rupees. When I set before them that it was very gratifying to me to know from their note that this was not a private thing for me, but was for the work which I feebly tried represent, and that we did not believe in private donations to ministers, they seemed to most heartily approve of the

simple, consistent plan of S. D. Adventists in carrying forward their work.

Our cold weather is holding on unusually long this season. Yesterday morning it was only three degrees warmer than our coldest morning—53 degrees above zero, but it will soon be sweltering weather again; I think we will plan to run our paper the remainder of the year as a monthly instead of a weekly. We simply cannot do in the heat what we can when it is cooler.

D. A. ROBINSON.

### HAWAIIAN ISLANDS.

We are much gratified to note the active interest the Board takes in the Chinese work. Certainly no greater work on earth remains to be done, than for this people. Its magnitude grows in our vision as we continue the work. At Christmas and New-year's time, we had a few days' vacation in our school. This time we spent visiting our students and their parents at their homes. In this way we gained an insight into their home life. From these visits we are convinced that the work we are doing now needs to be enlarged. As I have said to you before, our school must be the center of operations, for an entrance to their homes can be gained in no other way, as far as we are able to see. "The teacher" of their children is a welcome guest; and as far as we have observed, no limit is placed upon his admission to any home or part of their homes. The school is certainly the entering wedge.

In Honolulu there is a Sunday law compelling all alike to desist from labor on Sunday after nine o'clock A. M. When his business stops, the Chinaman is open to something else. So Sunday gives an open door to these people. If a Sunday-school could be opened down

town right among them, we believe much good might be done.

In our present judgment, the open door in these islands, through which the truth must enter, is to assist them in every possible way to prosperity in business; teach them and their children English, which all are very eager to learn; write their business letters, bills, receipts, etc., for them; patronize them in all possible cases; be exceedingly frank and amiable in all dealings with them; take an interest in their history, customs and country; mingle with them unceasingly; entertain them at your own home; give up your life to them; and on all occasions reveal the power of a godly life.

Teaching breaks the exclusiveness of their homes, and makes one welcome in all their places of business. This, together with the other things enumerated above, carefully observed, will convince them that you have come to do them good; and this feeling once established, secures at least respectful attention to the truth as such.

W. E. HOWELL.

### RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING MARCH, 31, 1898.

#### FIRST DAY OFFERINGS.

##### District No. 1.

Atlantc, \$135.06; Maine, \$36.01; Maritime Provinces, \$2.05; New England, \$228.13; New York, no report; Pennsylvania, \$195.89; Quebec, \$1.00; Vermont, \$43.39; Virginia, no report; West Virginia, \$28.79; total, \$670.32.

##### District No. 2.

Florida, no report; Southern, \$37.63; Tennessee River, no report; total, \$37.63.

##### District No. 3.

Illinois, \$1.65; Indiana, \$2.25; Michigan, \$134.49; Ohio, \$97.08; total, \$235.47.

##### District No. 4.

Dakota, \$42.34; Iowa, \$345.25; Manitoba, no report; Minnesota, \$186.37; Nebraska, \$45.36; Wisconsin, \$87.22; total, \$706.54.

## District No. 5.

Arizona, \$1.00; New Mexico, no report; Arkansas, \$6.30; Colorado, \$232.29; Kansas, \$151.10; Missouri, \$5.20; Oklahoma, \$79.03; Texas, no report; Wyoming, \$4.25; total, \$479.17.

## District No. 6.

California, 40 cents; Montana, \$25.45; North Pacific, \$83.39; Upper Columbia, \$65.03; Utah, \$10.62; total, \$184.89.

## District No. 7.

Central Australia, \$14.14; New South Wales, \$1.22; total, \$15.36.

## District No. 8.

British, \$6.46.

## Miscellaneous.

Brazil, \$1.70; Bermuda, W. I., \$5.29; South Africa, \$352.09; total, \$359.08.

Sum total, \$2,694.92.

## FOREIGN MISSION FUND.

Ariz., \$2.00; Argentine, \$13.10; Atlantic, \$7.00; Calif., \$5.00; Cent. Australia, \$4.87; Colo., \$1,005.00; Dak., \$29.00; Hausfreund Fund, \$75.00; Ill., \$1.00; Ind., \$10.00; Iowa, \$6.85; Kan., \$79.12; Me., 50 cents; Mich., \$404.34; Minn., \$247.92; N. E., \$10.36; N. P., \$7.90; N. Y., \$58.33; Ohio, \$52.14; Pa., \$2.00; Queensland, Aust., \$26.02; Tenn. River, \$1.00; Texas, \$11.00; Vt., \$33.70; West Aust., \$85.70; Wis., \$52.44; Wyo., \$15.00; total, \$2,246.29.

## ANNUAL OFFERINGS.

Ariz., \$19.00; Ark., \$20.35; Argentine, \$2.00; Atlantic, \$141.45; British, \$6.45; Calif., \$113.37; Cent. Aust., \$77.07; Colo., \$348.54; Dak., \$281.19; Idaho, \$36.08; Ill., \$1,366.05; Ind., \$121.73; Iowa, \$1,193.41; Kan., \$709.25; Maine, \$73.86; Manitoba, \$24.45; Maritime Provinces, \$46.62; Mich., \$2,567.02; Minn., \$1,098.13; Mo., \$278.27; Mont., \$106.95; Nebr., \$488.97; N. E., \$587.89; N. Mex., \$9.00; Nev., \$17.50; N. P., \$332.65; N. Y., \$35.25; Ohio, \$465.67; Okla., \$112.17; Pa., \$222.01; Quebec, \$23.00; Queensland, Aust., \$9.86; S. Africa, \$284.85; Southern, \$235.56; Tenn. River, \$50.79; Tex., \$16.56; U. C., \$234.27; Utah, \$17.75; Vt., \$226.07; Va., \$59.01; W. Aust., \$14.26; W. Va., \$125.90; Wis., \$893.18; Wyo., \$24.60; total, \$13,118.02. Given in Dec. 31st report, \$665.20; total to date, \$13,783.22.

## ARGENTINE MISSION.

Atlantic, \$1.00.

## BRITISH MISSION.

Dak., 70 cents.

## BRITISH GUIANA MISSION.

Iowa, \$21.25.

## BRAZIL MISSION.

Ill., \$6.00; Ia., \$6.00; Mich., \$5.00; total, \$17.00.

## CHILI MISSION.

Colo., 85 cents.

## CENTRAL EUROPEAN MISSION.

Kans., (Work in Belgium) \$60.00; Wis., \$5.62; total, \$65.62.

## CHINA MISSION.

New Zealand, \$97.55.

## HAMBURG MISSION.

Kansas, (building fund) \$32.00; Mich., (work in Holland) \$5.00; Upper Columbia, (building fund) \$25.00; total, \$62.00.

## INDIA MISSION.

Cal., \$2.65; Dak., \$16.25; Ind., \$12.00; International S. S. Ass'n., \$672.11; Me., \$5.00; Mich., \$13.50; Minn., \$2.00; N. E., \$60.70; N. P., \$18.00; Southern, \$1.14; Tex., \$2.00; U. C., \$5.00; Wis., \$3.60; Youth's Instructor Fund, \$47.70; total, \$861.65.

## JAPAN MISSION.

International S. S. Ass'n., \$6,601.11; New Zealand, \$97.55; total, \$6,698.66.

## MATABELE MISSION.

Atlantic, \$2.00; Dak., \$1.75; International S. S. Ass'n., \$6.53; Mich., \$10.00; N. P., \$2.00; Wis., 70 cents; total, \$22.98.

## MEDITERRANEAN MISSION.

International S. S. Ass'n., \$6,096.70; Southern, 50 cents; total, \$6,097.20.

## POLYNESIAN MISSION.

Ia., \$1.28; Minn., \$2.00; Mo., \$5.00; total, \$8.28.

## SCANDINAVIAN MISSION.

Ia., (Denmark Mission) \$150.00; (Denmark College) \$5.00; Neb., (Denmark Sanitarium) \$5.00; (Frederickshaven School) \$5.00; Tex., (work in Iceland) \$10.00; total, \$175.00.

## WEST AFRICAN MISSION.

Mich., \$10.00.

## WEST INDIA MISSION.

Cal., \$10.00.

## GENERAL SUMMARY.

First Day Offerings . . . . .	\$2,694 92
Foreign Mission Fund . . . . .	2,246 29
Annual Offering . . . . .	13,118 02
Argentine Mission . . . . .	1 00
British Mission . . . . .	70
British Guiana Mission . . . . .	21 25
Brazil Mission . . . . .	17 00
Chili Mission . . . . .	85
Central European Mission . . . . .	65 62
China Mission . . . . .	97 55
Hamburg Mission . . . . .	62 00
India Mission . . . . .	861 65
Japan Mission . . . . .	6,698 66
Matabele Mission . . . . .	22 98
Mediterranean Mission . . . . .	6,097 20
Polynesian Mission . . . . .	8 28
Scandinavian Mission . . . . .	175 00
West African Mission . . . . .	10 00
West India Mission . . . . .	10 00

Grand total . . . . . \$32,208 97

It must be gratifying to all lovers of the present truth and cause of missions in other lands, to see so favorable a showing of figures as that comprehended in the foregoing tabulated report. Consider, if one can, the amount of good such a sum of money can do. Estimate the number of missionaries it will support, the number of families and individuals it will introduce the truth to in many portions of the globe. Who wouldn't wish to be counted among the donors to support a truth so mighty, and so grand?

During the quarter some liberal souls have made quite large donations—one a thousand dollars, and others sums of less size than that; but the greater part of the amount reported is composed of small offerings, some of them the very smallest, reaching down to the pennies. As a large proportion of this sum is to pay the running expenses of the mission work for a year, it is not to be understood that it must be scattered indiscriminately in a quarter, but will be carefully used as the exigencies demand,—to settle the awards of the auditors, move missionaries to their fields as they go to take

up their appointments made by the Foreign Mission Board, and make advances to the workers between audits.

The large sums reported from the International Sabbath-School Association were turned over to the Foreign Mission Board during the quarter, which swell the report thereby, but the money was not all given in three months; it was simply passed to the Treasurer of the Board in time to come into this report. We cannot say too much in praise of the offerings coming through the Sabbath-Schools mostly made up of small gifts. It demonstrates the saying that "Great streams from little rivers flow."

We have to acknowledge a falling off of the Annual Offerings over other years, and at this time last year the Treasurer had received \$22,217.61, while for this year thus far we have received \$13,783.22. We cannot think that the offerings are all paid in, or pledges redeemed. If that be so, we are not realizing one half of the aggregate of other years. Last year's Annual Offering in the aggregate was over \$27,000. As this is the fund we look to for keeping the work advancing all through the year, it must necessarily work hardship to many in the latter part of the year if the funds are not replenished from other sources.

We know that the work is the Lord's and He will care for it, and will put it into the hearts of those having means to send a portion to this Board to keep up the work so well started, and which must be carried to a completion before the Lord can come and the saints of God be ushered into their eternal dwelling place. All will go in to their reward together, and none can afford to say, You work and has-

ten the coming of the Lord, while I rest and take a little comfort in this life before I go hence. No true-hearted Sabbath-keeper will say that. Then by word and deed, by prayers and alms let us to the work and stay up the hands of those who are doing their best to hasten the glorious day when all together may enter into the rest of their Lord.

W. H. EDWARDS, *Treasurer*,  
Foreign Mission Board.

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## BRIEF MENTION.

—THREE were recently baptized in Bluefields, Jamaica, and April 10, 12 were in the same manner added to the church in Kingston.

—The "Klondike Rescue Band," composed of five men who were converted in the New York rescue missions, has started for the gold diggings of Alaska, where they expect to hold religious services and work for the miners.

—It is said that 80 workingmen—Toronto engineers, shopkeepers, mechanics—have banded together "to work for the kingdom of Christ," and will start for the Klondike soon, where they will work as "artisan missionaries."

—The Church Missionary Society has entered upon the evangelization of Hausaland, Central Soudan, Africa. The Hausa people number about 15,000,000, and physically and mentally, they are one of the finest races of the Dark Continent; they are famous as traders, have built great cities, and possess a literature of their own.

—From late papers we learn that there have been two incendiary fires in Tokio,

Japan, destroying over two hundred houses, and rendering many hundreds of people homeless. Several medical colleges were burned—one of them the property of an evangelical board. We have not yet heard from our missionaries, and so do not know whether they have suffered or not.

—Elder D. U. Hale, 27 New North Road, Georgetown, British Guiana, South America, can use papers and tracts in the English language. Any having "Reviews," "Signs," "Instructors," "Little Friends," "Good Health," etc., will do good missionary work by mailing them to Elder Hale to the above address. Send only late periodicals, and scrupulously clean. Have them well addressed, or he will not get them, and you will waste your postage. Rate of postage 2 ounces for one cent.

—One of our brethren in this city, Dr. John Eccles, recently handed the Treasurer of the Foreign Mission Board \$200 to be used in feeding, clothing, and educating seven Indian youth during the coming year. Six native boys will be cared for at an expense of \$25 each, and a very promising Hindoo woman, who has recently accepted the truth and is now preparing to enter the Bible work, will be supported by the remaining \$50. During the next three years the Doctor expects to meet the annual expense of \$200 which will be incurred in the education of these young people.

Elder Robinson has promised to send to Brother Eccles the photographs of these boys, and we doubt not we shall be able to secure these for the use of the MISSIONARY MAGAZINE.

We believe that our readers will be interested in this kind of work. If we

cannot go to India ourselves, yet any of us may, for a comparatively small sum, have our living representatives in this great and interesting country.

Perhaps there are others who would be glad to contribute \$25 or more each year toward the education of native missionaries in India; if so, we will be glad to correspond with them.

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—From a letter received from Matabeleland, with reference to the sickness and death of Dr. A. S. Carmichael, we quote the following:—

“Dr. Carmichael died evening after the Sabbath, February 26, day before yesterday. He was in bed only four or five days. One week ago Sabbath he left our meeting saying that he did not feel very well, but he was up and around till Tuesday, when he took his bed. That evening he was brought to our house, and we cared for him to the best of our ability, carrying out his instructions in his treatment.

“He was unable to take and retain food on his stomach. This caused excessive weakness, and Thursday he told me that he thought he had heart failure. The last two days he was free from pain. He passed away without a struggle like one taking a quiet rest.

“Elder Tripp is very low at the present time, with the fever. I expect when he is better he will write to you.”

And thus do our missionaries give up their lives. How fast they pass away. And yet those of us who remain, must not slacken our effort. The work must go on. The greater the number who die in the glorious work of carrying the Gospel, the greater the number who must fall in to fill up the ranks.

—Just as we go to press we receive a letter from Brother W. H. Anderson,

of the Matabele Mission, giving an account of the sickness and death of Elder Tripp, and Dr. A. S. Carmichael. We quote the following:—

“It is with sorrowing hearts that we send you these lines. We are called to mourn the loss of our dear brother and fellow laborer, Elder Tripp.

“Before the Doctor died, Elder Tripp was taken with the same disease—chills, fever, and influenza. We did all we possibly could for him in the way of nursing and care, but all to no avail. On Monday evening, March 7, he was relieved from the work, and went peacefully to rest. His Christian experience was especially bright during his illness, although some of the time he did not have his mind. He bore his intense sufferings with true Christian fortitude.

“He called us together the day before he died, and asked that we might have a season of prayer together. He said his peace was made with God, and that he had suffered, but he believed he had suffered enough, and he asked that we should pray God to release him from his pain. We had a very precious season together, and the good Lord came very near. From that time his pain was taken away, and he grew very much worse, and the next day was released from all. Wednesday, March 9, we laid him away to rest.

“Our homes have been like hospitals for the last month.

“In my house Brother C. Sparrow and wife, and two children are down with the fever; also Brother David Sparrow, who is here helping to care for the sick, is ill to-night. Mr. Pitte-way has just moved into the Doctor's house, and we are doing what we can for him. He is able to be around now. These are white people.

“Our natives are dying of the same epidemic, but who can go to care for them? We feel that the answer is with you. Send us help before more are added to our death roll.

“Sister Armitage is completely exhausted, Mrs. Anderson is the same, and Elder Armitage is but little better; I am still strong and well, but I cannot stand this strain long.

“Our native teacher and his family are sick, so we can get no help from him.

“Our brethern at the Cape kindly asked us to come to the Sanitarium, but the sick ones are not able to be moved, and those who are not down cannot be spared.

“I can write no more to-night. I just write this as I have time when I am not doing something for the sick. It is very broken and incomplete, but I know you will excuse this under the circumstances. I should have written before, but could not.

“Pray for the work here and that much of the wisdom and blessing of God may be with us as we go on in the work. We feel indeed that we have lost a father and a brother in parting with Elder Tripp. He never spared himself in anything. It was push the work with all his might all the time. He was cut down in his prime because he overworked. For three months before he died, he often spoke of how little strength he had. During the last three months we arranged our work so that he was released from hard work, but it was too late.

“While we deeply mourn the loss of our brother, we take up the burden with the assurance that ‘God will supply all your need.’”

Immediately on receipt of this sad intelligence, the officers of the Foreign Mission Board cabled the officers of the South African Conference to render our mission all the help within their power, sending from their own midst whatever medical assistance is needed. We are sure that all possible help will be given. Remember these brethern in your prayers.

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—We have received from the office of the Pacific Press a dainty book of recent issue, entitled, “The story of Redemption; from Paradise Lost to Paradise Restored,” by William Covert. The book is profusely illustrated with many original cuts. It is printed in green, with a unique and original cover in silver and green. Altogether, it is a most taking book, irrespective of the contents, which, owing to the subject matter, are of the greatest interest to those who are, or should be, looking for the coming of the Lord and the end of the world. We trust that it will have a wide circulation and bring light and life to hundreds of thousands of hearts.

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*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.*