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AFRICA, AND MODERN MISSIONS.

CUT by the equator and the tropics, watered by the Nile, the Niger, the Kongo, the Zambesia, and the Orange, containing the great Sahara which is as large as all Europe, this "Midnight Empire" has an additional area equal to that of the entire continent of North America, and is inhabited by no less than 167,000,000 people who speak more than 590 different languages and dialects. It is thought that about one-fourth of this vast throng are Mohammedans, while, with the exception of 1,000,000 Jews, 2,000,000 Copts and Abyssinians, 1,000,000 Roman Catholics, and 1,000,000 Protestants, the remaining three-fourths are Pagans, who are sunken in ignorance and vice, enshrouded in barbarism and savagery, and almost universally enslaved by a belief in witchcraft and fetishism.

In the north are Berbers, Arabs, Moors, and Turks; to the northeast appear the Copts, Nubians, and Abyssinians; west of the great lakes, north of the Kongo, and in the Sudan, are found the Ethiopians proper; further to the south dwell the Bantu race; and in South Africa, we meet the Bushmen, Kafirs, and Hottentots.

The awful slave trade, which lasted 400 years, and the rum traffic carried on to-day, have been two dreadful crimes against the poor natives of the "Dark Continent." It is thought that 40,000,000 Africans were captured and sold into cruel bondage, and it is reported that during a single week the American and European vessels bound for West and South Africa have been known to carry through Madeira 28,000 cases of Irish whisky; 30,000 cases of brandy; 36,000 barrels, 800,000 demijohns, and 24,000 butts of rum; 30,000 cases of Old Tom; 15,000 barrels of absinth; and 960,000 cases of gin—more than 7,000,000 gallons of soul-and-body-destroying stuff sent out to these poor heathen by Christian nations in one week!

While Egypt was a leading nation of antiquity, and the Carthaginians probably sailed around Cape of Good Hope, yet more has been learned about this great continent in the last half century than had been known during all preceding ages. In the fifteenth century the Portuguese explored parts of the East and West Coasts; James Bruce discovered the Blue Nile two centuries later; in 1844, Krapf and Rebmann made their entrance upon the East Coast; five years later, David Livingstone began his great work; and since that time there have appeared the following leading African explorers: Burton, Speake, and Grant, and Baker, Schweinfurth, Stanley, Cameron, and Thompson.

When we come to make a study of the history of missions, we find here one of the most interesting fields in all the world. It would be impossible to attempt to name each of the societies operating in Africa ; much less can we speak of the hundreds of brave men and women who have left all, and obeyed the call of the Master to seek and rescue the perishing. We will therefore try to give just a few glimpses of the work in the different divisions of the continent.

South Africa. In 1737 George Schmidt, a Moravian from Herrnhut, arrived in Cape Colony, and amidst much opposition from the colonists, entered upon the work of teaching the Gospel to the Hottentots in Bavian's Kloof, about 60 miles to the east of Cape Town. Soon a few of the natives were baptized, much to the disgust of the established church in those parts, and after seven years of faithful toil during which time nearly 50 had been converted, the civil authorities asked Schmidt to stop his "unlawful business," and he was compelled to return to Europe. Fifty years later others began where he had left off, and from that time success crowned their efforts.

About the beginning of the present century, Dr. Vanderkemp, a graduate of the University of Leyden, for 16 years an infidel officer in the army, gave his heart to Christ, and although past 50 years of age, was sent as a representative of the London Society to the Hottentots, where he labored with marked success until the time of his death in 1811. Seven years later began the career of the renowned Moffat.

It has been the plan of the German societies, who entered this part of Africa in 1830, to secure "large tracts of land, gather colonies from home, or from among the natives, and carry on a large number of useful occupations, and thus, as far as possible, to make the mission self-supporting."

Lovedale, an educational institution of the Scotch Free Church, has been often mentioned in our denominational papers ; so we need not speak of it at length. As will be remembered, this school, 700 miles northeast of Cape Town, was established for the Kafirs in 1841, is open to both sexes, and offers not only courses in literary lines, but also has connected with it a manual training department, wherein its students may obtain a useful, every-day-life education.

East Central Africa, composed of the eastern coast lying between the mouth of the Zambesia and Abyssinia, the country around the great lakes, and intervening between them and the coast, was entered by Krapf, sent out by the Church Missionary Society as early as 1839. When unsuccessful in his attempts to enter Abyssinia, he began his extensive tours in Gallaland and Somaliland, finally deciding to establish a mission on the Zanzibar coast, hoping from thence to carry the Gospel to the Gallas. The attacks of Arab slave traders, sickness, and death have greatly hindered the work in these parts.

The death of Livingstone in 1873 gave a grand impulse to missions in East Central Africa, and a number of societies immediately began vigorous operations; and some of the converts from heathenism gained here have demonstrated to the world how the religion of Christ will so change the savage heart as to make it love its Lord even unto the death. Let him who doubts, behold the noble young Christian martyrs of Uganda ! Seized by the wicked king they are led away to

a swamp, amidst the jeers of the crowd, and, with bodies cut and slashed by cruel knives, they are laid upon a wicker framework beneath which burns a slow fire. There is no resentment; no murmur or complaint comes from their dying lips—instead are songs of praise to God, mingled with their groans and tears; and then all is silence.

In 1874, Blantyre, where Brother James formerly labored, was made headquarters for missionary operations carried on by the Established Church of Scotland; three years later the London Society entered the country around Tanganyika, and ere long, through "almost unprecedented trials, owing to the failure of health, and death in the mission circle," a good beginning had been made.

Still later the Moravians and the Berlin Society opened stations north of Nyassa, and the East African Scottish Mission has been established 50 miles north of Kilimanjaro, the highest mountain in Africa.

North Africa, spreading over about 25 degrees of latitude and 15 degrees of longitude, is in the main Mohammedan—Abyssinia, the Copts, and Algeria excepted.

It was in 1819 that the English Church Society sent five missionaries to the Coptic clergy and people, with the hope that they would give up their imperfect Christianity for the pure Gospel, and in 1830 a mission was attempted in Abyssinia—both efforts were unsuccessful. But the Presbyterians, who entered Cairo in 1854, established schools for both boys and girls, began public services, scattered religious literature, and sought to help individual men and women, have been enabled to maintain themselves in that city, and also to extend their work quite a distance up the Nile. And the North African Mission, organized in 1881, is laboring for the peoples of Morocco, Algeria, Tunis, Tripoli, and the Delta of Egypt. Visiting from house to house, and hospital and dispensary work are quite important factors in bringing the truth to these districts.

West Africa, includes the Sierra Leone, the Ivory, the Gold, and the Slave Coasts. The Moravians sent thither two men in 1737; ere long they had succumbed to the dreadful climate, as did many more who followed. There have been much heroism and self-sacrifice displayed in carrying forward the work of evangelizing the nations living in West Africa. One candidate declared: "The more I hear of the difficulties and dangers, the more anxious I am to go." The name of Samuel Crowther, the first student of Fourah Bay College, is familiar to us all. Cox, the pioneer of the American Methodists to Liberia, before taking his departure, said to an intimate friend, "If I die, you must come out and write my epitaph." "I will, but what shall I write?" "Write, Let a thousand fall before Africa be given up." Ere a few months had passed, the brave man was no more; but many successors came, and the work has steadily advanced.

The Kongo Free State, brought into being by the renowned Berlin Conference, guarantees liberty of conscience to all, and has furnished a most inviting mission field wherein a number of societies have already begun aggressive work. Thus far the greater part of the time has been occupied in getting a foundation laid—building mission houses, establishing schools, constructing boats

to ply back and forth above and below the rapids on the Kongo, learning languages, and translating the Scriptures into the native tongues and dialects. Within the first ten years, 55 who entered this district fell at the post of duty, leaving nearly 100 survivors. The railroad and the telegraph will soon very materially aid in extending a knowledge of Christ to the 20,000,000 souls who inhabit the Kongo Free State. As yet it is too early to report any great results. However some hundreds of the natives have accepted Jesus as their Saviour, and the missionaries are full of courage.

In more than 66 languages and dialects of Africa can the Scriptures be read. There are 42 missionary societies working, 1000 mission stations, and 101,200 communicants! Just think of the work yet to be done! Who will do it?



GAMBO'S KRAAL.

The chief of this village sent to us for teachers. See page 198.

OUR MISSION IN MATABELELAND.

O. A. OLSEN.

THE mission farm consists of 12,000 acres located about 35 miles west and a little south from Buluwayo, at an altitude of between 4,000 and 5,000 feet above sea level. The location of the mission station is both a pleasant and a healthful one and well suited for the carrying forward of the work in hand. Several hundred natives live on the farm and many others live adjoining it. I found our missionaries in fair health and of good courage in the work. No one expressed any desire to be released. They all feel that they are in the work in which the Lord would have them. Those of the laborers who have stood so nobly and so faithfully by the work, in the time of trial and adversity, are deserving of much credit. To say that they are much worn, and growing prematurely old is but feebly expressing the real situation. The coming of Elder Armitage and family was very timely, and if this much help had not come at the time it did, I fear that some of the workers would have succumbed under the load of care and labor that they had to carry under great inconvenience. With the coming of Brother and Sister Armitage relief came in several ways. Not only did these newcomers take a large share of the burden and work, but Brother Armitage began building at once, and at the time of our visit four brick houses had already been put up—three dwelling-houses and one small store.

While this much help is greatly appreciated, it does not begin to fill the demand. Further help must be sent very soon; otherwise the work will suffer greatly; yes, we are in danger of losing what we have already gained. I fear that I will not be able to place this subject before our people in its true light so that they will be properly affected by it, and see the necessity of sending the help that is so much needed. If I try to set the urgency of the situation before you as one will feel it who has had the opportunity of seeing it as it is, you will be likely to say, "He is over anxious and excited," and so pass it by as unworthy of any serious consideration. I do hope that none will think that way. I only wish that I could take every such one over the ground and give him an opportunity to hear and see for himself, what it has been my privilege to observe and hear. I have to confess that my time for observation was very short and that I have not been able to go into the depth of the question as one ought to, in order to properly set it forth and urge it upon the people; but what little I have seen has made a most profound impression upon my own mind, and made me exceedingly anxious to see these needs met as far as possible.

In addition to the need for the Gospel to be carried to these people, we see the providence of God opening the way in a most wonderful manner; this, too, is an indication that God is calling his people in very loud tones to go forward and bring the everlasting Gospel to all these benighted people, and this so much the more when we consider that now the last call is being given with fervor and urgency in the highways and hedges, as well as in the streets and lanes of the city.

The first and the most urgent need on the mission farm is more workers. As it has been, and still continues to be, the most important part of the work

must be neglected. What I mean by this is, that the work of teaching the Gospel to the natives is receiving comparatively little attention, because the few workers that are there are so fully occupied with other lines of work that it is not possible for them to give the necessary attention to Gospel teaching. The workers are putting forth a strong effort for self-support, working the farm and the garden, attending the store, marketing their products, and attending to building—all this takes time. These and many other things too numerous to mention occupy the time and strength of the workers to such an extent that the other work must of necessity be neglected.

To be a little more specific: a practical farmer and gardener is needed—one who is willing and ready to work, and also prepared to give others instruction; and such a man must be one whose whole heart is in the work, and who will be, “not slothful in business” but, “fervent in spirit, serving the Lord.” His whole soul must be in sympathy with the work of the mission. Such help would bring some relief to the superintendent so that he could do an amount of religious work that he is now unable to do. There is also great need of another teacher, who could give her whole time to the care and attention of the children belonging to the mission.

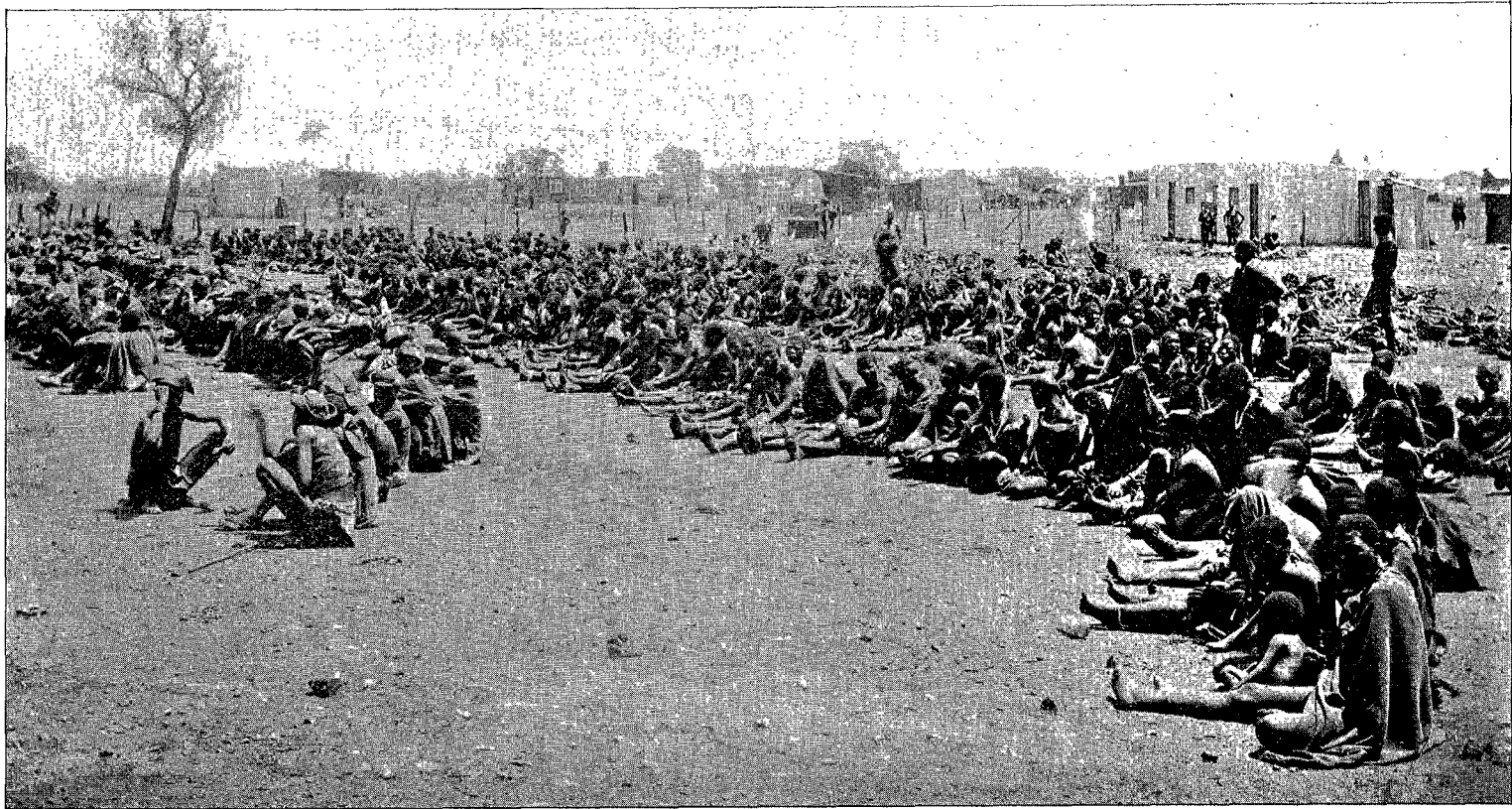
Then we must have more teachers, so that we can open up more schools. We cannot expect that the native children will come from four to seven miles to our one school. We should have several schools on our farm. While there, I went out one day to one of the kraals some three miles from our station to hold a meeting. In a short time more than 100 came together and gave the best of attention while I spoke to them through an interpreter. I said we must have a school and a practical teacher in this neighborhood. To these children of nature we must be prepared to reveal the God of nature from and through His own works.

Our present mission station is located near the north end of the farm. We must have a school located near the south end, about six miles from our present station. In this locality are a very large number of natives. We must have at least three schools on our present mission farm.

This may be thought to be too much; but think of an area of 12,000 acres and all the surrounding country. The fact is that I hope they will have more, but three they must have as soon as possible.

A brother in Africa has lately donated another small farm of 200 acres from 25 to 30 miles to the north and west of our present station, located in the midst of a very large native population. This place offers an opportunity for another mission which should be occupied immediately.

Nearly four years ago just after we had located our present mission station, a native chief having heard of our people and what we had started to do, came to our farm and plead for us to send a missionary to him and his people, to teach them about the true God and the right way of living; and he was so urgent that he would not return without a written promise. This, Brother Sparrows (then in charge of the mission) could not give; but being pressed so hard, he wrote that when the missionaries came he would do his utmost to have one sent to him and



NATIVES WAITING FOR FOOD NEAR BULUWAYO DURING THE FAMINE.

his people. This same request was repeated several times, but we did not answer it, and within the last few months the call has been answered by another society. The brethren represent it as a very important point, and all regret very much that we could not answer a call that came to us with so much urgency. But this is not all. The fact is that one advantageous point after another is being lost because of our delay in occupying the ground. In all these places the standard of truth ought to be planted; and if we prove ourselves so tardy, may it not be possible that the work may be given over to others that will be more prompt in answering the calls for help?

These calls that I have here mentioned ought to receive immediate attention. And all this work can be superintended from our present mission station, thus the expense need not be large. We need persons to take up the work, and the question of support is not as important as that of securing the right kind of people for the work.

There is also an urgent call for two good nurses, a man and his wife, to be located at our present mission station, to work there and around in the community as the way may open. We also need a building in which to have opportunity for giving medical treatment, but this can be readily provided if the workers can be secured.

Then there is Buluwayo itself, where nothing has as yet been done. There is an excellent opportunity, and an urgent need of a medical mission. A stand, or lot, has already been donated to us for that very purpose, and as soon as we can get a man and his wife who have the necessary experience to conduct such a home, and who also are practical nurses, a building can be put up and work begun.

The work in the city can be greatly assisted from the mission farm. Dissipated persons gathered up by the mission in the city, and who are desirous, can be sent out to the farm, where they will be under the most favorable influences. I sincerely hope that this important point shall not be neglected much longer. From a missionary standpoint, it is a most important place, and the opportunity for doing good is very extensive.

We also need a business agency in the city of Buluwayo. Such an arrangement would be most helpful to the carrying forward of the missionary work. But I have probably said enough for once. If what we have written receives the attention its importance deserves, we shall be more than thankful. We pray that it may.

But now I have said nothing concerning the needs of missionary work outside the immediate vicinity of Buluwayo and our present mission station. We shall leave that to another time, hoping and praying that the Lord will stir the hearts of some to provide the necessary funds for this work and lead others to dedicate themselves to the work itself.

In closing, I will request any that may be interested in the subject of this article to correspond with the Secretary of the Mission Board, to receive further information on any point desired.



KAFIR HUT, SOUTH AFRICA.

SOUTH AFRICA.

G. B. THOMPSON.

CAPE COLONY, Natal, the Transvaal, and Orange Free State constitute the principal political divisions of South Africa. The Cape was discovered by Bartholomew Dias, a Portuguese mariner, in 1486. For a time the country was in the hands of the Dutch, but since 1806 has been controlled by the English. The Transvaal and Orange Free State are Dutch republics.

Cape Town, with a population of about 100,000, is a fine city, and the principal gateway to the country. The suburbs have beautiful, shady drives, splendid residences, and scenery that is seldom excelled. Port Elizabeth, Kimberly the seat of the great diamond mining syndicate, and Johannesburg in the rich gold fields of the Transvaal, are among the principal cities. All these, with the other important towns, now including Buluwayo, are connected by railroads. Much of the country is arid, but it is, generally speaking, healthful. Absence of rain materially interferes with agriculture, and much of the land is used for grazing purposes. Most all the fruits grown in America are found here, and the quality is usually fair; in some parts the best grapes in the world are produced in abundance. The cost of living, however, is greater than in the United States, groceries, rent, furniture, and fuel being much higher.

The European population is principally English and Dutch. Everywhere, in city, hamlet, and country, are found the native races—Kafir, Zulu, and Basuto—into whose untutored minds the Gospel shines but dimly, if at all. Yet in the extreme south of Africa most all the tribes have come more or less into contact with civilization, and have been moulded to some extent by it. Whether or not they are the more easily reached by the Gospel as a result, is in many cases questionable, for they seem more ready to copy the vices than the virtues of the Europeans. In many respects the native races are a noble people. Generally speaking, they are intelligent looking; the forehead is high, and they have a good physique. The women are strong, never having weakened themselves by following the suicidal customs of fashion. They are critical reasoners, and have a disgust for hypocritical professors of religion.

The history of the world is but a recital of national conquest, and Africa has been no exception; she, too, has been a theater of warfare. At one time much attention was given to taking the black man from his home, but in later years more strength has been devoted to taking his home from the black man. The black man's home, the burial ground of his ancestors, dear as it may be to him, is taken by conquest; and the greed of human nature has unquestionably inflicted upon him much injustice. Goaded by the power of the stronger, the worm has turned and slain the oppressor. This has been heralded to the world as a "massacre." In turn they have been attacked by trained soldiers, and many slain. This is called a "victory." A "massacre" is when black men kill white men; a "victory" is when white men kill black men!

Nevertheless God is working out His purpose, and using this as a means by which these dark places of the earth, that are said by inspiration to be full of the "habitations of cruelty" (Ps. lxxiv: 20), may hear the glorious news of the Gospel. Hitherto, Africa has been the synonym for everything that was dark and foreboding, but to-day we see the enlightened nations of the earth surrounding the "Dark Continent," and opening it up for the Gospel missionary. One writer has well said, "The natives now have the land, and the white man the Bible, but soon the natives will have the Bible and the white man the land." This, perhaps might be a good exchange, yet, sad to say, there is more rum than there are Bibles placed in the hands of the heathen; more saloons established than mission stations; and a thousand die from intoxication where one is converted to Christianity. Still, in spite of all these hindrances, the Gospel is making glorious achievements; it is a power which nothing can stay.

The Spirit of Prophecy has said that "the same work must be accomplished in Australia, New Zealand, *Africa*, India, China and the islands of the sea, as has been accomplished in the home field." This is a tremendous enlargement of what we call "foreign missionary work." It means much for Africa. But a good beginning has been made. There is an organized conference including Cape Colony, Natal, Free State, and Transvaal. The work is rapidly growing, and is being pushed among all nationalities. Translations of some of our tracts, and "Steps to Christ" have been made into the Kafir and Basuto tongues; and a few natives of education and refinement have accepted the Sabbath and are helping to spread the message.

But this is only a beginning, a drop in the ocean, so to speak, in the light of the testimony quoted above. Jesus died for all these souls, and He loves them all. Christian workers are needed to go among these people and teach them, not so much that they may be able to read their names in Greek, but to lead their minds through nature up to nature's God. What is needed is the Gospel reflected in our lives among them, and the result will be a rich harvest of souls. The task is not easy; it means hard work. Let none undertake it except those whose whole hearts are the Lord's. All classes of missionaries are needed. Ministering from hut to hut composed of mud and sticks, may not seem so inviting now; yet in the immediate future when the awful storm of persecution bursts upon those who refuse to bow to the image of the beast, when we find ourselves in the grip of religious bigotry, confined in filthy dungeons, a place among the black men in the arid regions of Africa, may, perchance, be coveted. One thing is sure, that from all these tongues will be gathered some to stand before the throne, and if God's professed children reject the message of the soon-coming Saviour, the Lord may work in special power among the Gentiles to gather out from among them a people for His name.

HAUSALAND.

F. L. CHANEY.

IN a meeting held in behalf of the Hausa Association July 3, 1894, at which Mr. H. H. Johnston and Mr. H. M. Stanley were present, Mr. Johnston spoke as follows: "In the course of my African travels I have been struck by the greater spread of the Hausa people as travelers, and of their language, than of any other race in the northern part of Africa. That nation which is to acquire the greatest control over the Central Sudan, the greatest influence in politics and trade, must first of all acquire a supreme influence over the Hausa people. In Africa there are four great languages of the present and of the future—English, Arabic, Hausa, and Swahili. If we can obtain a mastery over the last three, we shall enter more readily into the minds and views of the people of Africa; inasmuch as in the north of Africa Arabic will suffice, to the south of the northern portion Hausa, and south of that again Swahili." Mr. Stanley spoke of the Hausas whom he had met on the Kongo, and contrasted their love of books with the superstitious dread of the same exhibited by the illiterate pagan tribes of that district.

These words from two such distinguished African travelers forcibly set before our minds the importance of this people. When we consider that the Hausa language is spoken by 15,000,000 people, it seems scarcely credible that they should have remained so long in obscurity. A partial explanation of this is found in the fact that their country is cut off from intercourse with Christian civilization by physical obstacles of no mean magnitude and by surrounding hostile tribes.

Hausaland proper is a well-defined natural region, watered by the Sokoto river, limited on the north by the Sahara desert, on east by the the Chad basin, on the south by the Benue river, and on the west by the Niger.

Of the two possible routes by which one may enter this territory, the shortest and that usually taken is to ascend the river Niger about 300 miles to the mouth of the Benue and then proceed overland to Kano in the heart of their country. One reason why this route was in times past so seldom attempted is because the lower portion of the Niger was unexplored, although the existence of its upper waters was known almost 2,000 years ago. The Roman historian Pliny, A. D. 80, refers to the Niger and states that it flows into the Nile. The Arabian Edrisi, A. D. 1150, asserts that the Niger flows from, not to, the sources of the Nile. The great African traveler and historian Leo Africanus, A. D. 1520, believed that it eventually flowed into the Atlantic. In 1830 Lander solved the problem of its mouth when he followed its course to the sea. Again, after this great waterway into Central Sudan thus became known, the first attempts to explore and navigate it met with great loss of life, owing to the deadly malarial climate of that region. Notwithstanding this, at present the Royal Niger Company—British traders—have upwards of fifty stations established along the banks of the river, and a steady stream of commerce flows to the outside world.

The other possible way of reaching Hausaland is by crossing the great Sahara from the Mediterranean coast. The distance to Kano, their chief city, is nearly 2000 miles. Apart from the difficulties of actual travel, the European is liable to be attacked by the Tuareks who infest the desert wells which the traveler is compelled to approach. This journey, however, has been successfully accomplished by Dr. Barth and others.

The country itself, is one of the richest and most densely populated regions of the Dark Continent, and enjoys a preponderating influence over all the surrounding lands. It commands numerous states beyond its natural limits, while its language, regarded by the local population as the medium of trade and culture in a preeminent sense, has been diffused throughout the greater part of Sudan, being spoken by 15,000,000 people, of whom probably 300,000 can read and write their own language in Arabic characters. They have a collection of historical and religious writings, and possess an idiomatic translation of the Gospels of Luke and John. For harmony, wealth of vocabulary, simplicity and elegance, it deserves to take a foremost place among the languages of Africa.

These facts would seem to indicate this as emphatically the right point from which to approach the millions of unevangelized Sudanese; for one of the great hindrances to African missionary work has been the necessity of the missionaries learning a new language every time an advance step of a hundred miles or more is made. To him who enters Hausaland this great difficulty is largely overcome; for in addition to the wide area in which it forms the dominant or exclusive language, it acts as a sort of *lingua Franca* over practically all Africa north of the equator, and west of the valley of the Nile.

At present the Hausas are a subject race, having been conquered by the fierce Tulani or Fulahs, who overran and subdued Central Sudan in the beginning of

this century. The Hausa kings of the various provinces are free to make their own laws, to keep their own armies, and to raise what taxes they please. Their subjugation consists in being compelled to pay a considerable amount of annual tribute, and at the same time to furnish, when called upon to do so, and armed contingent in the event of war. The Fulahs and Hausas are quite distinct in their physical, mental, and moral characteristics. The former have a lighter skin than the latter and are as a rule taller; the nose is more aquiline in shape and the hair somewhat less woolly. The Fulahs are a shrewd race of soldiers and diplomats, caring little for trade but passionately fond of acquiring dominion and power, while the Hausas are a commerce loving people carrying their manufactures far beyond the limits of their own country but having little or no ambition to interfere with the political constitution of the countries in which they trade.

The Fulahs are the most zealous Mohammedans in Central Sudan and it was for the purpose of religious propaganda that Sheik Othman proclaimed a sort of religious war in 1802 and overran the Hausa states. At that time the Hausas were pagans, but they were compelled to accept Islam at the point of the sword, and to-day about one-third of their number profess Mohammedanism. They follow the tenets of Islam, however, in a very lax manner and almost entirely discard them when they are away from the surveillance of their conquerors.

In their walled cities of from fifty to two hundred thousand people, may be heard the busy hum of Hausa commercial life—weavers, dyers, and shoemakers everywhere working hard to manufacture the ample clothing which the people wear. Kano carries on an active trade, especially in cotton fabrics, woven and dyed by the people themselves; the cotton and indigo are raised on the surrounding plains. Other products such as shoes, sandals, and leather pouches are exported far and wide. It is said that London is not more generally known throughout the continent of Europe than is Kano throughout an equal area in the Central Sudan. The market of the latter city is the most important in the whole of tropical Africa, and its manufactures are to be met with from the Gulf of Guinea on the south to the Mediterranean on the north, and from the Atlantic on the west to the Nile, or even the Red Sea on the east. It is the great meeting point, not only for Hausas but for other races far and near, and probably no less than two million people pass through the city in the course of a year.

Turning now from the brighter side of Hausa life let us notice a few facts concerning the great overshadowing evil of that people. Livingstone called the slave trade of Africa the great open sore of the world and this sore is far from being healed in Hausaland. It is stated that one-third of the 15,000,000 Hausa speaking people are slaves. There is no other tract of equal size on the globe where the slave trade at the present moment flourishes so largely as here, and the worst part of this giant evil is that the great majority of the slaves in Hausaland are obtained, not from foreign or outside sources, but from villages and towns the inhabitants of which are of the same tribe and race as their captors. The practical result of this is that the country is subject to nearly all the evils of perpetual civil war.

As we look at this picture we ask how much of the blessed Gospel light has penetrated this dark region. Some attempts have been made in times past to establish permanent missions in Hausaland proper but they have not met with success. For some years the Church Missionary Society has been working up the Niger in the regions which are under British protection. By means of a battle fought at Bida, in Hausaland, last winter (1897) the British gained control of this region and now the Church Society is entering this field. Do not these 15,000,000 Hausas claim a part in the message which is to go to every nation, and kindred, and tongue, and people?



MR. AND MRS. G. T. KERR.

D. U. HALE.

GOLD COAST.

OUR first representatives in West Africa were brethren K. G. Rudolph and E. L. Sanford who, in response to urgent calls for help, were sent thither in 1894. Ere long ill health drove the latter from the field, and it was not until October 4, 1895, that Elder D. U. Hale, Mr. and Mrs. G. T. Kerr, nurses, and G. P. Riggs, a canvasser, arrived at Cape Coast Castle, the headquarters of our mission.

No little interest in the third angel's message was aroused. For a time much success attended the medical work, and many came from adjacent towns and villages to receive treatment. Our workers were soon made to realize that they were in a country which has very properly been termed "the white man's grave," for 20 days had not passed before Elder Hale was stricken very low with the fever; and from that time on, the letters written by our Gold Coast missionaries contain sad accounts of sickness and suffering and death.

The two children of Brother and Sister Kerr soon lay sleeping in the grave; Brother Riggs, after faithfully scattering the printed page for eight months, was obliged to leave the field, and died in Liverpool; because of ill health, Mr. and Mrs. Kerr went to Cape Town, South Africa; and during the latter part of last year Elder Hale, the last of our American missionaries on the Gold Coast, returned home. Of those who went to West Africa in 1895, he alone was able to endure the climate without seriously impairing his health. At present he is in Demerara, British Guiana, which has a climate resembling, in many respects, that of his former field. Elder Hale hopes to make arrangements to return at no distant date, accompanied by a good corps of laborers who are accustomed to tropical life.

In the cut representing our Gold Coast missionaries, Brother Dolphijn stands between brethren Kerr and Hale; Brother Grant is behind Elder Hale; and Brother Dolphijn's two boys are sitting on the floor. It will be of interest to our friends to read the letters from these boys recently written to Elder Hale, and to see the music the older one sent; the hymn he has endeavored to recall, is number 1181, in "Hymns and Tunes."

The elder boy says :

"Yours dated 29th September has duly come to papa's hand. And he did complain to us about your late coming. He told us that you will be gone to the West Indies in a few weeks.

"On the 25th of October last month we found out that a lot of mushrooms had sprung in appearance to our sight on the ant's hill, say fifty in number.

"A few weeks ago papa gave some macaroni for a present to some women from the village, Deukyemdua, who often come to sell vegetables to us. Afterwards we found them wearing the macaroni on their necks as they did beads, not knowing the use of it.

"We are going on with the business here, and the Lord is helping. I am still learning education, and the Lord will help us to learn all we can. I would like to be a musician by D. V.

"Please let me know when the missionaries will start. I send my best compliments to you and all.

"Your obedient boy,

"Fred T. G. Dolphijn."

"P. S. Once while you were here, I heard you singing this kind of tune, but I did not catch the words of this. Therefore, I printed these notes to get the words from you. Please send me the words with the notes (or tune). For I like this song very well. I often sing this with my concertina to remember you. I need a good music book instructor. F. T. G. D."

The following letter is from the younger son. He says :

"Yours dated 29th September, '97 has duly come to papa's hand and he told us about your late coming with others. We are going on with the business here. We are quite well in health. We have had a very pleasant rain to-day 1st December, which will be enough to grow our corn, etc.

"I am your brother in Christ,

"Isaac R. T. Dolphijn."



MUSIC WRITTEN FROM MEMORY BY FRED DOLPHIJN.

PERSONAL EXPERIENCES ON WEST COAST.

J. A. CHANEY.

I WAS sent to this field under the International Missionary Alliance in 1892. There were twelve men and two ladies in our party, and there were five men and one lady on the field before us.

Our work was altogether among the unevangelized tribes of the Sierra Leone, (English) protectorate. Our plan was to establish stations about 50 to 100 miles apart in a line extending from the coast toward the great Sudan, just as fast and as far as the providence of God would permit.

Our pioneer work was among the Temne tribe, whose territory extends about 150 miles back from the coast in a strip 40 to 60 miles wide.

Our first efforts were to *learn the language*, that the people might hear in their own tongue, the wonderful works of God.

The Temne dialect had been reduced to writing, a grammar provided, and a vocabulary compiled by a German missionary; but, after learning something about the construction of the language and committing to memory a few words and short sentences, I used the people as my book, going among them, listening to their conversation, and talking with them, thus adding each time to my capital stock.

We also took into the mission native boys to educate as our own children. These were a great help to us in our study of the language, and they were a

source of comfort because of their aptness to learn and the practical way in which they seemed to take hold of the principles of the Gospel. Those boys seem to me to be as lovable and as capable of learning as any children I ever met. After being on the field ten months, I could speak in public without the aid of an interpreter.

Those days were full of work, of hope, and of trial. Before three months had passed, three of our number had fallen asleep in Jesus, having succumbed to the terrible African fever. I had been near to death's door once and had had almost a dozen lighter attacks of fever, and most of us had been sick. Our hearts were also pained by two of our brethren giving up the work and returning to America.

As soon as I could speak the Temne well enough to be understood, I visited the people at their villages and on their farms and preached the Gospel to them. I also had excellent opportunity for personal work when they came to us for medical aid. I knew nothing of medicine but gave out a few simple remedies, and by treatment with hot water and carbolized oil or sulphur, was able to relieve many who were afflicted with ugly sores.

Another point of contact was our daily trading. Usually they did not care for money, and so we gave them cloth, soap, salt, fish-hooks, needles, and thread in exchange for their chickens, rice, peanuts, sweet potatoes, cassava, oranges, bananas, pineapples, mangoes, papaws, and guavas. An African always considers it necessary to "talk plenty" when trading, so this gave me practise in speaking Temne, as well as opportunity of giving them truth.

Our transportation work, away from the rivers, had to be done by carriers. The natives have no horses; and never think it possible to train cattle for this work; nor did they ever see a wagon. We also employed other young men in various lines of work. To these we were able to teach the principles of the Gospel more satisfactorily, as they were with us continually for longer or shorter periods; and we had the joy of seeing some accept Christ. We spent much time in manual labor, building houses, furniture, boats, etc.

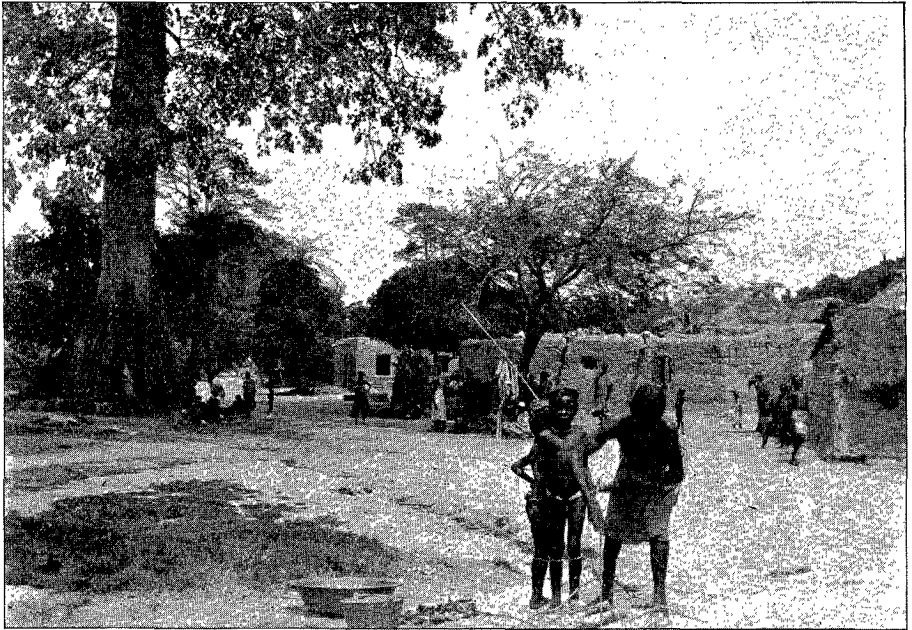
In 1894 considerable exploring work was done to the eastward of Makomp, our most inland station, situated on the Rokel river 125 miles from Freetown. In August, (the month of heaviest rains) brethren Walker and Mitchell and myself left Makomp, and traveled eastward for the purpose of exploring the Niger country. Sometimes drenched from morning till night, and often wading in water from ankle deep in the paths to where it reached our shoulders when crossing streams, we slowly advanced. We had many adventures, some quite laughable as when some of us would slip on a steep mountain side and take an involuntary "slide." When a carrier fell, it would get the contents of his load somewhat mixed up; e. g. when the load was our provision box, and the salt, condensed milk, etc., became blended.

One day we came to a very rapid stream and spent hours in trying to devise some way of getting our loads across. The river, 150 feet wide and 5 feet deep, was so swift that none of us could wade it. However, we found two strong natives who were well acquainted with the stream and agreed to take our loads across for

a good price. A swimmer could cross all right; but one of the brethren could not swim a stroke, so I took him on my back, and we were soon safely on the other side, although I was somewhat short of breath.

Farther up the country we crossed a river at several different points on native Kuranko suspension bridges made of vines, on exactly the same principle as the Brooklyn bridge. Some of these bridges were nearly 200 feet long and of a single span reaching from high trees on each bank, with the ends of the cables firmly anchored to a large tree or stone.

After several weeks' travel, we reached the boundary of the French territory, about a day's journey west of the Niger river, and there we had to stop until the young lieutenant (stationed with a band of native soldiers on the frontier) could



WEST AFRICAN VILLAGE.

send to the captain of his district and get permission for us to go on. This came in due time and we passed on to Farana, a town on the east bank of the Niger river just 10 degrees north of the equator, where are the headquarters of the French soldiers in that district.

At last we crossed the river and were really in the Sudan proper. How my soul thrilled as we stepped on the shore! And as I looked into the bright faces of those people, I lifted my heart in prayer to God that they might soon hear the message that would give to them the "knowledge of the glory of God in the face of Jesus Christ." That is still my prayer. May God stir the hearts of some who shall read this to go, or to give of their means, for the purpose of carrying the message! I am ready to go whenever the way opens.

This race can probably best be reached through the Hausa people in Central Sudan. [See the article on "Hausaland" in this number.] At this place we saw some beautiful native cloth, which probably came from Hausaland, 2,000 miles east. Here I left my brethren and started to return to the coast, for supplies. The rains were now over, the carriers, three in number, were very lightly loaded; so I accomplished the three hundred miles in a little over two weeks of walking.

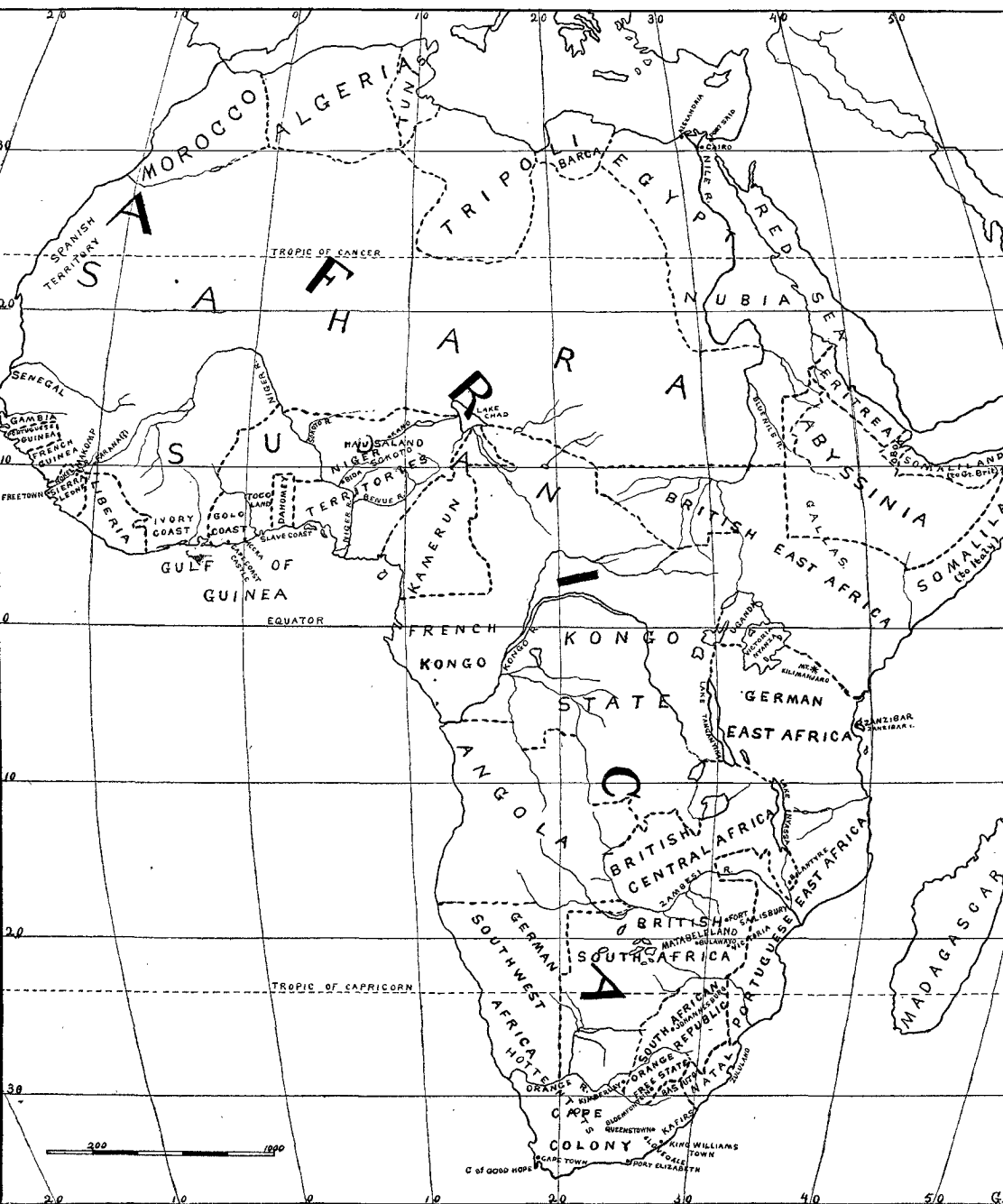
Again turning my face eastward and while nearing Makomp, in company with brethren Kingman (our superintendent) and Leger, we heard that they had smallpox at the station. When I learned that it was Brother Hal Smith, who had nursed me in fever, that was sick, I pressed forward and walking bare-footed, sandals in hand, entered the house and was at Hal's side before any one knew I was coming. They scolded me some for exposing myself, but Hal only pressed my hand and said, "I'm so glad you have come, Albert." Then came the days and nights of anxiety; and after a time our brother was out of danger. Just as he began to walk around, Brother Miller took the smallpox and in spite of all our efforts the dread disease claimed its victim and we laid him away under the palms to await the coming of Jesus. My little native boy "Bai" (four years old) was the next to wrestle with the grim terror. The poor little fellow suffered much, and I held him in my arms for hours when he was most ill; in due time he recovered.

Then most of the brethren started down country, leaving Brother Leger and me at Makomp.

Two days after they left, two mission boys and two workmen came down with smallpox. Brother Leger had not exposed himself, so I took the patients into a small building near the mission house and we shut ourselves away from every one as much as possible. A native boy nine years old, who had previously had this disease, was my only helper; but he was a real hero, and together we worked night and day, bringing three of the patients safely through. The fourth, Brother Miller's boy, Paul, we laid beside his father under the palms, hoping they may both come up in the first resurrection. These were trying days but God was our comforter; and as we, beside those open graves, spoke to the natives, of Him who is the resurrection and the life, they listened as never before.

Meanwhile brethren Walker and Mitchell had returned, having tired of waiting for me.

In January, 1895, Brother Mitchell and I were sent out to open up a station 100 miles northeast of Makomp in the Kuranko country near the Niger river. About this time my attention was called to the truths of the third angel's message by my parents living in Nebraska, who had begun to keep the Sabbath of the Lord. As I studied these questions, the light began to dawn on my mind and now came the struggle. To become a Seventh-day Adventist probably meant for me to give up the work in that field, which was very dear to me. But I had taken the Bible *only* to be my guide, and so in June I began to keep the Sabbath, and in August I sailed for America, to learn more of the truth and to present the needs of Africa before God's people. At the present time seven of our party of fourteen, who went out in 1892, are sleeping in African graves.



This map is as nearly up to date as we are able to make it. The latest divisions of territory are indicated.

The beloved John saw the everlasting Gospel going to every nation, kindred, tongue, and people. Did he see *you* going at Jesus' bidding to take it to some of the many tribes of Africa? I desire a part in this work and pray that God may fit me for effectual service in that land of darkness. I hope to go soon, for it would please me far better to be in Africa gaining more experience, than to be in America writing about it. However I am glad of this opportunity to give you a glimpse of the work there.

THE PHILIPPINES.

BECAUSE of recent events, the eyes of all Christendom are turned toward the Philippines.

Of the 1400 islands of this group, mostly volcanic in origin, and extending 1050 miles from north to south and 700 miles from east to west, only about 40 are of commercial importance. There are between 7,000,000 and 8,000,000 inhabitants. Discovered by Magellan in 1521, they were occupied by Spain half a century later when, accompanied by a handful of soldiers, and six St. Augustine monks, Legaspi founded Manila, on the large island of Luzon, and won the confidence of the more peaceful native tribes the greater part of whom have nominally accepted the Roman Catholic faith, although clinging to many of their heathen customs and ceremonies.

Among the present inhabitants are some foreigners, chiefly Chinese and Europeans, with a few Americans, while the most of the people belong to various branches of the Malay race, such as the Tagals, the Vicolos, and the Visayas, which were quite highly civilized when the Spaniards arrived. These natives live in houses made of bamboo and cane, covered with the leaves of the palm, and built upon piles about seven feet high. Generally speaking each family owns a small plot of ground large enough to supply rice, sweet potatoes, and Malayan fruits sufficient for its needs; if there be any surplus, it is sold to Chinese or other middle men, and finally exported by Manila merchants—tobacco, sugar, and hemp being the chief articles of commerce.

In the interior of the islands, there are many savage tribes who have not been brought under the influence of Roman Catholicism, and have received no knowledge whatever of the Saviour of the world,—they are wild and uncivilized peoples, living in the lowest depths of degradation and crime.

It is the custom of the Manobos to surprise their sleeping enemies, kill the men, and carry off the women as slaves, and in the religious celebration of their victory, the priest, having cut open the breast of the victim with his sacred bamboo knife, takes out either the heart or the liver, and eats it raw. Another tribe, the Mandayas, makes war for the "honor" there is in it. Only he who can present 50 human heads is allowed the privilege of wearing the

“scarlet turban,” and for the sake of being granted this distinction there are many wanton attacks made upon neighboring communities so that vast territories have been utterly depopulated.

Thus far we have not spoken of the original inhabitants of the Philippines—the Negritos, or Ajitas. The Malay tribes have so long been gaining ground that there are now left no more than 25,000 of these aborigines. They are a dwarf, nomadic, well-formed race of fetish worshipers, with woolly hair, and yellow-tinged eyes, who live by the chase, and always go about armed with bamboo bows and arrows and lances. A Negrito is very skilful in the use of these weapons; the arrows are dipped in a peculiar poison, causing sudden thirst, and when the wounded animal partakes of water, it is immediately stricken with death.

The Ajitas dwell in small tribes numbering 50 or 60 individuals. They have no houses, but at night all lie close together around the fire. Polygamy is not practised. When a young man desires a wife, he asks the consent of the parents of his intended, and on a set day they send the damsel into the woods alone before sunrise; after an hour the youth may follow, and if he succeeds in finding and leading back the bride before sunset, she shall be his wife; if he fails to do this, the maiden is free.

When a Negrito warrior dies, his friends must roam throughout the neighborhood and kill the first living thing they meet, be it man or beast. As a warning to others, for even their own kinsman would be slain were he to be the first living creature that fell in their course, they break the boughs of the trees in a peculiar manner as they go along. Many travelers, either ignorant of this custom, or disregarding it, have been set upon by the natives, who made the assault from no ill-will whatever—they were simply carrying out this unwritten law of their ancestors.

There is truly virgin missionary soil in the 115,000 square miles of territory found in the Philippine Islands. According to Bishop Thorburn, there is no little need for the pure Gospel among those who claim to be followers of Christ. He says: “In the city of Manila, which represents all that is most advanced in the islands, seventy-five per cent. of the people are illiterate, not being able even to read or write. In the country districts no less than eighty-eight per cent. are illiterate. . . . If Protestant missionaries could be admitted to the islands, and proceed . . . to found schools, Roman Catholic schools would at once spring up on every side.

“These islands present as needy a field for missionary effort as any of those farther south where Christianity is wholly unknown. But for the present we have no access to them.”

The climate is tropical, and yet foreigners are quite safe if they are reasonably cautious in their manner of living. At times great earthquakes and terrible typhoons cause destruction to life and property, but these awful manifestations of the powers of nature should be no hindrance to the work of God.

Let us hope and pray that He Who beholdeth the conduct of nations will overrule all for the advancement of the Gospel of Jesus Christ.

HOME DEPARTMENT.

FOURTH SABBATH READING.—JUNE 28, 1898.

WHAT THE CHURCH OWES THE WORLD.

E. J. WAGGONER.

THE church of Christ occupies a peculiar position in the world. Its members are comparatively few, and are mostly poor; for God has chosen the poor of this world (James ii: 5), and not many wise men after the flesh, not many mighty, not many noble are called (1 Cor. i: 25); yet, this poor, despised company, whose only legacy from this world is tribulations and afflictions (read John xv: 19-21; xvi: 33; 1 Thess. iii: 3) owe to the world a debt which can scarcely be paid with the utmost efforts. This is a truth that is not considered by professed followers of Christ as much as it should be. Too many scarcely ever think of it. The sentiment which finds expression in the blunt statement, "The world owes me a living," has insidiously crept into the church, and has affected to a great degree many of its members who are perhaps unconscious of it. But such a sentiment as this is directly opposite to the spirit of Christ—the spirit that must be in every one of His true followers. Let us read together some of the Scriptures which set before us our true relation to the world.

In 1 John ii: 6 we read these words: "He that saith he abideth in Him ought himself also so to walk, even as He walked." True Christians are those who abide in Christ; for those who do not abide in Christ are cast forth, and are gathered to be burned. John xv: 6. The word "ought" implies something owed; therefore the members of Christ's church owe it to Him to walk as He walked. They cannot walk otherwise as long as they abide in Him; and if they walk otherwise while professing to abide in Him, they bear false witness against Christ.

Now what was Christ's life here on earth? He Himself tells us: "The Son of man came not to be ministered unto, but to minister." Matt. xx: 28. He gave Himself for the world; He offered Himself as a servant to the world. Therefore if we abide in Him, walking as He walked, we shall likewise consider ourselves servants to all.

This shows that all Christ's followers must be servants; but the question arises, What do we owe? It is evident that each one owes just what he has received. What, then, have we received? We have received the riches of the grace and mercy of God. The apostle Paul tells us that in Christ, the Beloved, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i: 7. Again he says: "But God, who is rich in

mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, through Christ Jesus." Eph. ii: 4-7. To the Romans, also, he writes that we have received "abundance of grace." Rom. v: 17.

Turn now to the words written by the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to Whom be praise and dominion for ever and ever." 1 Peter iv: 10, 11.

The gift received is that of grace, and it is bestowed freely and abundantly; and as it is given to us, so are we to minister it to others. "No man liveth to himself." We have the gift, not for our own exclusive benefit, but only as stewards, that we may distribute it freely. This is in harmony with our Lord's injunction to the twelve when He sent them out the first time: "Freely ye have received, freely give." Matt. x: 8.

Of course we cannot of ourselves impart to others the grace of God; but we can become workers together with God by making known to others that which we have heard and seen and received. As ambassadors for Christ, as though God did beseech men by us, we are to pray them, in Christ's stead, to be reconciled to God. 2 Cor. v: 20 The command of the Spirit is, "And let him that heareth say, Come." Rev. xxii: 17.

One of the ways in which we can work with Christ in discharging our debt to the world, is by giving of our means. This is in the direct line of Peter's injunction to minister to others the grace of Christ, which we have received. The apostle Paul says: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. viii: 9. He counted not the riches and glory of heaven a prize to be grasped and held for His own use, although they were His by right; but He divested Himself, and took upon Him the form of a servant. (See Phil. ii: 4-7).

Jesus gave all the wealth of heaven for the redemption of the world. He became poor, that He might make others rich. He was under no obligation to do this; but we who have received the gift, and who have nothing that we have not received (John xv: 5; 1 Cor. iv: 7), owe all we have to Christ; and since He has given Himself and all that He possessed to the world, it follows that what we owe to Christ we owe to the world. We give to Christ by giving to carry the message of His grace to the world.

We may be poor in this world's goods, yet this does not relieve us from responsibility. We have on record for our example the churches in Macedonia, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Even beyond their power

they were willing of themselves; and this they did because they "first gave their own selves to the Lord." 2 Cor. viii: 1-5. Let it not be overlooked that this was the result of the grace of God bestowed on them. (See verse 1.) From their example we may learn how we may be counted "good stewards of the manifold grace of God."

We have already learned that Christ came into the world to minister as a servant, and that as followers of Him we owe our service. Now we read what He says of His disciples, in His last recorded prayer for them. John xvii: 18: "As Thou hast sent Me into the world, even so have I also sent them into the world." Our work, therefore, is the same as His. What a wonderful thought, that we are permitted to do a part of the same work that Christ came to do! Now turn to John xviii: 37, and read His words concerning why He came into the world: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Then since we are sent into the world as He was sent into the world, we owe to the world a perfect testimony, both by word and practise, concerning the truth. Christ, Who is the truth, says to His people "Ye are My witnesses."

We are Christ's representatives here on earth, to carry forward in the world the work which He began. The world has no means of knowing Christ except through His representatives. In His prayer for His disciples, Christ said further: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John xvii: 20, 21,

Very emphatic testimony as to our duty to the world is borne by the apostle Peter. Read 1 Peter ii: 9-12: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises [or excellences] of Him Who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation [that is, your course of life] honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

It is for this purpose that Christ has called us to be His servants, that we should show forth His excellencies, and by our good works lead others to glorify Him. Therefore we owe to the world a perfect example of honesty and goodness; in short, we owe them a perfect image of Christ.

In order to discharge this debt, it is not necessary for Christians to keep calling attention to their own attainments. Christ uttered these words as a direct rebuke to the Jews, who were God's chosen generation to show forth His excellencies, and who held themselves aloof from the world, and boasted about the great light which God had given to them "as a people." But their light had become darkness, just as will be the case with any light that is shut up. Light

does not make a noise; it simply shines *in the darkness*. A light is of no value unless it shines where the darkness is. So God wants His people to mingle with the world, not of it, nor conforming to it; but letting the light which they have received from heaven shine clearly and steadily. Are there not many Seventh-day Adventists who in their desire "to get among Sabbath-keepers," are letting their light almost, if not quite, go out in some large church, and robbing the world of the light which God designed that they should give in the community where He had placed them?

These two points, namely, that it is by *doing*, rather than by *talking*, that we are to let our light shine; and that it is to shine *in the world*, and not in some sheltered nook in which we may hide, are very clearly put by the apostle Paul in Phil. 2: 14, 15: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, *in the midst of a crooked and perverse nation*, among whom ye shine as lights in the world."

This, then, is what the church, not "as a people," simply, but as individuals, owes to the world. Each one owes his property, to be used just as fast and in just such ways as the needs of the cause of Christ demand; each one owes a godly example, a life free from impatience, murmurings, or disputings; in short, each one owes himself, with all that is intrusted to him. Shall we not, then, with a sense that we, no less than the apostle Paul, are debtors to all men (Rom. 1: 14), hold ourselves and our means subject to God's call? Nay, rather with the feeling of one who cannot rest easy under unpaid debts, shall we not eagerly say, "'Here am I; send me,' or use me in any way that will advance Thy cause?" When the individual members of the church shall with united hearts arouse to a sense of their obligation, and in the fear of God begin to pay the debt they owe to the world, the message will go with a loud cry and the unearned reward will soon be given.

FOURTH SABBATH EXERCISE.—June 25, 1898.

ANGELS OF GOD GUARD THE WORKERS.

H. F. PHELPS.

A GUARDIAN ANGEL.

"A GUARDIAN angel is appointed for every follower of Christ. These heavenly watchers shield the righteous from the evil one." G. C., p. 521.

Thank the Lord for such a body-guard. Thank the Lord for such a shield. A "guardian angel," a "heavenly watcher," as a "shield (to) the righteous," against the "power of the evil one." What more can the child of God ask?

THE FOLLOWING IS FULL OF COURAGE.

"I saw angels over the saints with their wings spread about them. Each saint had an attending angel." Exp. & Views, p. 31.

Thank the Lord for such companionship. Think of it! Not only are these angels appointed as watchers, and guardians, and to be a shield to the righteous, but they are in constant attendance. And in order that the saints may be preserved from the power of the evil one, they spread their wings about them. Are you a child of God? Am I a child of God? Then these angel-guards are about us, with wings spread over us. Thank the Lord.

BE CAREFUL OF THAT LIFE HISTORY.

“Angels of God are writing the history of our lives.” G. W., p. 451.

Would you like to read that history? Would you like to read it just exactly as it has been made by you and written by these heavenly historians? Would you like to have others read it, just as you have made it, in every particular? But there is a time coming when that history will be opened. And it will be examined, too. Then make the history of that life just what you would be willing to meet again.

DISCOURAGED ONE, THIS IS FOR YOU.

“Angels are ever present where they are most needed. [And this is a good example for the saints to follow; and this is exactly what the saints will do.] They are with those who have the hardest battles to fight; with those who battle against inclination and hereditary tendencies, whose home surroundings are the most discouraging.” R. & H., April 16, 1895.

What more can be said for our encouragement? What more can be said even for those who are amidst the most unfavorable surroundings and the most unfavorable conditions of life?

IN THE MIDST OF THE CONFLICT.

“While toiling in the battle like a faithful soldier of Christ, he (the Christian) has the sympathy of the whole loyal universe; the ministering angels are round about to aid in the conflict.” S. T. No. 7.

This is better than the sympathy of the world. And such aid in the midst of the conflict of life is infinitely superior to any aid that can possibly come from finite sources.

SAFETY FROM DECEPTION.

“He (God) would rather send every angel out of glory to the relief of faithful souls to make a hedge about them, than have them deceived and led away by the lying words of Satan.” Sup., p. 4.

How good the Lord is! What intensity of interest in our behalf! And mark you! These words are for the saints; for every worker in the vineyard of the Master. They are not for one class especially; but for all, whether minister or layman. Ministers, canvassers, Bible workers, medical missionaries, writers, farmers, mechanics, fathers, mothers, youth and children, they are for you, for every one who will believe in these words.

ARE YOU WAITING FOR THE COMING OF CHRIST?

CHAS. F. WILCOX.

My brother, my sister, are you waiting for the coming of the Lord? This is a glorious theme. It is the one event for which all the prophets and saints of the past have hoped. They all realized that they would never be blessed with that glorious rest in heaven until Christ should appear in the clouds of heaven. The sign will soon be seen. The saints will look up and rejoice, knowing that then they will be freed from all sorrow and sin forever. Blessed hope, blessed prospect! Well may we think much upon it, and talk about it, for this is set before us for our encouragement and our rejoicing.

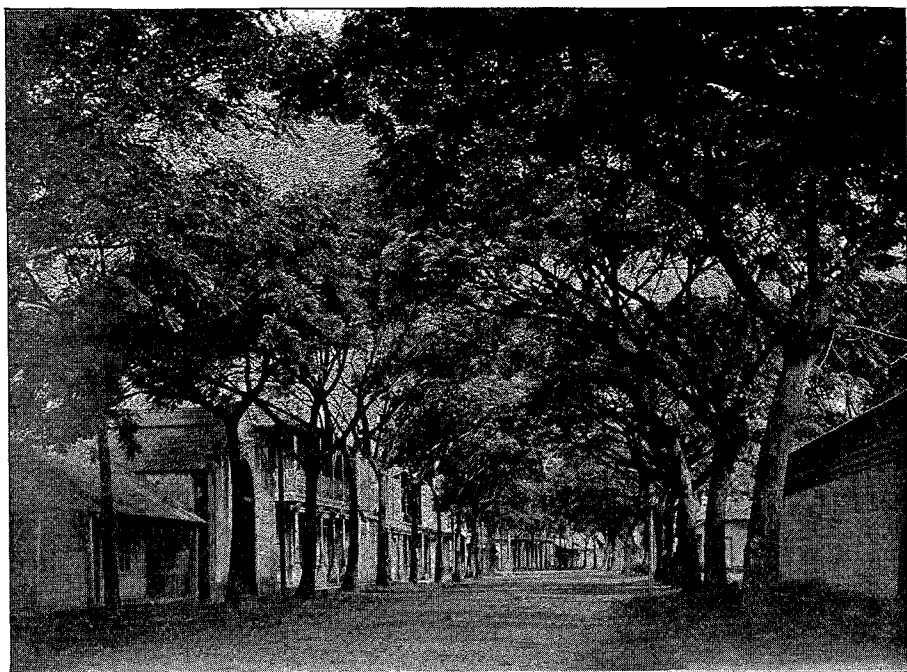
Now have you been really waiting? Is everything connected with your hope of salvation so fully arranged that you can truthfully wait for your Lord to come? Have you ever taken an early morning train? What did you have to do in order to be ready for it? When I came from my home in New England nearly twenty years ago, I well remember what I did before I waited for the train. I was to leave the home of my childhood, not knowing that I would ever return. I anxiously sought all the information I could obtain in reference to the place to which I was going. I asked those who knew about the place to tell me what railroad to take. I worked to earn the money to buy my ticket. I carefully looked over my treasures to see what to take along with me. I told my old acquaintances and friends that I was going. As days passed I realized that the parting hour was nearing. Familiar nooks and fields were given a final look. The scenes of my childhood were soon to know me no more. The last evening came. Final farewells had already been said to all but the nearest friends. Morning came. A last look at the friendly farm animals, at the hills and valleys; the last breakfast before the family circle should be broken; the last family prayers; the last song sung. It was almost train time. But I was not yet waiting for the train. The team was ready. Two or three more good-byes, the parting kiss, and I was off. A few rods distant a turn in the road would forever shut off the sight of "home" from my view. Oh how I turned my eyes, blinded with tears, to catch the last glimpse of home. On we went toward the station. We soon reached it, and yet I was not waiting for the train. The ticket was bought, and the trunk was checked. At no point in all this experience was there any opportunity to wait until this place was reached. When the train came, I could truthfully say that I had been waiting for it.

The excursion train from glory is coming this way. Are you ready for it? Jesus Christ is the conductor. Unless you are truly ready, do not wait one moment. Waiting for Christ to come is dangerous business unless you are really ready for his coming.

What have you done for Christ? What have you suffered for His name's sake? How many souls will you be able to present to Him as the fruit of your labor in His vineyard? Do I hear you say that you do not know as there will be any? Well, there will be no starless crowns there. Can there be a crown for you then? Is it a fact that you have faithfully warned and entreated every soul with whom you have come in contact to accept Christ Jesus? Have you faithfully improved the opportunities the Lord has given you to labor for souls?

And going out a little farther from your home, what about the poor heathen? What have you done toward sending the Gospel to them? Brother, How much owest thou my Lord? Sister, Hast thou given thine all?

Now truly, are *you* waiting for Christ to come? Is it not then true that we have been idle, when we thought we were waiting? It is still in the eleventh hour, so get thee to the vineyard, and whatsoever is right the Master will give at the close of the labor.



STREET IN PAPEETE, TAHITI.

AMONG OUR MISSIONARIES.

COME OVER AND HELP US.

B. J. CADY.

It has been two years since the ship "Pitcairn" has brought missionaries to the Pacific Islands, and we have been expecting that it would leave the United States about this time, with a load of missionaries to distribute among the islands. By the way, a load of missionaries means only a handful in comparison with the field. But, we hear that it is a very difficult matter to find missionaries to come to the islands, and we cannot see why it should be so. As a field of labor, the islands are no more disagreeable than most any foreign field, and in many respects the conditions are much more agreeable.

We are not troubled with such dreaded diseases as cholera and yellow fever, and very seldom with any contagious disease. The climate varies somewhat in the

different islands, according to the distance from the equator, but on account of the sea breezes, it is never so warm in the islands as in a parallel latitude upon the continents. Tahiti is in 18 degrees south latitude, and during the summer months the sun is very hot ; but the nights are always comfortable. From May until August, the most healthful time of the year, we have our coolest weather, which is quite pleasant. One pleasant feature here is that we do not have to shut our houses up tight to keep out the cold, but without any inconvenience, we can always have plenty of fresh air.

Most of the larger islands have regular monthly intercourse with the outside world. Tahiti has a sailing vessel from the United States and a steamer from New Zealand each month.

The most disagreeable feature of the work here is the peculiar customs of the native people. But, what is the work of the missionary if it be not to teach those who are in darkness, and seek to lead them into the light? We should not shun the field because the people are in darkness and sin ; so much more do they need our help. We are not to seek our own ease and pleasure in this world, but to follow in the footsteps of our Master, who gave up all for us. Of course there is considerable difference between these older settled islands and those farther west. What the people have already adopted of Christianity and civilization makes it easier to labor for them.

I know that those who have never been among the islands do not generally realize what an extensive field it is. The Pacific is a very large ocean, and it has thousands of inhabited islands. Now, has it not seemed to you that these islands are not very far apart, and that the workers in the various groups are all settled in rather close proximity? On the contrary, we are a long distance apart. Of all the islands where we have missionaries, Tahiti is the nearest to Pitcairn Island, and this is 1200 miles from there. Rurutu is rather close to Tahiti—only 400 miles away : and next is Raratonga about 700 miles from us. Fiji and Samoa are much farther away than these. Each island is a sort of little world in itself. Being thus separated one from another, you will readily see that a worker cannot cover so much territory as he could in a large country. Therefore more laborers are required to do the work, or else it must necessarily move slowly.

We have only just begun to supply missionaries for these islands. As yet, the truth has reached but a very few of them. Now, in the Society Islands, we need more help very much. We have said so much before about our need of a school that we will not speak further of that here. These are the workers which we need—a French teacher, a man and wife to act as father and mother to the school family on Tahiti, and a family to settle on Raiatea. Some one is needed for Raiatea, who can conduct meetings and Sabbath-school, and visit, and hold Bible readings from house to house. Several English-speaking families live there, and all are friendly, and some deeply interested in the truth.

Are there not some of our brethren who are able and willing to come as self-supporting missionaries? Some means would be required to get a good start, and then one might do very well in agricultural work on either Raiatea or Tahiti. If some faithful man, who might act as an elder in the church, could

come and settle on Raiatea as a self-supporting missionary, he might look after the interested ones, instructing them in the way of life, and so do a very good work. Who is willing to come? Do not fear that you cannot make a living, and will come to want.* Trust the Lord to lead and guide you, and He will care for you and supply all your needs.

If any of our brethren should think favorably of moving to these islands, and wish to learn more about the conditions here, just feel free to write to us,



PORTION OF TANTIRA, TAHITI.

and we shall be glad to give you all the information we can. At the same time, write to the Secretary of the Foreign Mission Board, telling him of your plans, etc. Brethren, don't you think it would be better to get out of your nests before the Lord stirs them up, or do you want to wait and have to say at last, "The harvest is past, the summer is ended, and we are not saved?"

OF every dollar given for Christian work 95 cents stays at home.

AN American commercial agent in the Kongo Free State says there are 20,000,000 eaters of human flesh in Africa.—*Facts on Foreign Missions.*

[* In our July number we will give an interesting article on the culture of vanilla beans in these islands.]

THE CHINESE WOMAN.

MRS. HATTIE HOWELL.

THE women of all Asia are prisoners of life. Be they members of Moham-medan harems, of Indian zenanas, or of households in that still more remote eastern country whose people number one third of the inhabitants of the globe, be they simply born in Asia—their only escape from sorrow and misery, loneliness and desolation, ignorance and narrow-mindedness, superstition and pollution, which the birthright of the Orient entails upon them, is through the sometimes early, but frequently too tardy, and often, much coveted and self-induced death. If the environments of their bondage differ in any respects, or if there appear to be greater or less degrees of bitterness for our oriental sisters, they are, one and all, captives of crushed and broken spirits.

That which every eastern woman is taught to regard as the goal of her existence, is her wedding day, no less inevitable in China than in the remaining Asiatic countries.

Entering upon her married estate with a "certain fearful looking for" of the "afterward," she finds the troubles of her girlhood aggravated by her new surroundings, which already begin to add their own burden of afflictions to her heart and this, whether she has voluntarily or involuntarily, maturely or immaturely, merged into womanhood.

China's sons and daughters become of age at sixteen, so that they are marriageable when quite young. A Chinese girl of twenty-one or two years, who is unmarried, is not only herself disgraced, but she is as well a disgrace to her father and mother; and after that, so questionable does her character become in the eyes of her countrymen, that it is with difficulty a husband may be secured for her. The girls of China are usually married before they are eighteen, to men one, two, or three years, their senior.

The age of their betrothal is much more variable. Among the poor, a baby girl one or two years, or even a few days old, is not uncommonly sold into the family of her future husband, where she is cared for until considered of a suitable age for marriage with one of the sons. In circles more well-to-do, little girls, though not bargained for and sold as a financial burden too heavy to be borne by the parents, are, if permitted to live, betrothed from one to twenty years before their marriage; while intimate friends frequently stipulate for the marriage of their yet unborn children.

Should the girl's affianced die before their marriage, she may marry the dead, or be engaged again. When the girl meritoriously chooses to have the ceremony performed, making her the wife of the man to whom she was espoused, the manner of her country requires her to live in her mother-in-law's family. If she lives an unsullied life as his widow, she greatly honors herself, her parents, and his parents, by such a course; but as it is a "shame" for a widow to marry again, and as the young man's parents seldom care to be troubled by her, and as her parents prefer that, instead of disgracing her relatives by making her name disreputable, she shall resort to the other alternative,—it is not often that alliances

between the living and the dead are formed. Provided her father can keep from their daughter a knowledge of the death of her betrothed, they proceed, unknown to her, to reengage her to any one from whom they can conceal the fact of her former engagement, as no man with means enough to purchase a wife of good character for his son would be willing to permit his union with one whose first betrothal had been broken by death, this being regarded an inauspicious event.

From first to last, the arrangements of the betrothal and marriage are made with the object of securing a generous family among whom there shall be sons; for seldom is a marriage in China satisfactory unless attended by the birth of sons who shall perpetuate the father's memory and worship him after death.

Next to their love of money, the ruling passion of the Chinese is their desire for children, as a result of which, barrenness constitutes one of the seven reasons for divorce in China. In the Chinese marriage, the girl's parents have two considerations, the boy's parents two. On the one hand, her parents want to be rid of her, and yet if possible, obtain a son-in-law of education and influence. On the other hand, the young man's family select a wife who they think has capacity and training for work, in consequence of which it not infrequently happens that when a servant is wanted—for such does every daughter-in-law become—a buxom girl of twenty is married to a boy half her age.

But paramount to this and every other consideration, is her fitness to propagate the family. Indeed, so inordinate is their desire for a numerous progeny, that plurality of wives and the possession of concubines, with all their attendant evils, is sanctioned in China, the only thing necessary thereto being sufficient money for their purchase and maintenance.

During the Chinese New-year festivities in Honolulu, my husband and I called one afternoon upon a prominent Chinese merchant of the city. At our request, he told us something of the significance of the large colored portrait hanging in the store (for in nearly every office and dwelling may be seen a similar one during that celebration); so after explaining to us that the man whose likeness it was held about the same position in the hearts of the Chinese, as George Washington fills among the American people, the speaker told us how good a man he was, several times mentioning the only virtue named—that 'he had a very large family, a very large family.'

The Chinaman's religious beliefs regarding the dead have made sons so essential to his future well-being, that the wife's constant anxiety is to be able to present sons to her husband. And her failure to have any children incurs such taunts and revilings from her countrymen as Hannah received from her "adversary," who "also provoked her sore, for to make her fret."

The system of betrothal in China is akin to that of patriarchal times, in that the parents select the wife for their son; but it differs from the Scriptural plan in that the youth themselves are not considered. You remember, when Rebekah had been given by her people to Isaac, "they said, we will call the damsel, and inquire at her mouth." And more than all else, in the Lord's plan, He was sought with reference to the choice of man and wife. But among the heathen, if the parents consult anything beyond their own desires, it is "unto

wizards," fortune-tellers. As a matter of fact, fortune-tellers are almost universally resorted to in the selection of the bride and the propitious day for the wedding, while in her married life, the wife visits some teller of fortune in reference to the one end of her marriage—her children.

And thus the Chinese woman, married to one who has never seen her, and who has had no opportunity of learning to love her, becomes a daughter-in-law, wife, mother, perhaps, without the love, or even the kindness, of one of those with whom she is compelled to live. It may be deception has been practised in the marriage; for if the parents of the prospective bride have an ugly or a deformed daughter, that as a choice would be rejected (for physical deformity excites no pity in China, rather being a matter of ridicule and jest), they often send her to the groom's home, where the ruse is discovered all too late.

Even in the west we cannot think of the dreaded mothers-in-law of Asia without a shudder. In China, when a girl is about to be married, she leaves her father's house, and goes to the house of her future mother-in-law—there to abide till death removes her.

Hedged about by the Chinaman's ideas of modesty and propriety, she is constantly in the presence of her mother-in-law and her husband's relatives, whom she must serve; and so she usually leads an isolated life, for the isolation and loneliness of "the crowd" is always the most painful.

Could the young wife and mother occasionally leave her obligations for a glimpse of the world which moves around her—but there again, if the proprieties of her country would permit her, the deformity imposed upon her by her parents would forbid; as many years as she may live, she must hobble about on those apologies for feet,—the shapeless stumps years of suffering have left her. Her limitations, physical as well as social, have incarcerated her among her husband's mother, unmarried sisters-in-law, and worst of all, her husband's secondary wives, none of whom are educated—because as woman cannot hold office in China, she need not learn to read. Therefore the poor wife and her associates are left to the jealous imaginings of one another, and to the angry tempers for which they are so well known. And in the better classes where there is "idleness and fulness of bread," the women, who have no work but that of rearing their families, find their amusements in long and elaborate toilets, in smoking, and in gambling. Among the poorer people life is made almost intolerable by hard work. But where poverty leads the women into the fields, they are no doubt vastly better off, because of their opportunities for exercise and fresh air.

(*To be continued*)

COULD Africa's whole population be equally allotted to the present staff of foreign workers, male and female, each would have a parish of 133,000 souls and an area measuring 9,504 square miles.—*Facts on Foreign Missions.*

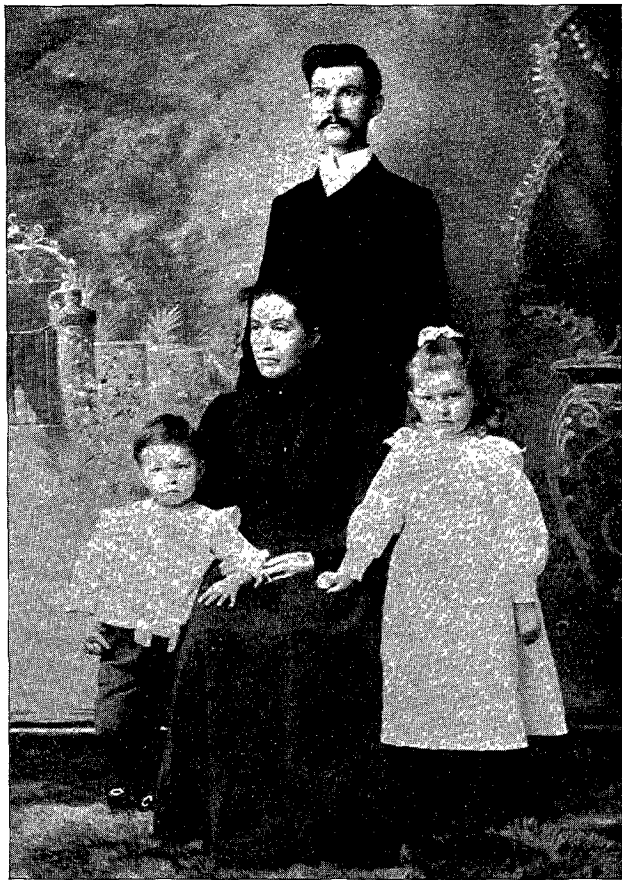
DEPARTURES.

AT a meeting of the Foreign Mission Board held in Battle Creek, Mich., March 29, it was recommended that Elder J. O. Johnston, of Rome, Ga., go to Trinidad, West Indies, for the purpose of reinforcing our mission.

Our work in this field is now well established, and success seems to be crowning the efforts put forth in behalf of the third angel's message, notwithstanding the obstacles and difficulties which have stood in the way of its prosperity.

As many of our readers will remember, Elder A. E. Flowers, who went to the island in 1893, was taken away with yellow fever; Brother Fred Grant

who accompanied him had to return on account of failing health; Elder Webster and wife, and Sister Stella Colvin arrived there in 1895; Sister Webster and her little daughter died only a few months ago; and Elder Farnsworth, who started for the field last December to render much needed help to our enlarging work in Trinidad, having reached Jamaica, was unable to proceed farther as he was seized with an attack of the fever. We are sure that the prayers of our people will go with Brother and Sister Johnston as they now attempt to render the assistance so greatly needed.



J. O. JOHNSTON AND FAMILY.

Elder Johnston pursued his studies at our college in Battle Creek. Later he studied medicine for five years with Dr. J. E. Caldwell, who is now our missionary physician upon the island of Raratonga, South Pacific Ocean. He is also a practical dentist and an excellent mechanic. His active service in the ministry began in Michigan, in the year 1890. In 1891 the General Conference sent him to Florida; in 1893, he was transferred to North Carolina; — S. C. where he remained until January of the present year when he was stationed at Rome, Ga. His work in the Southern States has been greatly blessed of God.

While in North Carolina he was associated with Elder E. W. Webster with whom he now goes to labor. They were our first representatives in that State, and together passed through many trying and exciting scenes.

May 11, he sailed from New York for Trinidad, on board the steamship "Iriwadda," thus in the providence of God to be again united in labor with Elder Webster, this time as the representatives of the message in a foreign land.

His wife, a daughter of Dr. Jesse Coulson, of Oskaloosa, Iowa, is an excellent nurse, an experienced Bible worker, and in thorough sympathy with her husband's plans and the work of missions.

cepting, perhaps, the teacher's salary.

We greatly need a man to take charge of the book work as a sort of business manager and canvasser, leaving us free to look after the great amount of evangelical work that is opening up before us. There is now a loud call for meetings in St. James, and they even went so far as to look out a hall for me, but I was obliged to put them off for a while, as I cannot do that and the other work too. There should be a course of meetings held in Couva very soon; and the interest in Port-of-Spain is such as to demand the continuation of the meetings here.

E. W. WEBSTER.

LETTERS.

TRINIDAD.

THERE are a few things of great importance to the work here which I wish to lay before you. We must have a teacher for a church school in this island. We have the land all paid for that would do for such an institution; but the brethren here are not able to put up a building on it. They could no more than pay a teacher, if they could even do that. We greatly need a school with a home for at least 20 students, to start with. There are 20 who live within reach of a school if opened at Couva; and there are nearly as many more whose parents could keep them supplied with provisions, if they had a home near the school, but who live so far away that they could not attend if there were no place to accommodate them there. If we had \$800 we could put up the necessary buildings and run the school a year, ex-

CENTRAL AMERICA.

I thought it best to write again concerning the school question that is arising here on the island of Uvilla. The people are asking us every day when we are going to furnish them a good teacher. This is caused by the results of the school we kept in Bonacca. These people are well able to pay for a good teacher, and they would be glad to pay when they see that they are getting returns for the money. I have not seen a more promising opening for real missionary work than this. I am sure if you could send us teachers (a man and wife who can teach music should be sent) that they would have all they could do.

We have just completed our little chapel which is a neat building 20 x 30 feet; we finished seating it last week, and have had several meetings during the past two weeks, with good results. Now that we have a church, the people believe that we have come to stay.

Several of late have started to obey the truth.

The most of the people here are whites, and they are well informed. I suppose there are in the village 25 organs, and one piano, and more are ordered. They desire very much that we shall get them a music teacher.

The inhabitants of this island make a living mostly with their fruit (bananas and plantains), and their boats. I think there are about 30 boats owned in this harbor. With these they freight fruit for the steamers that run to these parts.

F. J. HUTCHINS.

BONACCA, BAY ISLANDS.

We have now considered the subject of our school, and have about 4 acres of the land cleared. We expect to have the industrial school buildings put up by June. Pray for the work and its prosperity here.

E. S. KIRKCONNELL.

BRITISH GUIANA.

April 5, I again went to Bootooba, to unite two couples in marriage. They make but little ceremony over marriage here. The church was decorated with palm branches and flowers, and the neighbors were present to witness the ceremony.

The two young men, Indians of the Arrowauk tribe, dressed in dark pants and coat, and wearing white gloves and vest, united their life interests respectively to the two young ladies clothed in pure white, with beautiful bridal veils. The young maidens were sisters, and, in the absence of the father, they were brought in and given in marriage by their oldest brother.

Fifteen minutes after the ceremony, these happy young people stepped into the boat, and were rowed by two friends to their respective homes; for months before the young men had been hard at work preparing these simple houses, and we are glad to learn from a letter just received from Bootooba that they "have made a very good start in life, that is, they are having family worship morning and evening."

Since leaving Bootooba I learn of five more interested ones in that vicinity and of two who want to unite with the church.

In Berbice our church numbers 24 members, and they have their large church building almost paid for. One brother, a school teacher, was dismissed on account of embracing the Sabbath, and he has now entered the canvassing work.

There are four places where we ought to have workers immediately. Oh, I do pray that the Lord of the harvest may speedily send us help.

D. U. HALE.

—"On Tuesday night the yagman ants returned and chased the folks all out of their beds. I hear that it was very amusing to see the people dancing in the mud. I am so glad that you were not here to be disturbed by them, horrid little things for taking bits of flesh from you."

So writes one of our British Guiana workers to Elder Hale. In commenting upon this letter, the latter says: "The yagman ants are the hunting ant of the country. They clean out the houses of everything dead or alive—spiders, roaches, rats, mice, centipedes, etc., are all eaten up by them, or get out. They go through every crack and crevice from the ground to the

roof, hunting for food. They get into your bed, and you have to get out, or be eaten. They usually come at night, but a few came one day while I was in Bootooba."

Thus are we enabled to see a little something of the inconveniences under which our brethren in other lands have to labor.

EN ROUTE TO AFRICA.

U. S. M. S. "Paris," April 20, 1898.

We are now in the channel and in sight of land. Have had a pleasant trip. The sea has been exceptionally smooth. Our family were some sick for a day or two; since that, have been feeling first-rate. We have enjoyed our staterooms; everything we could ask has been done for our comfort.

The "Paris" has made the best time this trip she has for a year. We have enjoyed sweet communion with the Lord. My courage and hope are good.

(Thursday P. M.) We found the "Cornish Hotel," last night, and a comfortable room in which I tried to sleep, but my ship rolled and tossed so it was hard for me. It is a quiet place and not far from the dock. It is quite homelike. You would have laughed if you had seen us last night getting away from the dock, and a dozen fellows trying to get us into their cabs.

(Friday A. M.) We have our tickets, and our baggage is labeled; hence we are ready to go aboard in the morning so far as we know. Last evening we were called upon by a brother living here. He stated that there is a church of nearly 100 members, and they would be glad to have ministers passing hold a meeting with them. We are to call upon them this P. M.

W. S. HYATT.

MATABELELAND.

By the death of Elder Tripp and Dr. Carmichael, the work has fallen to younger and more inexperienced men. But thanks be to God, the source of all wisdom is as free to us as it was to them. But the work here is too great for me. It was too much for us all—that is the reason why our brother is now at rest. Yet we have filled none of the openings that are before us. We have done only what was thrust upon us. The burden of this letter is for help. I appeal to you in behalf of the thousands around us—send us help. Let the dumb lips of our brother now at rest but speak, and they would give the same message, send us help.

Had it come before, he might not have died, but send help now for the perishing around us. He longed to step aside and rest awhile, but would take up the work. God gave him sweet relief—how peaceful it was—not a struggle, a smile on his lips, a heart full of hope, his peace made with God.

I speak no more of the dead; they rest from their labors, and their works do follow them. I turn to the work that is pressing in upon us. Perhaps Elder Olsen has already presented these things before you. I shall speak of nothing but what was considered while he was here.

1. Our work here on the farm: we need a farm manager. He should be a young man experienced in farming and gardening work, married, devoted, patient; one who is willing to do or be anything that he may win some.

2. A man and his wife as nurses: young, devoted, patient, and practical; who have no need for apothecaries' shops, but can use nature's remedies. These will meet the need here.

3. Outposts: It has been our desire to establish outposts with this as a centre. Three of these should be opened at once, with a man and his wife at each place. These should be men of some business tact, for their support would come from trade. They too should be young, devoted, and patient, people who put the cause of God before self comfort or interest.

Just one word about trading: nothing has given us such a hold upon the natives, or enabled us to educate them so much and prevent others taking advantage of them in deal as has our little store.

To illustrate: when we came here no native would open his money bag in our presence. He would examine the article he wanted, and then go outside and count out the price, and come back and pay for it. Now they often throw down all their money, and ask us to count out the price as they cannot count quickly. Pennies and half pennies, which are not used here, are often passed on the unsuspecting natives as pound and two pounds gold.

In time, as the work advances, it will probably be necessary to locate two families at each of these out stations, but this is not necessary at first. It may be asked if it is safe here. Yes, as safe as in London. If any are afraid, they belong to Gideon's army who stooped down to drink; keep them at home, and send us men and women who are like the 300.

4. Work in Buluwayo: there should be a Christian help mission for the unemployed, unfortunate, drunken, and debauched classes of that town. There should be a minister, a teacher, trained nurses, a physician, and a good business

man located there. Their living, and many things, could be supplied from the farm, and we in turn could furnish work for the unemployed, a home for drunkards, and help support the work in many ways. The business agent could do all our buying in town, and take advantage of the market which we cannot do now. This advantage would often save us several pounds in a few days because of the fluctuation of the market. These should all be strong, energetic, young men; this is no place for lazy people.

The contract has been let for the extension of the railroad to Victoria Falls. We ought to locate missions along the line. There are immense coal fields in that region, and mining camps will soon be numerous. What a chance to spread the truth among the tourists visiting the Falls!

The Chartered Company is rapidly moving northward. It is Mr. Rhodes' scheme to unite this country with Egypt. The telegraph line is under construction. An expedition starts this week from Buluwayo for Egypt, and the railroad will follow soon. I mention these things that you may see what is before us, and how the Lord is opening up Africa for the Gospel. Are we ready to step in? Intensity has truly taken hold of everything in the world. Has it taken hold of us?

From what we have written, from testimonies, and other sources, I think you will see why we ask for young men. They can better adapt themselves to circumstances. They are easier acclimated. They acquire the language more readily.

We are all of good courage in the Lord, and are glad we are here. All are much worn on account of sickness,

there being so few to care for the sick. Pray for us, and for the work, and for more workers.

W. H. ANDERSON.

BRIEF MENTION.

—WE are glad to announce that Professor Owen and wife and Brother Peterson arrived safely at Bonacca, Central America, May 16.

—It is with pleasure that we learn of the safe arrival of Elder Leland and family in Argentine. As yet we have received no word from them direct.

—Elder W. A. Spicer writes that he has safely reached Calcutta, and is now at work. He has begun to take lessons in Bengali, and is well pleased with the field, although "there is certainly work enough." We expect to be able to give our readers some interesting matter from his pen before long.

—We have just received word from Elder Holser that our ship missionary is probably now in Port Said, Suez Canal. This is a very important station owing to the great number of ships—over 3,000—which annually pass that way. We hope to give a more detailed account of the work there in a future number of the MAGAZINE.

—We are deeply pained to be obliged to state this month that three more of our workers in Africa have been claimed by death. Two of these, Sister Armitage, and Elder Tripp's little boy, were of the Matabele Mission. We have no particulars concerning their death, but we know that the blow is a severe one to our missionaries in South Africa. Certainly if they

needed additional help while Elder Tripp, Dr. Carmichael, and Sister Armitage were alive, they need assistance much more now. Let us ever remember our Master's children in this field.

All the information we have concerning the death of the third worker is contained in the following note taken from "The Gold Coast Aborigines," of March 26 :

"Mr. Job of Liverpool who with his two daughters had come to make a permanent settlement in Axim died at his residence, Lower Town, on the 14th instant at about 12:30 noon. Mr. Job was a staunch Saturday Adventist. We offer our unreserved sympathies to the bereaved family."

We know nothing more of this brother, but would infer that he had gone out as a self-supporting missionary; at any rate he seems to have been a man who was not afraid of his colors. May God give comfort to his loved ones.

—Seven young men from Ireland will go to Egypt and do mission work among the Greeks, Maltese and Moslem inhabitants.

Their headquarters will be in Alexandria and their efforts will be extended into the surrounding country as the providence of God permits.

They do not go under the auspices of any missionary society.

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.