

# THE MISSIONARY MAGAZINE.

VOL. 10.

PHILADELPHIA, PA., JULY, 1898.

NO. 7.

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## CHINESE REFORM.

W. E. HOWELL.

It is not the purpose of this article to treat the subject of reform among the Chinese in either an exhaustive or logical manner, but simply to record a few incidents relevant to its present status, that have come under the writer's observation.

When anything new is broached to a Chinaman in his native environments, he is exceedingly slow to respond. This is doubtless due in large measure to the centuries of tyranny to which he has been unceasingly subjected. Prolonged oppression; hopes and struggles for something better, repeatedly disappointed; and ignorance of experimental freedom, or even leniency, in society and politics—if they do not provoke rebellion or revolution—precipitate the individual, and hence the race, into a groove of immobility worn so deep by time, that it is extremely difficult to extricate them. When the hand of assistance is offered, it is too often spurned as gloved with hypocrisy; and the old is good enough.

But there are always those in whose bosom hope, though deferred till the heart becomes sick, never expires. Under suppression it may not be apparent; but let the shackles once be removed, it springs to action; let them become too galling, it revives in desperation.

Some one has said that we are a part of every one we meet; which, elucidated, merely signifies that we can have association with no one whose spirit we do not more or less imbibe. Its converse is likewise true, that no one mingles with us, who does not partake of our spirit. The latter is quite forcibly illustrated among the Chinese in the Hawaiian Islands. There is probably not a prominent figure among them here, who would not accord with the sentiment expressed recently by the vice-consul—"The Chinese are very old-fashioned." Socially and politically, this is certainly true. But as society is largely directed by political management, may we not look to the latter for the solution of this problem of apparent antipathy to innovation?

Chinese rulers are not *leaders* of the people; they are despotic, gluttonous parasites, who hold and exercise absolute power for self-aggrandizement only. They do not even *protect* their subjects, but are greedy extortioners of their substance. Their working policy is to hold the people in such abject ignorance,

that they will never know there is anything better in the world than that which they already have; and it certainly appears that they themselves could not desire anything better, as far as the possession and exercise of unlimited power, and the ability to amass wealth, are concerned.

The people are wholly without a voice in national or municipal administration, and have no power of appeal from magisterial adjudication. Every official is entirely irresponsible, and may and does extort with impunity. His established salary is so low \* that he resorts to the selling of justice, and all manner of extortion, to enrich himself; and there are no restrictions upon him. In truth, he has obtained his position through bribing the Peking authorities for a petty office, and working up the scale on the same policy; so that the cleverest extortioner obtains the highest position, and becomes ultimate authority in social, political, and criminal administration. May we not find here at least one cause for the obsolescence and rigidity of custom that prevail among this people?

The literary privileges of a people whose highest virtue, in the eyes of their rulers, is ignorance, would naturally be closely restricted. While any one who wishes to gain official notice must educate himself to pass government examinations, this education consists almost wholly in memorizing certain classical works, from which has been expunged everything that could possibly reflect upon the rulers, or suggest anything different from the old regime. Books on political subjects are not tolerated; daily newspapers are prohibited; no one below the grade of a mandarin \* of seventh rank, is allowed to read Chinese geography, much less foreign. Any who read proscribed matter, who invent any new thing, or who reveal any new discovery, are punishable by death. All knowledge of the world outside is excluded in every possible way. It is said that during the late Japanese war with China, the masses of the Chinese, except where the campaign was actually waged, were not aware that it was in progress; and that inland they had never even heard of a people called Japanese. Obedience to authorities is the essence of all instruction.

With this deplorable state of things, can we be surprised at the lamentable incoherence seen in this vast empire to-day? Need we wonder that the newspapers repeatedly say, "China was too weak to do anything but submit to the demands of England, of Russia, of Germany, of Japan?" Shall we not expect that there will be a chafing discontent among the more intelligent classes, and especially among those who have tasted the freedom of other lands? That there is such dissatisfaction is evident from certain movements toward reform, that have been and are on foot.

One of the most significant of these movements it is worth our while to notice briefly. The most prominent figure in it is Dr. Sun Yat Sen, to whom reference has been made in a previous article. An incidental interest attaches to this plucky patriot, arising from the fact that he was born and partly educated in

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\* The viceroy of Canton, which contains a larger population than Great Britain, receives about £60 a year.

\* A Chinese official, civil or military, of any rank, of which there are nine recognized ranks in all.

Honolulu, that his brother, Sun Ah Mi, is a supporter of our school, and that his nephew is in attendance here.

Dr. Sun (the family name always comes first) is about thirty years old. He had spent a year in medical study at the Anglo-American Mission in Canton, under Dr. Kerr, when in 1887 he entered a college of medicine at Hong Kong, where, after five years' study, he received a diploma conferring upon him the title "Licentiate in Medicine and Surgery, Hong Kong."

In 1892 he went to Macao, a city near Hong Kong belonging to the Portuguese, to practise medicine. After futile efforts to establish himself in his profession, owing to opposition by the Portuguese authorities on the ground that he had no Portuguese diploma, he went to Canton. While in Macao, he had first learned of a political movement which had taken shape in the formation of a "Young China" party, whose object was the establishment of a form of constitutional government to supplement the present corrupt system, through peaceful and legitimate means. The sympathies of Dr. Sun were at once enlisted, and he felt he could best serve his country's interests by joining this party. He soon became its leading spirit.

According to his own testimony, Dr. Sun and his party at first had no purpose to overturn, but to induce a modification of the pernicious state of things sketched in this article. Their first step was to forward "modest schemes of reform" to the throne, beseeching it to ameliorate the condition of its subjects. This was done during the late incursion of the Japanese, when the latter were threatening Peking. The emperor, not wishing to alienate any of his people at that critical moment, paid no attention to these petitions then; but as soon as peace with Japan was assured, he issued an edict "denouncing the petitioners, and commanding the immediate cessation of all suggestions of reform."

This was like a spark to the tinder, and "Young China" soon resolved upon coercive measures. Accessions to her numbers were rapidly made, owing to a number of circumstances. The better classes were displeased at the behavior of the Chinese fleets and armies during the Japanese war, knowing the worst forms of corruption to be the cause of failure. The soldiery were discontented because three-fourths of the Cantonese contingent had been disbanded at the close of the war. These idle men enlisted in the reform party, and swelled the numerical strength of its military resources. In Canton a deputation of one thousand citizens who waited on the governor to remonstrate against the action of a body of police who had discarded their uniform and were plundering the city, were told that their conduct was tantamount to a rebellion, and that they had no right to threaten their superiors. Their leaders were arrested, and their followers sent away—only to join the reformers. Again, the people of the two provinces, Kwang-Tung and Kwang-Si, were forced to pay an extra tax to the provincial officers to indemnify them for an increased tariff placed upon their official posts by the viceroy, Li Han Chang, brother of the famous Li Hung Chang. Further, on the occasion of this viceroy's birthday, the officials of his provinces collected about £200,000 from the richer merchants in the usual way—by threats, promises, and blackmailing—to make their master a present. And further, a follower of

the viceroy angered all the "literati" by selling diplomas of graduation for \$500 each. Those disaffected by all these proceedings threw in their lot with "Young China," and brought matters only too soon to a climax.

(To be continued.)

## CENTRAL AMERICA.

CENTRAL AMERICA contains 3,000 square miles more territory than do all the States of New England, and New York, Pennsylvania, New Jersey, Delaware, and Maryland combined. Guatemala is about as large as Michigan, and could easily support 15,000,000 people, although it now contains only one-tenth that number. Costa Rica is a little smaller than West Virginia, its inhabitants number

280,000, and the country is less cursed by revolutions than any of its sister republics. San Salvador—the smallest of the states—hardly equals New Jersey in extent of territory, but its 800,000 inhabitants make it by far the most densely populated of any of the Central American countries. Nicaragua contains more square miles than New York; and Honduras covers a greater area than Virginia: each have a population of about 425,000. In all Central America there are thought to be something like 3,431,000 people, and these live for



TORTILLERA.

the most part upon the salubrious plateaus away from the hot and unhealthy coast lands. Belize, which is under the protection of England, is not included in this number.

A corrupt form of Catholicism, the ambition and avarice of the leaders, and frequent revolutions greatly retard the progress of these small states. A "revolution" means either that some man is trying to continue in office longer than the constitution allows, or that a rival politician cannot wait for a lawful election.

In 1849, the first Protestant mission was opened at Bluefields, on the swampy eastern coast of Nicaragua, among the Mosquito Indians, who are said to be "squalid savages, ignorant and degraded, among whom polygamy and infanticide are common." In 1881, a year after these people had received the New Testament in their own language, there was an outpouring of the Spirit of God, and many who had previously been slaves to drink, or who had practised sorcery, were converted to Him; and within a few years the devoted Moravian missionaries baptized 1,500 of these semi-civilized children of nature. The incorporation of Mosquitoland into Nicaragua three years ago was a severe blow to this Protestant community. There is also a church at Greytown; and in answer to appeals from the Nicaraguan Indians of the interior, the Brethren have entered upon aggressive missionary operations among that nation.

About 10 years ago the Jamaica Baptist Missionary Society began scattering Bibles and tracts and books among the English and Spanish inhabitants of Port Limon, Costa Rica. Many have believed. The American and British Bible Societies have greatly aided in spreading abroad the written Word.

In 1884, at the earnest solicitation of President Barrios, of Guatemala, the Presbyterian Board sent to that republic Mr. J. C. Hill and family, of Chicago, and the mission was opened under the most favorable circumstances. President Barrios met all the expenses of establishing the work; he sent his own children to the new Sunday-school, and requested the members of his cabinet to follow his example. A day school was established, and the advancement made has been encouraging.

But what bids fair to be one of the most potent factors in carrying the Gospel to the native tribes dwelling in these little republics is the Central American Mission, formed in Dallas, Texas, in 1890, "to promote the evangelization of Central America." In 1891, Mr. and Mrs. W. W. McConnell were sent to San Jose, Costa Rica, as its first representatives in this field. After beginning the work among the intelligent citizens in that city, Mr. McConnell next turned his attention to the task of exploring the territory inhabited by the numerous and little-known Indian races of the interior. Later, Mr. Dillon, who now lies buried in Honduras, was sent to reinforce the mission, and to aid in the work of bringing to light the needs of the secluded savages for whom the Christian church had done almost nothing.

In Costa Rica, Salvador, and Nicaragua the aborigines are divided into very small tribes, speaking many different languages. In Honduras and Guatemala a single tribe, speaking one language, often occupies a wide area of territory, and contains many thousands of people.

The Chiripo Indians, of East-central Costa Rica, was one of the first tribes visited. The people are approached only by narrow paths which run through the tropical forest, and they live in simple houses, roofed with thatch, and subsist chiefly upon native fruits and vegetables, and by fishing and hunting. They cultivate the ground in a primitive manner. Their confidence once gained, they were kind to the missionaries, and within a few weeks after their first teacher settled among them, 25 were baptized.

The Central American Mission, whose official organ is the "Central American Bulletin," published quarterly in Paris, Texas, has sent to this field 24 missionaries, and has now under appointment 5 more whom it is expected will enter upon their work soon. They are carrying on operations in every country of Central America save Nicaragua, and that has been visited.

The work of our people is as yet in its initial stages. We have several churches, a school, the missionary schooner "Herald," and a number of books have been sold along the eastern coast of Belize and Honduras. Elder Hutchins and wife are in charge of the field, and Professor and Mrs. Owen are now opening up an industrial school on Bay Islands.

We earnestly pray that God may greatly add His blessing to these efforts in behalf of the peoples of Central America.

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## YOUNG PEOPLE IN DEBT.

H. N. SISCO.

"I AM debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise." Rom. i: 14.

"Debtor," to whom?—"To the Greeks, and to the Barbarians ; to the wise, and to the unwise"—to the whole heathen world of his time ; not only to the educated and cultured, but also to those who were less enlightened and more rude in manner.

A "debtor," why?—Because the heavenly vision had revealed to Paul a personal Saviour, and had also shown him that this same Jesus was a like Saviour of all the Gentiles.

A "debtor," who?—Paul, consecrated, educated ; a young man ; the greatest Gentile apostle. All are acquainted with the success of Paul's mission to the heathen world of that time. The world is to be again evangelized, for Christ's words in Matt. xxiv: 14, are : "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come."

We may expect the scenes of the early church, in their essential features, to be reenacted in the carrying of the Gospel to the world of to-day. This being true, we, in whose day the knowledge of Christianity is being carried to the

nations as never before, are debtors, even as Paul and the early Christians. But to whom?—To all men, surely, but especially to those who have never heard of Christ. We also are debtors “both to the Greeks, and to the Barbarians”—to the most learned Mohammedan of Arabia, to the most degraded native of South America; to the most subtle-minded Hindu of India, and to the most uncivilized African tribe. We are in debt to 400,000,000 beings who are affected by the teachings of Confucius; to the 200,000,000 followers of Islam scattered through Europe, Asia, and Africa; to 88,000,000 souls in the Sudan and in Northern Central Africa; to millions in other parts of the “Dark Continent” and in the interior of South America, who have not heard of salvation through Christ; and to many islands of the sea which are waiting for the Gospel message. More than one-half the population of the earth has never yet heard the glad tidings; and therefore to these millions and millions of human beings, as precious in Heaven’s sight as ourselves, we to-day are debtors.

“Debtors,” why?—Because we know the love of Jesus, and know that He loves all the world alike.

Again, because pardon and peace through Christ are ours, and consequently we long to see sorrowing, suffering humanity in the same manner relieved of its burden of sin and lifted nearer God. The ground of Paul’s missionary zeal lay not in reason, but in love—in his intense longing to see his more unfortunate fellowbeings saved through grace.

The following incident is told by a missionary recently returned from India: “A Hindu upon accepting Christianity first lost his position, his friends then left him, all his property was taken away, and finally, those who were most dear to him of all on earth, his wife and children, secretly deserted him. After anxiously and vainly searching for them nearly two years they were at last found, but by no argument or entreaty of his could they be induced to return to him. Alone in the world, bereft of every earthly comfort, every tie of earthly friendship severed, and almost heart-broken, he came to the missionary, and after unburdening his troubled heart to him, with trembling voice said, ‘All have left me, all is gone:’ ‘but,’ he added with brightening face, ‘I now go early every morning out under yonder palm-tree and seek my Master, and He is more to me than all I have lost.’” Thus can Christ, and only He, supply every need, satisfy every longing of the human heart, and heal its every wound. And to bring this satisfying portion, this healing balm, to needy, bruised, and sin-sick souls—that is the debt we owe.

“Debtors,” who?—Every Christian. Yes; and especially the consecrated young people of the institutions of learning in our land. Why, instead of the educated Paul, did God not choose a man of less learning and less ability to bear His name to the Gentiles? Because He knew that sanctified intellect and consecrated attainments were most needed, and could be used to the greatest advantage in carrying the Gospel to the heathen world. The brightest light is needed most in the densest darkness, is there most appreciated, and there shines the farthest. It is chiefly the young people who, having had the advantage of an education, and anointed by the Holy Spirit for service, must carry the Light

of the World to the 1,000,000,000 of earth who are wandering in the gloom of sin.

Our colleges are the greatest debtors to the world because they have received the most light. They should be in the very van of the movement that is to evangelize the world. But how few students of our academies and colleges are preparing to carry the Gospel to benighted Africa, India, or China! We are doing much to preach salvation in countries which are already nominally Christian, but who of our young men and women, after careful study of the field and earnest prayer concerning the question, have a God-given burden and a divine call to go to these far-off darkened lands? Each one may, and should have such a call, before he accepts a call from any foreign mission board or from any other source. Paul was thus called by the Lord. Who have a definite life-purpose that, God willing, they will give themselves to this service of the Master?

It was a lost world's agonizing cry that brought Jesus all the way from heaven to earth to rescue us. Can we not also leave home and pleasant associations to answer this same touching plea for help? Let the world's great need of to-day be constantly in every student's mind; let the sorrow, and suffering, and misery of so many human beings ever rise up before him; let the sad scene of 5,000 souls in India alone, who, with their hands pleadingly outstretched towards us for a Saviour, are daily sinking into hopeless graves, appeal to the sympathy of every Christian student's heart; and let the piteous wail of these millions who are groping for Christ, yet find Him not, so incessantly resound through every college hall, let it so unceasingly ring in every college home, so echo in every class-room, and so reecho on every campus, that we cannot rest, till, with lives completely immersed in the Christ-life, His life, through us, is again being given for this world.

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## THE TUAMOTU ISLANDS.

MRS. EVA F. CADY.

If you will look on your map of the world, you may see a group of many islands, lying northeast of Tahiti. This group is called the Tuamotus, and contains more than 80 islands. It is controlled by the French. The islands are of coral formation, and are different from the Society and other surrounding islands in that they have no hills or mountains, but are perfectly level.

There is but a thin layer of soil over the coral, and for that reason, very little besides cocoanuts can be grown there. The cocoanuts thrive nicely, but there is too little soil for orange, breadfruit, and banana trees, or for vegetables. Formerly, the diet of the people consisted only of cocoanuts and fish, but now they are able to vary their bill of fare with fine flour bread, rice, and canned foods.

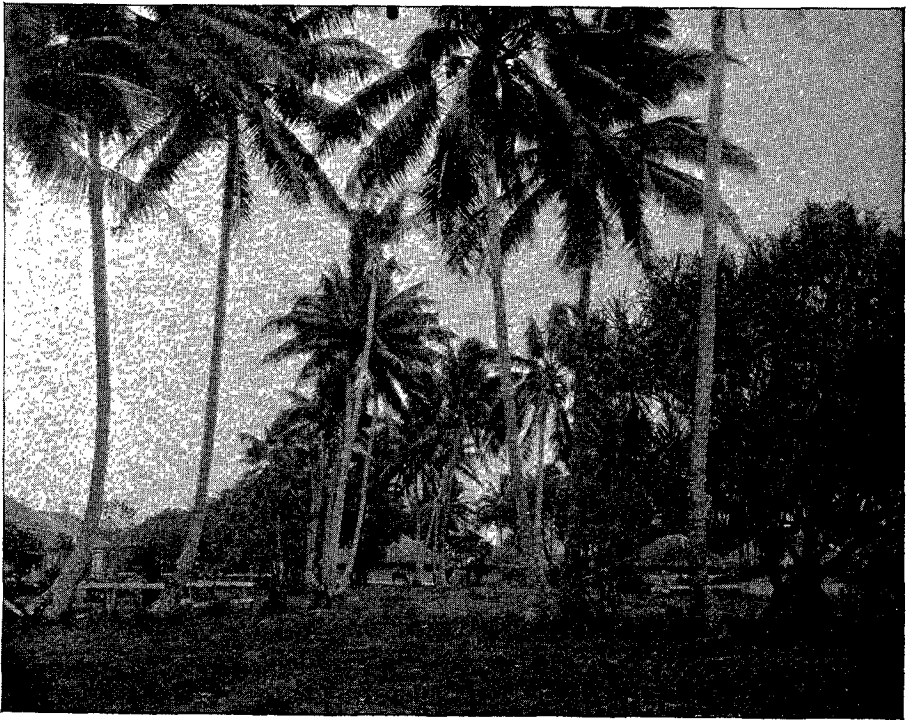


The principal industry is diving, for pearls, and during the diving season both men and women can earn from five to fifty dollars a day at this work, and so have plenty of money to spend.

The Union Steamship Company, which has a line between Tahiti and New Zealand, has also a small steamer running between Tahiti and the Tuamotus. It takes up fresh fruit and vegetables from Tahiti, and there is such a call for them there that they are sold at very high prices.

The language of the Tuamotus is a little different from the Tahitian, but there is so much travel back and forth between the islands that the Tahitian has come to be understood and used there by all. They have no literature in their own language, but use the Tahitian Bible and literature. The people are mostly either Mormon or Roman Catholic. They are not generally as well educated as the Tahitians.

Brother Drollet was formerly government interpreter in those islands, and he has recently gone there again. He is trading there for his people, who have a large mercantile establishment here at Tahiti. (Most of the trading there is done by Tahiti merchants.) He took some of our native literature with him to distribute among the people. Many of these people are reading our literature and are getting more or less acquainted with our people, and we shall need laborers to enter that field soon. They are asking now when we are coming there to labor.



SCENE IN TUAMOTU ISLANDS.

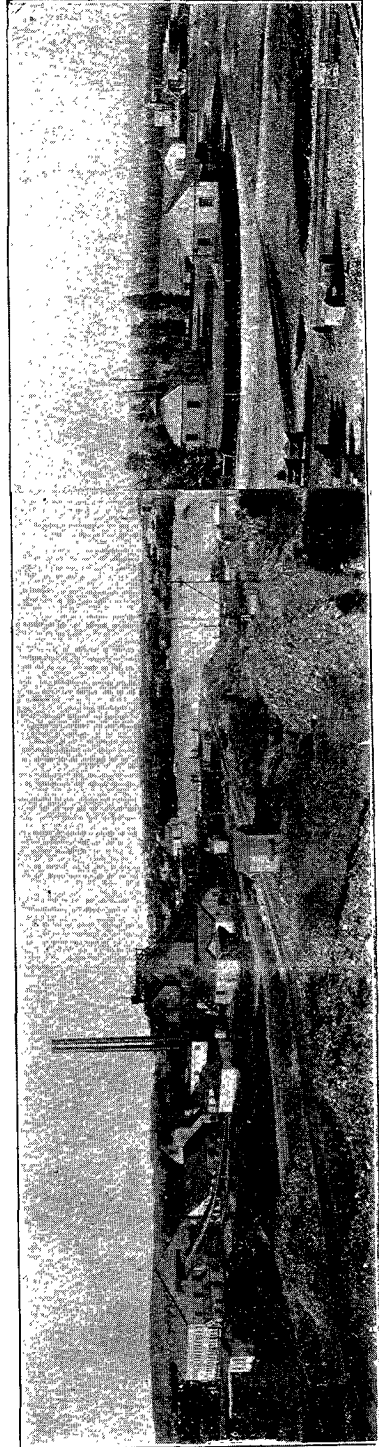
## IMPOSSIBLE ?

F. I. RICHARDSON.

THE twenty-fourth chapter of Matthew is called Christ's great prophecy; because in answer to the question put to Him by the disciples in the third verse—"What shall be the *sign* of thy coming, and of the end of the world?" He answered, The sun shall "be darkened, and the moon shall not give her light, and the stars shall fall from heaven," etc., (verses 29 and 30; see also Luke xxi: 25-27). Christ says the generation that sees all these signs shall not pass away before He comes (Matthew xxiv: 34), and it is understood from verse 14, that during the lifetime of the generation which saw those signs (the last of which took place not later than 1844) the world would be warned of His second coming and the end would come. When this theory is advanced, many exclaim, *impossible!* It cannot be done in so short a time! They confidently assert as one reason, that in the great dark continent of Africa, there are still unexplored regions, and thousands of natives who have never yet heard a Gospel note, and that it will take hundreds of years to carry the Gospel to these benighted heathen.

The writer having spent some time in South Africa, and having traveled some in the interior, as well as up the East Coast, halting at nearly every station and making inquiries, offers the following :

For ages the natives of Africa knew very little of the glad tidings of salvation. Some efforts by missionaries had been made along the coasts, and a few like Livingston



JOHANNESBURG GOLD MINES,  
SOUTH AFRICA.

and Stanley had penetrated some distance into the interior. The work was slow and laborious.

But on the conquering of the powerful Zulu tribes by the British in 1877, and the discovery soon after of gold and diamonds, a sudden and wonderful change took place; people from nearly every nation under heaven made a rush for the new Eldorado; and where but a few years ago the natives and wild animals roamed almost at will, to-day stand large cities with their busy thousands. An illustration of this is found in Johannesburg, a city about four miles long by two miles wide, with a population of 50,000 exclusive of natives. It is situated in the midst of a gold-bearing district that extends a distance of forty miles, on which have been erected hundreds of mills. These mines give employment to thousands of natives, who are gathered from every tribe south of the great desert. Thus they are brought in direct contact with the white man.

For many years America and Australia received Europe's surplus millions; but the habitable parts becoming pretty well occupied, the past few years the tide of immigration has turned towards Africa, and thousands of people are seeking in that country for homes which they could not obtain in overcrowded Europe. A broad table-land runs north and south through the country with an elevation of from 1,000 to 6,000 feet above the level of the sea, on which the white man can live and be nearly exempt from the deadly fevers to which he would be exposed in low-lying districts. To this table-land many have made their way, have purchased land, and they are employing large numbers of natives on their farms.

To facilitate travel, railways are being built. One is now in operation from Cape Town via Bloemfontein and Johannesburg to Delagoa Bay, a distance of about 1,600 miles. Another runs from Cape Town via Kimberly to Buluwayo, and is now being pushed on to Salisbury; and one from Beira, on the East Coast, is being constructed to connect with it at Salisbury. Others are in process of construction or are being projected at different points on East Coast.

Steamers are running on all the principal rivers, also on Lake Nyassa and other lakes. Again we see how the natives are brought into direct contact with the white man.

At all places at which we stopped we learned there were missionary stations. One at Mombosa is composed of several denominations, who claim 50,000 native converts. A railway is being constructed from this place to Uganda.

Thus we see that the work which would have required many years to accomplish is being done in a very short time.

All things are possible with God. How vividly it brings to mind the words of the inspired writer in Rom. ix: 28—"For He will finish the work, and *cut it short* in righteousness: because a *short* work will the Lord make upon the earth."

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IT was said of Livingstone by Lord Polwarth: "I like to think of him as a man who was a servant of God, loved His Word intensely, and, while he spoke to men of God, spoke more to God of men."—*S. Volunteer.*

## THE CHINESE WOMAN.

MRS. HATTIE HOWELL.

*(Concluded)*

SUICIDE among the young married women of China is so excessively frequent that it is scarcely a matter of remark. When the young wife is discovered, and rescued from her suicidal attempts, she often meets the pitiful reproach from her mother, "Why didn't you die when you had a chance?" Perhaps the daughter-in-law lives on till the day when she too may become a mother-in-law, her sons having grown up and brought home their wives; and thenceforth in the increasing household of children and grandchildren, her will is supreme. But have the sorrows and hardships allotted her by the unkindness and cruelty of her husband's mother, softened and fitted her to mitigate the mental and physical sufferings of her daughters-in-law?—How unvarying the law, that the human heart does to others as it has been done by.

Now as best you can, picture to yourself our Chinese sister as she really is, or as circumstances make her. During the long months before her birth, it is hoped she is not "a girl." When it is known a little daughter is in the house, no loving hearts receive her. The father is disappointed, or enraged, and the mother bemoans the birth of one whose lot must be so sorrowful. I may say, a daughter is never welcome in China. Infanticide is, therefore, so prevalent, that in the poor homes only one or two girl babies are saved, the others being drowned, left for starvation by the wayside, or thrown into the baby towers prepared for little foundlings. Wealthy families treat similarly the little girl who unfortunately comes to their home, and simply—because they do not want her. Many times rather than have the father take the child's life (for it is he who commits the deed), the mother pleads that the child be sold as a slave.—Poor little children! born without love—die without love. Many a Chinese woman can say at her death, "No one ever loved me."

A few years later, her own mother inflicts upon her the most terrible torture, loosening, and wrenching, and twisting the ligaments of the baby feet, and crushing the bones into a stylish and beautiful stump, while she regards not the days and nights of shrieks and wails from the little one, which finally die away into a prolonged and breathless succession of groans. Father and mother, callousing their ears to the agonized cries of their own little child, are callousing the tenderest and purest affections of which their hearts might be capable.

From her infancy to her marriage, the little girl leads a shut-in life in the narrow confinement of her own home, though really there are no homes in China. The architecture of our houses does not enable us to conceive of the dinginess and cheerlessness of the Chinese house, nor the strict seclusion it affords.—When sixteen, or older, the girl is carried in a closed sedan-chair to her husband. Fancy the timid child's fright at being thrust immediately among strangers. While entering, unmarried girls often find pleasure in throwing chaff upon her, which clings for many days to her oiled hair so immaculately dressed; and having arrived

at her destination, she is the object of examination and criticism to every onlooker, just as a new family horse might be to us. And from that day forth she is no longer her parents' daughter, but somebody's else daughter-in-law, and her husband's exclusive property, to be beaten to death or by some other means made away with, if they see fit. If she lives, and is not maddened to suicide, she may become the household drudge, and no one has the power to interfere.

As every phase of life in China is closed about with ceremonies, forms, and customs, so the day of the maiden's wedlock demands that she and her mother weep. But I am quite sure tears are seldom feigned on that occasion; no doubt they are usually the overflow of sad and trembling hearts.

Two or three months ago we were asking two young men who dined with us about the recent marriage of the sister of one of them. According to custom, she had come from the island of Maui one hundred miles distant, to Honolulu, to the home of her mother-in-law, to become the wife of a man she had never seen, and whom she did not see until the veil was removed after marriage. When the young men had told us of the feastings and festivities enjoyed by the men during the first week, we inquired of the bride. "O, she lie on the bed and cry," was the reply—and the story of her lying there in tears, for a week, was told by her own brother without the least sign of pity or sympathy. The Chinese are characteristically insensible to the sufferings of others, and this is but one of the many evidences we daily have of it.

Among all classes of Chinese—high and low, rich and poor, the opium habit is making fast inroads. In the social life of the men, it holds about the same place as does wine in America, or as brandy and punch did there in the early part of the present century. But among the women of China, the habit is acquired through its use to assuage their sufferings and beguile their sorrows, while not a few seek death by it. Thousands of Chinese children are being born slaves to the drug.

The rapidly wide-spreading use of opium, together with ancestor worship, are counted two of the most formidable obstacles to the spread of the Gospel in the Chinese empire. And because of the latter of these hindrances, many think the most successful efforts can be put forth for the women of China. She, the matron of her house, whose will is implicitly obeyed by her sons and daughters, is the one who instructs them in the religion of their fathers. By her, in the retirement of their own home, the children are taught to worship the dead, and to bow before the ancestral tablets. From earliest infancy they are not only steeped in the smoke of tobacco and opium, but also in the fumes of the incense burning before some household god, in his niche.

When the bastiles of the women of China are stormed by the missionary, there will, through His followers, be a literal fulfillment of Christ's mission to earth, for it was foretold of Him that He would "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa lxi: 1.

Chinese women are proud: they do not soon disclose their griefs and their needs. Recently at a meeting of the "Women's Board" here, the Hawaiian Bible-reader reported that she had found a new company of Gilbert Islanders in

Honolulu, and that in their miserable dwelling, she found the women sitting on the floor braiding hats, and "They seem to do it because they like to," she said. "Ah, no!" replied the white-haired missionary who had spent her life among this people in their native islands; "they do so because it is their bread and butter." And likewise, though many of the Chinese women look happy and appear cheerful, it is a cheerfulness born of submission and patience through long centuries of the same life—a cheerfulness which knows no easier life. After ages "on ages telling," their woes and themselves are so knitted together that it is only for them to be resigned "until death do us part."

Thus far in the history of missions, work has been done almost exclusively for the poor; for the missionaries have been unable to break through the impenetrable barriers built about the Chinese ladies. Of course none but women can work for women, and it seems that the consecrated medical woman has the readiest access to the courts, and consequently, to the hearts of the women. What the Christian physician discloses concerning the cruelties and barbarities inflicted upon the inmates of these homes is very little known in the outside world. The ailments of women and children in China are considered unworthy of notice, and are allowed to run on, until the maladies become chronic. In case of malignant and contagious diseases, nothing is done for the sick person, he being, in nine cases out of ten, shut up and locked within a room, with only a vessel of water by his side,—there to die. Occasionally his friends unbar the door enough to prod him with sticks, in order to ascertain whether he is alive,—all this, because so great is their fear and dread of the tormenting devils, whom they are reported to hear muttering from every article of furniture in the sick room. But especially in the service of midwifery is there much that is heart-rending, many barbarities being practised under the pretense of assistance. And relying quite fully upon charms and superstitious customs for the relief of disease, as they do, it seems as if the message of Christ: "Daughter . . . be whole of thy plague"—has more of meaning for them than for us.

O my sisters in Christ, are not some of you longing to devote your lives to carry the news of redemption to some of these poor souls, who with us are "prisoners of hope?" (Zech. ix: 12.) Would it might be that "the women who publish the tidings are a host;" for unto the Chinese woman is the word: "Shake thyself from the dust: arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." "For the Lord hath called thee as a woman forsaken and grieved in spirit." "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa lii: 2; liv: 6, 8.)

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TWENTY-FIVE years ago there was not a woman's foreign missionary society; now there are 75 woman's societies, 50 of which are in America; and there are in addition more than 20,000 auxiliaries and upwards of 7,000 mission bands. These woman's societies have a combined income of more than \$2,000,000 annually.—*Facts on Foreign Missions.*

## THE MEDITERRANEAN FIELD.

H. P. HOLSER.

THIS field so vast and varied, and historically the most interesting in the world, is here and there in small beginnings hearing the Third Angel's Message. Like in all plants, even the mighty cedar of Lebanon, the work of God in the Gospel has a small beginning. First, the seed is sown, then the tender germ springs forth, gradually increasing in size and strength. A few seeds of truth have been dropped in this great field; and though the soil is hard, some of the seeds have taken root and are already bearing precious fruit.

The first work of the message in this field was 24 years ago under J. N. Andrews and colaborers, when a few souls were garnered in Southern France and Italy. From Naples, Dr. Ripton went to Egypt; but his tragical death in the riots at Alexandria caused a break in the work in that field. Later, the truth took root in Turkey among the Greeks and Armenians, and from Constantinople has spread in Asia Minor, eastward to the borders of Armenia, northward along the shores of the Black Sea, southward along the shores of the Mediterranean in Cilicia, and thence extended to Syria and Egypt.

Returning from my last missionary trip in Turkey, I visited Palestine and Egypt, making arrangements for the circulation of our literature in these fields. In Palestine, we now stand in friendly relation with the German element located in four centres, and through them hope to find an open door to this field. In Egypt, a small work is now in progress at three points. In Alexandria, where Dr. Ripton labored, an Armenian is working to spread the truth while occupied at his trade. In Cairo, the capital of Egypt, an Armenian sculptor, whose heart burns with intense desire to spread the truth, improves every opportunity to proclaim the message among the Armenians and the French. The Lord has given him fruit and he labors on with courage. Besides holding Bible readings in the homes of the people, he is active in the shops and on the streets speaking with the people and circulating our literature in the French, Armenian, and English.

Another advance step in the work in Egypt is the beginning of ship mission work at Port Said. In May, Brother J. Leuzinger went to this city from Italy to work on the ships and in the city as the way opens. Having full command of the French, German, and Italian, and a fair knowledge of the English, he will be able to converse with the large majority of the thousands passing through the Suez Canal. He will here have opportunity to meet a large number of the missionaries passing between Asia and Europe and America, and thus can do quite a general work besides his local work for Egypt.

In Italy, we see a few bright spots in the dense darkness. Among the Waldenses, a feeble few have endeavored to hold forth the light of present truth; a large number of publications have been circulated in their valleys; and from statements in the Testimonies, we are led to believe that a greater work than anything yet seen here will be accomplished among the Waldenses before the Lord comes.

The young lady in Rome who accepted the truth last year, rejoices in the message and cherishes the hope that she soon may be able to do more for the spread of present truth in her native land. In a recent tour through Italy, Mrs. Prescott formed acquaintance with a number at Rome and Florence who are devoting their lives to the Master's service, and who seem open to the truth. By correspondence and otherwise, the work thus begun will be continued; there is some hope that a new element may be added to our work in Italy.

The work in France is at present receiving more attention than in the past; in fact, most of the French workers of Switzerland are now in this field. Brethren Tieche and Badaut are closing up a public effort at Anduze, one of the centres of the reformation in Languedoc; brethren Oscar and Arnold Roth and Albert Guyot are now laboring at Grenoble; and Paul Roth and wife and two nurses are working at Nice.

Thus all the countries on the north of the Mediterranean except Spain and Greece are receiving some attention; on the east, work has been opened in Syria and on the south, in Egypt. We trust that the work in these fields may soon be reinforced, and that efforts may be extended to the remaining countries about the Great Sea. The donations of our Sabbath-schools have prepared the way for this; the next step will be to provide more laborers. Some are in training at Basle and other places; and we trust that in addition to these some in other portions of the world-wide field will be called of the Lord for this work. It is a great field, an interesting field, and a hard field; only such as labor in the power of God can succeed in it. Hence, we hope that only such will enter this field who know that the Lord has called them to this work.

Both consecrated means and consecrated workers are needed. To open the work in such an extensive field, having so many languages, will require much persevering effort, and this effort must be sustained with our donations. We are glad to note that some have taken such a special interest in this field that they have consecrated liberal portions of their means for its support. May this good example be followed by others, that the hands of those who have in charge the work of providing laborers and means for the foreign mission work may be strengthened.

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## VANILLA-RAISING IN THE SOCIETY ISLANDS.

J. C. GREEN.

PERHAPS it might be interesting to the readers of the *MISSIONARY MAGAZINE* to read a little about the growing of vanilla in the South Sea Islands, and especially on the island of Tahiti. Vanilla-raising is at the present time the leading industry of Tahiti and has brought in very much money, as tons have been shipped during the last year to foreign ports, most of it being sent to San Francisco.



The plant is a vine with a leaf perhaps six or seven inches long by one to two inches wide. I am speaking of the kind which is raised in Tahiti; other kinds may have different leaves for all I know, as I have not seen vanilla growing in any other country. The first vines were brought here years ago by a French man-of-war and it seems that the poorest kind was brought. For many years after the industry was started here only a few planters engaged in it as the price was so low, owing to the poor quality. After a time some extractors found that nearly as good an extract could be made from the Tahitian bean as from the beans of other countries, and accordingly a demand was made for Tahitian vanilla. This raised the price, and vanilla-beans were sold here for \$3.50 per pound. When it was seen that vanilla was raising in value, all who had a piece of land at their disposal, whether large or small, set it full of vanilla-plants.



DRYING VANILLA-BEANS.

The planting of the vines must be done in shady places and where there is plenty of rain. In some of the districts on this island there is very little rain and in other districts it rains nearly every day in the year. The district of Papara is called the vanilla district, and it seems to have just the right amount of rain for this industry. A few years ago there was hardly a European cottage in that district, but now there are many, and some very pretty ones, too, costing not less than \$3,000. It is said that the vines do better when planted so as to climb on the trunk of a tree called in the native tongue, *burau*. This tree is similar to the basswood. The seeds of the plants are not planted, but clippings are taken from other vines and set out. These slips are simply stuck into the ground at the

roots of some tree, and left. On some plantations posts are set out in shady places and the vines allowed to climb on them. However, the post in most cases soon takes root and is a tree of itself. It is usually two years after the planting of the vine before any beans are picked, yet some of the native planters are so anxious to get a little money that they pick before that time. Vanilla ground needs no cultivation; but if the weeds are kept down and the trees trimmed properly, the vanilla will do better.

In order for the bean to form, the blows must be inoculated. This work is done every morning during the season whether it rains or shines, women being more dexterous than the men. Some plantations are so large that help must be employed to inoculate the blows. One thousand blows is about all a woman can inoculate in a day, that is, before one o'clock P. M. After that hour the flowers are so wilted that it is impossible to inoculate them. The beans grow in clusters, and many clusters on a vine. These clusters will sometimes contain a dozen or more beans, all of the same length. Beans of different clusters vary in length from four to nine inches, the longest bean being considered the best. As soon as the bean shows a lighter color at the blow end, it is considered ripe and ready for the curing.

After the bean is picked, most planters put it away in a dark place for a time. Some have other ways of treating the vanilla. After it has been in the dark for a time it is brought out and placed on the drying-racks located generally near the door of the dwelling, in order to be taken in quickly should there come a shower of rain. When dried sufficiently it is tied up in little bundles about an inch and a half in diameter. It is now ready for market. The accompanying cut shows the natives preparing the bean for market, as well as the rack on which it is dried. Vanilla has dropped in price, and the natives are not paying much attention to it at present as they say it does not pay, but a white planter told me that if he had all the blows he could inoculate, he could make a good living at seventy-five cents a pound for the cured bean. When cured, the bean has a rich dark brown color and a delightful odor.

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## BRITISH GUIANA.

D. U. HALE.

SINCE closing the meetings in Georgetown, I have been spending some time among the different companies of believers in this country. March 8, I boarded the steamer for Bootooba—about 100 miles inland. The river which, at its mouth, is a mile wide and always very muddy, gradually grows narrower and becomes coffee-colored, as one ascends. Owing to the presence of leaves and decaying vegetable matter, there is very little clear water in the streams of British Guiana.

At Akayma, where the steamer stops, the brethren met us with a small boat to take us the remaining ten miles of the journey. During the greater part of

the day it had been raining, but toward evening the clouds cleared away, and now the bright full moon arose in the eastern sky. The whole scene was delightful. The stream was perfectly smooth; the trees came down to the water's edge; and there were small native houses here and there along the shore. The Church of England mission looked very beautiful in the mellow moonlight.

A little before midnight we reached our destination, and being first warned to look out for the vampire bats—which are quite numerous in this region—we retired, leaving the light burning all night, for that is the way to protect one's self against these little pests which attack not only exposed fowls; but also have altogether too little fear for man; but we had no trouble with them while visiting this place.

The morning after our arrival we called upon all the brethren in the immediate neighborhood, going from place to place in a boat, for this is the way the people travel. There are very few paths in the woods, and when a native goes visiting, he travels in a boat, or in a wood-skin canoe which is made from the bark of a tree. All their walking is done with a paddle in one of these boats. It seemed very odd to me to see a man take a paddle and start for the river, and to hear his reply to my question, "Where are you going?"—for he would answer, "Going to take a walk." When a native is in one of these light canoes, it lacks only two or three inches of dipping water, and yet he sits so erect, and makes all his movements so gracefully that he glides along without a quiver of the frail craft, and after he gets some distance from you, the boat cannot be seen at all—the man seems to be sliding away on the surface of the tranquil stream.

The church is built at the edge of the river, and is covered with palm leaves of the cocoanut type. The floor is of plank shipped from America, and the sides are of "wattle"—pieces split out of logs—which are three feet and a half high, and the remainder of the space to the roof (nearly eight feet) is left entirely open; thus the building is very cool.

As the time for services drew near, boats loaded with people began to appear, and soon we had a congregation of 40 or 50 hungry souls. It was a mixed company: some were pure Indian; others were mixed; and some were black. But the Spirit was no respecter of persons, and all seemed to get a blessing. The morning services, held near sunrise, were well attended; and the testimonies borne were very simple, but they came from the heart, and had the power of God in them.

These brethren have but little opportunity to earn money, their chief source of revenue being the timber which they cut and sell in Georgetown. The most valuable wood is the green hart, which, as it is heavier than water, has to be floated by the side of a flat-bottomed boat, and unless care is exercised boat and all go down, for the logs are so heavy. These squared logs sell for about 20 cents a cubic foot.

The farms, consisting of one or two acres cleared out of the dense forest, yield plantains, bananas, yams, eddoes, sweet potatoes, tanyas, cane, etc. Pineapples grow luxuriantly on the sand-hills. While I was there, the brethren had more pineapples than they could eat, and they were the best I ever tasted. The juice of this fruit is very refreshing.

In Essequibo we have an Indian mission composed of Caribbees and Arrowauks. M. W. Paton is its present manager. There are 39 in the mission, and 34 were present while I was there, and 27 belong to the church. They are opening up a tract of land and want to make it a place where one thrown out of employment on account of the truth may come and take some land and make a living out of it; the farms are not yet producing, but they will be soon.

At Wakanaam, one of the islands, I found a family who are really suffering for the necessities of life, for the truth's sake. The man was engaged in work for one of the other churches. He found the truth, and hastened to obey. His employment was taken from him, and his neighbors refused to help him. Thus he was left with a wife and eight children, and nothing to eat. They manage to get a little at intervals so that they have not yet starved, but the mother cannot give enough milk for her little babe, and all the time I was there the child was fretting and crying from actual hunger. While among them I did what I could personally, and have sent them some food since I came to Georgetown. They are willing to work, but are completely boycotted. If there are those who could help us in such cases, I know Brother W. H. Edwards would be only too glad to forward us a donation.

Pray for us that God may send us more laborers, or raise up native help, for we need it badly.

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## A MISSIONARY TRIP IN ARGENTINE.

MARY T. WESTPHAL.

THE first week in March my husband, myself, and children went to attend a general meeting in Santa Fe Province and to visit some companies of Sabbath-keepers.

We traveled in second-class cars, as do nearly all the workers here, in order to save means. These cars have wooden seats with low backs, and the occupants indulge freely in smoking and drinking. Many Argentine women smoke and use intoxicating drinks.

An hour and a half's ride brought us to Parana. We were obliged to wait here all night for a boat to take us to Santa Fe. Parana is situated on an elevation, and has horse cars, coach lines, etc. The principal buildings are Catholic institutions, one a beautiful church, imitation of white marble. The city was the capital of Argentine from 1852 to 1861 and is now the capital of the province of Entre Rios.

The next day we took a little steamer for Santa Fe, seven miles distant across the river. Here we were met by Brother McCarthy and another brother, who had driven eight leagues with two teams through heat and mud to meet us and get the tents. We left Santa Fe about 5 P. M. For a long distance the horses were obliged to walk through deep water, because of recent rains; and it was late at night when we reached Brother Vuilleumier's comfortable home.

The few following days were spent in pitching the tent and arranging the grounds for the meeting, the first of the kind ever held in this province. Brother Vuilleumier had secured an old mill and the grounds free of charge. Many trees of paradise had been set out years before, now forming beautiful shade. The mill contained many nice rooms, once used by employees of the mill company, therefore it was a very favorable place for the meeting. On Sabbath a victory was gained on the total abstinence question. The devil had been trying to divide this church on this question, but God gave the victory and all seemed more thankful than ever before that total abstinence is a test of fellowship in the S. D. A. Church.

It was thought advisable to set a table, thus giving those caring for themselves a chance to get warm food, and at the same time teach them it is possible to cook without meat. Between twenty and thirty took meals regularly and enough was donated to meet the expenses. The church rendered what assistance was possible. For several years the locusts have destroyed the crops here so the people are in poor circumstances. During the meeting the various lines of work were remembered, and the brethren and sisters seemed very thankful for the advanced light they received. Nearly every sermon was interpreted into one or two languages. On one side of the speaker stood a French or Spanish interpreter and on the other side a German, both interpreting at the same time. A few Spanish sermons were given without interpretation because the congregation understood more or less Spanish. After the closing sermon a song service was held. Hymns were sung in Spanish, German, French, and English and the crowd that had threatened to disturb the meeting were charmed by the music and went away quietly. It was blessed to hear God praised in the various languages in the social meetings. In Christ Jesus all nations are made one.

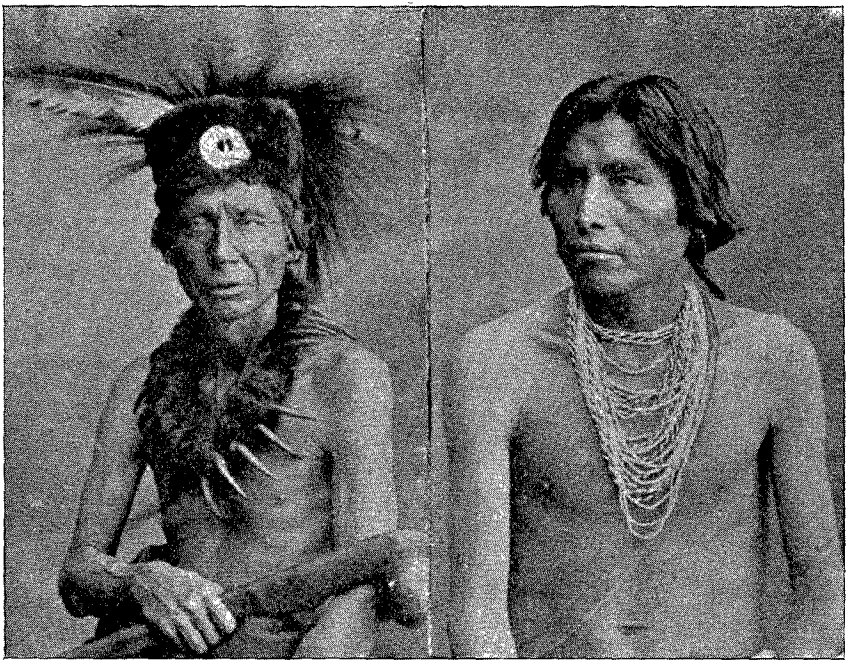
After the meeting closed we went with Brother H. to his home, a distance of forty-eight miles. We reached Brother H.'s late at night; but the people were so hungry to hear the word, Brother Westphal held a meeting. The next morning he held an early meeting then went to a Catholic neighborhood several miles distant and spent two days laboring there with good results. I remained to help the brethren and sisters here and to rest. Friday, Brother Westphal returned. On Sabbath we held Sabbath-school and preaching services in the morning and in the afternoon rode several leagues to meet with a church and celebrate the ordinances. Sunday morning we rode twenty-one miles to visit another family of Sabbath-keepers, celebrated the ordinances, and held several meetings. The following day we went to San Cristobal, where we spent a week, holding Bible readings and meetings, making missionary visits, etc.

The locusts have destroyed more or less of the crops all through the province, and the ants, the millers, and other insects are very destructive. So the brethren all have a hard time to make a living but they lay aside a tithe of all they raise and earn. They are always rejoiced to see a missionary and glad of the privilege of partaking of the Lord's Supper. On leaving Cristobal, Brother Westphal stopped at the Catholic neighborhood to continue his work there and the children and I came on home.

We were gone one month; and during the time we ate the plainest food, many times having only bread and hot milk or health coffee; several nights we slept on earth floors; were bitten by fleas, bugs, mosquitoes, and bicho colorado—the latter a little red bug that crawls under the skin, the body oftentimes being covered with these little red spots, which itch terribly, and a person cannot avoid them when in a vicinity where they are; were many times weary from the long, hard rides: but the welcome we received everywhere repaid for all the sacrifice we made.

I believe that if our brethren and sisters could have taken this trip with us many of them would return home and dispense with some of the unnecessary articles of food on their tables, sell some of their houses and lands, and give the money to sustain the missionaries and the work in foreign fields.

May God help us all to do faithfully our duty now while the angels are holding the winds.



MEXICAN INDIAN WARRIORS.

## THE GOSPEL IN MEXICO.

MEXICO has an area of 767,000 square miles, and contains about 12,500,000 inhabitants—one-fifth of whom are white, while the rest are nearly equally divided between the mixed and the Indian races. Here, as in the little sister republics to

the south, Roman Catholicism and the Spanish language predominate.

The customs of the people are very primitive, especially in the country districts. The Indian has in many places resisted the influences of civilization, and the poorer classes are often very ignorant and degraded. There, bull-fights and cock-fights are as much enjoyed as are baseball and horse-racing in the United States.

The foods which the common people eat are few and frequently poorly prepared. The almost universally used *tortilla* is the "staff of life" among the natives. It is a flat cake that is made from hand-ground corn-meal mixed with water and baked in corn-husks upon a heated slab of stone, or a hot sheet of iron.

During the past 35 years Mexico has made rapid strides toward a better and more advanced civilization. Freedom of the press and liberty of conscience have been proclaimed, and to-day Protestantism is making itself felt as a power for good.

The first seeds of Gospel truth were carried thither by our own troops when they invaded that country in 1847 and left behind them copies of the Holy Scriptures. In 1862, Mr. James Hickey, a Baptist minister, began to preach to the people living in Monterey, and two years later the first Protestant church was organized. About this same time a Presbyterian lady, Miss Melinda Rankin, opened a school in that city.

Our work was begun in Guadalajara by Elder D. T. Jones and his fellow laborers in 1893. Since then other workers have gone to the City of Mexico, and to Ameca. The most of our effort so far has been iniative. The sanitarium at Guadalajara is almost completed.

Last year Professor G. W. Caviness was sent to that country to make a critical study of the Spanish language preparatory to taking an active part in the proposed revision of the Bible in that tongue. He is making excellent progress.

The presidents of both the Foreign Mission Board and the Medical Missionary and Benevolent Association are visiting Mexico in order to advise and assist in the further prosecution of the Gospel in that field.

Protestant influence is gradually on the increase, but there have been some fierce battles between truth and error, and more than one man has laid down his life for Jesus. We give below an account of the famous tragedy in Acapulco, one of the best ports on the Pacific. We quote Don Procopio Diaz' own words:

"It was some 20 years ago, in 1875, that I and my friends got hold of some copies of the Bible, and became convinced that the Gospel was the power of God unto salvation. We began to hold meetings in my house in the name of the Lord Jesus . . . Feeling the necessity of further instruction, we determined to apply to Mexico City, where we understood some American missions had already been established. Being appointed commissioner, I at once saddled my horse, and started out on a nine days' journey over the rocky crests of the Sierra Madre, and along the the trail of watercourses, until I reached the capital of the republic. After seeing several of the missions, I succeeded in getting Rev. Mr. Hutchinson, then in charge of the Presbyterian work, to accompany me to Acapulco.

"On reaching the coast we were greeted with enthusiastic *abrazos* (embraces) by the brethren, and immediately began to hold nightly services in the little chapel by the sea, which we had secured for the purpose.

“Our enemies, however, did not long remain idle. Those distant coasts had not yet been brought within the circle of the firm application of the laws of reform. Our governor . . . belonged to a reactionary family, whose motto had ever been . . . Safety lives under the tree of distrust. The parish priest, being assured, in an unofficial way, that any killing of Protestants would be winked at by the local authorities, laid his plans accordingly. He hired a band of Indians from the adjoining Sierra, whose life of cattle lifting and incidental murders fitted them for the task, to surprise the disciples while engaged in worship. The Indians were filled up with Mexican whiskey, armed with the terrible double-edged *machete*, and dispatched to their work. Watching the opportune moment when the little company were engaged in prayer, the murderers leaped into the chapel, and began to strike right and left. Many escaped, including Mr. Hutchinson, who was detained that night at his house by sickness, but many others were killed, and still others were frightfully wounded.”



STREET SCENE—GUADALAJARA.

As a result of this massacre the surviving members of the little company fled for their lives, some going up the coast, and others taking up their abode in Chilpancingo, where Don Procopio and his brother began active evangelical work which soon resulted in the establishment of a strong church.

We cannot close this sketch without mentioning the names of two other prominent Gospel laborers—Mr. Morales, the “Moody of Mexico,” and Ines Moreno, “The Plowman Evangelist.” The former, a faithful pastor, has preached largely among the college students in different Protestant institutions throughout the country, and he has also labored as a revivalist in many parts of the republic.



In November, last year, he put forth earnest efforts in behalf of the 10,000 Mexicans in and around Laredo, Texas.

Senior Moreni was formerly a ranchman, and his habits of life are much the same now as they were then. The story of his conversion and labors is told in the "Missionary Review" as follows:

"He was converted sometime in the seventies, when Messers. Phillips and Thompson began their work in the mining city of Zacatecas. The priests, in order to frighten their ignorant parishioners from hearing the Gospel, had graphically portrayed the American missionaries as incarnations of the evil one himself. Ines, in common with his neighbors, had been told that as soon as the Protestant preachers opened their mouths to utter their heresies, sulphurous flames issued out of their mouths, horns appeared on their foreheads, and cloven hoofs took the place of feet. These stories served simply to arouse the curiosity of our friends, and they determined to see for themselves the disreputable seance. Leaving their burros in a *meson* (caravansary) they slipped over to the hall where services were being held. They were astounded to hear the sound of beautiful hymns and the preaching of the love of Christ by men of like passions with themselves.

"Ines Moreno at once secured a Bible, and set to work to study it with the help of the slight knowledge of reading which he had acquired as a boy. As I knew him, he had long been a devoted Bible student, an earnest worker among his neighbors, and an earnest Christian. During these latter years he has spent most of his time evangelizing the villages in a large circuit in the neighborhood of his old home; sometimes on foot, sometimes on horseback."

To-day there are 600 native congregations with a membership of 16,000 in charge of 14 Protestant societies which are sustaining 161 foreign, and 467 native, workers, and since they entered the field over 70,000,000 pages of evangelical literature have been published. But there remains much yet to be done.

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## LETTERS.

### JAMAICA.

I RECENTLY visited the first company I raised up in the island, and although they had been visited but once since I left them a year ago, yet every one was staunch in the truth and by their own efforts several had been added to their number. This is an evidence of the keeping power of the message.

Since writing you last I have baptized 13 at Waterloo; the church there has a membership of 74.

C. A. HALL.

### ARGENTINE.

I am now in the North American colony, but few of the people from the States are left here. Some are clinging to the truth.

In the suburbs of San Javier are a number of Indians. Their huts look much like the Indian huts at home. The Indians here are not as large as they are in the United States, and they do not have such high cheek bones.

Before returning to Buenos Ayres I hope to go farther into the country to visit an English colony where there has been a call for labor for some time, and see what kind of an interest exists there.

What we need here is work, work, work, and workers and means.

(Later): In Alejandria one family has begun to keep the Sabbath without my mentioning it while preaching to them there. I expect to return to that place after my visit to Uruguay, and continue the work. On the part of some there is a deep desire to hear the Word of the Lord. As the people of that place use the English language it seemed good to me to be allowed to speak the Word to them in that language after nearly four years' rest.

There is a spirit of good cheer among all our workers.

F. H. WESTPHAL.

### TRINIDAD.

Well, here we are, and I suppose you will want a word or two from me by the return boat. I found Elder Webster in good health. We are all quite well except my wife, and I have an ice pack around her neck—tonsilitis is the trouble, and she is quite sick.

We had a pleasant voyage; but I have just learned that our boat sailed under American papers instead of English, and if the Spaniards had gotten hold of us we might have been in Spain by this time. A Spanish man-of-war passed Granada about two hours before we did, but they did not see us.

I do hope you can find us a teacher for this island. We need one very much. We also should have a business manager for this field.

J. O. JOHNSTON.

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The interest in Port-of-Spain right where we have held our meetings from the start is better than it has been before, and it should be followed up by meetings and visiting. There are interests in other parts of the island. We ought to begin work in Princes Town as soon as possible. While I was there the other day one of the leading merchants begged me to secure them a good teacher. We have a number of good friends there among the leading people. I have wished that we might enter that town with a good teacher, let him win the confidence of the people, and then hold meetings. A teacher would be entirely self-supporting there.

I wish to thank you for getting help to us so soon. The terrible experience through which we passed while in Jamaica has taught me a great lesson. Before that time I carried so much of the load myself, that God had not much chance to help me. I get along with more work now, and am less worried and wearied. I know better how to let God carry his end of the yoke. He has helped me wonderfully, for which I am very thankful.

E. W. WEBSTER.

**BARBADOS.**

The work is going on, and I am glad to have a part in it. The Lord is blessing, and some fruit can be seen. To Him be all the praise. The conditions here are getting worse; the war is not making times any better. As nearly all the food and breadstuffs come from the United States, the prices are getting higher and higher.

My work of late has been mostly among the ships. The Lord has some precious souls among the sailors. Having no boat, my work has been confined to the ships in the harbor.

On entering a ship one morning a captain of another vessel happened to be there, and when he saw me, recommended me, and spoke in high terms of the books; the mate got interested, and asked me to come back next day, which I did. He bought a book, and invited me to dine with him. He is a nice Christian man, and expects to return to his native land and engage in missionary work, and open a mission, selling books, and he asked me for a catalogue of our books and Bibles. What he will do with the Sabbath question, I do not know, but when any of our people come to Saba—a Dutch island between St. Croix and St. Kitts—they will find a warm friend and a good home with Mr. H. On this island (Saba) are 3,000 English-speaking people; none are rich, and there are no beggars among them. No wagons or horses are used on the island. They have one Catholic and one Protestant minister, but this man said there was no real Christian missionary work done there.

One day while talking with a young man, he told me he was tired of the churches, and wanted something better. He is now fully convinced on the Sabbath question, and is working for his wife and mother, and they are becoming interested.

We are of excellent health, and of good courage.

A. PALMQUIST.

**JAPAN.**

I am glad to say that we are all well, enjoying good health, and full of courage; in fact, there is nothing connected with our work that is calculated to discourage any one, unless it be that the people are very slow to move. But when we consider that idolatry has been woven into their lives from infancy—that it is identified with all their manners and customs, we ought not to be surprised at their slowness in accepting Christianity. We are endeavoring to faithfully sow the seed, fully expecting to reap the harvest by and by.

During the quarter just passed, the daily attendance of our school ranged from twenty to thirty-eight. The attendance this quarter promises to be even better, having already been as high as 45.

At the beginning of the year we organized a Sabbath-school, with Brother Okahira for superintendent and Brother Kuniya for secretary. The average attendance for the quarter was 17. We at the same time began to hold Sunday evening preaching services, hoping in this way to reach some who, on

account of business, are unable to attend our Bible classes. These meetings have been quite well attended.

Feeling the need of literature in the native language, at the beginning of this quarter I began the publication of a series of ten Bible readings. The cost of two thousand of each will be about \$13.50 or \$14.00. We are putting them into the hands of those who already have some knowledge of the Bible. Though only a few of the first four numbers have been used, quite an interest has been created. When Brother Okahira and Kuniya give Bible readings, they leave one of these papers with the reader, to be studied until their next visit. We hope to accomplish much good with them.

We shall be glad when we can have assistance and can begin the publication of a paper. Our young men give promise of becoming valuable helpers.

W. C. GRAINGER.

### INDIA.

After a year's experiment, it has been decided that charity work in Calcutta cannot be made self-supporting, and so we have opened an office in a good European section. The work is already meeting the expense of the rent, my wages, and the wages of Miss Whiteis who helps me, leaving a little margin to apply on the expense of training-school, other nurses' wages, etc. Mr. Edwards is now giving some treatments at my office, which brings financial help. There is probably no field where there is a greater demand for very careful and scientific work than this, for the English government has one of its presidency surgeons in almost every village in India, and many of them in Calcutta; and they are very jealous of the medical work, lest they should not get all of it that brings money. So if we compete with the English physician, we must give something that he cannot, or does not have, and the people must see that we are doing thorough work. To this end, I have asked for a good, thorough young man, a physician if possible, who is prepared to take charge of the instruction in the training of other young men and teach such subjects as chemistry, electricity, and urinary analysis, and at the same time be able to teach them thorough, practical work in nursing, by setting them an example.

I am at present doing all of this that my time will allow of; but the other work even now demands all of my time, and if there is an increase in the work—as the indications are that there will be, I do not see how I can take this time from the office duties and then by working up the professional branch be able to bring in money with which to meet the other expenses. But with looking after all these details, I cannot have the time to read up and prepare such literature and such methods as are demanded of a man who is competing with a city full of English physicians.

Miss Burrus is now looking after the nursing in the mission, and getting on with it very well.

We are training four of the workers for nurses—two young men and two young women—all natives. This, as you know, costs something, both in our

time, and also for their board and clothes, for none but the poor of this country could ever be induced to work. Nowhere else, I am convinced, are work and workers so despised as in India. So it is to be considered in sending laborers whether or not they can esteem the reproaches of Christ of greater value than to enjoy the foolishness of æstheticism for a season. O. G. PLACE, M. D.

### BRITISH GUIANA.

Since my last to you, I have been to Berbice and to visit a new company raised up by Brother Giddings.

Leaving Georgetown by steamer Friday, May 8, I arrived at New Amsterdam the same evening. Brother Giddings had gone to be with the new company over Sabbath, but had left word that he would be back either Sunday or Monday. I remained with the church at New Amsterdam.

As Brother Giddings did not come, I crossed the river and went to where he was at work. I found a company of 10 or 12 that seemed very hungry for the Word. They have all just begun, but are of a solid, intelligent class. As I spoke to them and watched them drinking in every word, it did my soul good, and I felt refreshed.

The water has been rising, until they need boats to go from their houses to the graded road. Some have had to leave their homes, for the rain has been so excessive that the water has come up over the floors—though the houses are set on blocks. The fowls were huddled in the road and roosting there; they had nowhere else to go. You might see cattle all over the prairie, with the mud and water half way up to their sides, biting off the grass that had come up through the water.

A hundred years ago, in the time of slavery, all the coasts here were in cotton and coffee farms, and the slaves were made to throw up dams all around these estates; also, a sea wall was made, for at high tide the water would cover the land. In this wall they built kokers, to drain the land at low tide. These the government has kept up; but they were not sufficient to keep the water drained off, on account of the heavy rains since January. (Up to April 30 there had fallen five times as much rain as in the same four months last year.)

Sheep and goats have much antipathy for water; but here when they wanted to go for food, it was swim, or starve—and they swam. It was something amusing to see a flock of sheep crossing a draining-ditch, jumping as far as they could into it, and then swimming the remainder of the way. Another queer sight was a sow crossing one of these ditches, which are from 10 to 20 feet wide and 6 to 10 feet deep when first dug, but gradually fill up with sediment. She swam bravely across, her pigs following in a row behind her, emerging on the other side on a dam.

The roads are graded above high water, and are covered with burnt clay and earth, to prevent mud. They are kept constantly repaired, are very smooth, and make fine bicycle roads. For 173 miles along the coast, all the roads are

like this. As I was riding along one of them through one of these submerged villages, I heard some one sing, and looked to see from where the sound came. In the ditch just beside the road was a black girl, about 16, who had thrown her load of wood into the water, and was wading along, pushing it ahead of her. The water came to her chin, and I could see only her head. She was moving slowly along, singing "Peace, Be Still."

On Wednesday we went back to New Amsterdam—16 miles, and in the afternoon we visited another company 18 miles down the Corentyn coast. We found them of good courage, and hungering for the Word. There are five families represented among the company. Brother Hercules began keeping the Sabbath 13 years ago, from reading some of our literature, before Brother Rupert held the first meeting on this coast in 1887.

Thursday afternoon we returned to New Amsterdam. I expected to stay over Sabbath here, but having to hasten to Wakawam, I sent my grip by boat to Georgetown and went on my bicycle with Brother Giddings back to village 28 and spent the Sabbath. We had some very interesting meetings. They have been trying to build a place of worship, but the village has been so covered with water, they have to wait until the rain holds up some and "the dry land appears."

On Sunday I started for home. I stopped in out of a shower at a plantation about 12 miles on the way, and had an interesting talk with the manager, a black man. At Mahaicani Brother Giddings parted from me, to visit some people there. The country all along the coast here has been left vacant and is now grazing land for cattle. Some parts are also becoming cocoanut estates, which pay very well.

At Mahaicani I had a visit with Brother Sargeant, also with the three brethren in the leper asylum, who have taken firm hold of the truth. They are permanently afflicted, and are where they will never get out until the Lord gives them release from the disease; but they have much confidence and patience in Him. The soon coming of Christ is to them a blessed message, and they hail it with joy. One needs a Bible. They have access to the "Review and Herald." One of them has his eyes eaten out by the disease. The other two have lost most of their fingers and the greater part of their hands. I had a few words of encouragement and prayer with them.

I reached home at 2.30 P. M., and felt none the worse for the 54 miles. I had taken it moderately, and the Lord blessed me with abundant strength.

The next day I saw Brother Downer off to a village in Essequibo. He is desirous of doing something for the Lord. I pray that God's blessing may go with him. We need more "fishers of men." I never could fully realize the meaning of Jer. xvi: 16 until I had been out among these villages all submerged in water; there I could understand what He meant by "fishers."

D. U. HALE.

**AFRICA.**

We arrived all safe Sunday, May 15, at 12.30 P. M. They did not expect us but welcomed us. We had a pleasant voyage and praise the Giver of all blessings for His kindness to us, His creatures. Our goods have not arrived, but the ship is overdue, so we look for them every day. We are at the College Home, but we think of getting rooms near by for the present, as we can not secure a cottage that is at all desirable. This is a beautiful place, and the weather is fair.

Brother Armitage and daughter are here. I suppose you know that Sister Armitage died on the way from the mission to the sanitarium. Sister Tripp is at the sanitarium. She had fever again yesterday, but she is well to-day, so far as we can see.

W. S. HYATT.

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Soon after Sister Tripp and Mrs. Anderson went to Cape Town, Sister Armitage was taken with fever. All our efforts to break it were in vain. Brother Armitage and his little daughter also had chills every other day.

After considering the matter it seemed best that they should also go to the sanitarium in Cape Town, Sister Armitage to remain until her health is restored, and Brother Armitage to return in about three weeks. Mrs. Anderson will return with him.

The day before Elder Armitage left we buried our native teacher. He had been in bed only two days, although he had chills and fever for two months. We feel the loss of our teacher very much. He was a great help to us in acquiring the language.

I am now left alone with the work. I try to tend the store and look after our 29 children. Besides this I have now two native patients near by.

There is quite an epidemic, almost a plague, in the country, and the natives are dying everywhere. In Buluwayo the hospital is full, and the doctor said he did not believe there was a well man in the town. The physicians are puzzled. They say it is a new disease to them. Almost every case has complications which make it different from any other. We have had one or two difficult cases among our children, but the natives have a vitality which we degenerate whites know nothing about.

We must have some more buildings erected this season. We need a store for our grain. By holding it until December we can get almost twice as much for it, so that the profits in one year will more than pay the cost of the buildings. Then a school building and a home for our children are absolutely necessary, but these can be erected at very little outlay as we make our own bricks and lay them up.

When the windmill which Dr. Lindsay so kindly donated arrives, we hope to attach a small buzz-saw, turning-lathe, grist-mill and sorghum-grinder. By these industries we will get quite an income, and at the same time be able to teach the natives so much.

It is our plan, when the others return, to devote a portion of each day to the study of the language and practical work out in the native villages. There is no place in the world where Christian help bands could be more useful. There is nothing that these people are not in need of. How will we teach them to supply their needs? They are always ready to listen, and in many things anxious to learn the ways of the white man. Thus the ground is always ready for the sowing of the seeds of truth. The people are very much grieved to have all leave. They begin to inquire if I will go too, and leave them in darkness. They have come to depend on us for so many things that they hardly know how to get along.

W. H. ANDERSON.

The writer and Elder Bicknell have just returned from Kimberly, where we have been on conference business. We spent a part of our time in the interest of the native work there, and meetings were held with them at their locations. We had ample evidence that these people are hungering after something more than they have been getting; and they appeared to heartily appreciate the interest taken in them. It was our privilege to have the first meeting with one company representing many tribes, in a place that has just been erected to be used for school and meeting purposes. Brother Smailes, English, and Brethren Moko and Kalaka, native workers, are engaged in the work among these people; and they had much of interest to report. The truths of the Bible presented through nature are readily grasped and understood. We were glad to note that these brethren see fruits from their labors. We were struck with the devotion and faithfulness of one poor native who had accepted the truth some time back. He had been assisting in the construction of the building mentioned above, gratis, and accidentally, near evening we found that he had had nothing to eat that day; yet he appeared to be cheerful, and no word of complaint was uttered by him.

The Borough Council of Kimberly, at an interview we had with them, expressed themselves very favorable towards our line of health work and also the benevolent work. For the latter, they sent, unsolicited, a check for 50 pounds whilst we were there, and promised us good help and support in our bath and treatment work.

Kimberly is an important center, and since the railway passes through there to Buluwayo, it is growing, commercially speaking. The richest diamond mines are located there. These are largely held and controlled by the Debeers Company, over which the famous Cecil Rhodes presides. Large numbers of the natives are employed, and a large settled population of natives is fixed there now. This, together with the fact that several tribes have their homes not far from Kimberly, makes it an important center for native work.

I regret that I am to confirm my cable sent to you last Sabbath about the death of another of the Matabele workers, Sister Armitage. She was with her husband on the way down to the coast. She died at Kimberly.

I hope our workers over in America will not be too scared to come out to this country on account of this sad news. It should be understood that the



country on a whole is fairly healthful. The disease prevalent has never been known before, and it is thought to be the result of the terrible plague that swept away the cattle; the carcasses of these dead animals have decayed and poisoned the air. Then there are a number of natives and others who fell during the war or died of starvation, and their bodies have lain unburied upon the plains.

We should very earnestly seek the Lord in this matter that we may know His will. He has commanded us to carry the Gospel to the uttermost parts of the earth irrespective of sickly climes. And has He not promised us protection? Well, no doubt the Lord intends in His love that this shall work out for good.

We are doing all we can for the brethren in Buluwayo. Sister Tripp and Sister Anderson are doing nicely. Brother Anderson is really the only one of the mission that is now left up there. He is still well.

(Later.) Elder Armitage and his little daughter are recovering fast. He is anxious to get back to the work as soon as possible. Sister Anderson returned to Buluwayo last week. They ought to have help up in Buluwayo as soon as possible. Their hearts will be gladdened when they hear of good help coming from your way. Good, healthy men and women are required for Matabeleland—those that can work, and who have a knowledge of trades and farming, and they should possess the true missionary spirit.

J. M. FREEMAN.

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## HOME DEPARTMENT.

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FOURTH SABBATH READING.—JULY 23, 1898.

### CHRIST'S COMMISSION.

MRS. E. G. WHITE.\*

AFTER the resurrection of Christ, before He ascended to heaven, He gave to His disciples, and through them to all who should believe on His name to the end of time, this commission: "Go ye into all the world, and preach the Gospel to every creature." God has claims upon the service of all,—men and women, youth and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labor for others, the nearer will they come to

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(\* From "Review and Herald," June 10, 1880.)

fulfilling this holy commission. There is work for every one of us to do; not one is excused. Many select a course of life for themselves, without thought or reference to the glory of God; and yet they profess to be His servants, following His directions, when they are, in fact, only serving themselves.

Some are very ready to make excuses for not giving more attention to matters pertaining to the cause of God. In the parable of the marriage supper, Christ mentions a class who, with one consent, began to make excuses. One had bought a piece of land, and must needs go and see it; another had purchased a yoke of oxen, and must prove them; another had married a wife, and therefore he could not accept the invitation. This parable illustrates the frivolous and vain excuses which are made by those who, if they would, might come to the marriage supper of the Lamb; and it also conveys a reproof to those who might be workers in the vineyard of the Lord, but who will not, because their temporal affairs are placed above things of eternal interest.

Christ left His exalted position as commander of all heaven, and came to this world as man's Redeemer. While here He was not treated as a sovereign, or even as a benefactor. His life was a scene of continual self-denial and sacrifice for the good of others. Said He, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." All was laid upon the altar. How can we better show our appreciation of the great sacrifice made by the Lamb of God than by following His example, and carrying forward the work which He commenced. All who remain inactive when there is so much to be done will at last be found guilty before God. In the words of the poet:—

"Do something—do it soon—with all thy might;  
An angel's wing would drop if long at rest,  
And God Himself, inactive, were no longer blest."

Those who profess to believe the truth, but feel no burden for the souls of others, will be continually backsliding, and it will require time and strength on the part of the minister to keep them from making shipwreck of faith, when they should be laboring with all their might to present the way of life and salvation to their friends and neighbors. Hundreds of men and women who at the present time are professedly engaged in the work of God are not doing one-tenth that they might do if they would only improve all the powers God has given them. Some are doing literally nothing for the truth, and by their example of indifference are bringing others into the same position of uselessness, and thus are scattering from Christ. This latter class includes by far the greater number. They are thinking and planning only for themselves. Fathers and mothers with their little ones around them make their little circle their world. Every power of their being is centered in "me and mine," and they are becoming narrower and more circumscribed every year of their lives. They do not open their hearts to the grace and love of Christ, and liberalize their nature and ennoble their being by placing themselves in sympathy with their fellow men.

Many who are now left to darkness and ruin could have been helped, had their brethren—common men and women—come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting

to be thus personally addressed. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. But instead of this, those who profess to be following their Saviour rest content with expressing a desire that some brother or minister may come and help them. Thus they neglect the very work that God has left for them to do. Just the way in which this work is to be done in every case cannot be rigidly prescribed, but as they come in closer connection with the world's Redeemer, ways and means will be suggested to their minds.

The true Christian is bent on doing good, not only to his own family, but to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others, thus improving the only means God has provided whereby Christians can grow to the full stature of men and women in Christ Jesus. The more such persons do, the more they will see to do, and the more earnest they will be to have a part in every good work for the upbuilding of the kingdom of Christ. It will be their meat and drink to benefit their fellow men and glorify God.

Let this question come home to every heart, "How much owest thou unto my Lord?" Jesus, the Master, became poor that we might have eternal riches; He died that we might have life, immortal life. Should we not be willing to follow His example and do for others as nearly as possible as He has done for us? In so doing, our own character will be disciplined and improved, our faith will grow stronger, our zeal will become more steady and earnest, our love for God and the truth, and the souls for whom Christ died will become intensified, and precious souls will be saved as the result of our labors. What greater and more ennobling work can be engaged in, than seeking to attract souls to Christ. This has been successfully done time and again by ordinary men and women, not by the most learned, eloquent or wealthy, but by the true and faithful who do their work in simplicity. One soul thus reached may, in turn, bring an army into the service of Christ. But every worker must depend wholly and constantly upon Jesus Christ for wisdom and strength.

As I travel from Maine to Washington Territory, and see the many cities and towns which have never heard the warning message, my heart is burdened. We must devise more thorough and extensive plans in order to obey the divine commission and reach every creature. Our own family, village, or neighborhood is not all the world. If every member of the church would work in any branch suited to his capability much more might be done than is now being done to obey the command of the Master. "But," says one, "I do not know of anything I can do in the work of God. I am willing to work, but what can I do?" To such we would say, Go to God; He will teach you. He who prays successfully will labor tirelessly for the salvation of souls. There are many things that persons may do if they only have a mind to work. There are many who will not go to church to hear the truth preached. By personal efforts in simplicity and wisdom these might be persuaded to turn their feet to the house of God. Conviction may fasten upon their minds the first time they hear a discourse upon

present truth. Should your solicitations be refused, do not be discouraged. Persevere till success crowns your efforts.

Our sisters are doing comparatively nothing, when they might do very much. Christ is searching the life and character for fruit, and He finds professed Christians, like the fruitless fig-tree, bearing nothing but leaves. The sisters can work efficiently in obtaining subscribers for our periodicals, in this way bringing the light before many minds. The distribution of tracts, and the work of Christian canvassers and colporteurs, can be done as well by our sisters as by our brethren. Satan is busy in this department of his work, scattering literature which is debasing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls. Our publications are now sowing the Gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part. Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away as the case may seem to require. Important results will follow.

Another work in which all may engage is gathering children and youth into the Sabbath-school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when the "Well done" is spoken to the good and faithful.

Sisters, do not become weary of vigilant missionary labor. This is a work you may all engage in successfully, if you will but connect with God. Before writing letters of inquiry always lift your heart to God in prayer that you may be successful in gathering some wild branches which may be grafted into the true vine, and bear fruit to the glory of God. All who with humble heart take part in this work, will be continually educating themselves as workers in the vineyard of the Lord.

Our ministers should not give all their powers to preaching discourses, and let the work end there. They should instruct the members of the church how to take hold of and successfully carry forward this branch of work, which is to our tract and missionary society like a wheel within a wheel. The movement of this inner wheel keeps in healthful, powerful action the outer wheel. Let this inner wheel cease its action, and the result will be seen in diminished life and activity in the tract and missionary society.

It is a mystery to me how any can be indifferent and careless in reference to the souls of their fellow men in these last days. "Thou shalt love thy neighbor as thyself," says the commandment. Can we do this, and have no special inter-

est in their salvation? There is work to be done for those who know not the truth, just such work as was done for you when you were in darkness. It is too late to sleep, too late to become indolent do-nothings. To every one the Householder has given a work. Let us go forward, and not backward. We want a new conversion daily. We want the love of Jesus throbbing in our hearts, that we may be instrumental in saving many souls.

No one who loves Jesus can long retain the divine favor, if he feels no burden for sinners around him. If coldness and indifference have crept over your spiritual senses, and your interest for those who are perishing in their sins is decreasing, it is time you were converted. Your best course will be to engage at once in personal efforts to save others. In blessing them, you will yourself be blessed. No matter how heavy the crosses you must bear to do this, the blood and agonies of the Son of God appeal to you to work on, to sow beside all waters. The rich promises of the Word of God are for the workers, the good and faithful. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

The Christian has an inexhaustible supply of strength from which to draw, if he will only take God at His word, and with living faith claim the blessing he so much needs. Few have so closely studied the Bible, and contemplated the great work involved in the plan of salvation, that they can comprehend their responsibility to their fellow men. Those who profess Christ and yet indulge in sloth and indolence know not how many will be lost through their failure to conform to the principles laid down in the Word of God. And they know not how many they might have been the means of bringing under the blood-stained banner of Christ, if they had only taken up their cross and followed Him wherever He might lead. It is to those, and those only, who are engaged in carrying forward the commission of our Saviour, that the blessed "Well done" will be spoken, and upon whose brows crowns of immortal glory will be placed.

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## SAVED TO SERVE.

THE Gospel teaches that we are "saved to serve." "Herein is my Father glorified, that ye bear much fruit." Oh, the pity of being a fruitless vine, a useless tool—so dull and clumsy that even God cannot use us—so lacking in sympathy, and discernment, and knowledge of God that we cannot help the helpless, nor comfort the sorrowing. Even Paul tells us that he kept his body under, lest after being so wondrously used of God, he might for some reason become less useful, and finally of no use—a castaway. Dr. F. B. Meyer, of London, recently said, "If no one for a few days writes to tell me of some help received, if no one seems to be influenced by my life, I sit down and say, 'Good God! has the time come to me, when for some reason, I am to be of no use, a castaway?'" If then to be useless is such a misfortune, let us bravely meet adversity, knowing that if patiently borne, it will make us more and more "meet for the Master's use."—*Selected.*

# REPORT OF TRACT SOCIETIES FOR QUARTER ENDING MARCH 31, 1898.

SOCIETIES.	Number Societies.	No. of Societies Reporting.	Number Members.	No. of Individual Reports Returned.	Letters Written.	Letters Received.	Bible Readings Held.	Missionary Visits Made.	Persons Sup. with Food or Clothing.	Periodicals Distributed.	Pages, Books, and Tracts Distributed.	Subscriptions for Periodicals.	Received on Sale of Literature.	Fourth Sabbath Donations.	First-day Offerings.	Other Missionary Donations.
Atlantic, . . .	22	17	1150	. .	197	92	751	1214	1076	17,036	93,333	. .	\$ 128 66	\$56 18	. . .	\$ 3 69
Arkansas, . . .	13	3	581	44	55	33	33	. .	. .	815	11,907	. .	. . . . .	. . . . .	\$ 2 09	13 59
Colorado, . . .	40	19	147	166	73	393	1643	341	14	11,492	142,714	395	161 43	6 38	97 07	. . .
Dakota, . . .	53	22	. .	232	162	45	341	362	. .	8,883	47,145	. .	. . . . .	35 28	30 94	. . .
Indiana, . . .	. .	. .	. .	520	106	35	189	. .	. .	7,642	53,276	56	. . . . .	. . . . .	. . . . .	. . . . .
Iowa, . . . .	118	110	. .	1158	1060	599	633	3125	2084	39,173	401,472	1343	. . . . .	175 01	326 74	802 68
Kansas, . . .	79	35	824	180	119	54	209	170	56	9,426	73,757	454	116 49	. . .	147 65	18 65
Maine, . . . .	17	14	460	67	58	38	78	150	. .	2,346	28,475	67	300 51	. . .	40 28	45 94
Michigan, . . .	. .	. .	. .	504	1297	660	1031	. .	. .	54,990	369,628	. .	. . . . .	. . . . .	. . . . .	. . . . .
Minnesota, . .	63	45	. .	565	1631	513	573	2493	. .	13,579	132,535	. .	672 39	197 85	90 18	113 73
Missouri, . . .	43	32	1739	443	237	179	637	. .	. .	10,476	173,943	988	. . . . .	. . . . .	212 63	. . .
Nebraska, . . .	47	29	. .	199	175	62	391	. .	. .	15,738	78,154	1394	. . . . .	. . . . .	30 84	14 77
Oklahoma, . . .	27	19	513	116	88	21	92	70	67	5,189	42,095	255	500 76	. . .	35 90	90 42
Ohio, . . . .	78	34	1995	86	85	69	77	135	. .	10,096	58,495	88	22 93	76 09	118 93	. . .
Pennsylvania, .	53	32	. .	. .	178	83	579	. .	. .	13,309	251,601	320	. . . . .	130 13	141 43	. . .
Southern, . . .	29	23	506	. .	745	376	479	1315	727	13,646	121,656	167	2 70	. . .	12 80	72 07
Tenn. River, . .	12	6	203	82	129	62	153	496	. .	2,135	51,627	. .	51 12	7 79	5 11	1 00
Upper Col., . .	18	11	1250	119	122	45	69	. .	. .	4,963	35,230	1120	1,065 12	113 28	25 13	87 23
West Virginia,	8	3	200	. .	202	129	24	275	. .	687	7,690	222	396 57	1 19	10 96	51 61

## CONVICTS OF GEORGIA.

MARGARET M. KESSLER.

MUCH has been said concerning our work for the unfortunates who are confined within prison walls. Too much *real Christian* work cannot be done for them. They are twice bound—by sin, and by the civil law. Should they be freed from the iron grasp of this law, would they then have entire freedom? *Entire* freedom can be found only in Christ, and in Him it is promised—"If the Son therefore shall make you free, ye shall be free indeed," and we can help them to obtain this freedom. Were we to remember that in every being is manifested the wonderful power of God, that the life entrusted them is His life, we would labor more earnestly that they might comprehend this, and be led to love Him who is so gracious to them. Who among us does not sound a loud voice in support of "liberty?" Then why not labor that as many of our fellow beings as possible may have liberty in Christ Jesus, the only true happiness this world affords?

Georgia, unlike many of her sister States, has no large penitentiaries in which convicts are kept, but they are leased to contractors—hired out in companies to men taking large contracts for work, such as lumbering companies, brick-making companies, and railroad builders. These convict companies form what are known as "camps" and the officials in charge are termed "captains."

Acting in harmony with the suggestion of the International Tract Society—that we make an effort to place in the hands of these prisoners literature, to be supplied by it, we are gladly attempting to become acquainted with the best methods of doing this work. We

secured the names of the nineteen captains of the camps of Georgia; then mailed to each a roll of five "Signs of the Times," accompanied by a personal letter introducing the papers and requesting that he first read and then distribute them among the prisoners. The papers were sent regularly every week for a month, and not hearing from them we wrote a second letter inquiring if they had been received and with what interest they were read. We append eight replies:—

"The papers have been placed in the hands of the prisoners, and are highly appreciated by them. If I learn of any that have taken a sufficient interest in the work that a personal correspondence will do good, will advise you."

"The papers were placed with the men at my camp. The men appear to take considerable interest in them. . . . I think it an excellent work and the papers are calculated to do much good."

"Your papers have been distributed among the prisoners. I think some of them have become interested in the reading. [Three men named.] I like it all right."

"The papers were delivered to the convicts, and no doubt they prove to be interesting, etc. I will take pleasure in delivering any literature you may send as it would take too much time to get up a list of names."

"'Signs of the Times,' sent me for distribution have been given to different prisoners under my charge who have seemed to appreciate the receiving of them very much, and I hope that many have been benefited by reading."

"I am well pleased with the paper and very thankful to your society for distributing good, clean literature among the unfortunates, and hope much good

may be accomplished by your kind, unselfish act of charity."

"The papers sent by you are very highly appreciated by the men and I think have done much good. . . . I consider the paper as good reading as could possibly be given to prisoners, or anybody else for that matter, and think it will do good wherever read. It affords me pleasure to aid you in the good work among the prisoners in my charge. I wish you much success."

"The papers you have been mailing to me were promptly distributed among the prisoners, some of whom manifest due appreciation for such literature. I have found much interesting matter in the 'Signs of the Times' and some of my neighbors appreciate it, [gives names of two neighbors]."

To us who are immediately interested in this work these letters are encouraging. Are there not some among the many readers of the *MISSIONARY MAGAZINE* who can engage in it? The message must go to all. The Lord has a work for every individual. We need not search for opportunities, we see them on every hand. Here is a work for some one; who will do it? In what more noble cause could we engage our talents than to, with our Saviour, "seek and save that which is lost?"

Secure the name of the prison-keeper and mail him copies of papers that men of a prison can understand and appreciate. Write him with the first papers, telling him who sent them and how frequently he may expect them, saying that it is your desire that the men may have access to them for their individual good. Say to him also, that he will greatly favor you with a reply and any information with reference to how he and

the men like them. If you have no reply, in about a month write him again, and again in another. If no reply, then use your best judgment as to writing again. When you receive replies pray the Lord to help you answer them in such a way as will gain the confidence of all. You need heavenly wisdom and guidance, so claim the promise, "If any of you lack wisdom, let him ask of God . . . and it shall be given him;" and begin the work believing it will prosper. Missionary correspondence is as truly the work of the Lord as is proclaiming the truth from the sacred desk. I shall be greatly pleased to see reports of this work in our *MISSIONARY MAGAZINE* from month to month.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good."

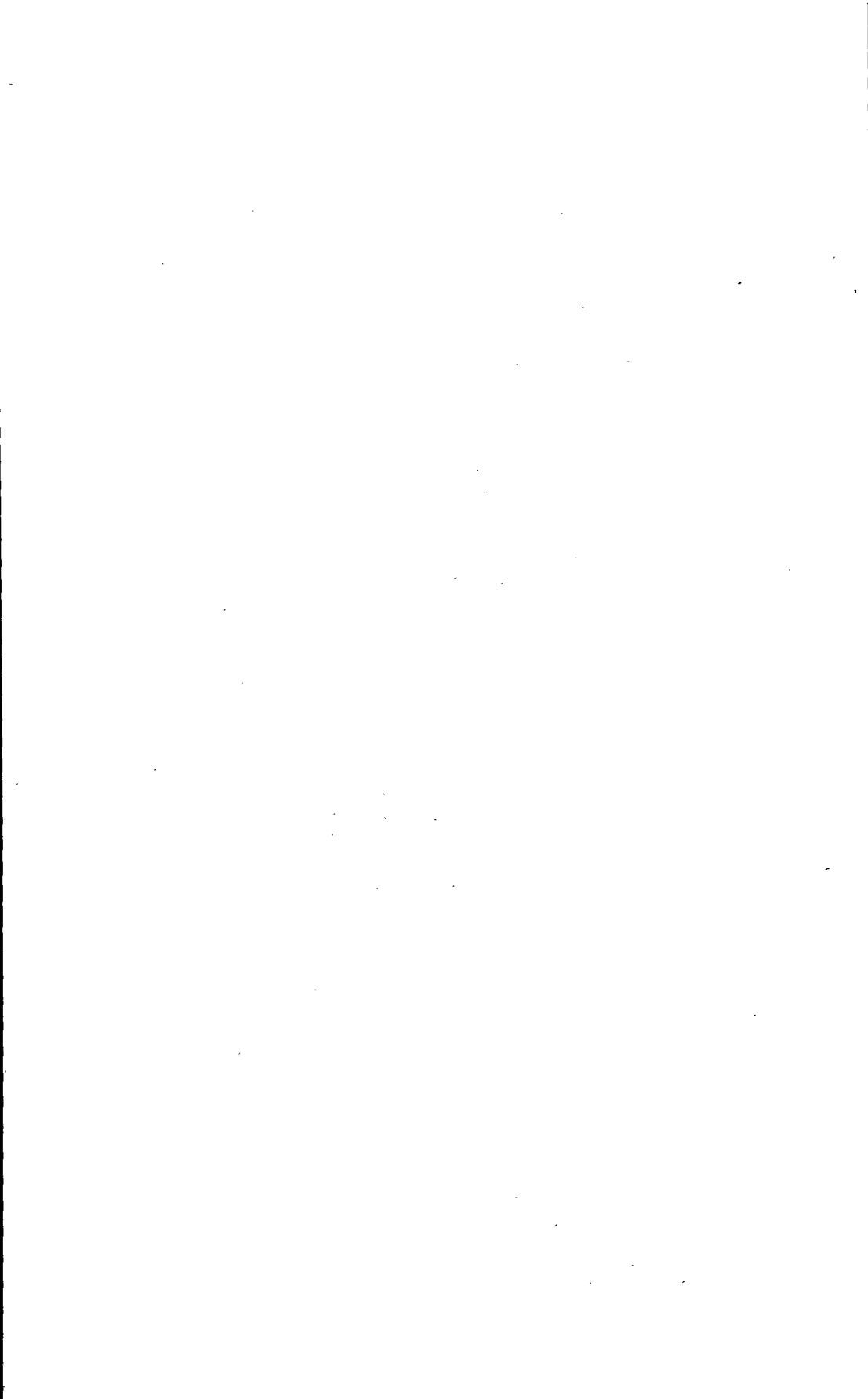
— "The plague has at last reached Calcutta. It is estimated that not less than two hundred thousand people left the city in about three days. Three days there was a riot, though not so bad as last year."

— **Erratum.** In our last issue (page 207) the number of the hymn which Fred Dolphijn attempted to reproduce from memory was given as 1181. It should have been 1171.

*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.*





JAPANESE TEMPLE.

