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THE WEST INDIAN MISSION FIELD.

A. J. HAYSMER.

THE extreme limit of this field from east to west is about 2,200 miles, and from north to south about 1,600. It includes Central America, the northern part of South America to the southern boundary of French Guiana, and all the islands of the Caribbean Sea, over one hundred in number.

In Central America we have six divisions: British Honduras, a crown colony in the northeastern part, has an area of 7,562 square miles, and a mixed population of 31,471. Of this number only a dozen have accepted present truth. These are in Belize, where considerable work has been done, but the large majority are still unwarned.

To the west and south lies Guatemala with an area of 46,800 square miles, and a population of 1,460,017, one-third of whom are of European descent; the remainder are aboriginal and mixed races. The Roman Catholic religion prevails. Nothing has yet been done to tell this people of a soon coming Saviour.

To the southeast lies Salvador, which contains 7,225 square miles and a population of 664,513—Indians and mixed races. Nearly all of these speak the Spanish language. To my knowledge there are none here who know of the third angel's message.

To the east, with a seacoast of 400 miles, is Spanish Honduras. It contains 46,400 square miles. There are 431,917 inhabitants—aboriginal Indians, Negroes, and mixed races. Roman Catholicism is the prevailing religion, but not the established faith, all creeds being equal before the law. A few meetings have been held at one small place and four or five are rejoicing in the light.

Nicaragua, bordering Honduras on the south, has an area of 49,500 square miles, and a population of 312,845—aboriginal Indians, mulattoes, Negroes, and mixed races. The number of Europeans is small, but increasing. The standard of education is very low. The acknowledged faith is Roman Catholicism. Some of our books have been sold in a few places along the Mosquito Coast.

Then comes Costa Rica with a mixed race of 240,000. Of these, 10,000 are uncivilized Indians. At Boco Del Toro we have sold a few books. With this

exception the field is unentered by us. There are a good many English-speaking people in the coast towns.

Coming to South America we find Colombia on the northwest. Its area is 504,773 square miles, with a Spanish population of 3,554,000. The state religion is Roman Catholicism. Other religions are permitted, providing they do not interfere with the state religion or laws of the country. In this vast field we have but one missionary.

To the east is Venezuela. This contains a population of 2,322,527, with an area of 593,943 square miles. As in many of the other countries, the prevailing religion is the Roman Catholic. The message has not entered this country.

British Guiana comes next with an area of 109,000 square miles and a population of 248,887, representing nearly every nation in the world. Our work was begun there about twelve years ago, but on account of unavoidable circumstances, much of the time there has been no laborer in the field. At present we have several, and the work seems to be in a prosperous condition. We are glad to report four organized churches with a membership of 140.

To the east of this lies Dutch Guiana, with an area of 46,060 square miles, and a population of 57,388. There are 8,800 members of the Reformed and Lutheran churches, 24,600 Moravians, 10,400 Roman Catholics, 1,200 Jews, 1,900 Mohammedans, and 7,600 Hindus. We have done practically nothing for these people.

French Guiana has an area of 46,850 square miles, and a population of 29,637. Here likewise the Roman Church bears sway, with a very poor system of education controlled by the clergy. We have not yet entered that field.

We will only mention a few of the larger islands. First in size is Cuba, about 700 miles long, with a population of 1,631,687. Over half are white (chiefly Spanish and creoles), the remainder being Negroes, coolies, and other Asiatics. The Spanish language is spoken. While so far unentered, this field is, by the special providence of God, opened to the message. Why should we delay to step in and fill the openings?

About 75 miles to the east and south is Haiti, or the Black Republic, about 400 miles in length. In 1791 the colored inhabitants practically exterminated the once dominant Europeans. In 1843 the inhabitants of the west formed themselves into the Dominican Republic. The dialect is debased French. Roman Catholicism is the prevailing religion, and superstition runs rife. There are two or three keeping the Sabbath. No labor has been put forth. San Domingo, the eastern portion of the island, has a population of 610,000—a mixed race of the original Spanish and aborigines. The whites are numerous, and the Spanish language prevails, although French and English are spoken. Here, too, the prevailing religion is the Roman Catholic. We have not begun work, but know of no reason why this would not be a fruitful field.

Puerto Rico lies 75 miles east of Haiti and is one of the coolest and most healthful of the West Indies. It has a population of 806,708. This field, too, has just been opened up to all denominations, and, like Cuba, we believe it has been opened especially for the third angel's message.

Ninety miles south of the east end of Cuba is the island of Jamaica. Work has been going on here for about six years. We have six organized churches with a membership of 333, sixteen companies with a membership of 169 who are all baptized, and about a hundred more are keeping the Sabbath who have not been baptized. Our Sabbath-school membership is 646. And yet the work is only begun.

Trinidad, the most southern island in our field, has a population of 200,000. Our work has a good foothold here. The canvassing work has had its share of attention. There are two organized churches, with a membership of about 120.

Barbados, the most easterly island, has a population of 182,306 on an area of only 166 square miles, making over 1,000 inhabitants to the square mile. It has a free postal delivery throughout the island, having only one post-office at Bridgetown. The work was started here several years ago, but on account of scarcity of laborers it was left alone for some time, until three years ago it was begun anew. There is one organized church of 66 members. The interest is steadily on the increase.

Work has been started on several of the other islands of this group. At Antigua there are 34 rejoicing in the light. At St. Lucia 5, at Dominica 5. Most all the islands seem ready for the message, and several laborers are needed at once. There are only two ministers for this whole group.

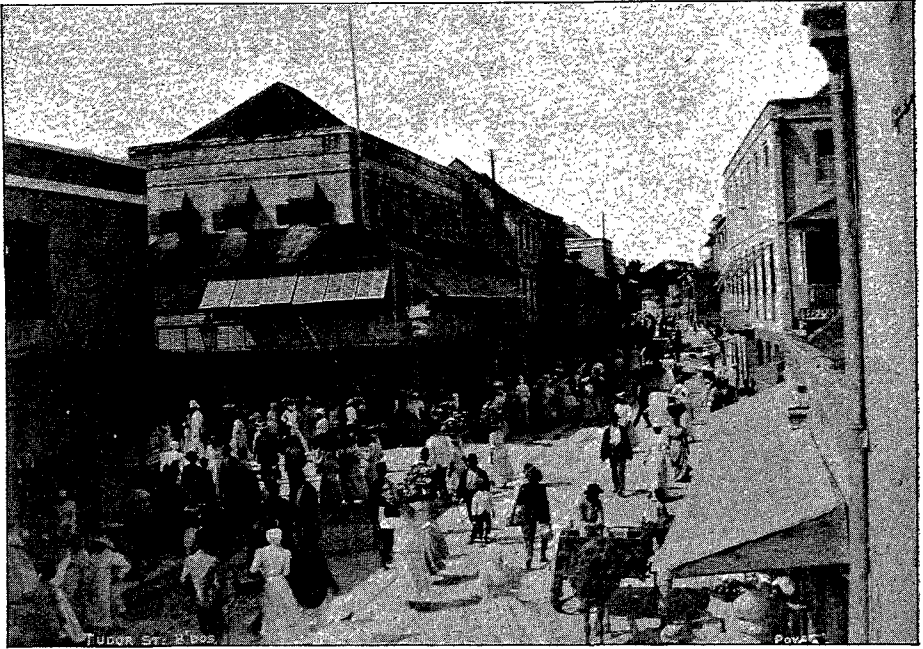
In the Bay Islands, Central America, work has been carried on for seven years. There is an organized church of 70 members at Bonacca. In Ruatan there are two companies numbering 20. In Utilia there is a company of about 12. In these islands we have four church buildings. At present this field is almost without a minister, as Elder Hutchins' time is nearly taken up with the "Herald." There should be a good faithful minister sent to this place at once.

Nearly 200 miles to the north and west of Jamaica are three of its dependencies—Grand Cayman, Cayman Brac, and Little Cayman. Some of our books have been sold on these islands, and we believe the time has fully come when a missionary should be stationed there.

Lying to the east of the Mosquito Coast of Central America are the islands of Old Providence, St. Andrews, and Corn Island. They have been visited by the "Herald," and a few of our books sold. Missionaries who can teach school and care for the sick should be placed in these fields without delay.

There are many other islands that, while small, contain thousands of precious souls who are waiting for the last message of mercy. The longer we wait the harder it will be to reach them, as Satan is trying to hedge up the Lord's work at every place.

In this field containing so many islands, many of which appear very small on the map, we have a population of 14,486,541, and an area of 1,567,452 square miles. Many nationalities are represented here, and we realize that we have a vast and needy field. We believe that the time has come when, if we could have a local paper, it would encourage our people and aid in the spread of the message. May the Lord so influence the hearts of our people that lives and means may be placed upon the altar that all these perishing souls may be warned before it is too late.



TUDOR STREET, BRIDGETOWN.*

THE LESSER ANTILLES.

E. VAN DEUSEN.

THIS archipelago forms a sea of many isles. The islands are situated in latitude 11 degrees to 19 degrees north, and longitude 60 degrees to 65 degrees west; and constitute a most interesting group, exhibiting a picturesque variety of scenery—from the level plain, to the mountain peaks with reared summits, hundreds of feet among the clouds, their perpendicular sides and conical tops covered with ever-growing ferns and vines and trees.

The Virgin Islands are the most northwesterly of the Leeward group, and lie directly east of Puerto Rico. Near are St. Thomas, St. Croix, and St. Johns, owned by Denmark. England has possession of Tortola, Anegada, Virgin Gorda, besides some ten or more islets. The whole number in and around this locality, owned by the English, the Dutch, and the Danish, is near one hundred, with a land area of 56 square miles, and a population numbering 4,649. No work has yet been done among these people.

St. Thomas next claims our notice. A recent writer says of this island: "St. Thomas holds the most prominent position in the West Indies, as a naval and commercial station." Its present condition is like that of all the rest of these

* Street on which our mission is located.

islands. Twenty years ago sugar was 8 cents per pound; now it is 1½ cents. These figures will help us to understand the difference between that time and this. St. Thomas, with its neighbors, has lost its money glory. At one time its inhabitants hoped that the United States would buy the island, and bring it back to its once prosperous state. We have one native canvasser on St. Thomas, but so recently has he gone there that we have not had time to hear from him. This island contains 10,000 people.

St. Johns has an area of 42 square miles, and a population of 1,000. Its appearance from the sea is said to be that of a barren, rocky waste, but this is not truly the case, for it contains much fertile land. Here is a place to work for souls.

St. Croix has been called the "garden of the West Indies." Its people number 18,480. Its area is 80 square miles. The island is mostly under the control of a sugar firm, whose headquarters are in New York. Here are souls waiting the coming of some one to bring them the light.

Saba is a jolt rising out of the sea to a height of 1,500 feet. It is said that 1,200 Dutchmen and 800 Negroes live here and raise vegetables to supply the neighboring islands. Here are 2,000 souls awaiting the worker.

St. Kitts is called the "mother of the Antilles." It has a population of 30,870. Near by is a sister island—Nevis, whose inhabitants number 13,000. "Patriarchs and Prophets," and many of our smaller books have been sold on these islands, by our native canvassers, two of whom are now selling "Great Controversy," and smaller books as helps. An interest is springing up in the minds of some to know of the truths due at this time. A man and wife should be permanently located in this field.

Antigua contains 108 square miles, and 36,819 people. Many of our large books, such as "Daniel and Revelation," and "Patriarchs and Prophets," as well as smaller books, have been sold on this isle. We have a native canvasser there now, selling "Great Controversy." The present number of Sabbath-keepers on the island is 25, besides 9 who have removed to other parts. The outlook for an increase in the near future is quite encouraging. A worker who could remain constantly on Antigua would supply a need, and give stability to the work. Redunda and Barbuda are dependencies of Antigua, one lying to the north, and the other a few miles to the south. The total number of persons on both isles is a little less than 900.

Montserrat is 27 miles south of Antigua. It has 32 square miles. Its population is 11,762. It has suffered in the past from earthquakes and heavy rainfalls. Some of our books have been sold here and I have heard that there are interested ones on this island. Here are souls to help and room for a permanent laborer.

Gadeloupe and Martinique are under French rule, and the people speak that tongue. By this you see they are out of our reach, till a person speaking the French language can go among them.

Dominica is 29 miles long, and 16 miles wide. It is mountainous. It is said that when Columbus was asked to describe its surface, he took a piece o

paper in his hand and squeezed it together, and then threw the paper on the floor. There is scarcely a level acre on the island, yet its mountains of soil and rock are fertile. There is need of a constant worker here. Five on this island are keeping the Sabbath.

St. Lucia is the principal coaling station of these islands. It has that which the others have not—a dock where people may land without the trouble of being conveyed from one-fourth to three miles by small boats before a landing can be effected. There are five persons here who are keeping the Sabbath. This place also is in need of a competent laborer who could assist those already there, and enlarge the work.

We shall not say much about Barbados as others have written of this field. We can but express a wish that all the other islands had as much efficient help.

Of St. Vincent a writer in the "Monthly Illustrator," for December, 1897, said: "Poor little St. Vincent. How devoutly it is to be wished, that the cloud of poverty and depression which now hangs over it may soon be dissipated." But added to the misfortunes of the past, the terrible hurricane of a few months ago has laid it low. Brother Willis Hackett has sold quite a number of our books on this island. It will be some months ere prosperity will have been sufficiently restored to warrant success to the canvasser. Its population is said to be 41,000.

The present number keeping the Sabbath in all these islands is not far from 100. In the entire field there is a population of over 422,000. We ask that six laborers be sent to the work in these islands, as a supply for our immediate demand: one worker for St. Thomas and adjacent islands; one for St. Kitts and Nevis; one for Antigua and its adjuncts; one for Montserrat; one for Dominica; and one for St. Lucia. This is our request. We expect it will be complied with as near as circumstances will permit. This brief outline gives a faint idea of this interesting field—The Lesser Antilles. Every isle is open and ready for the worker. We sincerely hope its needs will be duly considered.

"If there was ever a time when sacrifices should be made, it is now. Those who have means should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work has already been established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields. Think of our missions in foreign countries. Some of them are struggling to gain even a foothold; they are destitute of even the most meager facilities. Instead of adding to facilities already abundant, build up the work in these destitute fields. Again and again the Lord has spoken in regard to this. His blessing can not attend His people in disregarding His instruction.

"Practise economy in your homes. By many, idols are cherished and worshiped. Put away your idols. Give up your selfish pleasures. Do not, I beg of you, absorb means in embellishing your houses: for it is God's money, and it will be required of you again."—*An Appeal for Missions.*



LOW-CASTE COOLIE HUTS, TRINIDAD AND BRITISH GUIANA.

BRITISH GUIANA.

D. U. HALE.

GUIANA, or the "Wild Coast," is the name given to a portion of the north-eastern part of South America. It extends from the mouth of the Orinoco River to the mouth of the Amazon, and has an area of about 690,000 square miles. It consists of Venezuela, British, Dutch, French, and Brazilian Guiana. It was seen by Columbus in 1498 when he discovered Trinidad. After this the coast was visited by traders at different intervals and passed from one company to another, and from the French to the Dutch, and finally to the English, until the present divisions were effected.

At present we have most to do with British Guiana. It consists of three counties—Berbice, Demerara, and Essequibo, and has an area of about 100,000 square miles. Before the abolition of slavery, cotton was the chief product; but since slavery was abolished in 1838, sugar has gradually taken its place until now cotton is grown only for an ornament. The country is very low-lying and flat. In fact, if it were not for the dam that has been thrown up all along the coast, the high spring tides would overflow the whole country for miles into the interior.

It costs thousands of dollars to put in a sugar-plantation, as the land has to be thrown up into beds about three feet high, and dams must be made all around the plantation, and "kokers" are put in to drain off the surplus rain-water and to keep out the tides. And this all has to be done by hand, as plows can not be used either for this purpose, or for cultivation, on account of the heavy rainfall. The immense cost of all this delegates this industry entirely to the wealthy class. The poorer classes grow small crops, such as plantains, bananas, yams, eddoes, rice, etc.

And this is impracticable where the government does not keep up the drainage system. Since I have been here I have been through villages where the people had to go to their houses in boats for six months at a time. The roads are thrown up above high-water and then macadamized with burnt earth—a stuff the same as pulverized brick. As I was once riding down one of these roads through one of these submerged villages, I heard some singing very near. I looked several times before I could see any one. A girl had been out gathering wood. She had got her load, and as it was quite heavy, she threw it into the ditch by the side of the road and was wading (with only her head above water), pushing the wood in front of her, and singing, "Peace, Be Still." I looked several times before I saw the maid, and when I discovered her, I could but think her song quite appropriate.

In January, 1887, Elder G. G. Rupert came to this coast to follow up the work of the International Tract Society. He held a series of meetings lasting until April, when he organized a church of 33 members, and then sailed for the United States. This was the first personal work done on the coast. Elder Chadwick came in 1892. He benefited the believers some during his short stay, and again the church was left until January, 1894, when Elder Kneeland arrived. His coming was very timely. He did much toward instructing the church more fully in the Bible truth. When Elder Kneeland was called away in November, 1896, he left the companies of New Amsterdam, Bootooba, and Bethany Indian Mission, in addition to the Georgetown church.

On my arrival in January, 1898, I found these companies very much in need of further instruction in the truths we hold, especially in their manner of living, and so I have worked principally upon this line. There are many calls outside that it has been impossible for me to fill. But God has seen fit to send to our help Elder E. L. Fortner who arrived last October. This help will give the work much advantage in many ways, for with the assistance of Brother Giddings, a native worker of much ability, we will be able to meet many of these calls in the near future, if the Lord spares our health.

But if we look at the other side we must say, what can we do, and what are we doing among so many people, for there are at present on the coast: Europeans other than Portuguese, 4,558; Portuguese, 12,166; East Indians (coolies), 105,463; Chinese, 3,714; blacks, 114,588; aborigines, 7,463; mixed races, 29,029; persons whose nationality is not stated, 378. We have done nothing for the Europeans, nothing for the Portuguese, nothing for the Chinese, nothing for the East Indians, and only a little for the aborigines. Most of our effort has been in behalf of the black and mixed races.

Far in the interior there are thousands of aborigines who have rarely seen a white man, and they must have the truth as well as those of the more civilized lands. Now I know that it will be impracticable for the Foreign Mission Board to try to send men down here to go into the forest to warn these, but we do need above everything teachers that can instruct those that are at hand that they may go. This will be economy both in men and in money. We have at the present time a mission of about 40 Indian aborigines all gathered together in one place, and they are begging for some one to come and teach them more fully the way of life, that they may go and carry it to their brethren in the bush. These represent two tribes, and if carefully instructed, several of them will soon be able to go. But they are at present without a guide. They are wandering about like sheep without a shepherd. They need a man who can go and settle right down among them and farm, and show them how to work out the mind of Christ in their every-day life by supporting themselves.

I could not advise a single man to go there, but a man and his wife could do a wonderful work for the Lord. It is not particularly necessary that he be a preacher, but he should be one who has enough of the self-sacrificing love that brought Christ from heaven for us, to lay aside all the comforts of this life like Jesus did the comforts of heaven, and place himself there amidst all their inconveniences for their sakes, as the ambassador of heaven, to teach them of the love of God more perfectly that they may go to their brethren in the bush. O, that the Lord would raise up such a man and woman who will come, and place a burden upon some one to give the money that they may come! There is much joy, eternal joy, awaiting those who will come, and some one who will give that they may come. Their joy will be mutual to all eternity. And this is only one place out of several that need teachers, school-teachers, church teachers, Sabbath-school teachers, who can sit down among the people, work, and make their living, and teach these people how to make a living for themselves. May God raise up workers who can come immediately and occupy the vacant places.

“WE are travelers, pilgrims and strangers, on earth. Let us not spend our means in gratifying desires that God would have us repress. Let us rather set a right example before those with whom we associate. Let us fitly represent our faith to others by restricting our wants. Let the churches arise as one man, and work earnestly as those who are walking in the full light of truth for these last days.

“If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Do not stand idle while others are using their capabilities in an effort to obtain means for the cause. Invest your means in the Lord's work. If you are doing less than you should do in giving light to the souls perishing around you, be sure that you are incurring guilt by your indolence.”—*An Appeal for Missions.*



PALM-THATCHED, WATTLE JAMAICAN HOUSES.

[See opposite page.]

PROGRESS OF THE WORK IN JAMAICA.

MRS. A. J. HAYSMER.

THE work was first started on this island by the International Tract and Missionary Society. A few accepted the truth and earnestly pleaded for a minister to be sent them. During the General Conference held at Battle Creek in 1893, it was recommended that A. J. Haysmer should come here to labor.

We arrived in Jamaica on Friday, May 26, 1893, and the next day went to meeting, where we found five assembled. There were a few more who belonged to the company of believers, but they were not out that day. The room where the meetings were held was so small that immediate steps were taken to secure a larger place. At the end of three months it was found necessary to move into a still larger house, which was kept for three and one-half years—until the present property was purchased. Our membership in Kingston is now 158. Our canvassers nearly all belong to this church, and some of the members live in the country, so that our regular attendance would average about 100 adults.

Our first chapel in the island was at Font Hill. It was situated on the side of a mountain and commanded a lovely view of the surrounding country. It was about 12 x 18 feet. The walls were wattled—made of bamboo split and woven together. The roof was thatched, but as the regular thatch-palm does not grow in that section of the country, coconut leaves were used. This primitive chapel was getting too small for their growing congregation when an enemy set it on fire. They erected a more commodious and substantial chapel on the same spot, but this is far too small and they expect to build a larger one as soon as possible. At Trinity Ville, about four miles from Font Hill, and at Waterloo and Southfield, we have good frame buildings. At Spanish Town, the old capital, we have a brick church.

There are six organized churches with 333 members, and 16 companies with a membership of 169, making a total of 502 baptized Sabbath-keepers, and about 100 more are keeping the Sabbath. The Sabbath-school membership is 646. Four ordained ministers, one licentiate, and one native Baptist minister who accepted the truth are engaged in the work.

Our canvassers are having good success, although the times are hard. They go out, an interest is created, some obey, and then a call is made for the minister to come and instruct them more fully, and to baptize them. Thus there are families dotted in various places, who are keeping the Sabbath. These in turn interest their friends somewhere else, and so the calls for help are constantly coming in.

It seems that now is the opportune time to work in Jamaica, but where are the laborers? It will never be more easy to labor for the Lord. The harvest truly is ripe. And as Satan sees that his career is drawing to a close, he is mustering his forces to oppose God's work, but notwithstanding all this we will take courage and go on, knowing that in a little while we shall reap if we faint not.



LABORERS IN JAMAICA.

PRESENT LABORERS IN JAMAICA.

ALLEN MOON.

ELDER A. J. Haysmer and wife who occupy the extreme left in the above engraving have labored longest in the island of Jamaica of any those now in that field. They left the United States in the spring of 1893, and have since remained in the West Indies. The work in Jamaica was in its infancy when they arrived there, but they have witnessed a steady growth, and at the present time there are some fifteen or sixteen churches, with a membership of about five hundred, and there are several church buildings erected and occupied by our people.

At the extreme right are Elder F. J. Hutchins and wife who went from this country to labor in the Bay Islands, off the coast of Honduras, in April, 1891. They have since labored in that field, returning only once, in the spring of 1895, to attend the General Conference. A good work has been established, and there is a school in operation in Bonacca; there are many openings for school and church work. Elder Hutchins has now transferred his headquarters to Kingston, Jamaica, whence, with the little ship "Herald" he will be able to enter Cuba, Haiti, and Puerto Rico, carrying literature, as well as bringing thither the living preacher.

Elder F. I. Richardson and wife, who each occupy the third position from the left in the picture, returned from Africa the past summer; and in July they sailed for Jamaica. Elder Richardson had labored there in the past, going there in March, 1895, and after remaining about one year he was transferred to South Africa.

In the upper row, and occupying the second and fourth positions from the left are Elder W. W. Eastman and wife, who went to this field in July, 1895. For a while Brother Eastman worked in the island of Great Cayman, but the greater part of the time he has been laboring in Jamaica. He was largely instrumental in raising up a church of about sixty members at Southfield, during the past summer. A commodious church building has been erected, and dedicated to the worship of God, and it is now occupied by that company. It is expected that we will soon have a school of fifty or more students in this place.

Elder Eastman was ordained to the Gospel ministry last August. God came very near, and the people present were much impressed by the service.

Occupying the second position from the right in the upper row is Brother E. V. Orrell, who went to Kingston from the city of Baltimore, over a year ago. He is bookkeeper and business manager, and when Elder Haysmer is absent from Kingston, he renders efficient service in public worship. His labors are appreciated by all.

Brother George Enoch and wife occupying the second position from the right in the lower row, and the third in the upper, went to Jamaica last summer, expecting to engage in teaching. They arrived in Port Antonio, and found that the preparations for the school were not completed, and, as Elder Haysmer was then holding a course of meetings in the portable tabernacle at that place, Brother Enoch remained to assist him. They labored together for a time, and then Elder Haysmer was called away, and Brother Enoch has since been alone. He is enjoying the work, and sees souls saved through the preaching of the Word, which is the power of God unto salvation.

In addition to the laborers shown in the group, there are Elder C. A. Hall and family who went to the West Indies from the State of Kansas in the spring of 1896. Sister Hall has since died. His daughter Hattie is with him, and she has rendered valuable aid in conducting tent and other meetings. Elder Hall has been instrumental in building up some of the strong churches in Jamaica, chief among which we might mention that at Waterloo.

This little company of laborers is placed in the midst of a population of 650,000; and notwithstanding the vastness of the work, the truth is being made known. Calls for ministerial labor come from many places in the country where people have not heard the living preacher, but have read some of our books and papers. The Lord is moving upon the hearts of the people by His Spirit.

“THE Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil.”—*An Appeal for Foreign Missions.*

THIRD ANGEL'S MESSAGE IN TRINIDAD.

E. W. WEBSTER.

FEBRUARY 27, 1894, Elder A. E. Flowers and wife landed in Trinidad, the first missionaries sent out by the General Conference to herald the "present truth" to this people. They found 4 or 5 persons keeping the Sabbath, the result of reading matter sent to the West Indies by the International Tract and Missionary Society. The faithful labor of these workers resulted in 12 or 15 accepting the truth, mostly at Couva. F. B. Grant came in May of the same year to sell books, and he was assisted by C. D. Adamson, a native worker.

In June these laborers located in Port of Spain, and were just getting a foothold for the truth, when Elder Flowers fell a victim to the yellow fever, and died July 29, 1894. Brother Grant and Sister Flowers recovered, but were so reduced by sickness, climate, and affliction that in September they returned to the States.

September 9, 1895, myself and family reached Trinidad. We located in Couva, where we found about 20 Sabbath-keepers, who welcomed us gladly. They had a house rented for us. Though it had but four small rooms, it was the best that could be secured, and we joyfully occupied two, using one for a chapel, and letting other workers have the fourth one. Immediately we began a course of meetings to thoroughly instruct those interested in all points of the faith. We held an average of over one meeting a day, and November 23, 1895, I baptized 23 persons, and organized a church of 28 members—the first Seventh-day Adventist church in Trinidad. Considering the circumstances under which most of these people were raised and live; the teachings and very slack discipline of the churches to which some of them belonged; the ancient methods employed in education—in fact, all things taken into account, very few companies have ever made more rapid progress in the development of character and the exercise of simple faith. While there is yet a great work to be done for them, we praise God daily for what He has done.

About the middle of December, 1895, Sister Stella Colvin arrived to engage in the medical missionary work, and in a very short time had more than she could do. The laws and the doctors, the climate and limited conveniences, all seemed to be against her and her work; but the good influence of it was widely felt. To have but one little room 8 x 12 feet for office, parlor, and bedroom is one of the inconveniences to be expected and met by the self-denying laborers in foreign lands; but consecrated workers are sometimes glad to have even that.

March 10, 1896, we located in Port of Spain. There were 4 or 5 in the truth when we came. It was some time before we could get a place for meetings, and as rent and living were very high, it seemed a hard task to get established. We have had to pay from \$20.00 to \$30.00 a month for house and hall rent and lights. (We are now paying \$23.20 in the city, \$12.20 of it being paid by the Foreign Mission Board for hall and book room, except the small collections of less than a dollar a week.) Still both the medical and Bible work moved slowly onward until, on June 6, 1897, 17 were baptized, and a church of 18 was

organized. From this time the work both in Port of Spain and at Couva has gradually advanced, and the laborers have found all they could do.

It was no easy task to get the canvassing work started. The lack of a proper drill in canvassing; the poverty of a large majority of the people; the lack of disposition in a large portion of the population to read much; and the letting out of books on time, even against instructions and protest, have led to the failure of more than one well-meaning agent. Notwithstanding all this, books have been sold to the value of \$1,500.00, wholesale price, and several hundred dollars' worth of tracts and papers have been disposed of. This does not include a number of thousand dollars' worth of books sold by Wm. Arnold from time to time.

January 17, 1897, the first Seventh-day Adventist church building in this part of the world was dedicated at Couva. A description of the building was given in the *MISSIONARY MAGAZINE* last September. This was a great victory for the truth, and not only affords our brethren a place for meeting, but also gives the work of the message a standing in the island.

Two visits from Elder Van Deusen of Barbados, in 1896-7, and one from Elder Kneeland on his way home from Demerara, were of great service to the work. Such visits broaden out the knowledge and experiences of the people.

Since my return from the States last March, the Lord has wonderfully sustained me, and so blessed the work that I have baptized more than a score of dear souls.

May 20, 1898, Elder J. O. Johnston and family arrived, and we labored together till the latter part of August, when he located at Indian Walk, near to Princess Town, in the southern central part of the island. Here a "tent," a thatched building (shown on next page), was built at a cost of about \$40.00, and he began meetings at once, which have continued to the present and some are taking a stand for the truth.

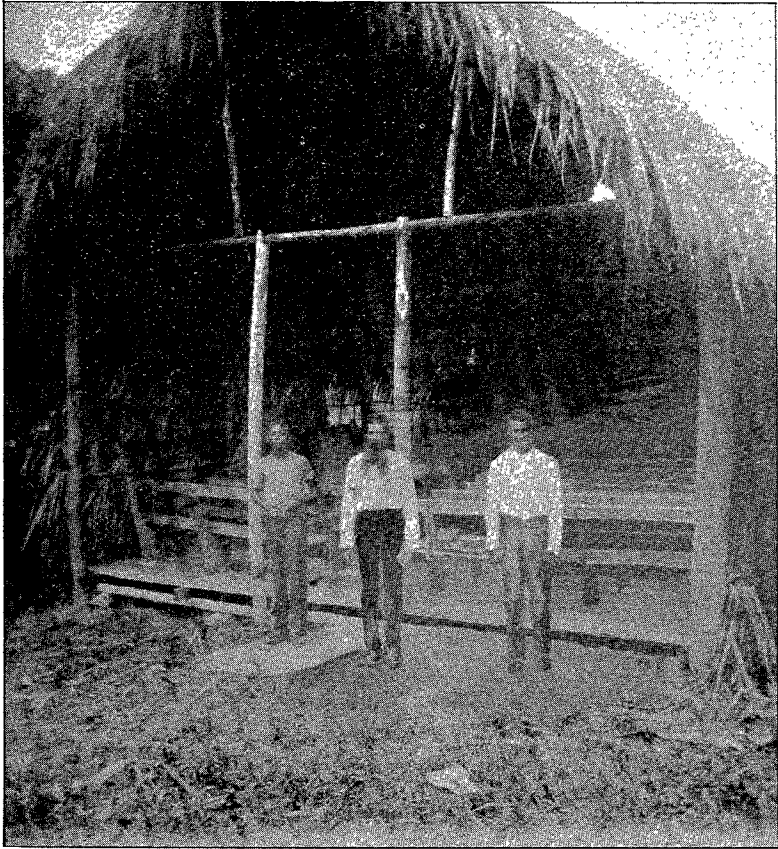
August 20, 1898, Mrs. Rachel E. Flowers again arrived in Trinidad to labor among both English and Spanish as the way opens. She has made some friends among the latter people, and we hope to see something done for this people here, and through them reach over to the South American mainland.

PRESENT CONDITIONS.

Sister Colvin Briggs has been obliged to return to the States, for a few months at least, on account of broken health, and the medical part of the work is at a standstill, except what is done by the present laborers, and those of our people who have learned enough of the methods of rational treatment to be of appreciable service to their neighbors. I believe that Elder Johnston has some one at his house most of the time for treatment or advice, and many are the visits of this nature we make here in Port of Spain.

The canvassing work has not entirely stopped. Brother Willis Hackett who has been canvassing in the West Indies for the last 5 years, is at present working in Trinidad and, by hard labor, is selling from \$1.50 to \$2.00 worth of

small books a day. The native canvassers cannot work so well, as they have not had the drill, nor do the people show the respect to them that they do to a white man. One native brother is giving most of his time to this work, and others are giving a part of their time. It seems almost impossible to handle high-priced books. The holidays are about the poorest time of the year to sell books here. The people are so accustomed to spend their Christmas money for toys and gaudy show and sports—horse-racing, cock-fighting, etc., that they cannot buy only books.



CHAPEL, INDIAN WALK.

The condition of the evangelical work is encouraging. It has grown to a present church-membership of 110. Of these I have baptized 105; 5 were previously baptized; 3 have apostatized; and there have been 2 deaths. Five have joined by letter. These are about equally divided between the church in Couva and the church in Port of Spain. There are also more than a dozen Sabbath-keepers scattered over the island who do not belong to the church. The growing friendly feeling at Couva gives hope that much more will yet be done

there; and at Port of Spain the interest is still good. We are encouraged by the work being done at Indian Walk. There are Sabbath-keepers at 15 different places on the island, who are doing all they can to give a knowledge of the truth to their neighbors and friends.

The spiritual condition of most of those accepting the truth shows that it has done its work well in their hearts and lives. The reformation wrought in some is truly marvelous, although, as in other places, there have been sad experiences in the lives of others. There are peculiarities of this field that cannot well be named in an article like this, which, if you knew, would cause you to marvel at the manifestation of the power of God, could you see the change of life and experience wrought by the Gospel in those who accept Jesus.

PROSPECTS AND NEEDS.

The prospects for the canvassing work are not discouraging beyond what I have said about the people here not being so generally given to reading as are the inhabitants of some other islands of the West Indies, the prevailing poverty, and our lack of trained canvassers. The needs of this branch of the work are, first, two or three well-drilled, experienced, consecrated, white canvassers—men, or a man and his wife; second, a larger number of low-priced, well illustrated books, retailing at from 12 cents to 48 cents each. I feel that something must be done to supply these needs for Trinidad, and I believe that God will provide the laborers we here call for. Will you not pray, brethren and sisters, that He will send us these persons at once? Many books have been scattered and fruit is being seen, but the field is not exhausted—a great work is yet to be done. Who will have a part in it now, and reap a reward in the kingdom when the work is finished?

In this connection I will speak of the depository and secretary work, which has been almost entirely in my hands from the first, and has taken much of my time that ought to have been spent laboring in the field; and, not being able to attend to both, I have more than once neglected one or the other, so that neither is in the condition it would be if a competent secretary had charge of this branch, and I were left free to answer the many calls for help. These calls would take all the time of three or four ministers, so you can see how the work must be crippled and souls endangered if I am compelled to still look after the depository work. It rests with the brethren who read this to provide the man and the means, and say to the Mission Board, "Send a secretary to Trinidad at once." I feel that I cannot urge this point too strongly. O, if you could only see things as they are here, I know that your consecration to and love for the truth would move you to respond immediately.

I will here briefly state the financial conditions and needs of our field. Excepting three or four there is not a person in the church who would have \$100 left if all he had were sold to meet obligations; and the majority are from a few shillings to a large number of dollars worse off than nothing. But as the truth gets hold of their lives there is a growing thrift and industry. Although so poor that some of them have nothing to eat some days, or not more than two cents' worth of food, most of them faithfully pay their tithes and give offerings besides.

During the past two years this field has furnished for the support of the work here in tithes, offerings, and book sales, over \$3,000. There has also been a good sum received from the medical work, but I am not able to state the amount. The Mission Board has kept us liberally supplied with books, from the sale of which we have been able to greatly assist the work financially, besides sending us some money, and paying the transportation of laborers sent here. In addition to the support of the workers already in the field our greatest need now in this line is money for the purchase or erection of a mission building in Port of Spain. The enormous rents we are obliged to pay would soon buy such a place. \$1,500 is needed, and if you could see how much it is needed you would say to the Board, "We will furnish the money; you go ahead with the building."

While we freely and confidently lay these needs before our brethren, and make these calls (another minister also is needed), we would not have you think that we do not appreciate what has been done for us. The hearty interest taken in our work; the substantial support given it; and the words of encouragement and cheer and advice from the Board and from many lay brethren, have often made our burdens light and lives happy in our labors in this tropical island. The prospects are bright for an ingathering of souls from Trinidad. The harvest is ripe, grains are falling to the ground, the work must be done now. Who will have a part in it?

JAMAICA.

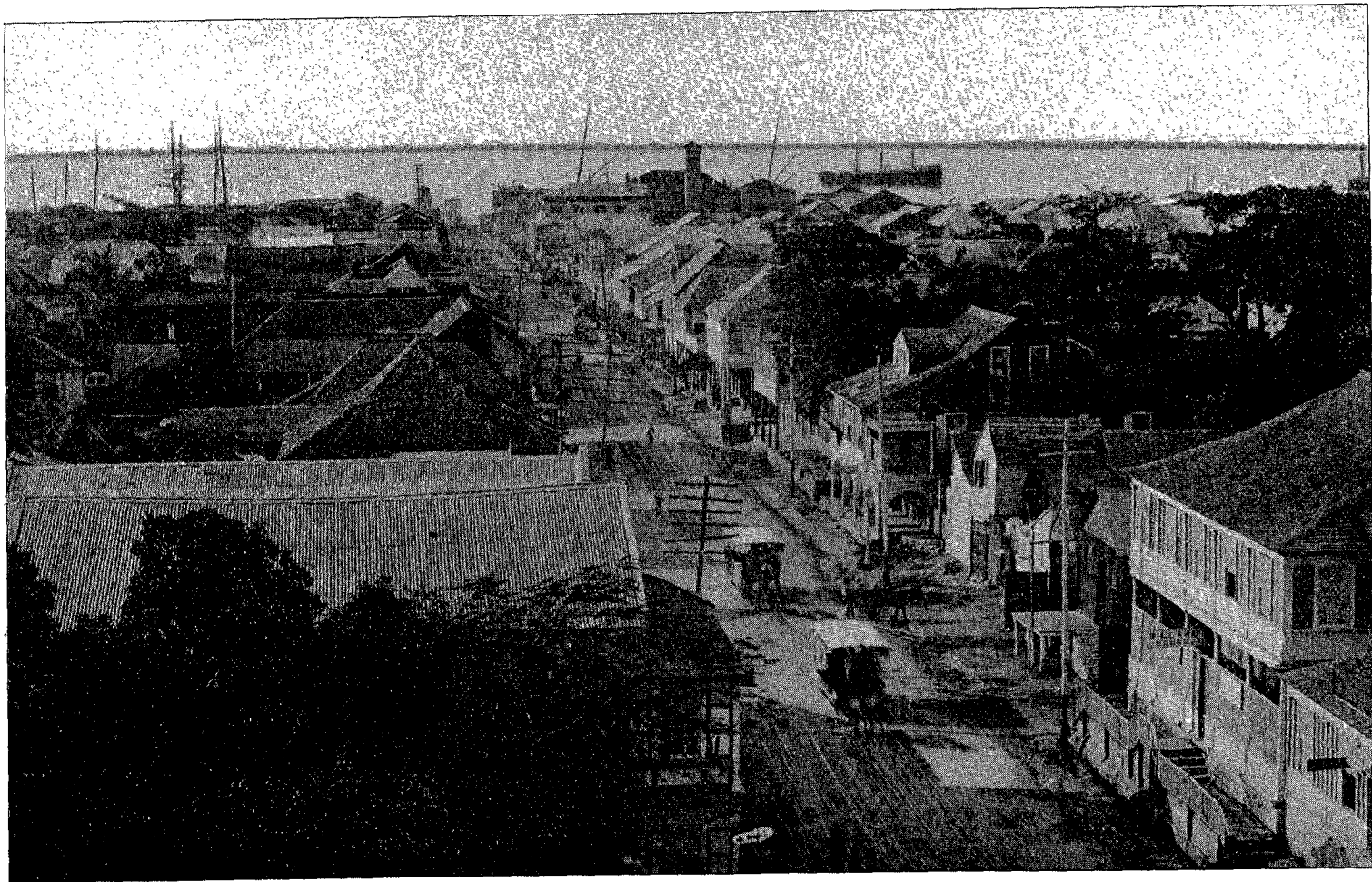
F. I. RICHARDSON.

WHEN Christopher Columbus and his adventurous sailors discovered the beautiful evergreen island of Jamaica, May 3, 1494, the sight must have, indeed, gladdened their hearts, as it has that of many a person since, who, after a long and seasick voyage, with only the boundless ocean in view, has had this beautiful spot break upon his sight. It is literally an island of mountains, gorges, and valleys.

"The great central chain is the Blue Mountains, which trends generally in an east and west direction, the highest part of which is the Blue Mountain Peak attaining an elevation of 7,360 feet. From this range subordinate ridges or spurs run northerly to the north side of the island, and southerly to the south side; these ridges in their turn are the parents of other smaller ridges, which branch off in every direction with considerable regularity and method, and they again throw off other ridges, until the whole surface of the country is cut up into a series of ridges, with intervening springs or gullies."

"It was on one of these naturally fortified ridges, that the notorious Nanny, the renowned maroon leader, held out against the regular troops about the year 1739."

Situated as it is, between 17° 43', and 18° 32' north latitude, winter is un-



KINGSTON, JAMAICA.

known; it is one perpetual summer: and the mountains, though composed largely of limestone rock, are covered with verdure to their very summits.

Kingston, the metropolis and capital, with a population of 50,000, is said to be the hottest place on the island: here the mean temperature is about 78°, which of course decreases on the hills and mountains in the interior until on the highest part an average of only 56° is found. The temperature is very even, the variations being scarcely 20° in any one place in a whole year, which makes a very desirable climate in which to live.

Columbus took possession of the island for Spain, but May 11, 1655, it was surrendered to the English. And the old cannon to be seen in many parts of the island, and which are now being used for bumpers, by being placed on end at the street corners, are silent witnesses of the sanguine struggles that have taken place for the possession of this beautiful spot.

In 1734, the maroons (as the slaves left by the Spaniards are called) began to give trouble—whether justly or not we can not say—and the government troops were unable to cope with them in their mountain strongholds where they had taken refuge, and, it is said, bloodhounds were imported from the United States, and let loose upon them, before they were finally brought into subjection. But although they suffered defeat then, many of them are gaining a glorious victory in the progress Christianity is making among them.

August 1, 1834, slavery was abolished and the apprenticeship system established, which, in May, 1838, was abolished, and on the first day of the following August absolute freedom was conferred upon the whole Negro population.

The population of Jamaica according to the census of 1891 was 639,491, of which 14,692 were whites, 121,955 colored, 488,624 blacks, 10,116 East Indians, 481 Chinese, and the nationality of 3,623 was not stated. The total estimated population in 1897 was 706,394.

Good roads have been built by the government around the island, and in several places into the interior. A railway has been constructed 125 miles in length, connecting Kingston with Montego Bay. It is a wonderful piece of engineering skill. Three-fourths of the distance the railroad forms almost one continuous wind and twist through mountain gorges, or skirts mountain sides, or plunges through them. It is impossible to describe the beauty of the scenery along this route; to be appreciated, it must be seen. Branch lines run to Ewarton and Port Antonio, so that nearly all parts of the otherwise almost inaccessible island are now made accessible.

A system of free schools is maintained by the government. There are also a goodly number of denominational schools, so that the coming generation has a fair chance to obtain an education. The various Christian denominations are well represented—the oldest being, we believe, the Church of England, established in 1662; and the youngest being the Seventh-day Adventist, which established missionaries there in 1892.

Obiism, or duppyism (which is only another name for spiritualism), has quite a strong hold on many of the natives. The mediums (called obi-men or obi-women) receive much money from the deluded ones to obtain information for

them from the duppies (spirits). One man recently paid an obi-man \$15 to get the duppies to tell how he could become rich without work. At last accounts they had failed to reveal the secret.

The extreme length of Jamaica is 144 miles, its greatest width is 49 miles, and its least width (from Kingston to Annatto Bay) 21½ miles. Its aboriginal name was *Xaymaca*, a word supposed to imply an overflowing abundance of rivers, which is not very inappropriate, for in many parts of the island springs and rivers are abundant.

From its central situation as regards the other West Indian Islands, and the fact of its being in the direct track between Europe, the United States, and the Isthmus of Panama, Jamaica furnishes great advantages and conveniences for trade, commerce, and missionary work.



MARKET SCENE, BARBADOS.

THE MESSAGE IN BARBADOS.

JAMES A. MORROW.

BARBADOS is one of the most beautiful spots on this earth. It is called "Little England." The temperature is very even, scarcely varying from eighty degrees. The land is all cultivated. The fields of sugar-cane, sweet potatoes, yams, Indian and guinea-corn that greet the eye in every direction, form a pleasing and picturesque scene.

Almost all the cultivation is done by hand with a fork and hoe. The plow is used but very little. This requires a great many laborers. As a stranger

passes through the country he will notice on every estate one large house, the residence of the owner ; and a great many small, one- and two-room cottages. Upon inquiry, he learns that the latter are the houses of the laborers. These laborers receive from ten to twenty-five cents per day; and can only obtain two or three days' work in a week for the greater part of the year.

The difference in the houses is a good index to the condition of the people—a few are rich and a great many are poor. It is the latter class that have embraced the message so far. We have four young men that teach school. They are pupil teachers, under masters, and work six hours per day, for which they receive \$1.75 to \$2.25 per month and some instruction after school hours. Only three families belonging to the church are land owners. Our brethren manifest a willingness to help with their means, so far as their circumstances permit.

It is ten years since the message was first introduced into this island, still the population is so dense that comparatively few know of our work. There are evidences of late that the message is taking on new power here as elsewhere. Eighteen have united with the church within the past ten months. This brings the present membership to sixty-six. Our meetings are held in a room in a house Elder Van Deusen and myself rent for living apartments. This room is 18 x 40 feet, but it is too small. One of the most pressing needs of the work here just now is a more commodious place of worship.

The people have long been held in cold formalism and custom, and they require patient labor, but we feel that the work is the Lord's, and we are laborers together with Him.

FLOWERS OF JAMAICA.

BERTHA G. ENOCH.

IN thinking of the tropics, one usually pictures in his mind a country alive with beautiful flowers. Although this island has a great variety of them, they occupy rather a secondary place in her botanical realm.

Jamaica's beautiful foliage is her pride. The variety and combination of colors, the shapes and magnitude of the leaves, pen can not picture. No autumn winds are needed to paint the beautiful hues; the Master Artist has been at work. Surely nature has done all in her power to make Jamaica a desirable place in which to live. If man had only done as much !

Space will not permit of a lengthy description of each flower ; only a few of the most interesting can be mentioned.

A striking feature of our flowers is the medicinal purposes for which nearly every plant is used. Either the leaves, or roots, or stem may be utilized in curing the many ailments to which the natives are subject.

The verbena is a very pretty little flower, about two feet high and having a single flower-stock on which little blue flowers are alternately arranged. The

juice of this plant, mixed with wine, is an excellent remedy for dropsy. The bruised leaves, mixed with white flour, are used to cure tumors, and the juice is employed as a remedy for sore eyes, which are very common on account of the intense light.

A cure for the sting of scorpions, poisoned arrows, black spiders, and gangrene is found in the bruised root of the arrowroot. The reed-like stalks grow about four feet high and bear small white flowers. The roots remind one of the American carrot, and are made into a flour which worms will not touch. Made into a jelly with hot water, this forms a very nourishing food for invalids.

The marvel-of-Peru (or four-o'clock) is, perhaps, one of the most interesting plants of Jamaica. It has a single flower-stalk covered with red, white, yellow, and variegated flowers which are very frequently all in bloom at the same time. The natives call it the four-o'clock, because the flowers open at that hour. Its root is also used for medicine.

The oyster-plant is a very queer little flower. It is commonly so called from the upper part opening and shutting like the shell of an oyster. The main flower has a cup-like corolla of a deep purple, and within this cup are several small, white flowers which are protected at night by the closing of the main flower.

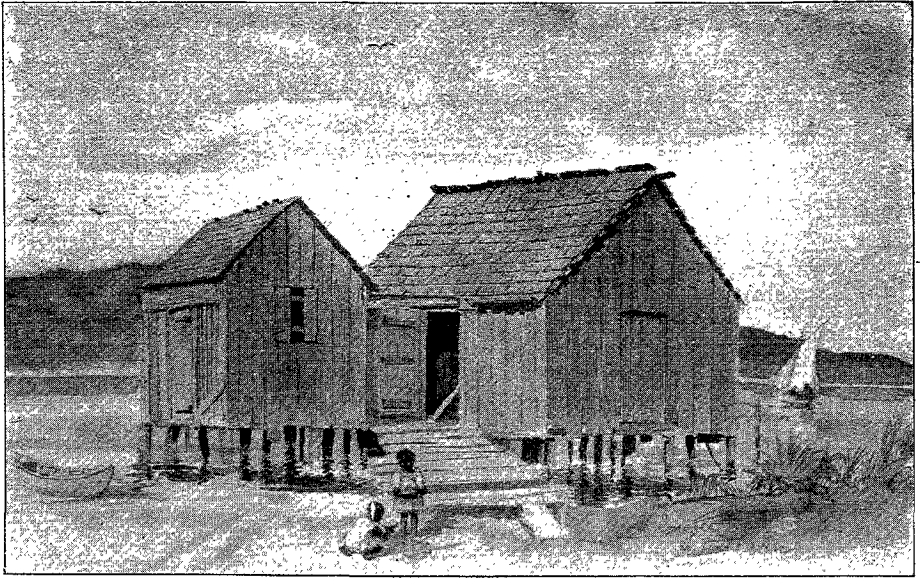
The American aloe, a most beautiful plant, is very common upon the honey-combed rocks. The leaves are four feet long and beset with spines at the edges. In the latter part of April the flower-stalks shoot up very rapidly, sometimes growing in a single night. These are frequently made use of as May-poles on the first of May. Their fine-crowned stalks, thirty feet high, covered with yellow flowers, make a very handsome appearance.

The white and the red oleander are very common flowers, the trees grow from twenty to thirty feet high and bear great clusters of beautiful fragrant flowers.

Among the productions of this little island, the ferns, mosses, and palms occupy a very conspicuous place. Of the ferns there are numerous varieties. The frontispiece shows the enormous size to which some of them attain. Among the smaller ferns are the maidenhair, silver, and gold, very beautiful for decorative purposes.

If man would obey the command given to Adam and Eve, to train and dress the garden, there is no reason why Jamaica could not be made the garden spot of the world. Where a little training has been given, it presents a most pleasing picture, and makes one wonder if that is not a shadow of what the new earth will be like when restored to its Edenic beauty.

“WHEREVER there is life in the subjects of God’s kingdom, there will be increase and growth; there is a constant interchange, taking and giving out, receiving and returning to the Lord his own. God works with every true believer, and the light and blessing received is given out again in the work which the believer does. As he thus gives of that which he has received, his capacity for receiving is increased.”—*An Appeal for Missions.*



A HOME IN BONACCA.

GUANAJA, OR BONACCA.

H. A. OWEN.

SEVERAL small schooners that may frequently be seen lying at the wharves in Mobile, Alabama, discharging coconuts, when homeward-bound with lumber and supplies, steer a course to the southward through the Yucatan Channel, and then bear away south by east for Bonacca.

Guanaja is the Spanish name for the little island on which Columbus first touched foot in America. It is now known among English-speaking peoples as Bonacca. It is the northernmost of a group known as the Bay Islands, so named because of their location in the Bay of Honduras. Stretching away to the southwest from Bonacca, Barbarat, Morat, Helene, Ruatan, and Utilla are the other members of the group.

Bonacca, in its highest peak, rises twelve hundred feet above sea level. Utilla and Helene are low, flat islands, Pumpkin Hill being the only elevation on the former.

Ruatan is the largest of the group, being thirty miles wide. The range of hills which makes Bonacca so easy to sight at sea, gradually fades away, serving as a backbone to Ruatan, and is all but lost in Pumpkin Hill of Utilla.

When Columbus found these islands they were populated by a race of harmless Indians. The history of this primitive people has not been written; but one may read it over and over again in the records of Spanish conquests in America. Some were carried away as slaves to the West Indies, and the story is still told

among the inhabitants of Bonacca, how from that island a ship-load of Indians, crowded below the hatches, was carried to the coast of Cuba. As the ship lay at anchor, the greater part of the crew being drunk with Spanish wine, the Indians opened the hatches, poured out on deck, overpowered the drowsy watch, hoisted anchor and sails, and bore away, after rounding the western point of Cuba, south by east for Bonacca.

To-day there are none of these original inhabitants on the islands. One who wanders over the pine ridges into the valleys, may, by chance, step on a piece of pottery, or "buck up" (as the natives call it) on a heap of rubbing-stones such as the Indians used for grinding their corn.

Once, in one of these quiet valleys, a native led me into what seemed to be the relics of an Indian village, marked by a number of rectangles laid out by stones sunk in the ground, leaving a carpet of dried leaves ten inches above. These stones were about one foot apart and the plots of ground were ten by twelve feet. Great trees had sprouted and grown up among the ruins. We took in our hands the rollers with which the Indian mothers ground their corn, and as our native companions were about to break up the stone mills, to use as whetstones for their machetes, we persuaded them to leave these few traces of a once happy people.

The shores of Utila, Ruatan, and Bonacca are now planted to coconuts, plantains, and bananas. Scattered among these plantations in the two former islands are the homes of the planters.

From Key West and Mobile, pine lumber is brought by the schooners, and in more prosperous days by steamers. This lumber is entered at Coxen-Hole, Ruatan, the official center of the Bay Islands, or at Truxillo when intended for Bonacca, Truxillo being a more convenient port to reach when ships are cleared for Bonacca. The houses constructed with this lumber are very plain, usually not ceiled and are left unpainted. They are built upon pillars of wood, from three to six feet above the ground or water, as the case may be. When built on shore the joints and all unexposed surfaces of the frame are covered with tar, or paint mixed with calomel, as the wood-lice of the country will, in two years, eat away the framework. The exposed surfaces of a building can be watched, and when one of their storm sheds, which the little creatures build over their trails, is seen, they can be swept down.

The inhabitants of these islands are of every hue which the human skin is capable of taking. From the Caucasian to the African there is a complete series of tints found in the complexions of the five score families of Bonacca. The marriage tie has been pitifully loose in these islands. Gospel work is having its influence. Many outward changes of life, and some inward changes of heart, may be traced to the efforts of the Wesleyan, Baptist, and Adventist missionary efforts put forth during the last quarter of a century.

The Bay Islands being a part of the Republic of Honduras, the government officials are mostly Spanish. The court language is Spanish, but the language of the common people is English, greatly modified by their isolation from books and schools. We called the inhabitants "planters." The majority of the Bay Is-



A PLANTER.

landers are planters of plantains, bananas, and coconuts. They are not gardeners, neither are they tillers of the soil. The only implement they use is a machete—the famous Cuban machete—a knife about two feet long. The ax is used in felling heavy timber, but much of the clearing is done with this long knife. The planter usually buys his machete blade at the shop, and puts on the handle himself.

After his clearing has been made, the brush and limbs are left to dry; and in six weeks' time the plantation is burned. Now with his machete and a basket of plantain and banana suckers he goes into the cleared ground, and digging holes in the mould with his machete, plants the suckers about ten feet apart. His only care until the first gathering time is to cut down bushes and weeds that grow too high. No attempt is made to keep the ground clean, or to stir it in any way. In fact, some of the ground is so steep that, should it be loosened, it would all slip off into the sea in a short time.

Beans, peas, fruits, and nuts, such as Americans enjoy, can be grown successfully in the country. The people here do not know how to surround themselves with the comforts of life though nature has done wonders for them. They need the example of a good gardener to show them how to cultivate the ground and provide themselves with something beside plantains and fish.

Many of the inhabitants of Bonacca live on small cays (keys), from one-fourth to two miles from the island. About thirty families are huddled together on two little patches of sand not large enough for one good playground for children. I spoke of the thirty families on these patches of sand. With a few exceptions the dwelling houses are over the water, standing on stilts. The sand patches are the parks and boulevards of the commonwealth (?). Here the sailors sit, on up-turned dories, and spend their "white-shirt time" over the gossip of the hour. Here are the shipyards—for the people on these cays build everything that floats on the water, from a dory (a canoe dug out of a log) to a two-masted schooner of eighty tons' burden. Under the shade of the coco-palm, coconuts are chopped, grated, and made into oil. And in spite of all the dories, crafts, skiffs, scows, sloops, and schooners drawn upon the sand for repairs, there is still a circular path—for "the bicycle has come to stay."

It is no wonder that in Bonacca when one is asked to "go for a walk" it means to go for a sail.

Here on these cays the children spend their days and evenings. When tired of play at night they seek their beds, or places on the floor at home.

At another time I will speak more particularly of our own educational work for this people, its progress and needs.

"THE work of imparting to others that which he has received will constitute every member of the church a laborer together with God."—*An Appeal for Foreign Missions.*



BANANA CARRIERS, JAMAICA.

INHABITANTS OF THE WEST INDIES.

C. A. HALL.

WHEN first discovered, these islands were inhabited by the same race of people as the mainland of North America. The attempt to enslave them resulted as usual—in their extermination. Failing in their efforts to reduce the natives to slavery, the Spanish conquerors imported large numbers of Africans who remained in bondage until 1838. The present population of this island—Jamaica—is nearly two-thirds black. The Chinese seem to be the only nation that is not mixed with the black race. All others have amalgamated with the Africans, so that every shade of color is mingled with the national characteristics of Americans, English, Germans, Jews, Spaniards, coolies, and aborigines. These are all called “colored” here, and form the business portion of the community.

The blacks are generally the small cultivators of the country, while the colored population gravitates toward the towns and cities of the coast. True to their national peculiarities, the natives mostly live in villages and cultivate lands around them. Often these cultivated spots are some miles away and are rented for \$5 an acre per year. Usually the land must be cleared and fenced by the tenant, and often it is on a mountain so steep and stony that a stranger would declare that no plant could find sufficient earth to support itself.

To those acquainted with this race no description of them is necessary—to others it would be of little benefit—but to all it can be said there is no more

needy field on earth than this. Ignorance, sin, and superstition have a mighty hold here, and the pastors tell me their people are going backward and their membership is diminishing, while scores of schools are being closed which effectually shuts off from many the hope of education. The complete paralization of every industry, and general financial depression—almost ruin—of the island, make it, as I have said, a most needy field.

The third angel's message is the only thing that has any hope in it, and it is making wonderful progress. With three ministers and a native helper in the field during 21 months, the church-membership increased over 300, and on every hand the cry is going forth "Come over and help us." We exert ourselves to our uttermost to fill these calls, but come far short of doing so. May the Lord incline others to assist in this needy field.

JAMAICA DEPOSITORY.

E. V. ORRELL.

BEING directed by Elder A. J. Haysmer to send in a report of business transacted for the Lord by the Jamaica Depository, I have hurriedly compiled the following figures which tell the whole interesting story unassisted by further words:

Money value of books sold: £95, October to December, 1893; £637, 1894; £721, 1895; £1,463, 1896; £673, 1897; £840, 1898. Total, £4,429, or \$21,259.

Kind and number of books sold: "Great Controversy," 148; "Bible Readings," 354; "Daniel and Revelation," 19; "Patriarchs and Prophets," 1,944; "Prophecies of Jesus," 679; "Eden to Eden," 4,737; "Glorious Appearing," 5,289; "Gospel Primer," 5,196; "Steps to Christ," 5,950; "Helps to Bible Study," 690; "Mount of Blessing," 1,344; "Christ Our Saviour," 3,419; "Sketches of Child Life," 413; "Coming King," 607.

Also many copies each have been sold of "Home Hand Book," "Man the Masterpiece," "Ladies' Guide," "Monitor of Health," "Sunbeams of Health and Temperance," "Eastern Question," "History of the Sabbath," "Gospel in Creation," "Gospel Reader," "Prophetic Lights," "Synopsis of Present Truth," "Sunshine at Home," etc., together with a large quantity of pamphlets and a great number of tracts, both sold and given away.

Eleven canvassers are now engaged in active service out in the field; all expressing themselves as being of good courage, strong in the Lord. "Times" are "hard," but grace abounds; and faith and hope look up, while a burning passion for precious souls inspires each heart.

"Of yourselves you can do nothing; but Christ is the great worker. It is the privilege of every human being who receives Christ to be a worker with Him."—*An Appeal for Missions.*



CATTLE OF TRINIDAD.

INDUSTRIAL SCHOOL AND MISSION WORK IN TRINIDAD.

J. O. JOHNSTON.

FROM the heading of this article one might be led to think that a good start at least had been made in school and mission work in Trinidad. However, our object is rather to present the needs and opportunities for this line of work, than to speak of what has been done.

THE SCHOOL WORK—ITS NEEDS.

The need of industrial school work here is certainly as great as it could well be at any place, though up to the present time not even a start has been made in school work of any kind. The best schools already here are conducted by the Catholics, and even in these, the work done would not compare favorably with that of ordinary country schools in America. In the schools I have visited, the scholars all study in a loud tone of voice which could be heard across the street. It was a perfect hubbub, a veritable pandemonium, and the moral condition is such that it can not be described in these pages. Many people refuse to send

their children to the public school, choosing rather to send them to a private school at great expense. The poorer classes are not able to do this, and as our people are mostly of this class, their children are either being corrupted in the public schools, or are growing up in ignorance.

The matter of industrial school work has as yet received no attention in the island. The urgent need for such a school, however, is so evident that even the government has the subject under consideration to a limited extent. At the present time the matter of introducing agriculture into the school work is under discussion by the government school board, and the governor himself is taking special interest in it. It would seem that just now is the opportune time for us to step in and fill this opening.

Our young people are asking for a place where they can earn their way, and at the same time be educated. They need to be taught how to work fully as much, or more, than they need mental training. Of course both are essential to the proper development of the young man or woman.

At present we have two young men at our home who are working for their board and clothes in order to gain a little knowledge of how work ought to be done. One of them is being taught how to cook, while the other one is being instructed in general garden work. Six other young people have been pleading, and begging us to give them a similar opportunity, but we have been compelled to refuse them. These young people are growing up in comparative ignorance of both how to work, and how to study, and not this only, but they are living in the midst of vice—a perfect miasma of social impurity—and are speedily being carried to ruin. Only last week Mrs. Johnston received a letter from a young lady earnestly pleading for a home with us in order that she might be saved from the evil company which surrounded her in the city where she lived. I want to write as near as possible so that you, my dear reader, may for a moment be transplanted as it were to Trinidad, and get a look at the situation for yourself. Let me quote a few words from this letter which is but a sample of many others. It is given just as written: "I trust by God's will you will grant me my desire. I would like to come down there to remain with you until the school are ready (referring to our contemplated industrial school). I know you has work down there, and I want something to do where I can develop my muscles. My aim is not for money. The coming of the Lord are very near, and I would ask you to pray for me, for the evil one are very busy with the young. My dear sister, I trust that you will see your way clear to grant me my request." We are sorry to have to tell these youths that we can do nothing for them; but something must be done, if they are to be saved. They must be provided a home, and given work to do where they can earn their own living, and at the same time be taught and looked after.

OPPORTUNITIES.

The opportunities for industrial school work in this island are certainly as good as can be found anywhere. The soil is rich and capable of producing two crops a year of many things, and a comparatively small piece of land would suf-

fice to furnish work for a number of students. Almost everything that is needed for the table can be raised and very little food would have to be purchased. Stock-raising could be carried on to a limited extent with profit. The accompanying cut represents the kind of cattle generally seen here, and if a good grade of milch cows could be introduced and well cared for, it would be an excellent object lesson for the whole island. Poultry-raising could also be made very profitable, as chickens sell for from fifteen to twenty cents per pound, live weight, and eggs are thirty to forty cents a dozen. Good corn can be grown in abundance, two crops a year being raised on the same piece of land.

On a mission farm of this kind our brethren could be furnished with work which would lift them above want, and by conducting a school in connection therewith, they and their children would receive an all-round, complete education.

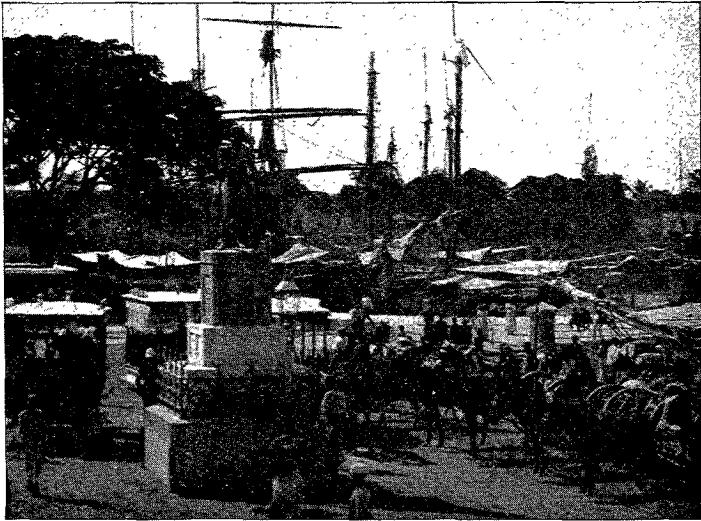
Other industries could also be introduced with profit, such as blacksmithing, shoemaking, broom-making, etc., as the work developed.

MISSION WORK.

I have said nothing yet in regard to mission work in general. I will mention one thing which has impressed itself upon my mind for a long time. We have only one large city on the island. If in Port of Spain an industrial city mission could be started where the hungry could get a bowl of soup, the sick some simple treatment, and the idle could be set at work, it would do much toward making our work look as though Christ was in it of a truth, and the light from such a mission would soon penetrate to every part of the island. It would not be confined to the poorer classes altogether, but the rich would have their attention called to it, and even the government would see, and notice it, and no doubt it would be talked about in heaven. I hope to see the day when such a work as this will be started in Port of Spain for it is surely needed, and I see no better way to get the truth before the minds of the upper class of people than to give them an object lesson in practical Christianity.

“MONEY is a needed treasure; let it not be lavished upon those who do not need it. Some one needs your willing gifts. Those who have had means to use freely have not taken into consideration the fact that there are multitudes in the world who are hungry, starving. They may say, I can not feed them all. But by practising the lessons of Christ on economy, you can feed one. It may be that you can feed many who are hungering for temporal food. And you can feed their souls with the bread of life. ‘Gather up the fragments, that nothing be lost.’ These words were spoken by Him whose power wrought a miracle to supply the needs of five thousand men besides women and children.

“Practise economy in the use of your time. This is the Lord’s. Your strength is the Lord’s. If you have extravagant habits, cut them away from your life as soon as possible. Unless you do this, you will be bankrupt for eternity. And habits of economy industry, and sobriety are, even in this world, a better portion for you and your children than a rich dowry.”—*An Appeal for Missions.*



SHIPPING SCENE, BARBADOS.

BARBADOS, WEST INDIES.

A. PALMQUIST.

THIS little English colony contains 166 square miles, and is inhabited by about 190,000 people, only ten per cent. of whom are white. The Portuguese first visited this island at an unknown date, and from the number of bearded fig-trees, or banians, which were found growing here, they called the place *Los Barbados*. In 1605 the English took possession of the island. The "Olive," an English vessel, touched this place, and landed some men who inscribed on a tree, "James, King of England, and of this island."

Bridgetown, the capital and only prominent town, is indeed a veritable beehive. The lower class is noted for its low character, and habit of stealing. Sin and iniquity prevail. It is the dread of many a captain to take his vessel into this port. I have been told that Barbados surpasses any other seaport in wickedness.

In the island is a police force of 312 men. Bridgetown has 180 of these, besides officers and detectives, and some 30 harbor police. This place is the head of the military force in the West Indies, having an imperial garrison of 30 officers, and 727 non-commissioned officers and men.

The island, being of coral formation, and having an abundance of fresh water of a fair quality, is a healthful place. The temperature ranges from 78 to 90 degrees.

Out of a total of 106,470 acres of land, 100,000 acres are devoted to the growing of sugar-cane. Yams, sweet potatoes, plantains, bananas, oranges, lemons, limes, tobacco, and other tropical productions are grown.

Small wages are paid. Since the storm, carpenters and masons get 60 cents per day. Bookkeepers and clerks receive from \$9 to \$30 per month. Farm laborers are employed for 9 cents a day. We wonder how people can exist. As a rule the colored race have large families. It can hardly be said that they live—they barely exist—their houses are mere sheds in many cases. It is estimated that about 1,500 obtain their living from the fishing industry in which nearly 400 boats are engaged. Flying-fish are the most important of all but also grouper and enormous red-fish are caught. The annual value of the fish is about \$8,000. Still about six and a quarter million pounds of fish of the poorest quality are imported from Newfoundland and Nova Scotia, and consumed by the natives.

There is a large number of elementary schools supported by school fees (six cents per week), and government aid; also many higher schools endowed and aided by the state—all of the Church of England. The clergymen control the teaching in these schools. The system is far behind what it is in the States. Children seem to make slow progress, except in wickedness. There are also private and other church schools, and a college for boys which was founded in 1710. The different denominations are well represented, and last summer the Salvation Army began operations here; they are having a large attendance. While the people appear to be very religious, in most cases it is only surface work—there is so much pretension.

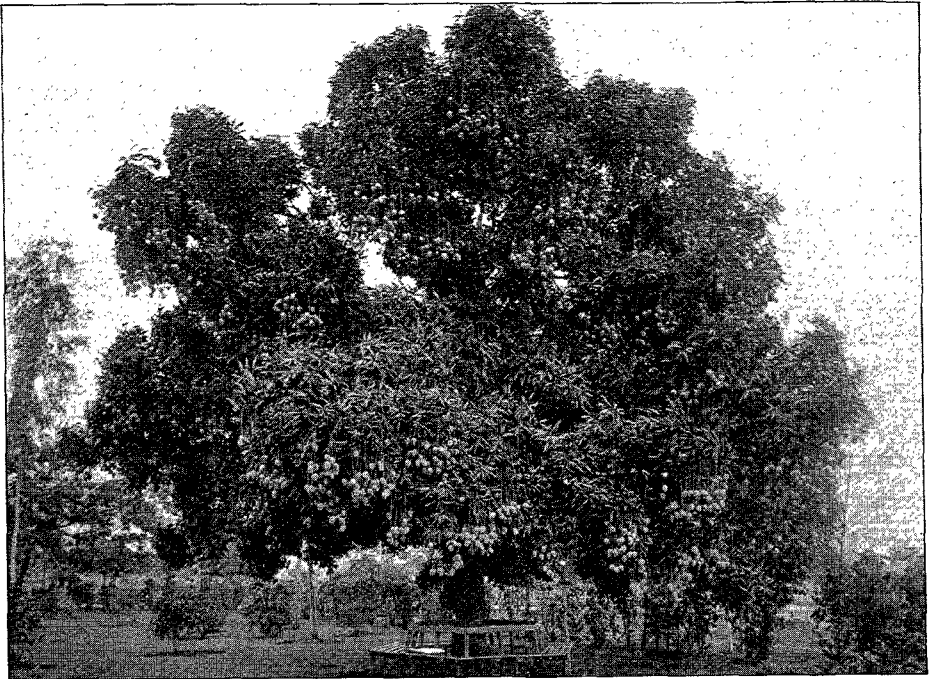
Common labor is looked upon as disgraceful. Women work on the public roads, attend masons, ballast ships, and are employed in coal-yards. Sunday seems to be the great day for the laboring classes. It is said that on that day they eat for the whole week.

As a seaport, Barbados is now what St. Thomas used to be—the headquarters for the Royal Mail steamers, and the center where ships stop for orders. Several lines of steamers from America and England are coming to this place. Last year 35 war vessels, 6 yachts, 444 steamers, and 1,532 sailing vessels visited this port.

The breadstuffs are imported from the United States. Barbados has a general hospital with an average of 300 to 400 patients, an insane asylum with 300 patients, and a lazaretto with 70 to 80 lepers, and is also provided with a large prison.

Thus the curse of sin is resting over the people in this fair island, and nothing but the Gospel as it is in Jesus can lift them up. A great work needs to be done. Amidst the rubbish honest souls are found—yea, there are some among all classes who are longing for something better. The dry form and outward show so common among the popular churches cannot satisfy the hungry soul. Many are convinced of the truthfulness of the Gospel as it is to-day, but looking to earth instead of heaven, they fail to make a full and complete surrender to be wholly on the Lord's side.

We need more than human wisdom to know how to so present the truth that these poor souls may be able to see and take hold of it. May the Lord according to His promise grant us this wisdom.



MANGO-TREE, JAMAICA.

PRODUCTIONS OF JAMAICA.

GEORGE F. ENOCH.

THE productions of Jamaica are legion. Only when American ideas are gaining foothold do we see anything like regularity—no rows, no order—only a confused mixture of cereals, vegetables, fruits, and weeds.

As a rule, agricultural implements are scarce. The only one the native uses is the cutlass. This is a long, broad, heavy knife, with the point curving backward, much resembling our corn-knife in the West. With this he clears the land, trims the trees, plows his ground, and harvests the crop. The soil is so productive that the planter (not farmer) simply digs a little hole in the ground, drops in the seed, covers it, and leaves it until the harvest, perhaps cutting down the weeds once or twice.

In Jamaica forests are known as "bush;" tilled ground as "field." We have no orchards, but orange and mango "groves," banana and pimento "walks." A stock-farm is known as a "pen." We also have sugar estates, and coffee plantations.

AGRICULTURAL PRODUCTS.

Until recent years sugar-cane was the most important of all West Indian productions, but only the largest estates survive the advent of beet-sugar; yet there are many small planters that grow it for native use. Thousands of canes are eaten in the native style—by squeezing out the juice with the teeth. I have had natives declare that juice extracted in this way is superior to any other. Thousands of gallons of rum are produced annually. Rumshops abound on every hand, and they are the curse of Jamaica.

Another article of commerce during Jamaica's palmy days was coffee. Although large quantities are still raised, yet the exports are small when compared with former years. Coffee, like most of the plants, as well as the people, of Jamaica, is not native, but was brought from foreign shores. In one variety, buds, flowers, and ripe and unripe berries may be seen on the same plant at the same time. After the berries are picked, they are dried by exposing them to the sun on great stone or cement platforms arranged on the side-hill in terraces, known as barbecues.

The cacao, or chocolate-tree bears a pod containing about 30 seeds, which, on being reduced to a pulp, is the chocolate or cocoa of commerce. I think my readers who have eaten only the prepared article would not recognize the slightly bitter seed as it comes from the tree.

FRUITS.

Commercially, the most important fruit is the banana. It is a magnificent plant, with a grand herbaceous stem composed of leaf stalks rolled one over another, with a crown of enormous light-green leaves from which issues the fruit in a graceful downward curve. These plants bear all the year round. During the best season for selling the fruit, over 200,000 bunches per week are shipped from the northeast side of the island alone. The plantain, of the same family and of the same appearance, supplies food for thousands of natives. It is the bread of the tropics, and is very nutritious.

The breadfruit is a stately tree, and its fruit is also an excellent substitute for bread. The citrus family stands next to the banana in importance. The orange flourishes here. From 3,000 to 8,000 oranges are taken from a single tree. The lime is much like the lemon, but more acid. Scarcely any of the fruit is exported but the juice is extracted and sent in large quantities to Europe and America. It is useful in the treatment of fevers, a most grateful hot-weather drink, and an excellent germicide. Much of the citrus acid of the world is concentrated lime-juice. The lemon is rare.

There are many other fruits which are eaten with much gusto by those acclimated; but to the newcomer they are distasteful if not nauseating. One soon acquires a taste for them. Our illustration shows a beautiful mango-tree loaded with fruit. Jamaica has fruits for every season of the year, helping us to grasp the thought of that tree that will yield its fruit every month.

CEREALS.

Maize, or Indian corn, is the most common cereal. As soon as one crop is ripe, the stalks are removed and another crop is planted. Thus several harvests may be taken from one spot in a year. Rice, and guinea-corn which is much like broom-corn, are also raised.

VEGETABLES.

The cassava is a shrubby plant with knotty stems. The roots swell into large tubers. Cassava meal is obtained from the starch. The "fine cassava meal" is placed on hot plates which burst the grains of starch. It is then known as tapioca. Arrowroot, yams, and sweet potatoes are other tubers that grow all over the island.

SPICES.

The West Indies are spoken of as the "land of sugar, rum, and spices." The nutmeg-tree grows to a height of from 30 to 60 feet. Its fruit resembles a peach. The tree is deciduous—when ripe, the fruit bursts into two pieces, and the dark-colored nut with a scarlet covering is disclosed. This covering is the mace of commerce. Jamaica has the reputation of supplying the world with pimento, sometimes called Jamaica pepper. It is a spice with a combination of the flavors of the cinnamon, cloves, and nutmeg, hence it is called allspice. From the sweet-scented leaf an oil is extracted which combines with rum to form bay rum. Ginger is very common. It is the dried underground stem of a plant. When the outer coat is scraped off before drying it is "white ginger;" when boiled first it is "black ginger."

DRUGS.

The tropics are rich in drugs. The cinchona-tree whose bark furnishes quinine, the castor-plant, the coca (the leaves of which are rich in cocain), the jalap, and sarsaparilla are a few of the drugs.

DYES.

Before the use of anilin colorings, dyes were a very important article of export. The logwood-tree whose hard dark-red wood yields a reddish brown dye is used to color silks, woolen, and cotton goods. The annatto dye is produced from a seed that has a waxy covering encased in a hard bristly husk. It is used to color butter in America. The indigo plant is raised here.

Space will not permit mentioning the many other productions, unknown to the temperate zone. Nature yields bountifully in the tropics. Are there not those who are willing to overlook the disadvantages, and in these bountiful lands expend some of the energy lost on the almost barren fields of the North, at the same time holding up the precious Saviour and this precious truth to darkened minds? Oh that more would have the same mind as did Paul when he heard the Macedonian call!



HIGH-CASTE COOLIE.

THE EAST INDIAN COOLIE IN TRINIDAD.

J. O. JOHNSTON.

ABOUT one-third of the population of Trinidad is composed of natives of India, who have been brought over to the island under contract to labor on the sugar estates, usually for a term of five years. During this period, the coolie is practically a slave, having no liberty except that granted to him by those who are his masters.

Many stories are told of deception and disappointment in this matter of coolie immigration. Many are deceived by the fair promises of the immigrant agent; and knowing nothing of the real nature of their contract, expect to enter, beyond the seas, a land flowing with milk and honey; but they awake from their happy

dream of home and lands, only to find themselves hurried into the cane-fields where "drivers" appoint their allotted tasks which must be daily performed. With some, the disappointment is bitter indeed; hope sinks; despair takes possession of the soul; and the rope or the pond puts an end to their existence.

But five years have an end; and most of them become accustomed to the country so that by the time their terms of contract labor are ended, they prefer rather to remain than return to their native land. By frugality, they save considerable from their wages—which are only twenty-six cents a day—so that they are able to rent or buy a small piece of land on which they raise vegetables and fruits.

As a rule, they are an industrious, wide-awake people; sharp in trade; and many of them, after ten or fifteen years, become well-to-do. They grow nearly all the garden-truck and small vegetables raised on the island and peddle them out, carrying them in wooden trays on their heads through the streets.

The women are short of stature, well built, and many of them are beautiful. Their proclivity for jewelry causes them to spend a large part of their earnings for silver and gold which they wear in profusion about their arms and neck. One of this class is shown in the cut. Her face is not as pleasant as many of them are; but you can see at a glance the style of dress and jewelry worn by the high-caste coolie belle in Trinidad.

Here is a needy field, where the medical missionary can accomplish more than any other class of workers. As yet, we have done nothing to place the Gospel before these benighted people. They worship they know not what. The sun, moon and stars, and fire and water are objects to which they pay homage. And shall we who "know what we worship" pass by these neglected and down-trodden people without making at least an effort to save them from eternal death? We must answer *no*. Then may the Lord of the harvest raise up laborers who will come among this people, learn their language, and place before them the gracious invitation: "Come; for all things are now ready."



THE "PITCAIRN."

ALLEN MOON.

THE missionary ship "Pitcairn" sailed from San Francisco on the 22d of January at 10:30 A. M., with the following persons on board: Elder E. H. Gates, superintendent of the Pacific Island field; J. E. Werge, captain; A. Andreason, mate; E. Bersinger, steward; F. C. Butz, E. Wigley, J. O. Harrison, T. Bennet, and C. L. Harvey, sailors; William Hiserman, cabin-boy; and W. M. Crothers and B. S. Young, passengers. The last named is a resident of the island of Pitcairn. Brother Crothers was for several years a laborer in the New Zealand Conference. He came to this country in June of last year, to recruit his failing

health, and having obtained some relief, decided to return to his field of labor. He takes passage on the "Pitcairn" with the hope that the long voyage may still further benefit his health, his past experience having taught him that ocean travel is very beneficial to him.

The little ship had a full cargo of supplies for our mission stations, including a portable tabernacle for the island of Tonga, and lumber for Tahiti.

On the day previous to the sailing, a farewell service was held at the Seventh-day Adventist Church in Oakland. The programme was as follows:

Scripture Reading—Elder A. O. Tait.

Invocation—Elder W. T. Knox.

Singing—Quartet.

Remarks—C. H. Jones.

Singing—Hymn No. 1,392, "Hymns and Tunes."

Address—Elder A. J. Breed.

Remarks—Elder E. H. Gates, Capt. J. E. Werge, and others.

Prayer—M. C. Wilcox.

Singing—"God Be With You," Congregation.

Benediction—Elder J. W. Bagby.

The writer was compelled to leave Oakland before the day of sailing. The "Pitcairn" has lain in the harbor at Oakland since the fall before the last General Conference. The Mission Board has at no time felt that it was possible to take from its funds the means necessary to send out the ship. During the past season it became apparent that the sending out of the vessel could be delayed no longer. Our stations were in great need of supplies of many kinds—and some of the islands are seldom visited by other vessels. The cargo of supplies is valued at about three thousand dollars.

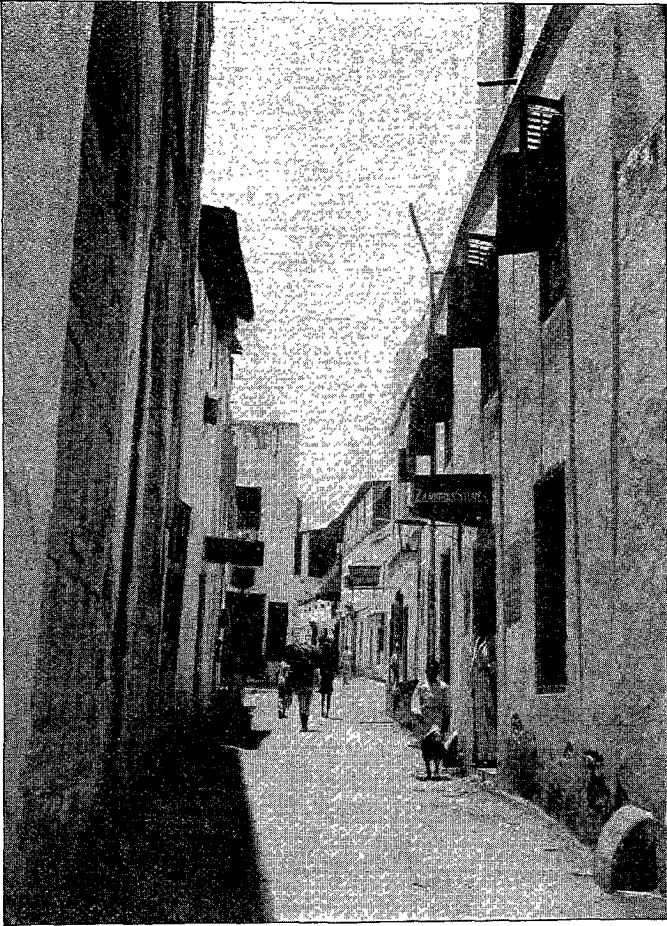
The voyage will occupy about nine months, the ship visiting the island of Pitcairn first, and then the Austral, Society, Cook, Fijian, and Samoan groups—at which places the work is already established in some measure—and if it seem best to the superintendent, will visit the New Hebrides and Solomon islands for the purpose of locating new stations.

It was thought best for the superintendent to spend at the different stations all the time necessary to become thoroughly acquainted with the work and workers, in order to be able to lay before the General Conference and Mission Board the conditions in each field, as well as the requirements. He will also render all possible help in the way of counsel. Let us remember the little ship and the company when we seek the throne of grace.

"THE Lord designs that the means entrusted to us shall be used in building up His kingdom. His goods are committed to His stewards, that they may be carefully traded upon, and bring back a revenue to Him in the saving of souls unto eternal life. And these souls in their turn will become stewards of truth, to cooperate with the great firm in the interests of the kingdom of God."—*An Appeal for Missions.*

LEAVES FROM MY DIARY.

F. I. RICHARDSON.



WIDEST STREET IN ZANZIBAR.

At noon we started again, and at 3 P. M. we sighted the island of Zanzibar. Sailing between it and the mainland, we passed numerous small islands covered with tropical vegetation. Interspersed here and there are many residences, the most conspicuous of which is the Sultan's country residence; we are informed that he has several such palaces around the island. These, with the native grass thatched huts, make the scene picturesquely beautiful.

We soon cast anchor in the harbor of Zanzibar, where an interesting sight greets our eyes. One special feature we notice is the great variety of sailing craft—from the modern steamer to the little dugout with its outrigger. Several nations are represented. Especially conspicuous is the Portuguese dow. The three-masted sailing vessel "New York," taking on a cargo of tiger and leopard skins, with the stars and stripes floating from her stern, has a special attraction to us. Above the water are the masts of the "Glasgow," the Turkish man-of-war that was sunk by the English when they bombarded the city to compel the Turks to elect as Sultan the man they preferred.

But the city quickly claims our attention. It presents a very pretty view

from the roads with its quaint old houses from one to four stories in height, closely surrounded by the green foliage. For centuries this place has been the emporium of East African trade and commerce, and the home of wealthy Indian and Arabian merchants. Our ship had hardly anchored before we were boarded by a number of them. The merchandise they had with them was soon placed before the passengers in a tempting manner, and ere long there was a grand display of the most beautiful and finely-wrought Indian goods our eyes had ever seen. Many varieties of tropical fruit were offered for sale by the natives, while young Negro boys were in the water around the vessel—apparently as much at home as frogs—begging us to throw them coins that they might dive for them.

Soon night comes on, and the scene is changed. The city is lighted by electricity. Three extra large lamps are around the Sultan's palace. These, together with the many colored lights from the large number of ships, the rowboats running to and fro with their tiny lights, a full tropical moon, all make up a scene entrancingly beautiful. Another thing which gladdens our hearts is the sight once more of the Big Dipper which has been out of sight while we were in the far south, but here it appears again wholly above the horizon.

April 10. We go ashore with a guide, and spend two hours viewing the city. The main street is about 8 feet wide; all the other streets are from 4 to 6 feet in width. Each street is devoted to one special line of trade. For instance, in one street the special commodity offered for sale is rice; in another, fish; in another, fruits; and dry-goods in still another. Indians and Arabians are the principal merchants. The shops are all small, and the most of the wares are arranged on the floor and in front, while the salesman sits cross-legged on the floor among them.

Among the places of interest are the Sultan's present palace (as well as the one bombarded by the English) and his gardens. Nor should we omit Victoria gardens, the prison, old cemeteries, and the Mohammedan and Arabian churches, which have no seats. The English church is said to stand on the spot where the Negroes used to be sold into slavery at auction. We return to the ship pleased with our morning trip.

At 10 A. M. we sail away for Tonga, our next stopping place. This is the headquarters of the German possessions in this part of Africa. A thick growth of thorny brush covers the face of the country. Here the first large hills are seen in the distance. A railway is being constructed from this place to Kilima-Njaro, where it is thought will one day be the sanitarium of East Africa.

April 11. We reach Mombasa at 7 A. M. Viewed from the deck of the vessel, it presents a very fine appearance. The European portion is built of gray-stone, while the Kafir portion (which seems to be fully three-fourths) is built of clay, and the houses are thatched with grass. The country is quite barren here, the tropical growth being left behind. This, like Zanzibar, is a very old place. It was once the center of a great slave-trade. It is now the headquarters of the English possessions in this part of Africa. One may see the ruins of a very large fort, partly covered with moss. We are informed that there is a mission seven miles inland, composed of several denominations who claim 50,000 native con-

verts to Christianity. Among other things taken on board at this place is a young lioness. A railway is in process of construction from Mombasa to Uganda.

April 13. Mr. Schock, a Catholic priest from Johannesburg, died at 6 P. M., of heart-disease. April 14. At 4 A. M., the priest was quietly lowered over the side of the boat, into a watery grave, without ceremony of any kind. His death has not made a ripple among the passengers to-day. Drinking, card-playing, throwing dice, etc., are going on just as usual.

April 15. It is Friday, and at 6 P. M. (sunset) we are opposite Cape Guardafui, 135 degrees east of Battle Creek, Michigan. As 15 degrees of longitude equal one hour in time, we find by dividing 135 by 15 the difference in time between our old home and where we are now, to be 9 hours. I say to Mrs. Richardson: "The sun is nearly down, the Sabbath is here; but in good old Michigan where we began to observe the Sabbath it is only 9 o'clock in the morning. Would it not be better for us to wait 9 hours before we begin to observe the rest-day, and then we will keep it with our friends?" She replies: "I think we had better go by the Lord's timepiece—the sun. It has set here, the sacred hours of the Sabbath have reached us, we will keep it while it is passing, and when the sun goes down in Michigan, the Sabbath will have reached them in its journey around the world, and our friends will keep it while passing them." I said amen to this, and thus we see how easy it is for all to keep the Sabbath on a round world.

(*To be continued.*)

MISSIONARY TRAVELS.

ALLEN MOON.

LEAVING Christiania on the 25th of July, we traveled in a northeasterly direction. We reached the city of Kil the following day. Changing cars at this place, we traveled north, to a place called Brazjo, passing on the way the town of Grythytted—noted as the place where the first Seventh-day Adventist conference was held in Scandinavia, and where Elder Matteson performed his early labors in Sweden.

From Brazjo we went by team—about four hours' ride—to Nyhyttan, where our Swedish school is located on an industrial farm. The scenery in this locality is unsurpassingly beautiful. The mountains, lifting their dark heads toward the blue heavens, their sides covered with a mantle of green; the broad valleys, through which flow mountain streams of sparkling water; the flowers; and the sweet-scented meadows—all contributed to the pleasure of the ride on that delightful July morning. It was the beginning of the haying season; and on every hand could be seen the tidy, industrious farmer, surrounded by his family, wending their way to and from the hay-field, or engaged in cutting, raking, or pitching, the fragrant clover, the yield of which was wondrously bountiful.

The accompanying illustration will give the reader some idea of the view that so frequently greets the eye of the traveler in Sweden and Norway. Like a



SWEDISH SCENE.

beautiful panorama, it is ever changing; but every new phase adds to the wonder and delight of the soul, and enlarges the capacity for adoration of the Author of the universe Who made all things good. As we rode along, we could see on the sunny hillside the blueberry shrub, loaded with ripened fruit. On one or two occasions we alighted from the carriage and helped ourselves to the luscious berries.

About the time of the noon-day repast we reached the farm, not weary, but refreshed with the morning ride, the pure mountain air, and delightful landscape. Hungry? Yes, as hungry as children just returned from school after the study and romp of the day. But it was not long before the demands of our stomachs were satisfied, for we were soon called to sit down to the table spread with food which God provided especially for man's use—juicy berries recently picked from the shrub on the mountainside, bread such as we see only in Scandinavia, and the products of the farm. It was a dinner fit for a king.

At this place we met for the second time with Brother Emile Lind, who spent many years in the United States, and whom many in Minnesota and Illinois will remember. Brother Lind had been very actively engaged in connection with the industrial school enterprise in Sweden. We were shown over the buildings, of which there were several, as well as over the farm. There are more than six hundred acres of land; only about one hundred acres are in cultivation, the remainder being principally timbered.

We remained only one day amid these scenes of natural beauty, and then returned to the railroad station, having completed our visit to Scandinavia. We

now entered upon our return trip to Hamburg the place from whence we started. Our return journey lay by way of Kil, Mellerud, Goteborg, and Helsingborg in Sweden; Copenhagen (Denmark); and Keil (Germany.) Elder Irwin stopped at Copenhagen, and remained over Sabbath, while the writer traveled on to Hamburg to spend the Sabbath.

It was now time to prepare for the Swiss camp-meeting, which we had planned to attend. Accordingly, on the 31st of July, Elder Irwin having come on from Copenhagen, we again set out together, in company with Elder O. A. Olsen, for Switzerland. Our route lay in a southerly direction, through the cities of Altona, Hanover, Worms, and Strasburg, in Germany. The ride throughout the entire length of this country, from north to south, was full of interest. Cities were passed whose history reached back into medieval centuries; ruined castles that may have been the product of the labor of Roman citizens who followed Cæsar when he went to subjugate the peoples of Western Europe; numerous villages, with their tile-covered houses which were models of neatness and order. Everywhere the land had the appearance of being highly cultivated; and even the hills, that were too steep for cultivation, were planted to forest trees.

Both on trains and at the stations we received very courteous treatment at the hands of the railroad officials, who were often unable to conceal a smile at our efforts to make ourselves understood by the use of some German word which we happened to remember by its appearance, but of whose pronunciation we had no conception. We reached the place where the camp-meeting was to be held on the evening of August 2. We were met at the station by Elder Holser and wife, who conducted us to the encampment on the shore of Lake Neuchatel, near the village of Columbier (an ancient town about six miles from the city of Neuchatel). The location was all that could be desired. The lake lay to the east and south. On the west the mountains towered up into the clouds, and as high as it was practicable, their sides were covered with vineyards and the homes of the Swiss. To the eastward and southward could be seen the historic Alps, covered with perpetual snow. Conspicuous among the many peaks in plain view was that of Mount Blanc. We thought this a well chosen and fitting place for worship.

At the meeting we had the novel experience of speaking to the people through two interpreters at the same time, the congregation being divided, one interpreter speaking to the French portion, and the other to the German. There were those of other tongues present; but nearly all understood either the language of the speaker or that of one of the interpreters. Here we met with quite a number who were engaged in missionary work in various fields, besides Elders Holser, Conradi, and Ertzenberger, whom we met at the Hamburg meeting. There were also Elder Roth and others who had labored both in Switzerland and France, and several of our medical missionaries from these two countries.

The people were especially interested in the Mediterranean countries, and some young people were present who were being trained for work in the various lands in that mission field. The burden of work in those lands will rest heavily upon the Central European Conference. The brethren of that conference, led by Elder Holser, who, as all are aware, is well acquainted with the conditions in Turkey, are putting forth commendable efforts in selecting and educating young men for laborers to enter these lands where Islam reign has brought darkness and death. When the Saviour comes again, may we not find a people waiting for Him in that land that saw Him in the flesh?



MR. AND MRS. LAKE.

his departure. December 28 he sailed from San Francisco, on the steamer "Moana," for Samoa. Before sailing he was ordained to the Gospel ministry.

It is expected that Elder Lake will arrange for school work among the Samoans, if the way opens. And as land can be procured in the island at a very reasonable rate and is very productive, the present project is to conduct school work on the industrial plan, providing employment for the children on a farm of larger or smaller dimensions.

THE steamship "Irrawaddy" of the Trinidad Shipping & Trading Company, Limited, leaving New York at 1 o'clock, January 11, carried with her our first self-supporting missionary to the island of Trinidad.

Through reading the MISSIONARY MAGAZINE, the heart of Brother Sullivan Wareham, of Montana, was stirred to such a degree that he felt that he must go to Trinidad and inaugurate the work which, if he could not remain there to continue, might be passed to others who could come and take it up where he should leave it.

It is three years since he and his faithful wife embraced the faith of this denomination; and from that time it has been their sole object to advance the interests of the work of God. He defrays his own expenses entirely, not calling on the Board for financial help.

DEPARTURES.

EARLY in the year 1898 Professor D. D. Lake, of South Lancaster, Massachusetts, offered his services to go to the island of Samoa, to engage in missionary work for the natives. Brother Lake went to the Pacific coast early in the fall, but was delayed in preparations for



MR. WAREHAM AND FAMILY.

HOME DEPARTMENT.

FOURTH SABBATH READING.—SABBATH, FEBRUARY 25, 1899.

LEARNING BY DOING.

J. O. CORLISS.

THE condition of the human mind has become such under sin, that it has not power to guide the hand in a perfect way without practise. That is to say, while the mind may have power to grasp some theory of how a thing is done, it can not at once control the operation of doing the thing itself, perfectly. And yet by renewed attempts to follow some model, it is seen that the work becomes more and more like the original. This reveals the fact that there are dormant powers of the being beneath the surface of the intellect, which need something deeper than mere reasoning to develop them. Take, for instance, the schoolboy in his first attempt to imitate the copy in his writing lesson. Although it is but a short, straight mark, how difficult he finds it to make the same kind. Look over the entire page of his work, and scarcely a single mark is like the original; some are crooked, others lean too heavily to the right or left; and taken altogether the sight of the page almost discourages a second attempt to reproduce the simple looking copy.

In this case the mind sees that the work is not right, but it is also convinced that it had not the power to correct the discrepancy in the first attempt. It therefore resolves on another, and still another effort, until its work will favorably compare with the model. It is thus by exercise that the mind gathers power to accomplish its purpose in the world. To fill the mind with bare facts concerning any matter does not develop all its powers. This is but a preparatory work by which it is fitted to enlarge its capacity, and intensify its ability to perform. To store the mind with theory is one thing, but to learn how to do, is quite another. The first may be accomplished by quiet application of the intellect alone, but the latter must be gained by active operation of all the powers under the direction of the intellect.

This deep undercurrent in humanity is what it is necessary to bring to the surface in order to accomplish the full development of the divine in the human. It was with this object in view that Christ came into the world. The latent powers of man could not have been aroused by the mere application of words to the intellect, setting forth the love of God for a lost race; because while in that case the mind might have yielded assent to the stated fact, the power to move the being to action would have been wanting. It was therefore necessary for God to

personify His love, in order to call forth that dormant element in humanity, deeper and stronger than mere intellect, which must be aroused to life. This was possible only through a living manifestation of love. This life-action—the blending of the real and possible in living acts—in behalf of sin-blight and latent despair, was the only remedy by which to awaken responsive emotions in the human heart.

Argument pales before life-drama, because the former is intellectual effort alone—the bare grouping of empty words. When the Saviour appeared among men, intellectual energy was not wanting; subtle powers of reasoning were met at every turn, yet the Master employed no arguments to establish His divine mission. His was a life of doing, which was Heaven's effort of love to uplift the fallen and restore the lost. That life was a series of sacrifices which culminated in Gethsemane, the judgment-hall, and the cross. Through it all, infinite love stronger than death, shone out from the human, and Heaven witnessed to the moral miracle of suffering mercy. As an unseen hand reached forth from the elemental gloom surrounding the cross, and tore asunder the veil of the temple, beholders were deeply convicted and cried: "Truly this was the Son of God." Matt. xxvii: 50-54.

That same love was the mainspring of the apostle, by which he was constrained to labor for the lost with so great zeal that some declared him to be insane. 2 Cor. v: 13, 14. By this he endured beating with rods, submitted to being stoned, suffered frequent imprisonments, passed through weariness and pain, hunger and thirst, cold and nakedness. 2 Cor. xi: 23-27. He learned the full measure of Christ's love for him only by walking in His footsteps and doing His work. He even rejoiced in those sufferings, because he was thereby "filling up," or learning of Christ's past afflictions, through his own flesh, and that for the benefit of others. Col. i: 24.

In all this he was simply suffering with Christ, while attempting to follow the divine copy. Time and again he found a law deeper than his intellect which warred against his soul, and prevented him from attaining the excellence desired, until he cried out in anguish: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii: 19-24. But he persevered in effort until he learned the lesson in which he could say with rejoicing: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii: 20.

At last the lesson was learned, and that through constantly doing, by the faith of Christ, Who had loved, and given even life for him. It is possible for us to learn the same lesson of Christ, but only by following His footsteps. But when we have really learned Him, we will conclude even as Paul did, that His love unto death was not for our benefit alone, but for all; that consequently all are dead, and need Christly work done for them, by those who know and represent Him among men. It is a serious question, and yet one which each should ask himself: Am I doing Christ's work for others, and thereby learning Him, Whom to know is eternal life?

THE SUN OF OUR MISSIONARY OPPORTUNITIES SETTING.

M. E. OLSEN.

SOMETIMES toward the close of the day, when the sun hangs low in the western horizon and all nature seems quietly sinking into repose, the whole face of the heavens is for a few moments transformed into a scene of radiant beauty. The sky is painted a golden red; the clouds, leaden and colorless but a little while ago, are dressed in robes of glory; a soft halo of light rests over the landscape giving new charm to wood and field, and making the window-panes to sparkle like diamonds.

With such floods of beauteous light, it might almost seem that a new day was beginning. But the fair scene lingers only a few moments. Then the light fades away from earth and sky, the shadows creep over the landscape, and darkness comes on apace.

How fittingly does this scene from nature illustrate the present condition of the world viewed from the standpoint of missionary opportunities. The last message of warning has been with us now for more than forty years. The light of the Saviour's soon coming, of righteousness by faith, of health by right living, of God's unchanged and unchangeable rest-day has been shining brightly from the heavens of truth. We have had many rich opportunities to tell this message to others. Some of these have been improved; others have been passed by unheeded, and God will call us to account for them. Now the message is winding up its work, the last call is being given, the sun of our opportunities for missionary effort has almost set.

It is a beautiful sunset. Never were jewels of truth more divinely fair; never were souls more eager to receive them. Prejudice has been largely swept away. Many who were once indifferent, are coming near to inquire about the truths we hold, being attracted by the practical character of our Christianity, and the abundant provision it makes for the uplifting of fallen humanity. Our mission enterprises in foreign lands are awakening an interest among other missionaries, and bringing the whole truth as it is in Jesus to their attention. Our books, tracts, and periodicals have been widely scattered, and are doing a great work. Everywhere the Lord has gone before us and opened the way. The Macedonian cry, "Come over and help us," is heard in every direction. The earth is literally ablaze with Gospel opportunities.

And the Lord has not left us to cope with these opportunities in our own strength, but has made special provision for our needs. The clouds of the latter rain hang over our heads, bright with the divine promises. The Holy Spirit awaits our demand and reception. Divine power is ours to use freely. Nothing is withheld on God's part that will help us to do our duty.

It is a beautiful picture—the heavens lighted up with God's promises, the earth dotted over with anxious inquirers for truth. But it will not last long. Here is the solemn part of the situation to God's people. Upon the manner in which we improve present opportunities depends not only the salvation of inquir-

ing souls all around us, but also our own eternal destiny. There is much to be done, but the Lord will cut short the work in righteousness.

Soon the sun of our opportunities for missionary work in this world will have forever set, and the darkness will come on apace. Soon the last warning message will have been given; soon you, my dear reader, will have had your last opportunity to point a sin-darkened soul to the Lamb of God, your last opportunity to contribute of your means to send the Gospel to the world; soon you will no longer be able to lay up treasure in heaven, nor to win stars for your crown, for the decree will have gone forth: Let him that is filthy, be filthy still, and let him that is holy, be holy still.

With these solemn facts staring us in the face, truly we cannot afford to be indifferent to the present claims of the missionary work. If we really believe that our Saviour will shortly appear in the clouds of heaven, that the door of mercy will soon be forever closed, should it not stir our souls to the very depths to think of the millions of people in Africa, India, China, and the islands of the sea wandering in heathen darkness, unenlightened, uneducated, unsaved. Should not our hearts go out for the faithful missionaries whom we have sent to those countries. Should we not earnestly pray for them at the family altar, and willingly, yea gladly, contribute to their support, even rejoicing at the opportunity to deny ourselves in order to share with them some of the discomforts and self-denials of the foreign missionary work.

And if we realized that we will soon have to meet in the judgment the men and women with whom we associate in the daily transaction of business, our neighbors, our friends and acquaintances, would we not feel like putting forth one more effort to reach them with the saving truths of the Gospel? If we knew that God would soon take from us the privilege of ministering to the needs of the poor, the sick, and the afflicted, the widows and the fatherless; if we could to-day behold Jesus saying: "Inasmuch as ye have done it unto these the least of My children, ye have done it unto Me," would we not feel like taking a more active part in this line of work; would we not want to seek out the poor and needy and share our blessings with them, to take into our homes that motherless child or that man or woman rescued from a life of shame; would we not desire to make our homes during the few remaining months or years missionary homes in fact, and dedicate all that we have and are to soul-saving work?

Never before in all the history of this people have opportunities for missionary effort so many, so varied, so beautiful, so attractive in every way been held out to us. Never before in our history have we had a system of truth so perfect, so complete, so divinely fair, so exactly suited to meet every human need. The Lord has done everything on His part. He has shown us the fields white unto the harvest. He has placed in our hands the sickles of truth. He waits for us to act. When we arise to a man, trusting in God to help us, and press forward to fill these openings, then will be heard the loud cry of the message. Then the shout of victory will go up, and the walls of the enemy's strongholds will fall.

We often hear the statement made that the cause of God needs men and means, but what it most needs is men. There is plenty of money in the world.

When the time comes that the Lord's cause needs more money than His people can give, He can open the hearts of the money kings of this world, or provide some other means, for all the gold and silver are His. But the cause needs men, missionaries, soul-savers, men of faith and courage, men who have the burden of giving the Gospel to the world, and are themselves living examples of its power to transform character. For God has committed to men, and to men alone, the exalted privilege of preaching the blessed Gospel to their fellow men. Angels would be only too glad to do it; the highest of them would quickly lay aside his robes of honor and golden crown, and come down to this dark earth if he could have the blessed privilege of pointing one darkened sinner Christward. But this privilege is denied the angels and given human beings.

Too many people think that God calls the minister to preach and that all the lay members are to do is to raise the money to support the preacher. This is not so. It is recorded of the early church that the members leaving Jerusalem at the breaking out of the persecution went everywhere preaching the Word. These were not the apostles, most of whom seem to have remained in the vicinity of Jerusalem. It was the regular lay members who scattered, and so effective was their preaching that Paul, writing some years later, was able to say that the whole then known world had received some knowledge of the Gospel. Surprising it is that a handful of people could work such marvels in the short space allotted to them. But they had been endowed with power, they had received the Holy Spirit for service, they were not simply converted for themselves, but had the burden of laboring for the conversion of others, and were willing to seal their testimony with their blood. So it should be to-day. Every lay member in the denomination should be a preacher of righteousness. Every Seventh-day Adventist home should be a mission, every farm a rescue farm, and every man, woman, and child should be a missionary. This is really our first business in the world. The cares of this world, the supplying of our own temporal wants, is really a secondary matter. This is clearly pointed out in the 12th chapter of Luke. Yet how many of our missionary societies go out of business in the summer because the members are so busy with their harvests. How many prayer-meetings die because it isn't convenient to visit them, how many thirsty souls languish and die because we haven't time to bear to them the water of life. How it must pain our heavenly Father and the angels to see the Lord's work come in last in so many ways, as a sort of side issue, instead of being made the first business of life.

It is said of Elder White, the father of Elder James White, that when people asked him his business or calling, he would always say, "My business is serving the Lord." Suppose that a few thousand believers in the third angel's message should adopt such a view in life, would their farms really suffer? No, they would prosper more than before. The Lord could consistently attach to them His special blessing. What a difference it would make in other ways. There would be no lack of funds then, the money would fairly pour into the treasury. The laborers, too, would be greatly increased and the earth would be lightened with the glory of the Lord. Some of God's people are doing this very thing and the

Lord is richly blessing them in it. From many lonely homes the truth is shining forth in bright rays illuminating all the country around. Many a farm has been fully dedicated to God, the owner throwing wide open the doors of his house to the stranger, the fatherless and the widow, and planning all his work with reference to the needs of perishing souls, and the uplifting of fallen humanity. Others have moved to foreign lands and are there holding up the beacon light of truth, guiding souls benighted into the haven of rest. But there is work in all these lines for thousands of others. The Master has a missionary field for every one of His children.

Golden opportunities are passing by ; the light is fading from some of those fleecy clouds that were so bright with promise a little while ago. Some souls that once were eager for light may have grown cold and indifferent, while we have waited to send it. But still the beautiful picture lingers. Still there are urgent calls for help from "Afric's sunny fountains, from India's coral strand."

These calls must be answered now. Soon it will be forever too late. The sun of missionary opportunities is setting. Let us work while it is day. The night cometh when no man can work.



BIBLE ANSWERS TO MISSIONARY QUESTIONS.

MRS. L. FLORA PLUMMER.

1. WHAT are Christ's missionaries called? 2 Cor. v: 20. (Meaning of ambassadors).
2. Are there enough missionaries? Matt. ix: 37.
3. What is our duty then? Matt. ix: 38.
4. What is the state of the heathen world? Ps. lxxiv: 20.
5. What can take away its darkness? John viii: 12.
6. Does God care for the heathen? Isa. xlix: 22; Rom. ii: 11. ("Gentiles" used interchangeably with "heathen."—Smith.)
7. Did Jesus come to save them? John x: 16; Isa. lvi: 8.
8. Who are sent to bring them in? Acts i: 8.
9. Who sends these witnesses? John xx: 21.
10. What is the great commission? Matt. xxviii: 19.
11. What does Jesus send them for? Isa. xlii: 6, 7.
12. What have missionaries suffered? Heb. xi: 36-38.
13. What help has Jesus promised? Matt. xxviii: 20.
14. What reward has Jesus promised? Dan. xii: 3.
15. How long will we need missions? Matt. xxiv: 14.
16. How may each of you have a part in this work now?

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

FIRST DAY OFFERINGS.

District No. 1.

Atlantic, \$80.20; Maine, \$33.20; New England, \$94.96; Pennsylvania, \$126.78; total, \$335.14.

District No. 2.

Southern Mission Field, \$20.12; total, \$20.12.

District No. 3.

Indiana, \$3.25; Michigan, \$17.29; Ohio, \$223.11; Wisconsin, \$23.02; total, \$266.67.

District No. 4.

Dakota, \$62.38; Iowa, \$560.93; Nebraska, \$113.26; total, \$736.57.

District No. 5.

Arkansas, \$2.96; Colorado, \$104.88; Kansas, \$151.31; Missouri, \$207.16; total, \$466.31.

District No. 6.

Utah, \$28.40; Wyoming, \$4.25; total, \$32.65.

Miscellaneous.

Bermuda, \$4.56; Brazil, \$8.94; British Guiana, \$6.98; South Africa, \$210.65; Trinidad, \$7.78; total, \$238.91. Sum total, \$2,096.37.

FOREIGN MISSION FUND.

Atlantic, \$18.44; Arkansas, \$5.75; Bahamas, \$2.78; Brazil, \$11.83; California, \$202.43; Central America, \$5.60; Central European, \$2.07; Cumberland Mission, \$5.20; Colorado, \$1,000.00; Dakota, \$624.20; England, \$4.87; Idaho, \$62.00; Illinois, \$1.10; Indiana, \$203.43; International Sabbath School Association, \$4,886.40; Iowa, \$94.95; Kansas, \$571.48; Maritime Provinces, \$17.02; Michigan, \$282.60; Minnesota, \$506.43; Montana, \$5.00; Nebraska, \$74.43; New England, \$62.50; New York, \$54.00; Ohio, \$24.27; Oklahoma, \$0.75; Pennsylvania, \$21.10; Southern, \$1.00; Vermont, \$24.45; Wisconsin, \$259.12; Wyoming, \$1.85; total, \$9,037.06.

ANNUAL OFFERINGS.

Atlantic, \$18.65; Arkansas, \$1.00; Battle Creek, \$800.87; California, \$1.35; Colorado, \$482.00; Dakota, \$23.86; England, \$2.62; Florida, \$40.00; Idaho, \$5.00; Illinois, \$342.68; Indiana, \$60.00; Iowa, \$1.00; Kansas, \$326.14; Manitoba, \$17.45; Maritime Provinces, \$26.49; Michigan, \$872.03; Minnesota, \$517.63; Mississippi, \$5.00; Missouri, \$21.50; Montana, \$0.75; Nebraska, \$62.98; New York, \$53.45; Ohio, \$69.45; Pennsylvania, \$280.30; Quebec, \$5.00; South Africa, \$406.91; Southern, \$128.50; Utah, \$40.86;

Virginia, \$58.61; Wisconsin, \$830.75; Wyoming, \$41.07; total, \$5,543.90.

ARGENTINE MISSION.

Kansas, \$10.00; Upper Columbia, \$2.00; total, \$12.00.

BRAZIL MISSION.

Iowa, \$25.00; Upper Columbia, \$2.00; total, \$27.00.

CENTRAL EUROPEAN MISSION.

Michigan, \$0.22; Minnesota, \$1.00; total, \$1.22.

CHINA MISSION.

Indiana, \$25.00; Upper Columbia, \$3.50; total, \$28.50.

HAMBURG MISSION.

Kansas, \$5.00; Michigan, \$12.00; total, \$17.00.

HAWAIIAN MISSION.

Chinese School, \$5.00.

INDIA MISSION.

Central Europe, \$19.42; Indiana, \$25.00; Iowa, \$1.40; Michigan, \$4.00; Minnesota, \$1.00; New England, \$11.50; Maritime, \$10.00; North Pacific Sabbath School Association, \$5.00; Pennsylvania Sabbath School Association, \$126.78; Virginia, \$3.00; Youth's Instructor Fund, \$1.50; Upper Columbia, \$2.00; total, \$210.60.

JAPAN MISSION.

Iowa, \$0.47; Michigan, \$50.00; total, \$50.47.

MATABELE MISSION.

California Sabbath School Association (for organ), \$43.47; Dakota, \$0.78; Indiana, \$1.00; Illinois (for organ), \$1.00; Iowa, \$3.58; International Sabbath School Association (for organ), \$5.45; Ontario, \$5.00; Upper Columbia, \$6.00; total, \$66.28.

MEDITERRANEAN MISSION.

Iowa, \$5.00; Vermont, \$100.00; total, \$105.00.

MEXICAN MISSION.

Vermont, \$2.00.

POLYNESIAN MISSION.

Indiana (for ship), \$5.00; Iowa, \$8.75; Central Europe, \$0.97; total, \$14.72.

RURUTU MISSION.

Wisconsin, \$18.00.

SOUTH AFRICAN MISSION.

Iowa, \$2.60.

TAHITI MISSION.

Wisconsin, \$18.00.

WEST INDIAN MISSION.

Michigan, \$1.00.

GENERAL SUMMARY.

| | | |
|------------------------------------|----------|----|
| First Day Offerings | \$2,096 | 37 |
| Foreign Mission Fund | 9,037 | 06 |
| Annual Offerings | 5,543 | 90 |
| Argentine Mission | 12 | 00 |
| Brazil Mission | 27 | 00 |
| Central European Mission | 1 | 22 |
| China Mission | 28 | 50 |
| Hamburg Mission | 17 | 00 |
| Hawaiian Mission | 5 | 00 |
| India Mission | 210 | 60 |
| Japan Mission | 50 | 47 |
| Matabele Mission | 66 | 28 |
| Mediterranean Mission | 105 | 00 |
| Mexican Mission | 2 | 00 |
| Polynesian Mission | 14 | 72 |
| Rurutu Mission | 18 | 00 |
| South African Mission | 2 | 60 |
| Tahiti Mission | 18 | 00 |
| West Indian Mission | 1 | 00 |
| Grand total | \$17,256 | 72 |

THE year 1898 has rolled into eternity, quarter by quarter; and we are confronted with a new year and new possibilities.

That God still lives is evidenced by the animation shown in mission work in other lands; and from the perplexities and persecutions experienced by the missionaries, it can be seen that Satan is laboring hard to counteract as far as possible, the progress of the Gospel. There has been no year when more attention has been paid to the work of foreign missions by this Board, than the one just closed. God has been very merciful to His servants, and if any have suffered serious or severe lack for any length of time, we are ignorant of it. It is true that communication with some distant outposts is infrequent, and laborers may in some instances have been obliged to wait for a time for funds; but we have supplied them eventually with enough to keep the work moving; so that at no time has it come to a standstill. A number of times in the last two years, we have

been brought into very critical places; we knew not where to look for aid, but to God; and at the last moment the mail would bring us a letter containing \$500.00 or \$1,000.00, enabling us to answer the appeal for financial help just at the time when disaster would otherwise have ensued. Our gratitude and thanks are due to the God of missions and to the denomination, for the support accorded to the Foreign Mission Board, since the office was removed to this city. There is a very friendly feeling here toward the work that has been started in Philadelphia, for which we are grateful. It is a favored point for business, and commodities are obtainable at quite a measure less than the same things cost at other points. This enables us to make favorable purchases for our workers, who send to the States for goods.

We would call attention to the financial report for quarter ending December 31. It is \$6,000.00 larger than for the previous quarter in the aggregate. The First Day Offerings are some hundred dollars less than for other quarters.

A faithful sister, who has done the same thing two or three times before, invested another thousand dollars in God's work last quarter; and the Kansas Conference made the Foreign Mission Board a present of \$500.00 from their surplus, following the example of several other Conferences who during the year have made similar donations, mention of which has appeared in our columns. During the quarter another sister paid \$600.00, the balance of a former pledge. The faithful work of the Sabbath-school through the International Sabbath School Association, is seen in the amount of nearly \$4,900.00 paid us in the quarter. This proves

how large a sum is amassed from thousands of very small offerings; for the Sabbath-school donations are not supposed to be much greater than nickels and dimes; and oftener pennies.

There is a mighty power in cooperation, and when God's people are a unit, and press together, give together, think alike and see eye to eye, no adverse power or element can withstand the onward impulse of the cause and work of God, but it will crush out and override all obstacles, and march on to glorious victory. That is the time the Christian is looking, hoping, and praying for; and its advent can not be far away. Everything in the political, social, and ecclesiastical world, is chaotic; and it does not to-day take a very deep thinker to note that we are on the verge of an upheaval. Things can not continue much longer as they are going in the world and a certain class—the vast majority of mankind—keep silent.

We know that we are living in the day of God's preparation, when He is about to arise and shake terribly the earth. For this reason, those who know these things, should redouble their faithfulness, and give the message due at this time—that the Lord is coming, and a short work will He make on the earth. Believing that these things are so soon to come to pass on the earth, how close to the danger line of neglect or indifference can we go in withholding, and be counted guiltless by the Great Judge?

We know the history of some in the first angel's message: that Satan caused them to hold their possessions until they were not needed; and then he goaded their consciences to a point of desperation, so that they begged the leaders in that movement to take their

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money and use it in the cause; but it was too late. May God give wisdom and a spirit of obedience, to all His people, that they may know just what is individual duty in this important time.

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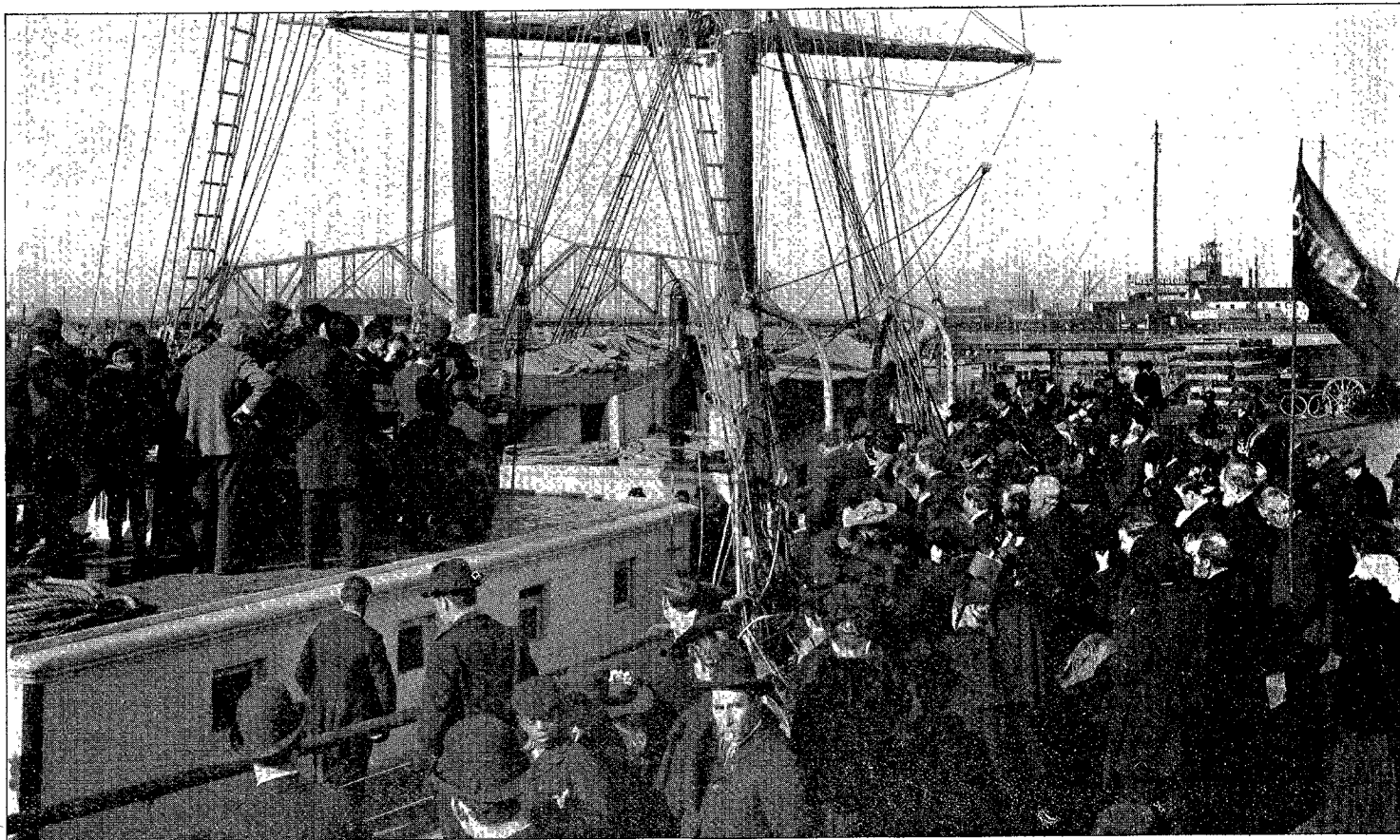
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