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AMONG THE CHINESE OF HONOLULU.

W. E. HOWELL.

THE closing weeks of our school year are growing more and more interesting. We have corn in the blade, in the ear, and it hardly requires faith to discern the full corn in the ear. That which was sown and watered with tears seems about to be reaped with joy, for God giveth the increase. As the disciples on the day of Pentecost reaped the fruits of Christ's labors, so God is maturing the fruits of the labors of those before us, and even of our own labor. During the past two weeks we have had more external encouragement than during the whole two years and more the school has been in operation. We have never doubted that the Lord is in this work for the Chinese people, but we have never been able in the past to point the skeptical to much material evidence in the way of unmistakable fruits. But now the most faithless "rejoice with them that do rejoice" that God is ripening the harvest.

We have recently had a visit from Elder I. H. Evans, President of the Foreign Mission Board, and enjoyed the benefit and encouragement of his labor and counsel during the two weeks of his sojourn among us. While he was here the Chinese members of our Home family tendered him a dinner of Chinese foods prepared and served in Chinese style. While even the thought of this might excite aversion in some, neither the guest of honor nor those of his friends invited with him retired with an unsatisfied feeling. Five round tables were set in our largest schoolroom, with the foods neatly arranged in a circle about the center of the table. At the beginning of the meal, a dish was placed in the center of the table, from which each one helped himself with his chop-sticks, to his satisfaction. Then the first dish was removed and another put in its place, till all had been partaken of. The guests were distributed among the boys at the different tables, each one finding at his place a piece of red paper with his name written thereon. A more orderly, courteous, well-behaved company of young people would be hard to find among Americans under such circumstances.

But the most gratifying feature of the repast was not a physical one. At its close the young men called for a toast from Elder Evans; and in response he made one of his "many fine speeches in the school and church," as a boy afterward denominated them in his composition. Dr. Cleveland, of the Honolulu Sanitarium, and others, followed successively till nearly all the guests had participated. Then naturally and easily came the opportunity for the young men. We remained around the tables about three hours, and nearly every boy present rose in his turn and expressed his appreciation of the school and its work, and particularly the opportunity he was enjoying of learning "the Gospel of Jesus," as they usually term it, and of receiving its benefits. Their testimonies were earnest, and on the part of the majority, sincere, as is continually in evidence since that time.

A few testimonies will indicate the general character of all. One young man said: "Since I came to this school I have a principle to guide me all the time, and that is, 'The fear of the Lord is the beginning of wisdom.' If I follow this principle, God will bless me all the time." Another said: "When I was in China I didn't know anything about true God; but after I come this school my teachers teach about true God and Gospel of Jesus. I am glad to learn what is right and what is wrong, and I wish keep all God's commandments and have eternal life by and by." Another, "I am thankful God bless me all time in this school. My teachers very kind teach me Bible, which is the Word of God. I hope God bless me, I learn Bible, and I teach Gospel of Jesus to other people don't know about that." Another, "I am very glad come this school. Before I go — school, but they never teach me eternal life. This school my teachers teach me Gospel of God, and how can do right. I want belong 144,000 and live new earth by and by." And another, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' When I came to this school I want to learn education so I can do business; but now I make up my mind I don't want to do business, but I want to learn doctor or teacher so I can go to China and teach the people about the true God and the Gospel of Jesus, and how to take care of their bodies. I hope God bless me and help me do that."

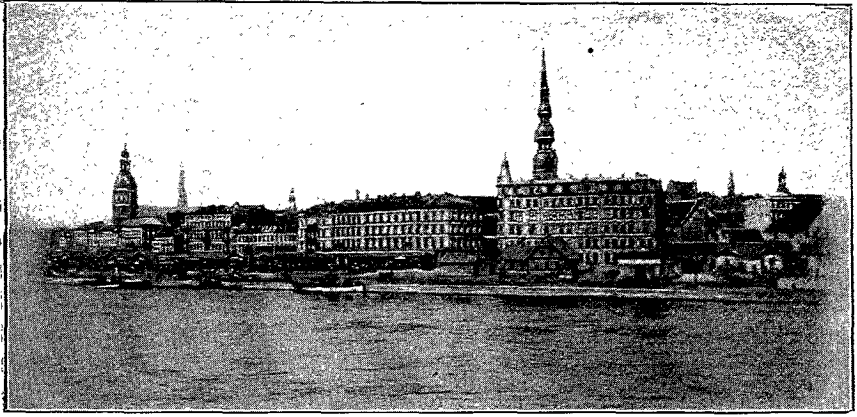
It was a season of encouragement and great joy to all present, and especially to those to whose hearts the work lies nearest and to whom these boys seem dearest. This spiritual feast, being entirely unanticipated and unplanned for, was relished the more. The best part of it all is that there has been a steady growth from that time to this. In the last Sabbath meeting while Elder Evans was here, one young man led in public prayer, while sixteen voluntarily, and six by invitation, bore testimonies of belief on the Lord Jesus Christ, and expressed a determination to keep His commandments. On Friday evening following, in our regular meeting at the beginning of the Sabbath, opportunity for prayer was given, to which nine young men responded in simple, humble petitions to the throne of grace, with expressions of gratitude to God for the multitude of His tender mercies toward them. During the week considerable individual work had been done among the boys, and during that week and up to the present, two boys have expressed a desire to become nurses, one a doctor, and five teachers, that they

may rescue their countrymen from their abject spiritual and physical bondage. Others remain to decide. Our hearts are greatly rejoiced at this, as we are greatly in need of native workers for China.

According to the well-nigh unalterable customs of the Chinese people, these boys are all subject to their parents and elder brothers in their choice of occupation or pursuits in life. The latitude left to the son depends largely on the disposition of the father or the elder brother. The power of the latter, especially after the death of the father, is remarkable. An occurrence just last week is in evidence. One of our older boarding boys whose home is on the neighboring island of Maui, was called home by his elder brother. I asked him why his brother called him away, and he said he didn't know, but that his brother said he would tell him when he got home. Yet he did not hesitate a moment to pack up his things and go, though he was very loth to discontinue his school work. There have been quite a number of instances of this same nature in our experience here. To make resistance to these arbitrary measures would be almost like turning the wheels of nature backward. A younger brother seems really to have no will of his own in any matter, regardless of his age, till his father and all his elder brothers are dead, when he succeeds to the throne of tyranny. When the time comes that these boys who have their hearts set on better things, will have to exercise an independent will "before the time," it is easy to see something of what it will mean. Of the eight boys mentioned above, none have as yet secured the consent of parent, elder brother, or guardian, to take up the work of their choice. But we believe that God will finish the work He has begun, and that in His own time the honest in heart among these boys will stand out boldly and bravely in loyalty to their convictions of right, in the face of all opposition. May all God's people remember these young men at their family altars and in public and secret prayer, that God will sustain them and send them forth as laborers into the great oriental harvest field.

Honolulu, H. I.





RIGA, RUSSIA.

A "MOST NEEDY FIELD."

L. R. CONRADI.

THUS we may indeed call the great Russian field, if we consider what little has been done and what needs to be done, in order that the Gospel of the kingdom may reach its utmost borders. Its leading position among the great nations of the world is best seen from the fact that to-day its representative presides at the world's congress of peace, which has been called at its emperor's bidding. And that the northern colossus is fully awakening to its opportunities is seen from a recent *ukase* of the emperor, by which Siberia ceases to be the land of exile. As the great eastern Pacific soon connects St. Petersburg and Europe with Peking, China, Siberia will not only become the grand thoroughfare, but that very railway will open up this country, so rich in minerals and timber.

While the central and western parts of Russia are thickly populated and its numbers are increasing faster than in any country of the world, Siberia has thus far only five millions of souls. According to official statistics, three hundred thousand of these are exiles, excepting those who are laboring in chain-gangs. One-half of the above were exiled for some crime; the rest by their respective communities, who declared them a burden to their welfare.

Of the three hundred thousand from forty to sixty per cent. roam about begging, stealing, and even murdering. They at times form organized bands, and the other inhabitants free themselves from their depredations only by lynch justice. Every spring as the snow melts, one can find "snow bells" by scores, as the people call the exiles thus killed.

Already settlers are pushing into the newly-opened regions of Siberia, yea, even into Central Asia, to Turkestan, and into Persia. Not only new Russian but also German settlements are thus being formed in the heart of Asia. What might not be done, had we the means and workers, to push into these needy regions?

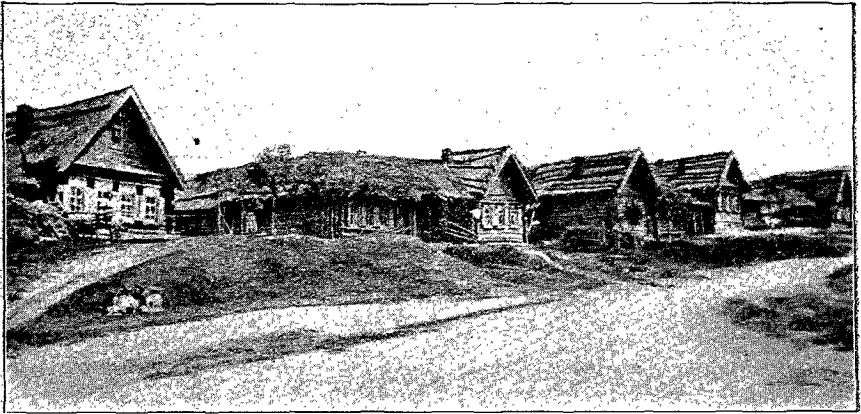
It was my privilege to spend over two weeks in this great field, and to hold a general meeting in the north and one in the south. For the first time we had chosen a city, and held the meeting in the north on the Baltic. Reaching Riga, May 23, at two in the morning, the two brethren who met me said that they were considerably troubled because I arrived in the night. According to the governor's proclamation, from May 20, striking workmen had created considerable disturbance, attacked the police and even the soldiers, demolished and fired buildings, so that about one thousand Cossacks had to be called from St. Petersburg to scatter the mob with their *knuts*, which are whips of leather straps with balls of lead on their ends. All citizens were bidden to lock their buildings at nine, and only in case of great need and at their own risk, could they leave home.

We not only reached our humble quarters in safety, but while the disturbances were still continuing in the suburbs, fifty of us from different parts of the empire assembled in the heart of the city without the least annoyance. The Lord proved to be a fiery wall around His people, and who knows but the very difficulty directed the attention away from us. Twelve of our churches were represented and nearly all workers were present. We spent about a week together profitably, our time being filled with Bible study, instruction, and social and conference meetings. All felt that the greatest obstacle was the lack of faith and our own shortcomings, and the general desire was to move forward in the fear of God.

The cheering testimony of some canvassers showed what can be done and how ripe this field is for the message. Thirteen canvassers started from this meeting to carry the truth all over Russia, to the very border of Persia, and into Siberia. They are able to labor in five tongues altogether, and we are glad that the needed publications are forthcoming one after another. "Christian Temperance" is now about ready in these tongues, and "Christ and His Righteousness" in the Esthonian. We all greeted the first Russian pamphlet with delight, as this opens a vast field. Eight workers received credentials and licenses, although one hundred members have emigrated to the United States, yet the financial report shows a small gain. Our canvassing work proved for the first time about self-supporting. Elder J. H. Lobsack was again chosen as director of the field.

Four nights on the cars and with the team brought us to our general meeting in the Crimea, only ten miles from the place where the first church was planted thirteen years ago. Some seventy had assembled from different parts of the south; we were especially glad to meet five of our native brethren with their worker. The Lord came near to us here, also. We have now two hundred and sixty native members; their worker is held under five hundred dollars bail and a number of our brethren mortgaged their humble homes to secure his freedom till fall.

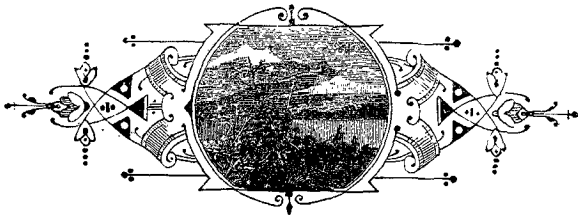
The outlook for this vast field was never better than now, had we only more



A RUSSIAN VILLAGE.

means and laborers. In some governments along the Volga, famine and sickness rage. Collections are being taken all over the empire to lessen the misery, and medical aid is especially rendered by the Red Cross Society. We have raised about seventy dollars for some of our own people, but what might be done, had we some medical missionaries and some help to render?

For this great field with one hundred and thirty millions of people we have but eight Bible workers and preachers, and all our means available are only a little over two thousand dollars, or about fifteen dollars for each million of people. Workers are to be educated, our present force should be increased, publications are urgently needed, the medical missionary work ought to be begun; who is willing to assist this most needy field?



FROM THE "PITCAIRN."

E. H. GATES.

LEAVING Raiatea, in the Society Islands, April 19, we reached Raratonga in three days, and were warmly greeted by our workers there, some of whom came out in a boat to meet us. After having been at sea for weeks and months, and having suffered from seasickness, these meetings with brethren and sisters on the little dots of land in mid ocean, are precious experiences.

Raratonga is the principal island of the Hervey or Cook Archipelago. The other islands of the group are Mangaia, Aitutaki, Mauki, Mittearo, Atiu, and two or three smaller ones. These islands are situated southwest of the Society group, and between it and Tonga.

When we first visited this group just eight years ago, we found no brethren and sisters waiting to welcome us. Now there are, in addition to our laborers, several who are rejoicing in the truth for these times. One lady who accepted the message here, is at present attending the Cooranbong, Australia, school, preparing herself to labor in this field. She has had considerable experience as a translator, having a thorough knowledge of the native language. As it is expected that at some time our mission here will do its own printing, this kind of help will be a valuable acquisition. One English brother who has accepted the truth is connected with the medical work as nurse. His wife is a Pitcairn lady, who came here in 1894 with Dr. Caldwell to take the nurses' course. A native family have lately been converted to God, having received their first impressions of the truth through treatment given by the medical missionaries. The Spirit of God has certainly done wonderful things for this family. Elder J. D. Rice and Dr. Caldwell have in their homes several native youth and children whom they are training for God's kingdom. Some of these have been adopted, others are being supported while they attend school. Though these young people, like all others in these islands, are surrounded by vice and sin, some of the older ones have given their hearts to Christ, and show evidence of a radical change.

The question is sometimes asked, Does it pay to go to all this heavy expense and endless care to save a few natives? If the subject involved only the matter of a few years of this earthly existence, perhaps the question could be quickly answered in the negative; but the Christian missionary, understanding that, in comparison with the value of one soul saved, worlds sink into insignificance, considers no effort too great to make for those who will never rise unless some hand is reached down to help. When I saw the bright, happy, intelligent faces of these children, and contrasted them with others who have not had the privilege of living in these Christian homes, I could only say, Let the good work go on. Many native parents, seeing the great advancement made by the children placed in charge of our brethren, have asked that their little ones might have the same advantages. But as our workers are limited in their benefactions by the smallness of their purses, the size of their houses, and the lack of physical strength, they cannot do what they most earnestly desire.

An industrial school, under Christian instructors, conducted according to God's mind, where the youth could receive Christian training and be taught industrious habits, would be one of the most desirable additions to the facilities of this field. Nearly everything the native needs for food grows in abundance, including the banana, fei, breadfruit, taro, mape (a nut resembling the American chestnut), coconut, mummy apple, orange and pine-apple, besides corn and some vegetables that can be cultivated. Land can be secured at a very reasonable rental for such a school farm. No fuel is ever needed for heating purposes, and the cost of clothing is very inconsiderable. The climate here is much more agreeable and healthful than in some of the other South Sea Islands.

The work which most readily reaches the natives is the medical missionary work. On account of their unhygienic habits and vicious practises, many of the people suffer from different forms of skin disease, elephantiasis, stomach trouble and other worse diseases. As I visited the different parts of the island with Dr. Caldwell, I saw many of the natives stop him to ask advice about some sick one. As the question came up concerning the cause of disease, the Doctor would open his Bible and set the truth before them. The Christian physician need never lack an audience in these fields; and coming from such a source, the instruction is more likely to be heeded than if received from one not a physician. The Doctor and his two nurses have their hands full of work. Some surprising cures have been wrought after the cases were pronounced incurable by other physicians.

While at Raratonga we took a trip to Aitutaki, 140 miles to the north, where we were hospitably entertained by one of the leading natives. On this island we spent a short time in 1891. The people are very friendly, and have offered a house and land for a branch medical mission. Here, as in Raratonga, the Doctor had many calls to aid people who were suffering. Some from this place will soon go to Raratonga for medical treatment. Quite likely nurses will be sent to this island in the near future to attend to the many cases needing medical help. It is certainly very important that this should be done. When we left for Raratonga, the natives loaded us down with different kinds of fruits and vegetables. On the return trip we were two days and a half in going the 140 miles, on account of head winds and stormy weather. Upon reaching Raratonga Sunday morning, May 7, our company, which consisted of members of the different mission families, besides some natives that took passage, were a sorry looking crowd. The next morning, we bade farewell to our brethren and sisters, and with a good breeze began our journey of 850 miles to Samoa. At this writing we are but a few miles off shore from Apia, the capital of that group.



EXPERIENCES IN JAPAN.

B. O. WADE.

On the morning of September 22, 1898, ere our good ship "Belgie" had ceased to tremble as she steamed into the gateway of the Orient, she was surrounded by a multitude of native boats whose owners were anxious to serve us. A little later several steam-launches representing the various hotels of Yokohama, and carrying many friends and passengers, came out to our ship. Having arranged for the landing of our goods, we stepped aboard one of these, and in a few moments were of a truth in another world—our voyage was at an end, and we were at last in the "land full of antique grace and soft courtesies."

After a short conversation with the custom-house officer, he allowed our goods to pass undisturbed, and the next person with whom we had to deal was the much-talked-of jinrikisha man. It was truly amusing to see one of these little fellows in his skin-tight clothes, butter-bowl hat, and with his fairy cart, bowing and smiling and offering his services. Employing two of them, they soon whisked us to the Yokohama station.

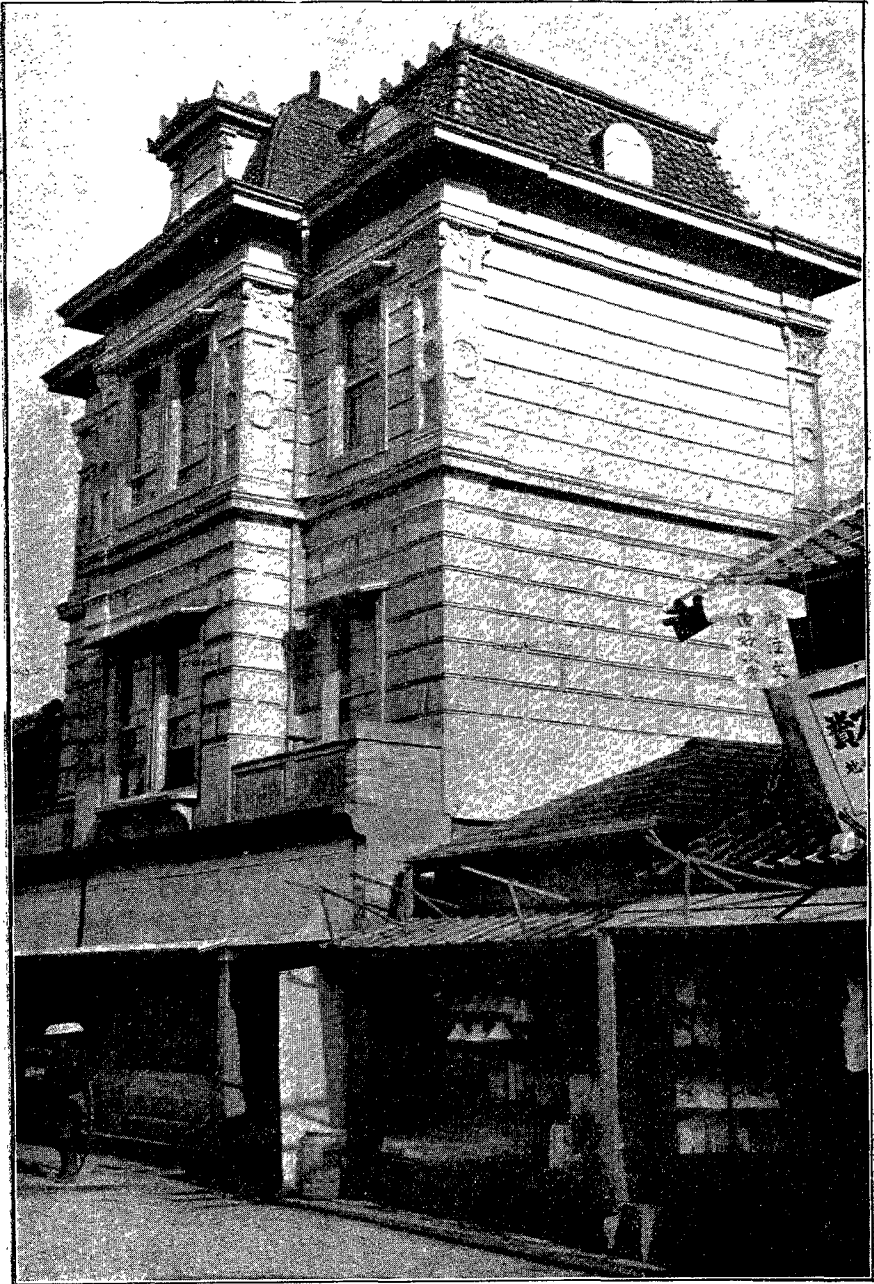
In 1859 this city was simply a small fishing station; now it is a busy place containing one hundred and forty-two thousand inhabitants, the majority of whom are natives. It is estimated that there are five thousand foreigners. A little more than half of these are Chinese, and the remaining two thousand represent fifteen different nationalities.

Yokohama is divided into three parts—the Settlement, Native Town, and Bluff. Native Town swarms with humanity, and to foreigners it has the most attractions. Until last year Yokohama was one of the five great ports of Japan; at present Kobe stands at the head, and it is likely to remain so.

At the station, Brother Hasegawa rejoined us, and we took the train for Tokyo, about eighteen miles distant. We traveled through many quaint villages, gardens, vineyards, and rice-fields, and landed in the heart of the metropolis of the empire.

We soon reached Elder Grainger's home, and after partaking of a good dinner we went out to take a view of the city. Tokyo covers an area of one hundred square miles, and, including the metropolitan district, its population is one million nine hundred and sixty-seven thousand. The city proper contains one million three hundred and thirty-nine inhabitants. The principal sights of Tokyo are the parks, the temples, the bazars, and, in their season, the orchards of plum and cherry blossoms. But the newcomer, without looking for places of beauty and historic note, will find much to interest him in the city itself, with its odd little houses, narrow streets, dwarfed shrubbery, its clad and unclad chattering, clattering, clogged beings, and the cute little children, who, with their powdered faces, sweet voices, and picturesque dresses, soon gained a warm place in our hearts.

The Central Meteorological Observatory of Tokyo gives the following averages, taken from twenty years of observation: temperature, 56.8 degrees, Fahren-



OUR JAPANESE SCHOOL.

heit; rainfall, 57.8 inches; rainy days, 139.9; snowy days, 12.2; days when the thermometer reached freezing point, 29.89. This represents the climate of East Central Japan; some parts of the country have three times the rainfall of Tokyo.

We experienced great difficulty in securing a suitable place in which to begin our work, but at last the place represented in the illustration was obtained. It is situated in the northern part of the city, on a busy street, and the location, with the exception of the noise, is all one could desire—right in the midst of the student district, while to the left is the Imperial University with its beautiful grounds. A short distance in front is a small lake nearly always covered with hundreds of ducks of various kinds. To the right of the lake is Uyeno Park, with its temples, tombs, orchards, the zoological and botanical gardens, National Museum, National Fine Arts Association, etc. A mile to our right is Asakusa, with its great temples, excelled in grandeur and heathenism only by those at Nikko, while to the rear is Ginza—the street on which Mr. Lowell saw “so many things that were triumphs of all time, and touched by an art unknown elsewhere.”

All papers had to be made out for brethren Okahira and Hasegawa. They stand at the head of the schools, and the government recognizes us as employees of theirs, so that our hands would be tied if it were not for them. After July 1 the new treaty will go into effect, and then foreigners can work anywhere and everywhere in the empire, whereas at present they are confined to the concessions, except where the work is placed in the hands of Japanese.

November 1, we were just about ready to open the new school, when I became ill with typhoid fever. For five long weeks I was unable to leave my bed. This was a heavy strain on Mrs. Wade, yet after the first week, which had been one of almost constant prayer, her anxiety was lessened, for God had assured her that I would recover.

January 12, we opened the school. The first night our attendance was fifteen. In a short time we had three regular classes. Brother Burden joined us in February. The attendance has continued to increase, until now we have seventeen classes. We teach the Bible. Most of the students understand some English. Our attendance has been very irregular. Besides the general irregularity, we are almost entirely deprived of the students during the two weeks of their regular school examinations.

Socially, our scholars represent the better part of the middle classes of society. With few exceptions, their object is to gain a knowledge of the English language. The most of the students are bright fellows, and some of them see that what we advocate is based upon the impregnable rock of Scripture, yet they hesitate to stand for the truth. One says, “If I keep the Sabbath, I will lose my standing in school. Another remarks, “I will lose my job”; and others make similar excuses. If we were able to provide work for these young people so they could be taken from the schools where the foolishness of Herbert Spencer is taught, where some of the text-books simply contain arguments against the divinity of Christ and the ministration of angels, where at certain times every student is expected to make obeisance to a disk of the sun—if we could get these young people away from such influences, I feel that many more would be added to our number.

The language also presents a difficulty. The successful worker must be able to speak this "awkward, backward language," and to learn it requires time and patience. The Japanese language has well been termed the "invention of the devil to harass the faithful and hinder the Gospel." We are devoting some time to its study, and find it a very interesting and time-absorbing work. We struggle against great odds, but the presence of God has been with us, and all can speak of rich blessings received, as we have pointed our pupils to the Lamb of God, and told them of man's great need, and God's abundant supply.

The time to work in Japan is here. This country is rapidly borrowing from the other nations of the world. What it took Europe four centuries to accomplish, Japan has done in as many decades. Religion is playing a losing game with politics. Sunday and Sunday laws are meeting with a degree of favor in political circles. Yesterday a prominent politician delivered a speech at the Y. M. C. A. hall in favor of Christianity. A short time ago an all-afternoon meeting was held under the auspices of the Christian Gospel Union; it was attended by over one thousand natives and foreigners, and the speakers urged a union of forces on some common point. One of them said that "should Japan wish to grow a great nation, it must rely on Christianity." This gentleman was followed by a more stirring speaker whose statements in favor of Christianity provoked hostile demonstration. In the midst of excitement he closed his arguments by shouting repeatedly: "Without Christianity, Japan will fail." The twenty-three Protestant churches of Tokyo have called a meeting to devise a plan that will have the support of all. To a certain extent this activity is created by the change of the treaties, and the advent of mixed residence.

Professor Chamberlain, the greatest of Japanese students, stated more truth than some were aware of when he said that "Sunday observance rather than subtle doctrinal theories would soon be the issue in Japan," and that "the people would be surprised to wake up some morning and find this a Christian nation."

Religion rests lightly upon the Japanese. Several times, at the command of the powers, they have changed the old for the new and the new for the old. At present, the nation worships at the feet of Spencer; and a little in the future, we may expect the debates and enactments, and then the council and the prison for those who obey the teachings of the Word. The image so painfully known in other lands is casting its shadow toward us, with the sole exception that it will wear a silken gown. This is but the beginning of things that could be mentioned.

Our need is the need of every other field. Here are many, many millions, and only seven giving the last closing message. As our prayer ascends to the throne of God, our eyes turn to our American brethren. Must they turn elsewhere?



AMONG THE GREEKS.

H. A. HENDERSON.

NAUPHIA, the ancient capital of Greece, contains about five thousand inhabitants, and is situated on a mountainside overlooking the plains of Argos and a beautiful bay.

It is a typical Greek city, and there are only four or five of its inhabitants who speak English, although a large number speak French. It is twenty-five minutes' ride by rail to Argos; however, the trains seem like mere toys compared with those seen in America.

We have been here but a short time, yet the Lord has wonderfully opened the way for us, and, although the language and customs of the people are strange, we have been enabled to gain considerable insight into them. The country is full of interest from historical and physical standpoints, but we will speak of its religious condition only.

Almost to a man the people belong to the Greek Church, and, in fact, others are not considered Greeks, and they think it very disgraceful for one to change his religion. Recently a lady returned from spending some years in England. She had adopted the Catholic faith while there, and as a result has lost her influence here.

The established religion is supposed to be the same as that instituted by Constantine the Great and his mother Helena, who are worshipped as saints. The people say the Roman Catholic Church has degenerated but that they have the religion of Christ in its purity. They delight to tell the story of Constantine's founding the church at Naples, and how his mother went to Jerusalem and discovered there the three crosses. Not knowing which was Christ's, she had a dead woman brought and her hand placed on the crosses, and when it touched that of Christ the woman immediately came to life. Under the cross was found a skull and cross-bones which were undoubtedly those of Adam, thus Christ was crucified over the dead body of Adam, and paid the ransom in this manner. The cross was worshipped, and finally ordered by Helena to be cut into pieces and distributed to the different churches, and, no matter how much was cut away, it seemed to remain as large as ever—there were plenty of pieces for all. The people have implicit faith in this story, and they look at us in horror if we express any credulity about it.

There are many holy days or, commonly called "fête days," set apart for the worship of a certain saint. It is considered the "fête day" for all who are named for the saint in whose honor it is set apart, so everybody meeting such persons on that day must wish them health, happiness, etc.

Yesterday, June 2, or according to the reckoning here, which is twelve days behind ours, May 21, was the "fête day" for Constantine and Helena. Through the kind invitation of some friends we took a ride into the country to attend service in a little church. During the service, which lasts two or three hours, the people stand on the ground (which is the floor). Many candles are burning and in the front are pictures of Christ and different saints. The service consists

mostly of chanting by the people and by the priest. The priest walks about, burning incense and performing certain rites before the images, pictures, and relics. Occasionally the people bow and vigorously cross themselves. We were looked upon with much curiosity, as we were the only ones present who did not take part in this performance. The service was closed by the priest coming forward with a small cross about six inches long in one hand and a small green branch in the other. A boy stood beside him with a basin of water and a plate with small pieces of bread. The people approach, one at a time, first kissing the cross and then the hand holding the branch. The priest next sprinkles water on the head of the worshiper with the branch after it is dipped into the basin; and the person, taking a bit of bread, departs to make room for another.

The service being over, light refreshments are served outdoors, and musical instruments, such as the mandolin and violin, are produced, and the people proceed in a very simple manner to make merry, the most interesting part of which is the dance. In this several persons join hands and move along slowly, keeping time with the music. The leader makes some graceful and fantastic movements for a little while, then he goes to the rear and the next becomes leader.

There is a charming simplicity and modesty about these people which is very marked.

We seldom see any young ladies, as they are kept in seclusion until after their marriage—which is usually a business transaction rather than a love affair. The people as a rule, and especially among the higher classes, are very intelligent, and we note a dissatisfaction regarding the established religion. The Lord has already awakened an interest in several to study the Bible. In spite of the difficulties in the way, we know that this field is ripe for the harvest, and many are only waiting to hear the truth to accept it. We depend very much upon the prayers of our brethren in America for success, as human hands are too weak to perform the work we find here.





CALLING TO CHURCH.*

THE FIJIANS OF TO-DAY.

J. E. FULTON.

THE coming of the white man did not benefit the Fijians. Fiji grew worse, and her fair land seemed almost deluged in blood. Town after town was depopulated by tribal wars, and the unfortunate captives were used as so much beef for the cannibal feasts of the victorious chiefs.

But the coming of the Gospel dispelled the darkness which had settled down as a pali over a land where

“Every prospect pleases,
And only man is vile.”

The Lord put it into the hearts of some of His children to be bearers of light to these benighted heathen. In those days a journey from England was a long and perilous one, and greater dangers awaited the missionaries upon landing among a barbarous people whose terrible practises must be condemned, and to whom a better way must be shown.

* These hollowed-out logs, upon which the Fijians pound for the purpose of assembling the people to church, were formerly used for calling them together at cannibal feasts.

However, perfect love casteth out fear, so these devoted workers for God came. Fiji was enlightened, and remarkably blest. Cannibalism has long since been done away, and the people are, to a great extent, clothed in their right minds, and many rejoice in the knowledge of their God and Saviour. The triumphs of the Gospel in Fiji are, we think, stronger evidences of the divine origin of Christianity than any compilation of facts ever put into a book on that subject. We are glad to state that God has wonderfully added His blessing to the efforts that have been put forth in His name, but we are sad to be compelled to observe that after the people had been so remarkably enlightened, there should seem to be a halting and a looking backward to what has been done. There has been a spiritual declension here, as well as in other parts of the world.

It is said that there are nineteen hundred day schools for adults and children, held in the thirteen hundred villages of the Fijian mission district under the supervision of the Wesleyan Methodists.

We believe that the Fijians compare favorably with their South Sea Island neighbors, with reference both to their physical and mental powers, while morally, they are far ahead of many of the people in the surrounding islands.

Their bodies are powerful, although it is true that they quickly succumb to disease. As a rule the physique is straight and symmetrical. Their dress is simple—ordinarily they wear only a few yards of cloth wrapped about them, bound to the body by a belt. Their hair is given a great deal of attention. The Fijians naturally have a very thick head of hair, and it is trained to spread out in a sort of bush shape. It is frizzed and tanned to a brown color by lime. This lime is made from coral, and serves the purpose of killing any foreign bodies, which seem perfectly at home in the hair of these islanders.

For Sunday, a clean and neat shirt is also worn. The people are not fond of bright colors—they often prefer pure white or black. They show good taste, and as a rule are quite neat. The face is not disfigured by paint, and no ornaments are worn in the ears; these articles have been cast aside to more barbarous tribes, and to their white neighbors. Although the Fijians have some uncleanly habits and disgusting practises, yet in many things they set a good example to more enlightened people.

No one lives in the country; the people all live in villages. The reason for this is perhaps to be found in the fact that in ancient times it was necessary to live together for mutual protection.

A visit to these towns would interest you. Although there are no sanitary regulations, and therefore you would wish to hold your nose while passing a heap of clam shells, etc., here and there, yet the houses, raised on foundations of earth and stone, are nicely floored with beautiful mats. Some white people would rather live in a native house, than to have one built in the ordinary European style. The former are certainly much cooler. Frequently the walls are covered with pictures, while outside a few ornamental shrubs or flowers adorn the grounds.

I do not think the Fijians are really lazy, nor can I call them very industrious. If there is a sort of middle ground, that is where they belong. They take life easy.

They are never m'sers, and do not hoard up riches for their children. They are quite busy during planting times, and have a good supply of native mats and cloth. Living in a country where food is easily procured, and not very much clothing needed, they are contented, and if they have a little spare time, it is whiled away sleeping on one of their nice mats. These people are cursed and called "lazy dogs" by their white lords, but all things considered, I think the natives have fewer faults than those who have had greater opportunities.

The Fijians have shown their intelligence in the skill manifested in building their houses and canoes, and in manufacturing native mats, baskets, cloth and pottery. They claim that their ancestors learned the art of pottery from the mason bee, which builds its house about the shape of the native *kuru* or pot. These *kurus* are used in cooking native vegetables.

Food is prepared in a simple manner, and a meal usually consists of a course of vegetables and fish or meat. Soup is made in the water in which the fish is boiled. A clean mat is used as a table. Our ideas of etiquette do not hold here. "Fingers were made before forks." Coconut shells are utilized for cups, but if these be scarce, the natives drink water from a shallow basin, not exactly putting the mouth into it, but some way the suction power is great enough to bring the water up.

The people are kind and hospitable—willing to share with any stranger. We have seen two Fijians meet in a path, one of whom had a loaf of bread from which he was eating. Immediately the loaf was divided, and both passed along, without a word being spoken. Seemingly they have no power to refuse anything that is asked for by a friend. If a man has two shirts, and his fellow has none, when the shirtless man presents his plea of poverty, he is always successful. After the writer had fed a hungry man who had asked for a meal, he was rewarded by the native's saying: "I think you believe the Bible which commands us to give to him that asketh of us."





ALBERT AND FRED BERGER LEAVING HOME.

COLPORTEURS IN BRAZIL.

W. H. THURSTON.

BRETHREN Albert and Fred Berger came to Brazil in 1895, and have been actively engaged in the work ever since. In 1896 they married sisters, and the above picture shows them just leaving home for the German colony where they are going to deliver books. Sometimes their work is near home, and at other times they have to travel two or three days to reach the colony and there they remain a month, more or less, before returning home for a new supply of books.

They usually have two mules each, one to ride and one to carry books and Bibles. In this way they go from colony to colony with the sacred page, and the Lord is blessing the seed sown.

The experience of these brethren is similar to that of all the colporteurs in Brazil. During some seasons of the year they travel day after day through rain and mud, but very little complaint is ever heard from any of them. They seem glad to have the privilege of carrying the message to those who sit in darkness and in the shadow of death. The way is not all smooth and easy in this Roman Catholic country. A whipping may await them; frequently they sleep in the woods; and in some places they are turned away with cursing from those

whom they are trying to help, but the Lord never leaves nor forsakes His children in their good work. Often they are received with gladness and have blessed times reading the Bible with the people. Through their efforts others are brought into the vineyard to labor, and so the work keeps on.

IN BRUSQUE, SANTA CATHARINA, BRAZIL.

A. BRACK.

THE people of this colony heard of the third angel's message through reading-matter sent here from North America. The first minister to visit the place was Elder Westphal, in 1895, who found several families already observing the Sabbath. These were then baptized and a Sabbath-school organized. The following year Elder Graf came. Others were baptized and a church organized, which has continued to grow until its members now number about sixty, with still others awaiting baptism.

In 1897 there was developed an interest for a church school, and toward the close of the same year Brother Stein and wife were sent here. They opened a school in a private house. However, shortly after this, a school building was erected. It was paid for by the church-members. After Brother Stein had successfully conducted the school for a year, he desired to engage in another line of missionary work, and Mrs. Brack, who had just arrived from Germany, took charge of the school.

Soon, it was found necessary to give families living at a distance, the privilege of sending their children to a good school. To meet this demand the school building was so arranged as to board and room such children. This being possible, children were at once brought to the school from far and near, until there are thirteen thus accommodated, and all the room is occupied.

But there are still others who want to come, and so it has been found necessary to erect a children's home. To this good work the Lord has given willing hearts and hands that have contributed much toward the development of the plan, so that now everything around here is astir, and all are anxious to have the new, two-story house finished as soon as possible. When the opportunity for giving donations and subscriptions toward the building of this house was presented, not only grown persons took part, but the school children came forward one after another to give to their utmost, which so touched hearts, that many were moved to increase or even to double their subscriptions.

The school is conducted on the industrial plan, under our supervision. About fifty acres of land have been donated to the enterprise. Besides, many gave a portion of the proceeds of their own farms toward sustaining the school, and it is free from debt. Our present attendance is thirty-eight, night scholars excluded.

The pupils are the joy of their teachers, and make rapid progress. The Spirit of God has given willing persons to be workers in this school, without any remuneration whatever, for the sole purpose of enjoying its blessings and becoming workers for God and their fellow men. The Lord is with us. All honor to Him.

JOINVILLE, SANTA CATHARINA, BRAZIL.

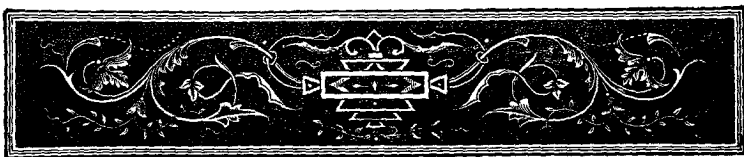
FRIEDRICH STUHLMAN.

As early as 1895, the third angel's message found its way to the inhabitants of this colony, although previous to that time there were those here who observed the Sabbath of the Lord, as the result of the labors of our dear Brother Kinder, who came here in 1878 as a minister of the Stangnofski church. Having been convinced of the Sabbath truth, these souls walked in the light they had until the third angel's message reached them. Brother Kinder, especially, had longed for a number of years for more light, and this the message brought to him. In this he now greatly rejoices, and of it he is an ardent advocate, although much advanced in years, and deprived of the use of his eyes.

Elder Westphal was the first Adventist minister to labor in this colony. This was in 1895, when a Sabbath-school, through which the company became better acquainted with the truth, was organized. The following year, Elder Graf visited the company and organized a church, which has steadily increased in size until its present membership is about fifty.

In 1898, a tract and missionary society was organized, and its members are now happy in doing work for their Master and in behalf of their fellow men. The Brazilians of this district have also a desire to receive the light of the message, and this offers a golden opportunity for the active members of the society.

The further progress of this church is to be seen in steps now being taken for the erection of a school building, which is also to serve the purpose of a place of worship. Such a house is a necessity. Connected with this building will be a children's home and rooms for giving treatment to the sick. A nice tract of land in the suburbs of Joinville has been donated and a fund started toward the erection of the buildings, and there are willing hearts and hands to do the work. With the blessing of God it will succeed, and in the near future we can send a picture of the school and church.





GRAND CATHEDRAL, MEXICO CITY.

IN MEXICO.

ALLEN MOON.

MEXICO is not well known, even to the Mexicans themselves. A large part of the country on the Pacific Coast has scarcely been penetrated, outside of the roads or trails which lead from the seaports to the interior. There are hundreds of square miles in Southern Mexico that have never been explored, and are merely marked on the map as *terreno desconocido*; and whole tribes of Indians that have never been brought in contact with the white man, and repel all attempts at visitation or government supervision.

The construction of the Mexican Central and the Mexican National railroads through the central portions of the country, coupled with the progressive efforts of the chief executive, President Diaz, and his counselors, has resulted in transforming the interior into a state of comparative civilization. And yet in the fields of the better portions of the country men may be seen plowing with a crooked stick, and raising water from ditches into irrigating trenches by the same methods to-day as were in use four thousand years ago upon the banks of the Nile.

In the villages, women with nut-brown skins, black hair, and large black eyes, gracefully bearing water-jars upon their shoulders, remind one of the old familiar

picture of childhood, of Rebecca returning from the fountain. The majority of those who have in recent years visited Mexico, have seen little else than the picturesque side of things, and of such material there is no lack. The country, to an American, is far more foreign than any part of Europe. Visiting any part of the great plateau outside the cities, one could easily imagine himself in some oriental country. The majority of the houses are of *adobe* (mud), destitute of all coloration (unless dust-gray is a color), and one story high. In most oriental countries the roofs are dome-shaped, but in Mexico they are invariably flat. The great majority of the people do not wear shoes on their feet, but in their place use sandals composed of leather, rawhide, or other material, fastened to the foot with strings of the same material. Every Mexican peasant is his own shoemaker. Shoes in Mexico are a foreign innovation, and form no part of the national costume.

The crowning glory of the Mexican is his hat. No matter how poor he may be, he will manage to have his *sombrero* gorgeous with silver spangles, and heavy with silver cord, and in common with his blanket, the hat will do duty for many years. The "peons," or laboring class, are chiefly descendants from the Indians, and are a very different race from their employers, and although they are not at present enslaved, yet their condition is little better than when they were held in servitude by their former conquerors. During the dry season many hundreds of the "peons" may be seen sleeping upon the ground in the open air with only a piece of matting for a bed, and a blanket worn during the day, for a covering.

In the country each estate is called a *hacienda*. On some of these estates may be seen a collection of buildings typical in Mexico, the style of which was no doubt borrowed from the mother country, and rendered peculiarly serviceable by the hostile conditions that existed (and are still found in some parts) in opposition to the occupation of the land by Europeans. These buildings are sometimes called *haciendas* as well as the large estates on which they are situated. The buildings are usually huge, rectangular structures of stone or *adobe* and are intended to serve the purpose of the old feudal castles, as well as to represent the center of operations on the estate.

Usually the building encloses an inner square or courtyard, the entrance to which is through one or more gates in the wall. When these gates are closed for the night, they are seldom opened until morning. Within the court may be found the owner or superintendent, the "peons," the dogs and the pigs of the estate. The "peons" often live in low, windowless, single-room apartments made from the same material as the wall.

The owner of a large Mexican estate seldom lives upon it. Being a man of wealth and education, he prefers to make his home in the capital, or in some other city. Many of the superintendents, like the owners, consider themselves gentlemen, and whatever work is done is performed by the "peons," in whose veins the Indian blood predominates.

It may be truly said that in the Mexican house there is no provision made for heat, and in the American sense, none for cooking. Chimneys and fireplaces are almost entirely unknown, even in the City of Mexico. In some of the better hotels

provision is made for warm baths, to accommodate foreigners. The cooking is done over charcoal fires, fanned to a glow by fans made of rushes, which are a constant commodity in the markets.

A great deal has been written regarding the abundance and richness of the tropical productions of Mexico, but these are confined to a small area along the coast. The interior is a great plateau, in the main so elevated as to prevent the growth of tropical plants and trees peculiar to such climates.

A few facts regarding the elevation of certain localities may be interesting. Starting from the city of El Paso, where the traveler enters Mexico from the north, the elevation is 3,717 feet. Proceeding southward, there is a continual ascent until the city of Zacatecas is reached—1,147 miles from the starting point. The altitude of this city is 8,134 feet, or 1,849 feet higher than the summit of Mount Washington, but so gentle is the ascent in this long distance that it is almost imperceptible. The railroad descends quite rapidly some six or seven hundred feet into the valley in which is situated the City of Mexico. This valley, as it is called, is an elevated plain, about thirty by forty-five miles in extent, having an average altitude of nearly 7,500 feet, enclosed by high, irregular mountain ridges from which rise two volcanic peaks—Popocatepetl and Iztaccihuatl—17,884 feet and 15,705 feet high, respectively, and whose summits are covered with perpetual snow. It is at the lowest point, and near the center of this valley, that the lake-surrounded City of Mexico stands.

Zacatecas is in the midst of the noted silver mines which for more than two centuries have contributed largely to the world's supply of silver, and to this day are very productive.

The City of Mexico, more than any other city in the country, is rapidly becoming modernized. Many Americans and Europeans reside here. Three daily papers are printed in the English language, and have a large circulation. Many American business and professional men are located on the principal streets. Several Protestant religious denominations of the United States carry on missionary operations in Mexico. The Methodists have a fine church and mission centrally located in the city, also other property. The Protestant Episcopal Church has a valuable place on the best street in the city, and the American Baptist Missionary Society owns valuable properties on prominent streets.

Until the year 1857, no Protestant denomination was allowed to obtain so much as a foothold in the country; but now these religious bodies own many of the buildings that were built and controlled by the state church. Among these might be mentioned the former headquarters of the Franciscans, sold to Bishop Riley, of the Protestant Episcopal Church, for \$35,000, now said to be worth over \$200,000, and the Palace of the Inquisition, which is to-day used for a medical college; and many other buildings that might be named have gone into the hands of the Protestants.

From an architectural standpoint, the Grand Cathedral is one of the most noted features of the City of Mexico. The accompanying illustration will give the reader some idea of its extent and beauty. The building is said to have been erected upon the site of the ancient Aztec temple, and some of the material used



AZTEC CALENDAR STONE.

in its construction was taken from the heathen temple at the time of its demolition. The calendar stone shown in the illustration forms a part of one of the outer walls of the church. This stone is black, and very hard. It is said to be similar to the stone used by the Toltecs, or older nations. The Smithsonian Institute at Washington, and other museums, have imitations of this stone, with a description and history of the same, so far as known.

In the National Museum, City of Mexico, is a large collection of the work of the Aztec people. Here the visitor will see a great number and variety of their tools, weapons and implements, and with the exception of a few specimens of pottery, all are of stone. It seems very doubtful whether the Aztecs ever had any knowledge of metal tools; yet there is a general impression that the people whom Cortes found in Mexico had attained to a degree of civilization that raised them above the level of the North American Indians. This is no doubt true concerning all that pertains to government, architecture and agriculture, as well as the accumulation of property. In the museum one is shown the great idol, and many smaller ones, the sacrificial stone of the Aztecs, and a variety of vessels, large and small, all



GUADALAJARA, MEXICO.

made of the same dark granite, so hard that it can scarcely be cut with steel tools. This fact has been somewhat puzzling to modern archeologists since there is no evidence that the Aztecs had any knowledge of metal implements. Many specimens of the ancient architecture still remain, although these are in ruins. They are found in various parts of Mexico. Photographs of these hang in the National Museum.

Leaving the capital city, a distance of about 160 miles east or west, brings you to the descent from the great elevated plain—a descent often so abrupt that it seems as though by a single bound one could land two or three thousand feet below.

Guadalajara, where our sanitarium is located, is situated on the western slope, 2,000 feet lower than the City of Mexico. Guadalajara contains about 50,000 inhabitants, and in appearance is oriental. The city is surrounded by a fertile plain, fringed by rocky mountain ranges. The climate, although somewhat warmer than Mexico City, is, on the whole, delightful.

A great deal has been said and written regarding missionary operations in Mexico, and commendable effort has been put forth in some localities, but Mexico is still a neglected country. The government has done much to check the power of the Roman Catholic Church, and to grant liberty to all Christian people, but

the latter have been slow to embrace the opportunities afforded by the liberality of the government, and what has been done for other lands has not been done for Mexico. If it requires wisdom and much hard labor to overcome the difficulties met in an effort to elevate the masses of this country, the results achieved will certainly be an ample recompense for the effort. There is power in the Gospel to elevate and ennoble even the savage heart, and shall these who are struggling toward the light be neglected because, for a moment, abundant success does not crown our efforts on account of our lack in knowing how best to reach the people where they are? God will give His earnest people light as to how they may win the heart of the Mexican.

JAPAN.

S. HASEGAWA.

SINCE Japan has awoke from her long sleep, abandoned her hermit principles, opened up her ports for the friendly callings of foreign ships, she has made marvelous and almost incredible progress toward modern civilization. But it is very lamentable to see that, while she has made and is still making advancement in so many directions, true religion is left far behind in the minds of the Japanese, and they remain unenlightened by the knowledge of God; that, while the young men, in whom is the hope of Japan, are all running into gross infidelity, millions among the common and lower classes are sunken in the depths of idolatry and superstition, and there is no one left to lift them up; and that, since in consequence of this state of things the people have no true guiding principle, their social virtues are as rapidly disappearing as is the nation progressing toward the material civilization of our time.

Tokyo, the center of Japanese life, is also the great stronghold of idolatry and spiritual darkness. Here are the shrines of thousands of gods; some are cajoled, some are courted by gifts, and some are appeased. Everything worshipful is worshiped, and each god has his patrons. Every day is a festival for some of the gods, and they are busy hearing vociferous prayers, supplications and complainings from their supporters. Tokyo is just like Athens was when Paul visited it, and were he to come to the capital of Japan to-day, he would denounce its superstition as zealously as he reproved that of the Athenians. It is strange that people who are so quick to utilize the benefits of civilization should be so passive in their religious life. O, for hundreds of good, spiritual guides for the Japanese!

Japan defeated the Chinese, but the vices and self-conceit resulting from that war can never be atoned for by her so-called glorious victory. It is a serious thing to attempt to cast one's eyes into the probable future of this empire. One writer has said that the country cannot last thirty years longer, and this is not altogether an exaggeration, if her society and politics are not reformed.

And what can guide her? Ex-prime minister Marquis Ito, who is the foremost of Japanese statesmen, is reported to have said: "I regard religion itself as quite unnecessary for a nation's life; science is far above superstition, and what is religion—Buddhism or Christianity—but a superstition, and, therefore, a possible weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community." He is the typical Japanese of the new era. But to what lengths intelligence without spirituality, and science without acknowledging its Author will lead a nation, is shown by the present condition of Japan. The Chinese sages can guide her no more. The pretended philosophy of Buddhism can never save her. Science has no power. It is the truth of God and nothing less that can deliver her from this deperate condition. And thanks be unto God, she has still a conscience to be awakened.

Christianity in Japan has experienced a sad history. In the middle part of the sixteenth century the famous Francis Xavier came to Japan from India and began to propagating his faith with zeal and ability. His labors were successful. The regent Hideyoshi favored him, and built one large temple dedicated to that faith. Scores of missionaries came, and Catholicism spread with great rapidity. It was embraced by many powerful feudal lords. Hideyoshi created suspicion and fear, and tried to check its progress. In the time of Iyeyasu, shipwrecked sailors sought the protection of the government. When asked how Spain acquired its vast territories, one of them, whether merely to please the officers, or for other reasons, said that Spain first sent missionaries to turn the natives' minds, and then took the country with little bloodshed.

The shogun's already awakened suspicions were confirmed, and he undertook, with bitter hatred, to persecute and annihilate Roman Catholicism. He forbade his subjects building large vessels that he might prevent them from carrying on foreign commerce, and closed all of his ports but one, which was open to Hollanders; and this is what caused Japan to be so long in ignorance concerning other nations. Ever since that time, Christianity has been regarded as a deadly enemy by the government, and the common people were taught that it was sorcery, and of the devil, and to this day uneducated Japanese so regard it.

One can hardly imagine with what difficulties the first Protestant missionaries had to contend. They were confronted by the implacable hatred of the government and people; but by patient and tireless labor the way was at length opened. Increasing intercourse with civilized nations, and a real thirst for the new knowledge, caused every missionary school to be overcrowded, and Christianity was welcomed among the Japanese. It seemed to be successful. Missionaries sat and mused that it would not be a very hard task to Christianize Japan after all.

But Satan was not to be so easily baffled in his work. With the current of so-called civilization and with the enthusiasm to grasp modern popular thought, false scientific theories and higher criticism flowed in, inundated, and began to beat down and sweep away the newly-established Christian battlements, which were not as yet well founded upon the Rock. The reaction of conservatism set in. During the late Chinese-Japanese war, pretended patriotism and

haughty imperialism drowned the voice of God with their deadly jargons. The government refused to Christian institutions the privileges it granted to other schools, thus discouraging them. Christianity was admitted to be the highest ideal of religion, and its morality was admired, but it was cast out because its principles were thought to be fatal to patriotism. Buddhism, although abhorred because of its demoralization, was preferred because it fostered nationality. Society did not open its doors to men educated in Christian schools; they could find no place in which to use their talents. This was too severe a trial for those who were yet so young in the Master's service. Thus many Christian youth from whom much had been expected, launched out into the world, and their services were lost to the Church of Christ, and the schools carried forward in harmony with Bible principles were deserted.

Although these things had a great deal to do with the revulsion of feeling against Christianity, yet much ought to be charged to the unfulfilled responsibility of Christian workers, to the many foreign missionaries indiscriminately sent here poorly qualified for the work of God, and to a tendency toward intellectuality and worldliness on the part of the Japanese Christians. In the pulpits were preached other names than that of Jesus of Nazareth, and other matters than those pertaining to the kingdom of God were discussed. Christ labored for and preached the Gospel to the poor; but the missionaries, not caring to lift up the poor and unwise, courted the favor of the nobles and upper classes, hoping that these would accept by and by, but they care not for the heaven which is to come as they have a heaven here and belong to the indifferent classes, concerning whom Carlyle says: "If Jesus Christ were to come to-day, people would not even crucify Him; they would ask Him to dinner and hear what He had to say, and make fun of it." They relied too much upon the wisdom and support of this world, and as Christ had no place in their work, He left them. They had eloquence and a knowledge of literature, but sinners were not satisfied. This aided in bringing Christianity to its present powerless condition.

But it is impossible that the truth of God should be thus trampled down, and it seems that the time has now come for Christians to look forward with hope and courage. The clan government, whose policy was against Christianity, has fallen, and it is hoped that hereafter Christian workers will have more success. The minds of the people are turning toward sober questions, and they are beginning to realize the necessity of the true religion. The new treaty is causing anxiety, for after it goes into effect, foreigners will be allowed in every part of the empire, and the interior will be open to their inspection. Japan is anxious to maintain the reputation she has already earned, and is crying for reforms in every direction. Reactive conservatism must go once more—perhaps for the last time. Christian workers and churches are resuming their labors with some life, and it is to be hoped that their past experience has taught them much.

It is time for us to work, also. If we have a special message to declare, we should not be left behind in the Christian warfare in this dark land. We must set our standard high and establish a work in which the public shall see manifested the Spirit of Christ. Japan is a vast field, and under the leading of God a great

work should be accomplished. We need educated young men and women who will sacrifice all for Japan's sake, and will make the cause of foreign missions their life work. Success cannot be expected in a few years; it will come only after patient and assiduous labor. One cannot accomplish very much until he, like Paul, fully understands the characteristics of the people for whom he labors, knows their need, sympathizes with them in every way, and can lift them up to a place where they can gain a hold upon God. The successful worker will be as the competent physician—first he will ascertain the cause of the disease, and then apply the remedy. We are full of courage, and patiently trusting Him to open the better and broader way for us.

LEAVES FROM MY DIARY.

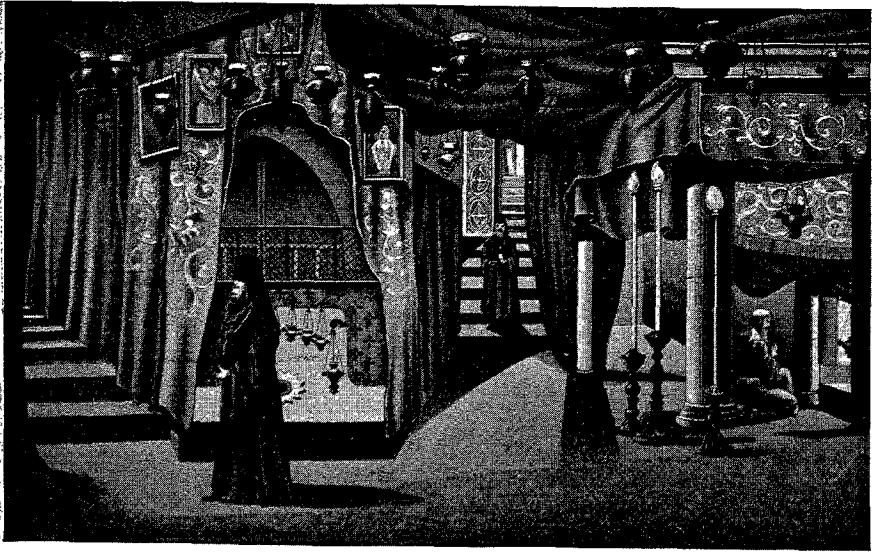
F. I. RICHARDSON.

(Continued.)

MAY 1. At 7:30 A. M., in company with Mr. and Mrs. Hughes, of San Francisco, California, who are making a tour of the world, we take a carriage and start for Bethlehem, six miles nearly south of Jerusalem. On the way we pass the Pool of Gihon where Solomon was anointed king of Israel, the aqueduct which conveyed water from the pools of Solomon to the temple, and the Valley of Rephaim where David twice defeated the Philistines. About two miles from Jerusalem is one of the most celebrated monuments of the land; it is called Rachel's Tomb, the burial place of the favorite wife of Jacob. From the account of her death in Genesis, we learn that it occurred when "there was but a little way to come to Ephrath," and that Ephrath was Bethlehem. They were traveling southward, hence it must have been very near this spot that her death occurred. It is claimed by the Jews that the tomb has been sacredly preserved.

Bethlehem has a population of six or seven thousand. The Church of the Nativity, the center of attraction, is in the southern portion of the city. On the outside, the building looks more like a huge grain warehouse than a church. Entering through a door so low as to cause one to stoop, we find ourselves in a large, lofty room, empty except for the forty-three massive marble columns that support the roof. Off from this room open the other apartments occupied by different sects—for this church like that of the Holy Sepulcher, is held in joint ownership with the Latins, Greeks, Armenians and Copts. At the time of our visit, the Armenians are holding services, and their ceremonies resemble those of the Roman Catholics.

While each body owns its particular share of the building, all have a common interest in the cave where Jesus is reputed to have been born, and each sect has



CHURCH OF NATIVITY—INTERIOR.

stated periods when its members have the right of way in that vault which is held so sacred. After having traversed the long nave, we descend by winding stone stairs about ten feet, to reach the supposed birthplace of Jesus. It is hewn in the solid rock and decorated with richest drapery, which glitters with precious metals and jewels. At the southern extremity is a silver star showing the spot of His birth. Above the star, sixteen gold and silver lamps burn incessantly; six of these belong to the Greeks, five to the Latins and five to the Armenians. The reputed manger in which the Child was laid is also shown.

Here again we find a number of Turkish soldiers stationed. And what for?—To keep these devoted(?) worshipers from murdering each other! But even the presence of these men of war is not always sufficient to restrain their angry passions, for blood is often shed in strife over the possession of the relics of a baseless superstition.

A long, subterranean gallery leads to an altar dedicated to Saint Joseph, which marks the place where the angel appeared to him and told him to flee to Egypt. Next is the Altar of the Innocents, built over the cave which received the bodies of the infants massacred by Herod. In another passage are seen the Tomb of Eusebius, and the Tomb and Chapel of St. Jerome who lived there thirty years, passing the time in study and penitence.

Leaving the church, and following the principal street to the left, we come to the wall of Bethlehem, from which the guide points out the field where the shepherds were when the angel announced the glad tidings of the birth of Christ; the field of Boaz where Ruth gleaned; and about three and a half miles distant are

the Frank or Herodian Mountains, and the Tomb of old King Herod. In the side of one of these mountains is the cave where David lived with his six hundred men, when hiding from the face of Saul. Stretched out before us is the Wilderness of Judea where Christ had his trying temptations. It is a barren, rocky country.

In the afternoon we visit Bethany, about three miles east of Jerusalem. It has a population of about five hundred, and probably retains its primitive character as well as any other town in Palestine. Looking at it, one would imagine that no changes had been made for two thousand years. The houses, mere stone hovels, have anything but an inviting appearance. The streets are mere lanes. The tomb is pointed out from which Jesus called Lazarus back to life. It is a deep and almost inaccessible hole in the ground or rock, but like many of the localities now shown to the traveler, it gives little satisfaction to any but the credulous.

May 4. Bidding good-by to our kind host and hostess at the Olivet House, we take the 7:40 A. M. train to Jaffa, where we arrive at 11 A. M. At 2 o'clock in the afternoon we embark once more on board the Turkish steamship "Charkieh" of the Khedevial line, sailing at 4 P. M. for Alexandria, Egypt. It is with no particular feelings of regret that we see the shores fade away in the distance, for the glory of that once blessed land has sadly passed away, and the terribly blighting effects of sin are seen on every hand—to all a solemn warning of the fearful results of rejecting the light of the blessed Gospel. The words of Christ to those proud scribes and Pharisees, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate," have been literally fulfilled.

May 5. Early this morning we halted at Port Said, the northern entrance of the great Suez Canal. This place, which owes its existence to the canal, has not much to boast with reference to its physical or moral cleanliness. It is a coaling station for nearly all steamers, and the chief characteristic of the town is the coal dust. Coal-heavers of every shade and nationality are here in great numbers, as well as sailors and adventurers. As our vessel remains only till noon, our time to gain a knowledge of the city is very limited.

May 6. On rising, we find that we have reached Alexandria. This city is situated at the mouth of the Nile, and perpetuates the memory of that world-renowned warrior, Alexander the Great, who founded it in the year 332 B. C. Its present population is over two hundred thousand, and Alexandria is one of the most important commercial centers on the Mediterranean.

After being transferred from the "Charkieh" to the Turkish steamer "Tewfik Rabboni," we take a carriage and drive through the city. The principal sight is Pompey's Pillar, which stands upon high ground near the edge of the city. The shaft of this monument is one stone of red granite, seventy-three feet long, and over ten feet in diameter. It stands upon a pedestal twenty-three feet high, and wears a capital that weighs several tons. How it came there is a question that puzzles modern engineers. Alexandria also contained, until a few years ago,

Cleopatra's Needle, that now adorns Central Park, New York. This was erected by Thothmes III, before the time of Moses, and stood in front of the temple of the sun at Heliopolis until removed to Alexandria by the Roman Emperor Augustus.

(*To be continued.*)

LEARNING PATIENCE IN BRAZIL.

F. W. SPIES.

UPON entering a new country, one finds many strange things and customs. Perhaps no one is brought in contact with these as much as is the missionary. He finds a few of them pleasant, while many more are otherwise, especially if he is at all disposed to be mindful of that country from whence he came out.

About the first thing every newcomer must learn by experience, is the meaning of the word *paciencia* (patience). This virtue-implying term is very much abused in Brazil, in that it is too often used to excuse the indolence of the people.

After landing, our first concern was to get baggage and household goods through the custom-house. We visited this place frequently, and having urged and hurried matters as much as possible, we succeeded after a delay of just thirty days! "Let patience have her perfect work."

After getting settled, we turn our attention to the work with which we have been entrusted, inquire for a steamer en route to our place of labor, are told that the boat has just gone, and it will be a fortnight or, perhaps, three weeks ere the next one sails. A little more patience needed! At last the day for the boat's departure arrives, and, full of expectation, we embark. Oh! such a steamer—filth and disorder everywhere—but it is impossible to walk, and railroad there is none, so on we must go.

Soon come *almoca* (breakfast) time, and other new things. The food is admirably adapted to a carnivorous appetite, for course after course is served, and all that can be seen is meat, meat, meat! Perhaps, hiding away under the meat, we can just faintly discern the protruding end of a stray sweet potato, or bit of squash or cabbage, the appearance of which seems to indicate that by some accident the vegetables had become lodged in their present surroundings. And now another dish of something is offered. Look at it: what is it? It might be saw-dust, it appears much the same, yet our fellow-travelers eat it, and we ask, *Como si chama* (how do you call that)? and are told that it is *farinha de mandioca*. We take a bit of this new dish,—if it looked like saw-dust it tastes the same way, and we begin to wonder if these people have nothing better to eat. To conclude this bountiful(?) meal, the waiter brings coffee: but such a decoction! It is made so strong and black that it fairly stains the china cups in which it is served; what must it do to the poor stomach! No wonder the color of the skin of the partaker

of this beverage is akin to the coffee he consumes, only perhaps a few shades lighter.

Dinner is simply a repetition of the experience at breakfast, with the addition of, perhaps, five bananas or oranges for six passengers; but this harmless fruit is so little appreciated by these flesh-eaters that, in spite of its scarcity, we will doubtless be fortunate enough to get most of it for ourselves.

There is, however, one blessing to be enjoyed while traveling in these tropical countries—an abundance of fresh air. We can escape the filth and polluted air of the cabins by spending the night, as well as the day, upon deck.

Finally we reach the port of our destination—Caravellas—inquire when we can get a train to continue our journey into the interior, are told that the weekly passenger train left yesterday (Sunday) and the mixed train does not go until Wednesday. So we do as well as possible among a people with whom we cannot converse, and feel really encouraged when the morning of our departure arrives. The railway compares favorably with the steamboat in its general make-up, and as the train rumbles along at the rate of about twelve miles an hour over a rough road, and we are in a coach that reminds us of a freight-car, we dream of the comfortable railroads at home.

After all, if some strange, or even unpleasant things are met, that does not matter,—we have come not to enjoy ease and comfort, but to act as an ambassador of Jesus Christ and to beseech poor souls who sit in darkness to become reconciled to God. As it is written of our Captain, "He pleased not Himself" (Rom. xv:3), so the true missionary does not consider the comforts and pleasures of this life, but rather the salvation of precious souls.

At noon on the second day we reach the end of the railroad—a distance of about two hundred miles—and feel thankful that, although some of the cars "jumped" off the track once or twice, no one received any serious injury.

At the end of the railway, we still have forty miles to travel, and as we cannot find mules to make the trip without paying an exorbitant price, we conclude to save our money, it being very scarce anyway, and go the entire distance on foot. So after a long journey under the friendly(?) rays of a tropical sun, through the hot sand, and at times not being able to get even a drink of water, weary, worn and foot-sore, we reach our destination, the Colony Mucury. Here are some souls, precious in the Lord's eyes, and in ours also (for have we not made this tedious, difficult, and even dangerous trip for their very sakes?) and these people desire to hear the Word of God. Already the work of our faithful colporteurs has created an interest among them, and now that we are in their midst we feel like Paul of old. All the trials, delays and discomforts, the weariness and pain of the journey are forgotten, and we thank the Lord and take courage. 'Tis true that we still lack many comforts that we formerly enjoyed, but as we see the eagerness with which these dear souls devour the words of life and rejoice in the truth, we are perfectly contented, the more so as we think of Him Who, though He was rich, yet for our sakes He became poor that He might make us rich (2 Cor. viii:9), and so we rejoice with them that do rejoice and thank the Lord for the privilege of having a part in His work.

True, we think of the family, the dear ones left behind in their new and strange surroundings, and we would be glad to get a letter telling us of their welfare, but then the mails are so slow and uncertain that we must forego this pleasure for several months,—perhaps until we return home; although they have written, we cannot get their message. Thus we labor on, and rejoice that, ere leaving, we can bury nineteen dear souls with their Lord in the watery grave. Returning home, we have the same traveling experience with a twenty days' wait for the steamer at Caravellas, to give variety to our trip. After an absence of nearly three months we reach home, thankful that the Lord kept our loved ones, and for the privilege of greeting them once more.

While perusing these lines the reader is no doubt impressed with the slowness of communication and the great amount of time and labor,—yea, arduous labor, required to bring the precious Gospel to even a few people in these countries, to say nothing of the evil effect of the climate upon the health of the laborer. But as we place these things before you just as they are, may we not hope that the prayers of our people, together with their sympathies, may ever be extended to encourage and sustain those who, under these conditions, are endeavoring to prepare the way of the Lord?

DEPARTURES.



MR. AND MRS. TABOR DAVIES.

OUR list of out-going missionaries was not complete last month. Among those who sailed May 3, but whose pictures did not appear, were Mr. and Mrs. O. O. Bernstein, and Mr. and Mrs. Tabor Davies, en route to Great Britain; Miss Elsie



GROUP OF OUR PEOPLE ON THE "ST. LOUIS," MAY 3, '99.



MR. AND MRS. O. O. BERNSTEIN.

Strong, who goes to the Brazil mission field; and Miss Marie Jensen, to connect with the sanitarium in Denmark. May 10, Mr. and Mrs. Louis Passebois sailed on the steamer "Friesland," for Basel, Switzerland, where they will labor under the direction of the European Union Conference.

Brother Bernstein was born in Minneapolis, Minnesota, May 12, 1874, and received his early education in the public schools of that city. It was his ambition to enter the law department of the State University in 1891, but before the fall term opened, he accepted present truth, and decided to attend Union College, Lincoln, Nebraska, where he remained until 1894, at which time he connected with the Minnesota Conference, proclaiming the glad tidings of the Saviour's second coming, and related truths. During the spring of 1898, Brother Bernstein was ordained to the Gospel ministry. He has been richly blessed of God in attempting to disseminate a knowledge of His Word. Sister Bernstein, who was formerly Miss Myrtle B. Franklin, unites heartily with her husband in his life work.

Brother Tabor Davis was born in Australia, and received his education there and in Scotland. He was a Presbyterian minister in Minnesota for seven years, and embraced the Sabbath truth in September, 1898, after which time he spent six months in Battle Creek College, learning and practising the truths embraced in the third angel's message. He had a mingled experience of joy and sorrow in doing mission work while attending the College. Visiting churches in Minnesota where he formerly preached the Gospel, he found some who were more or less convicted of the Sabbath truth. Mrs. Davies has been one with her husband in his work from the first, and in the British field they will have abundant opportunity to proclaim the message for to-day.

Sister Elsie Strong, of Beldenville, Wisconsin, expects to do what she can in Brazil, to help carry forward the great work of the church for this time. She has been a school teacher, and has spent some time in the circulation of our literature—"Good Health," "Household Monitor," "Eden to Eden," and "Patriarchs and Prophets." Sister Strong's ambition is to become an all-round and successful missionary, but she will devote her time primarily to the Bible work.

Sister Jensen, who was born in Denmark, first learned of our people through reading the Danish "Signs of the Times." Although not then very much acquainted with the Scriptures, yet the Holy Spirit impressed the truth upon her mind, and in 1886 she gave up her position in order that she might be free to keep the commandments of God. She canvassed and gave Bible readings until 1888, when she came to the Battle Creek Sanitarium to take the nurses' training course, having always had a taste for such work. She has had good success as a nurse, and God has greatly blessed her efforts to help the afflicted.

Brother Passebois first heard of the Seventh-day Adventists in Nimes, France, and when his sisters accepted the message, he began to persecute them bitterly in every way possible; but in 1892, on a bed of sickness and despair, he covenanted with God to keep His commandments, and peace and joy then filled his soul.

One year later, feeling a desire to become better acquainted with God's work, he left France, and came to the Sanitarium, in Battle Creek, Michigan, receiving



ELSIE STRONG.



MARIE JENSEN.

baptism in 1894. During the past two years he has spent the greater part of his time in holding cottage meetings, and in mission work, and God has blessed his labors abundantly.

Mrs. Passebois, formerly Miss Lizzie Prince, of New Hampshire, is a nurse, and she will be able to render her husband excellent assistance.

As these brethren and sisters go forth to their respective fields, they will meet many and strange experiences, and should be upheld by our sympathies and prayers. Let us not forget these faithful servants of the Master, but remember them daily.



MR. AND MRS. LOUIS PASSEBOIS.



BERMUDA SCHOOL.

LETTERS.

Bermuda School!

THROUGH the kindness of Mrs. E. M. Peebles, we are enabled to give the accompanying cut of the Bermuda school which is in charge of her daughter, Winifred M. Peebles. The following extract from a letter written by Miss Peebles to her mother, although not intended for publication, will give a good idea of the work there:—

“The children are trying to be very good, and they succeed pretty well. They have taken a great notion to gardening, and I have given them each a little plot of ground to cultivate outside of school hours. The boys have their garden on one side of the house, and the girls on the other. They have many plants already growing. Of course this makes more work to keep things tidy, but the children are busy and happy, which is what we care most about. They have also had a busy time cleaning and scouring their desks and the schoolroom floor—and when through, they hung their scrubbing clothes out to dry, and came to call me to decide as to the merits of their work.

“We have interesting Bible lessons also. One day we were studying Matthew

xxiv, and the children said: 'Surely the Lord is soon coming, because the signs are fulfilled.' Again: we were studying about death and the resurrection. The children thought that the wicked would burn forever. I gave them some texts to find, and they said: 'Why the wicked will be burned all up at once.'

"There are many people here to whom my heart goes out in sympathy and prayer that they may be brought into the truth, but I must not do anything to create prejudice. Many of the parents of the children are cold and formal in their religious life, and it seems to me that they could be best reached by missionary nurses. There would be a good opening for this class of workers, I am sure.

"I go out to call on the parents of the pupils, and have more invitations than I am able to fill, on account of my other duties. The people welcome me, and urge me to come again. I read the Bible to some, and they wait anxiously for my return. I wish I had more time for this part of the work. God is very good to me. He has given me kind friends, and a place in his work."

The membership of this school is twenty-six. Sister Peebles will return to the United States during the summer vacation, and take some work along special lines, to better enable her to provide for the pupils an all-round education.

Matabeleland

We have been very busy since I last wrote you. We have twice been to Buluwayo on business since I reached here, and the team will have to go again next week. A trip to Buluwayo means this to us: leave home at 4 o'clock in the morning, arrive in town 10 o'clock at night; sleep in the wagon until morning; take whatever you have to sell to the early market, and then do what trading you have to do before the stores close for the day; sleep in the wagon the next night, and on the following day, load up and leave town between noon and 4 o'clock p. m., driving until 10 p. m. of that day; unhitch the team and rest until 3 or 4 o'clock in the morning; drive until sunrise, then feed the team again, and reach home at 4 p. m., if nothing happens to cause delay.

This has been an important week in the history of the Matabeleland Mission, on account of the steps which have been taken toward the extension of our work in opening up two out-stations—one at Umkupuvula and one at Inwhabena. The former is on the Burton Farm, about twenty miles from here, and the latter is on the southern end of our own farm, six miles distant. While in Buluwayo, we purchased a small stock of goods for each of these places.

We have divided our force of workers as follows: W. H. Anderson and wife to Inwhabena; Brother Chaney, and Brother and Sister Loyd open the mission at Umkupuvula; and we now have left at this station three families—Armitage, Green and Mead.

It seemed imperative that we open up these two stations immediately, owing to the fact that the months of April, May and June are really the only months of the year that can be termed valuable for trading with the natives. If we could not be in the field during these three months, it would be unwise to try to begin operations until next year.

The coming of Dr. Green was very opportune, for his services were greatly needed by the natives and by some of the mission family.

We are all more than busy with our work, and need some more help badly, and that right away. Do you expect to send us any reinforcements this year?

F. L. MEAD.

Mission Farm, Buluwayo.

Russia.

I am already across the border of Russia, and by the time this letter reaches America, I hope to be in Rumania, in a more southern climate. Even to-day (May 22) for a few minutes snowflakes were flying.

Since returning from America, we have enjoyed excellent meetings in Central Germany, baptizing over fifty persons. The membership is increasing at the rate of one a day.

We are getting out a number of new publications in the various tongues. The canvassing work is developing gradually, and as these publications increase, we hope this branch of the work may prove a source of financial strength here also.

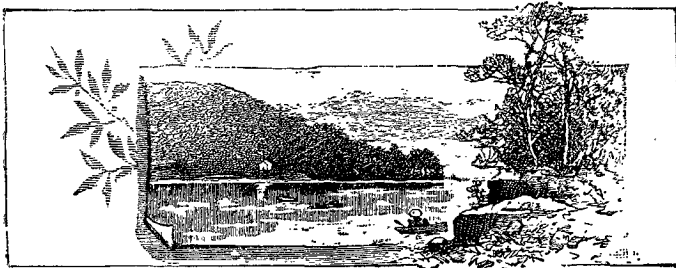
The country across the Volga is suffering from famine again, and we have exhausted our poor fund to help our brethren there. Our German paper has reached a circulation of 20,000.

Before starting, we secured a kodak and hope to get some good photographs to send you with the articles we promised for the *MISSIONARY MAGAZINE*.

After spending two weeks in this field, I expect to visit Rumania, Bulgaria, and Hungaria, and reach home July 3. Our general meeting for Germany will be held July 14-23, at Magdeburg, a city containing about 230,000 inhabitants, located in the center of Germany. We have secured a fine hall, seating 600 people, in the heart of the city.

L. I. CONRADI.

En route to Russia.



HOME DEPARTMENT.

FOURTH SABBATH READING—SABBATH, JULY 22, 1899.

MISSIONARY EFFORT.

F. D. STARR.

SUCCESS is never achieved in any line without effort. "Try, try again," is an old and reliable maxim. Perhaps some are becoming afraid to use such expressions, but they are perfectly Biblical; no one need to hesitate to adopt and to practise them. Says the apostle Paul: "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv:3. To endeavor is to make an effort, to try. Christian effort—Christian endeavor—is the most noble thing known in religious life. "Strive to enter in at the straight gate." This is the same thought again. To strive is to try, and to try hard.

For the encouragement of those who are in a timid way trying to do right and further the Master's cause, let us notice a few statements that will stimulate us to keep on trying and try harder than ever and not be bashful about it either:—

"Those who are trying to purify their souls through obedience to the truth, yet have had no opportunity of making special efforts and sacrifices for Christ and His cause, should find consolation in the thought that it is not necessarily the self-surrender of the martyr that is the most acceptable to God; it may not be the missionary whose life has been one of trial and endurance, that stands highest in heaven's record; but that the Christian who is such in his private life in his daily struggle with self, in the control of his passions, in cleanness of purpose, in purity of thought, in patience, meekness, and longsuffering under the test of provocation; in piety, in devotion, in holy faith and trust in God, in faithfulness in little things, representing in the home life the character of Jesus,—that such a one may be more precious in the sight of God than the man who goes as a missionary to heathen lands, or ascends the scaffold to die for his faith."—*Gospel Workers*, p. 217.

"The church of God, who are trying to do good by living out the truth and seeking to save souls, can be a power in the world if they will be disciplined by the Spirit of the Lord."—*Gospel Workers*, p. 325, 326.

Thus it is clearly shown that it is all right to try to purify our hearts through obedience to the truth, to try to do good and to save souls: "I was shown that those who are trying to obey God and purify their souls through obedience to the truth are God's chosen people, His modern Israel."—*Testimonies*, Vol. 2, p. 109. Do you want to be one of God's chosen people, His Israel of to-day? Then try to obey God, and do not stop trying. In a personal testimony, Vol. 2, p. 298, 299, we read: "Practise in these things will give her confidence in her own ability to

perform duties aright." "She can do it if she will try hard enough." "If she fails in her new effort, she must try, try again." An effort was to be made "to inspire her with confidence in herself."

The trouble with so many is that they do not try, try again, and do not try hard enough. "Shall we then be able to say, 'We have tried to do our work, and we have tried to do it well?'" That is "when the Master comes." If we can truthfully say that we have tried to the utmost of our ability in this way, then the Master will say to us: "Well done, good and faithful servants." Matt. xxv: 23.

Why is so little done now in the tract work, and in the missionary work, lending books, selling and giving away pamphlets and tracts, and getting subscriptions to our periodicals and doing various kinds of missionary work? Evidently because so many have either avowedly or otherwise stopped trying to do right, to save souls, and to live out the truth. Why should not there be as much activity and earnestness in distributing our literature as there was twenty-five or thirty years ago, when tract societies were first organized and our people numbered one-third or one-fourth what they do now? Very clearly somebody has ceased trying to do anything in this line. But says one: "I have tried so long and have accomplished so little. What can I do?" What shall we advise him? Shall we say, "Cease trying, and just go to trusting?" Nay, rather let the answer be, "Trust and try." One is not to cease trying just because he is trusting. The two things go together, trust and try—that is it. Let no one minister a rebuke to the humble soul who would render testimony that he or she is trying to do right and be a missionary. Trying never hindered anyone. The trouble is, so many have not tried hard enough. But did not Jesus say: "Ye can do nothing"? He said this: "Without Me ye can do nothing." That implies that with Him the result will be entirely different. This will then be the result: "I can do all things through Christ which strengtheneth me." Phil. iv:13.

Let there be a renewed effort in tract and missionary work. Let the old-fashioned devotion in these lines be revived, and let our tracts and pamphlets be again circulated as in former years.

"He (God) will keep every soul that is brought into perplexity through trying to keep the way of the Lord."—*Desire of Ages*, p. 369.

THE MISSIONARY SPIRIT.

H. E. ROBINSON.

CHRIST is the model missionary; His spirit is the only true missionary spirit. In order to become a missionary the spirit of Christ led Him to relinquish the highest position in heaven. Upon Him rested the responsibilities of the entire universe, and countless hosts of angels were directed by His word; these exalted of-

fices were voluntarily exchanged for the arduous life of a missionary in a world of sin. He might have excused Himself from personally entering upon such work in a foreign field, on the ground that His duties at home were very important; He might have waited for angels to volunteer to go on such a mission; instead of this, He came Himself; all other interests were made subordinate to the one great object of saving men from death. In this is manifested the spirit of Christ.

One of the most thrilling episodes of the late General Conference was when many delegates present expressed their willingness to go to any part of the world with the closing messages of the Gospel. General Conference officers, presidents of local conferences and leading laborers in other branches of the cause were ready to go wherever they were most needed. Evidently this was the spirit of Christ. One can only wonder why so few of this class are actually sent to destitute regions, but no doubt it is thought that they cannot be spared from the home field. Granting that some supervision of the general work is necessary, what would so arouse all our people to new activity in the missionary work as for hundreds of our most experienced workers to drop their present burdens and really go out to the dark places of the earth? In the parable of the lost sheep, the ninety-nine were temporarily left to care for themselves while the shepherd diligently sought for the one which was lost; might not our older conferences and churches be left more to God's care while many who now bear their burdens would be left free to go to new places?

It is certain that nothing of permanent value can be accomplished in any line of missionary work without the spirit of Christ. Ambition for place, popularity, or worldly power, is not compatible with the missionary spirit. Christ sought for none of these things; He was meek and lowly in heart. The one absorbing purpose of the true missionary is to rightly represent Christ before the world; money, position, denominational influence, and selfish considerations of all kinds are banished from His thoughts. The love of Christ burning in his heart will lead him to do what Christ did. It will so "constrain" him that he will not rest in carnal ease while God's creatures are perishing for the truth.

A large proportion of our missionary work will be done by the circulation of literature. Missionary canvassers and colporteurs are the pioneers to enter the different countries of earth with the message. Notwithstanding all that has heretofore been said on the subject, book-selling is too often regarded from a financial standpoint, while the real missionary element in the transaction is ignored. Individuals who have only their own interests in view will quite often become discouraged, but those who work from genuine love will always find new inspiration. The missionary spirit is the only thing that can prevent our degenerating into mercenary, scheming persons while professing to be followers of Christ. There is danger that the commercial features of our missionary efforts may hide the spiritual elements. Only by constant communion with the Master can we retain His spirit and properly perform our part as missionaries to every nation, kindred, tongue and people.

MISSIONARY CORRESPONDENCE.

MARGARET KESSLER.

IN all the great work the Lord has to be done in the earth to-day He has honored every one who professes His name to have a part in it, for He says, "To every man his work" (Mark xiii:34). How unfortunate it would be if any of us were left out, for it is only those that are interested in the cause of God on earth that can ever sing the song of redeeming love above. "There is not one inactive in heaven, and no one will enter the mansions of bliss who has failed to show love for Christ and who has put forth no efforts for the salvation of others."

The work of saving souls is surely the highest calling to which man can ever attain. Let others seek for worldly honor and fame, but oh that our highest ambition might be to become the humblest worker in all the vineyard of God, thus being the most valuable to Him of all. The grace of humility is not a natural endowment, and what heart struggles in attaining it we all have! But what a prize! It is the humility of our precious Saviour that we so admire; it is that which calls forth our adoration, and it is just as adorable in His children. People who have no connection with God, really admire the humble Christian. Yes, we must have our lives savored with this grace if the Lord can use us at all. And who is there that reads these words that can be satisfied with a consciousness that the Lord can make no use of him?

One great difficulty we frequently meet is a lack of knowing where and how the Lord can use us. How often we reach out, eager to learn some way in which we can engage in the work of the Lord. We think if we could but preach, we would feel that the Lord was making valuable use of us. True, if the talent for that were ours, it would be our work. But there is a work being done now for the saving of souls, with which it is not necessary that a preacher be connected. There are many that would never hear the message if they were to depend on the living preacher to come among them, for these laborers are few. But the Lord says, "The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers, and by intelligent correspondence." And this correspondence is a work that can be done right in the home, yet the influence may reach out many miles distant; many who are bound by home duties may do this, if they are taught by the Spirit of God. We may have a deep and far-reaching interest in foreign missions, but unless we are fruitful home workers we can never become fruitful laborers abroad. The work is hampered every time such unskilled hands touch the jewels. "The light that shines farthest shines brightest at home."

How often we find one of the greatest fields for missionary labor right in the home, around the family fireside. If we learn to labor successfully there, how could our labors be attended with aught else but success when we labor outside? Let us be sure we ourselves are saved, then we can teach the saving grace of Christ to others. There is nothing that will give greater confidence in Christianity than a consistent Christian life lived altogether in harmony with one's profession; such

lives will have such a saving influence with them that sinners will be "wou" to Christ, that they may have that same sweet peace in their own experience. In the home is the first place this should be seen; then it will grow and spread, and as the ripples widen into waves, so will the influence of such lives be felt in the world. Why not begin to breathe out this saving grace through letters that will "breathe the light and love of Jesus"?

As we have just read, a grand work may be done by missionary correspondence. Let papers and tracts be sent out judiciously, let such letters, as we have suggested, introduce the literature, and many will have the third angel's message preached to them without the living preacher. We know of no better periodical than our "pioneer sheet," the "Signs of the Times," for it is laden with such good, "wholesome" reading, and in such an unbiased way teaches Scriptural truths. People learn to love this message as they read it from week to week in the pages of this paper, which proves to be a "God-send" to many. We know not how greatly persons appreciate an unselfish interest in them, and many times are led to obtain a better insight into their hearts because of the interest some unknown friend manifests.

But we should not introduce our work as a "missionary correspondence," or to teach them "the truth," or tell them about the "mark of the beast" or let them know what "our people" believe, or give them "light on the third angel's message." Without committing ourselves, we may ascertain, as far as necessary, what are the opinions of the reader. This is not wisely done by using the "art of questioning" either, but if the Spirit of God dictates the letters they will touch the heart. Quite true is it that the spirit in which we write will be impressed upon our readers,—then how important that we work only under the direction of the Holy Spirit! It seems to us that each reader should have the "Signs" every week for at least six months to be able to get good results.

Much might be said concerning this line of work, but with these simple words we will leave the subject with you, and we trust that, as we are all taught of God, we will find the place we can best fill, and then nobly fill it, doing our best. The Lord does not call us to His work simply that we may have a part in it, but that we may do our "best." "Every man to his work, each to do his best." If we cannot give the message by voice, let us use our pen in proclaiming the saving grace of Christ.

It is our Christian privilege to be laborers together with God; therefore, let us use every talent the Lord has given so that in the great final reckoning we may not hear that awful sentence, "Thou wicked and slothful servant," but those beautiful words falling from the lips of our Master, "Well done, good and faithful servant." Not only will we meet this welcome then, but all through this pilgrimage here we have the constant abiding assurance that our Father is well pleased with us.



BRIEF MENTION.

—The frontispiece is the third annual picture of the Honolulu Chinese Boys' School. Unfortunately, fourteen boys were absent from various causes when the picture was taken, leaving only sixty-six in the group instead of eighty, our enrollment. The group is seated under the banyan and palm-trees in our school yard. The second, fourth, fifth, sixth, and seventh from the right end of the middle row (sitting), the first and second from the left end of the same row, and the fourth from the left end of the rear row (standing) constitute the eight young men mentioned in the article as desirous of taking up work for their countrymen.

—English Bibles were presented by the North Indian Auxiliary of the British and Foreign Bible Society, to the students graduating from the University of Allahabad, India; out of one hundred and forty-three graduates, one hundred and twenty wrote, accepting the gift, among whom were a number of Hindu and Mohammedan students. From all came words of appreciation.

—The following letter needs no comment: "I have raised a few chickens for the Lord with his blessing. I can do but very little, as I am seventy-three years old and all alone. I have so much opposition in my home that I cannot meet with those of like precious faith, nor even see them. It is very hard for me many times to do what I would like to, but Jesus knows all about it, and I leave it with him. I do not feel to complain, for I have no trials compared with what others have. I trust my of-

ering may be the means of saving one soul. I would be glad to do something for the Lord if I could. I am a poor, weak mortal, but I have a strong Saviour. You will find the Post-office order for \$16.53." Surely it will be said of this one, "she hath done what she could." Will as much be said of us?

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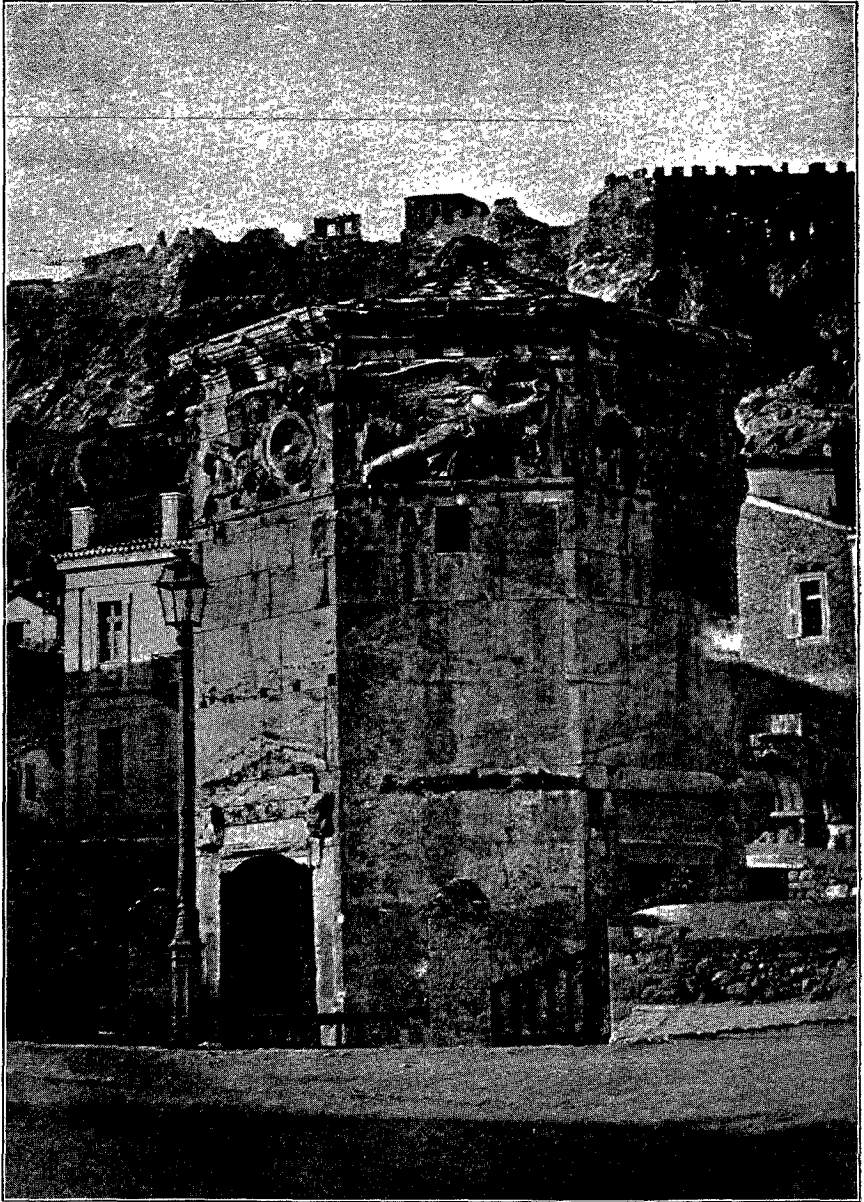
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TOWER OF THE WINDS, ATHENS. GREECE. [See page 363.]