

April, 1900.

THE MISSIONARY MAGAZINE



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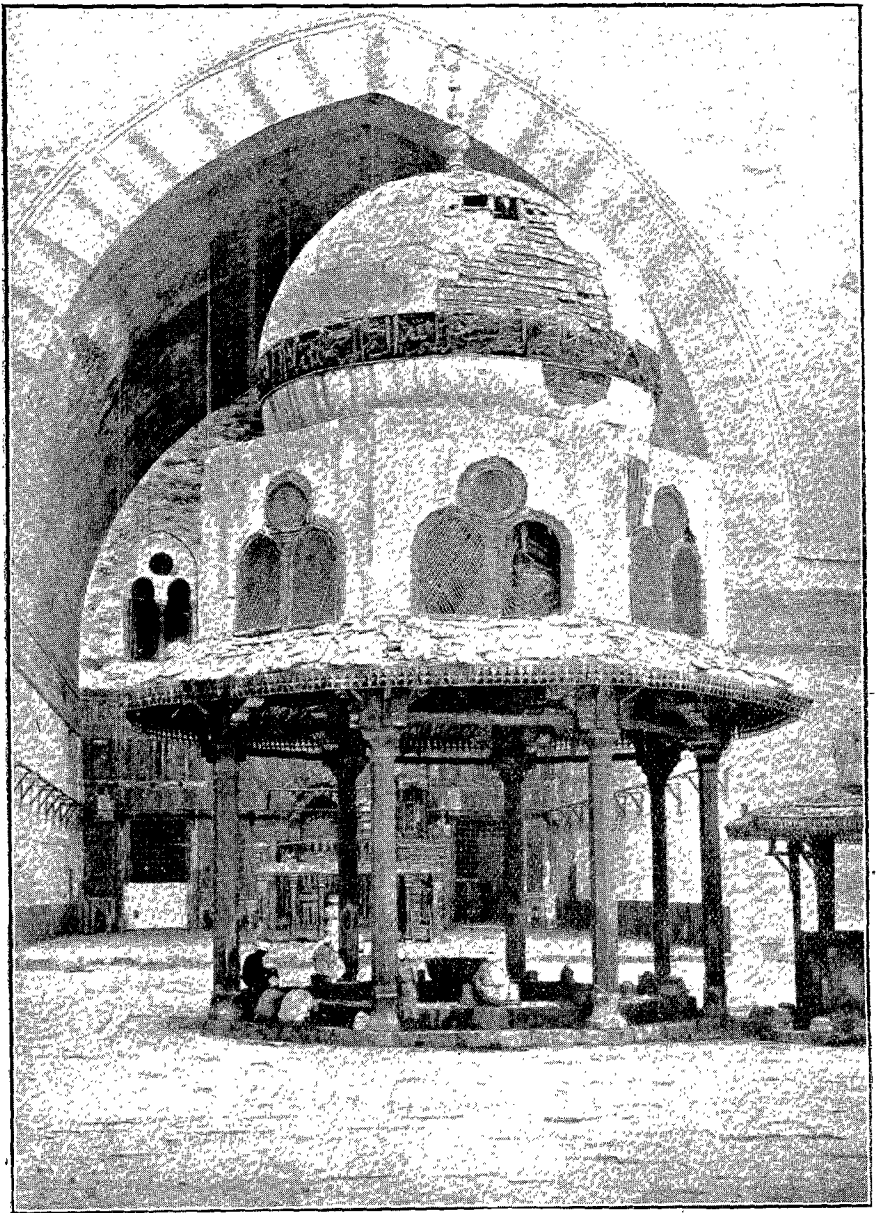
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150 NASSAU STREET,

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FOUNTAIN OF ABLUTIONS, MOSQUE OF SULTAN HASSAN, CAIRO. [See page 173.]

THE MISSIONARY MAGAZINE.

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NO. 4.

THE NEED OF THE HOLY SPIRIT.

“NOT by might, nor by power, but by My Spirit, saith the Lord.” Outward show and demonstration are no evidence of either spiritual power, or inward piety. Form and ceremony are not the garb of the Holy Spirit. They who demonstrate the presence of the Spirit by numerical computation or material prosperity have grasped only a shadow. The Spirit of God never points to multitudes as either evidence of its presence, or proof of its efficiency.

Riches and financial success are no proof of acceptance with God. When the Son of God could say, “Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head,” let the church militant speak modestly of its wealth and increasing numbers. No sooner does a denomination look upon its wealth, its long list of worldly-great men and worldly-wise men, with an inward sense of pride, than on its epitaph is engraven: “Thou art weighed in the balances, and art found wanting.”

Fine buildings and places for assembly are not an evidence of God’s presence and power. Where is a shrine of worship whose glory can compare with the temple in Jerusalem! Its glittering turrets, its gilded courts, its fine mosaic, all bespoke wealth and artistic taste. But Christ in divine indignation drove the money-changers thence, crying: “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.”

Proud Pharisees and gorgeously-arrayed priests worshiped ceremoniously before the altar, while in their hearts rankled the bitterest hatred toward the One of Whom all their forms were types. Sanctimonious in manner, precise in meats and drinks, conforming rigidly to the letter of the law, strict in paying tithes of mint and anise and cummin, and noted for their publicity in prayer—yet Christ denounced them as “whited sepulchers, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.” Said He to Israel, so full of worship and form: “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.”

No church or people can put their confidence in material things, nor even experience inward pride because of success achieved or wealth acquired, but what that sin, if not repented of, will prove their ruin. Nebuchadnezzar had been successful, and the world lay bleeding at his feet. With riches acquired by conquest and plunder, He had builded a city, which, for wealth and magnificence, had no rival. But hearken! "All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon," and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Can one think that a God Who thus condemns an heathen king for his pride and vanity looks with indifference upon the pride of His people in what they have accomplished?

The strength of a body of believers consists not in the number of its adherents—even numbers may be a hindrance rather than a help. When God would overthrow the Midianites, He said to Gideon: "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me." Out of the thirty-two thousand soldiers, God chose three hundred, and with that small company He delivered His people and left one hundred and twenty thousand of the enemy slain. When numbers increase, when congregations become numerous, and scattered among the nations, there is great liability of departure from God. When missionaries and denominations think more of numbers than genuine heart religion and the Word of God, there must be a rapid departure from the Gospel once delivered unto the saints.

When the early church in the second and third centuries was so active in missionary extension, it found an easier way to get adherents than by preaching the straight Gospel to the poor heathen, and so modified its teachings as to more nearly conform to heathenish rites and ceremonies. The way now being easy to enter her pale, but little prominence was given to the new birth, justification by faith, and the Holy Spirit; numbers evidenced the power of the church. But alas! what seemed strength, proved to be but ropes of sand. No sooner was there a large influx of unconverted heathen than the church rapidly degenerated into that apostasy known as the Dark Ages. Internal strife, desire for supremacy, and a love for form and precedent—all these combined to make her the Babylon of the Apocalypse.

Reformations have arisen. Blest of God, much good has been accomplished. But no sooner had the reformed body gained influence in numbers and riches than its doctrines were stereotyped, form took the place of genuine heart conversion, and it could no longer bear God's message to the world.

It is through humility alone that we can receive His power. The agent is to

be nothing; the Word and Spirit of God, supreme. Not in institutions and a variety of organizations; not in walls of brick and mortar; but in the godly life of the messenger and believer, lies the hope of the church. One Elijah can make a nation quail before the Word of God, and strike terror to the hearts of all the prophets of Baal. One Jonah, animated with the Holy Ghost, can bring a proud Nineveh to her knees, with kings and nobles in sackcloth and ashes. One touch of the Divine Hand can break up a Belshazzar's feast with a thousand of his lords, and sound the death knell of earth's mightiest kingdom. One John the Baptist, clothed with power from on high, can strike terror to an Herod's heart, and bring a multitude of Jews to repentance. One Paul, with his divine credentials, can make an Agrippa quail, and can scatter the seeds of the Gospel from Damascus to Rome. A Tyndale and a Huss can give a publicity to the Word of God, which in importance to mankind is second only to the life and sacrifice of the Son of God. One Luther, crowned with the message of justification by faith, can shake the Vatican at Rome, and triumph over emperors and kings until he has sown the seeds of the Gospel in every country of Western Europe.

Nay, "not by might, nor by power, but by My Spirit, saith the Lord." What is lacking to-day in the church of Jesus Christ is the power of the Holy Ghost. Zeal in planting institutions can never atone for the lack of this promised power. Theory and argument may triumph over an opponent in a contest, but only the power of God can triumph over the human heart. What the nations of earth want is less contention for ecclesiastical supremacy, and more of the sincere milk of the Word, and the Spirit's power; less lecturing from the pulpit and religious press on municipal and national government, and more of the apostolic exposition of the Word of God. Men and women are hungering, yea, starving, for this Word. They need neither form, nor show, nor eloquence. They must have the simple truth of God impressed by the influence of the Holy Spirit.

O that the remnant church could avoid the shoals and rocks that have wrecked so many messengers of truth! Can it be that all the influence that we can have to make the world better and fit a people for translation must be manifested in material things, such as erecting institutions and large buildings? Does a show of outward signs demonstrate the power of the Spirit?—Nay, let the messenger of truth be content with the Word of God, and the power of the Holy Ghost. Let humility and modesty and a well-ordered life be our outward adorning; and trust in God for help to reach honest hearts.



I know some of you are saying in your hearts whenever we talk together about foreign missions: "There are heathen enough here in America. Let us convert them first before we go to China." That plea we all know and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It pleads for redemption and indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood.—*Phillips Brooks.*

HISTORICAL AND POLITICAL CHINA.

W. E. HOWELL.

(Concluded.)

Government. THE following synopsis of Chinese government is condensed from the "Encyclopedia of Missions."

The head of the government of China is the emperor, Hwang-Ti, as the Chinese call him, a term similar to Czar or Kaiser. The theory of Chinese government is patriarchal; the emperor is the Son of Heaven and the Father of his people. Beneath him the superior in age or rank has sway over the inferior without limit. The power of the emperor is said to be absolute, but the accumulated force of centuries of tradition and laws holds him to right and justice with an irresistible grasp. He is the high priest of his people, and offers sacrifice on the Altar of Heaven

in Peking. Liberty is unknown, and there is no word for it in the Chinese language. In the administration of the affairs of state the emperor is assisted by a cabinet, a council of state, and the "six boards." In the cabinet six chancellors take the place of the prime minister, and are assisted by scribes, translators, and subordinate officials to the number of six hundred, half Chinese and half Manchu. The council of state is composed of two Chinese and two Manchus, who correspond to the ministry of other nations.

In the "King Pao" ("Peking Gazette," the oldest paper in the world), are published all the acts of this grand council.

The six boards are executive bodies, with two presidents, three directors, and many subordinate heads of bureaus or departments. 1. The board of civil service, besides its regular duties indicated by its name, ennobles the ancestors of worthy servants instead of ennobling sons for the good deeds of their fathers. 2. The board of revenue has as a distinctively Asiatic duty—that of procuring Manchu



ALTAR OF HEAVEN, PEKIN.

maidens for the harem of the emperor and the regulating of their allowances. 3. The board of rites has to do with all the ceremonial forms and state etiquette with which China is burdened, even the cut of a coat and the time to wear it being prescribed by edict. Sacrificial rites come under its control, as well as the treatment of foreign officials and embassies. Fourteen volumes of statutes are occupied by the details of these rites. 4. The board of war includes also the control of the navy. 5. The board of punishments, is, except the emperor, the highest court of appeal in both civil and criminal matters. 6. The board of public works includes in its duties the preserving and erecting of sepulchers and memorial tablets, the coining of money, and the making of gunpowder.

In addition to these six boards is one which has control of the foreign dependencies of China; and a peculiar board called the censorate, the members of which may reprimand even the emperor himself. Under these boards are governor-generals, governors of provinces, commissioners of finance, justice, grain, and salt (the latter being a government monopoly), intendants of circuits, prefects, sub-prefects, and district magistrates.

The selection of officials is based on literary merit, and is one of the institutions of China which challenges the admiration of other nations. There are four literary examinations for civil office. The first is held in the districts for the degree of "Bachelor of Arts;" the second in the various provincial capitals, triennially, for the degree of "Master of Arts;" the third, triennially, at Peking, for "Doctor of Laws;" the fourth, triennially, in the emperor's palace for "Han Lin." In the second about one in a hundred is successful; in the third about two or three hundred receive their degrees, and are then appointed to some office; those receiving the fourth degree are made members of the Imperial Academy on a salary. A similar system of examinations with similar degrees is held for the military branch of the government, but with physical instead of mental powers as the test. By means of this sifting process the people are stimulated to literary pursuits, genius is rewarded, civilization is advanced, and the government has at its command a body of well educated men, the best that can be obtained. A system of rotation of office is employed, and an officer is never permitted to rule in his native province, nor in conjunction with any relative. The great defect in the Chinese system of government is that the officers are not paid enough to live as their station requires, and corruption in bribe-taking and giving is widespread, while extortion is universal. Another great source of corruption is the selling of degrees and the favor shown to those who purchase them. But in spite of this, it is said that the officers of the government will compare favorably with those of other nations for talent, integrity, industry, and patriotism.

By the terms of the treaty of peace between China and
China Japan at the close of the war in 1894, China was to cede to
and the Powers. Japan the peninsula of Liaotung (including Port Arthur),
Formosa, and the Pescadores; and to pay an indemnity of
200,000,000 taels. Although pledging her honor to these terms, China appealed to the European powers to intervene. Russia, Germany, and France remonstrated so strongly and persistently that Japan thought it wise to restore the peninsula

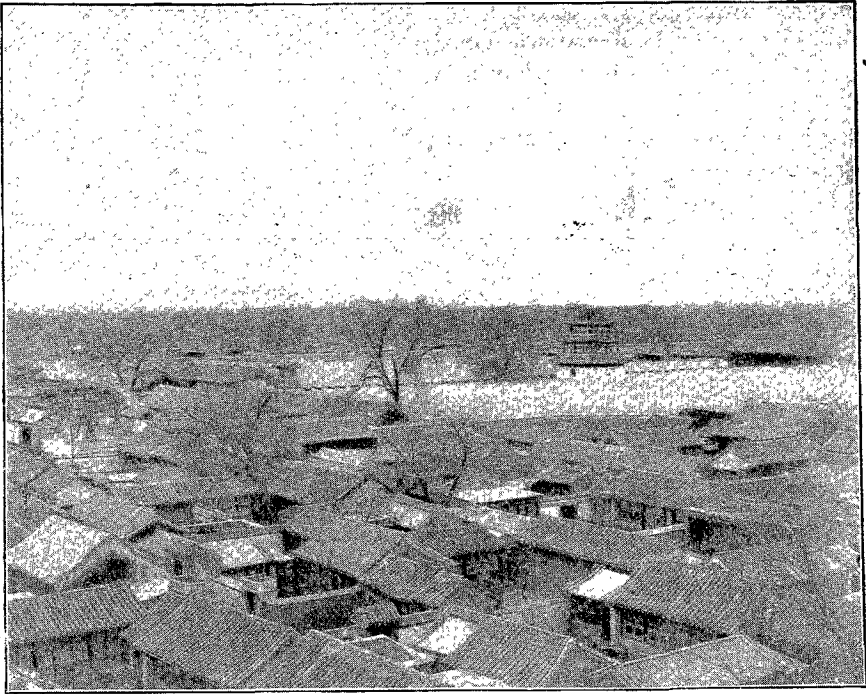
of Liaotung to China. These three powers then required a compensation for their service to China. Russia took the first step in demanding the right to carry the Siberian railway through Manchuria to Vladivostok, with a branch line to Mukden and Port Arthur. France claimed that the Chinese should meet the Tonkin railway at the frontier and continue it as far as Nanning Fu in Kwangsi. Germany asked for certain mining and financial privileges. China was too weak to refuse.

Then China, needing money to pay off the heavy war indemnity (Japan held a mortgage on Wei-hai-Wei until this money was paid), appealed to England for a loan. Arrangements for the loan were about completed when Russia intervened and so terrorized the Chinese that they withdrew from their bargain with England—but they were wise enough to refuse an offer of the money by Russia. The loan was finally obtained from local banking firms.

In an ill moment two German priests were killed by a mob in Shan-tung. Germany's fleet steamed into Kiauchau Bay and took forcible possession of the harbor and surroundings. Following this precedent, Russia demanded the lease of Port Arthur and Talien-wan, which she had been largely instrumental in forcing Japan to restore to China. Next England asked for the lease of Wei-hai-Wei as soon as Japan's mortgage was lifted. Later France took possession of Kiungchau Bay on the Leichau peninsula in Kwangtung. Italy asked for San-mun Bay, and Belgium is in good prospect. England has secured from China an agreement to open the inland waters to steam navigation, and to undertake that on no conditions should the valley of the Yangtze River be alienated to any foreign power. Also that so long as British trade is predominant in China the inspector-general of the imperial Chinese maritime customs shall be a British subject, and that under his control shall be placed the collection of the likin tax at the ports of Suchau and Kiukiang, with the districts of Sunghu and eastern Chekiang, as well as the salt likin of Ichang and of the districts of Hupeh and Anhui.

**The
Present
Situation.**

The present "spheres of influence" in China which indicate the probable political development of the future, are as follows: In Southern China the three provinces of Kwangtung, Kwangsi, and Yunnan are British and French; Tibet and the valley of the Yangtze, British; Chinese Turkestan, Mongolia, and Manchuria, Russian; the province of Fukien on the east coast, Japanese; Shan-tung, German; Korea, Russian and Japanese. There is not a single state in the entire Asiatic grand division, except Japan, over which either England, Russia, or France, has not either a predominant or a controlling interest. Beginning at the south and following up the coast of China, there is Leichau, French; Macao, Portuguese; Hongkong, British; San-mun, Italian; Kiauchau, German; Wei-hai-Wei, British; Port Arthur, Russian; with a probable Belgian concession at Hankau, and Japanese port near Fuchau, opposite her present possession of Formosa. To prevent an indefinite seizure of ports, China, at England's proposal, opened three more ports, Yochau on Tung-ting Lake, Funing Fu on the coast of Fukien, and Chinwang on the gulf of Liaotung—to which was added Wusung, now to be the seaport of Shanghai. "The policy of throwing open the whole coast line to trade, is the only one which will secure the



PEKIN AND EXAMINATION HALL, FROM THE OBSERVATORY.

empire against the attack of grasping powers. . . . No power can acquire any rights at the treaty ports, which are not shared by all.”

Of the various foreign powers, England and Russia have the largest territorial spheres of influence; and together with Japan, occupy perhaps the best vantage ground for further acquisitions. England, the “peerless trader,” desires to preserve the integrity of the Chinese Empire (that is, to prevent its dismemberment) and the “open door” policy (freedom of trade to all nations alike), these being the most favorable conditions for her commerce under the circumstances. So far she is in agreement with the United States, and possibly with Japan and Germany. Russia, the “Great North Bear,” covets the total absorption of China into her already vast empire, but she may be obliged to compromise her ambition with a liberal share in her partition. France is temporarily in alliance with Russia, but owing to the surprisingly little benefit accruing to her, may be induced to join a coalition against Russia when it becomes necessary. Korea is the bone of contention between Russia and Japan, and there is good reason to believe that a conflict between these two powers, if not imminent, is inevitable. Through the Philippine conquest the United States has a new and added interest in China, to that already developed by her oriental commerce. She has a trading concession at Shanghai, and the promise of France, Russia, and Germany, that the open door policy will be maintained at all the ports under their influence. The three nations

most deeply involved and concerned in the partition of China, are England, Russia, and Japan. In the event of war in this oriental scramble, England will fight for trade, Russia for conquest, and Japan for her life. Meanwhile Russia will wait for her final stroke until the completion of the trans-Siberian railway (said to require two years more); Japan will delay for a fuller development of her army and navy; and England will hold off till her other foreign complications become less complicated.

**China's
Side-lights.**

The first glimmer of Chinese history that can be traced, antedates the accession of Fuh-hi, who is identified by some with the Noah of the Bible. Fuh-hi began his reign somewhat more than a thousand years after creation, about one hundred and seventy-five years after the translation of Enoch, ten years after the death of Enos, and five hundred years before the flood. More reliable records begin eight years before the deluge, at which point Confucius begins his historical narrative. The accession of the Great Yu, who drained off the waters of a disastrous flood of north China in nine years, was about forty years after the confusion of tongues, a little after the birth of Nimrod the great-grandson of Noah. The promise was made to Abraham during the Hia dynasty, the first real accepted *dynasty* of Chinese history. The exodus occurred during the next or Shang dynasty. The reigns of David and Solomon, the captivity of Judah, the career of Daniel, the fall of Babylon, the command to restore and rebuild Jerusalem, and the conquests and death of Alexander the Great, all occurred during the reign of the famous Chau dynasty. In the succeeding dynasty, that of Tsin, in the reign of Ping-ti ("Peace"), was born in Bethlehem the King of Peace. Under the great Han dynasty (the Chinese often call themselves the "sons of Han") occurred the martyrdom of Paul and the writing of the Revelation.

And so again superlative China, with the most ancient civilization, with the least change of national character, with some of the best and some of the worst principles of government, with the longest list of contemporaries, with the hitherto most exclusive foreign policy, has become the most powerful magnet to international greed, and should become the most studied object of the foreign missionary's most earnest endeavors.

ONE fair test of conversion is a wish to see others converted. One sure proof of divine grace is a genuine desire to win others to Christ. Not people remote from us, of course; rather those near us at first. A man who wants to be a foreign missionary but will not speak to his own brother about salvation has not yet entered into full experience of salvation. Something is wrong when we are in such relation to our nearest friends that we cannot say our best words to them, but must save them for those who know us least. One reason why we talk so little to each other about religion is that we are afraid of seeming to fall into cant. The way out of that is simply not to fall into cant, and to be so strong in our personal lives that it will not seem so to others when we say our word for Christ.

—C. B. M.

OUR DEBT TO THE JEWS.

F. C. GILBERT.

It is our purpose to show that we actually owe a debt to the Jews. There may be some who do not think the people of this nationality are entitled to the Gospel—at least there are those whose actions would seem to indicate they think the Jewish race unworthy of the truth for these days. However, by considering what the Lord said relative to the matter, we can ascertain our relation to this people.

In the beginning of Christ's work He said to the disciples: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: *but go rather to the lost sheep of the house of Israel.*" Matt. 10: 6. And in His conversation with the Samaritan woman near Jacob's well, He told her that "salvation is of the Jews." John 4: 22. To the Canaanitish woman who desired Him to heal her daughter while He was visiting the coasts of Tyre and Sidon, He said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24.

Are we to understand from these texts that His work was exclusively among the Jews, and that they alone were to receive the good news?—No, for He did talk to the Samaritan woman, and as a result of this conversation He stayed in that country several days, teaching her fellow countrymen. He raised up to health the daughter of the Canaanitish woman, and the Centurion's servant. He went into "the land of Zabulon, and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles." And there were other places in which He healed the sick and preached the Gospel to those who were not of the lost sheep of the literal house of Israel.

But it may be asked, "Why did the Saviour keep ever before the people the fact that His mission was to the Jews?"—Because there were certain prophecies which had to be fulfilled to that people while they were still regarded as a nation; and since His coming was to partly fulfil those promises and prophecies, and they were yet regarded as His people at the time of His appearance on earth, He, for this reason, wished all to understand that His work was largely in preaching to the Jews.

The first disciples were Jews; the great apostle to the Gentiles was a Jew; the early church was almost exclusively Jewish, in the sense that the majority of those who accepted the Saviour were from among those of that faith. And the work of the Gospel during the first hundred years was largely of a Jewish mold, in the Lord. Now, when the work of Christ on earth was finished, and the Jews caused Him to be crucified, they severed themselves nationally from the source of all help and blessing. Yet the Lord still sought to bring them to Himself; so during the three and a half years after His ascension the good news of salvation was preached almost exclusively to the lost sheep of the house of Israel. Said the Saviour to His disciples before His departure, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you:

and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Luke 24: 49; Acts 1: 8. Thus we see that the Saviour commanded the Gospel to be first proclaimed to the people of Jerusalem and in Judea.

And when the apostles went out, after Pentecost, preaching a risen Saviour, they were true to their commission. So we hear them saying, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3: 36. And as a result of this work among the Jews during the first three and a half years after Christ's ascension, thousands and thousands of Jews believed in Jesus as their Saviour, even to a great multitude of the priests. But yet, as a nation, they had no more privileges and opportunities than any other people; for they had been told in parable that "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." See Matt. 21: 33-46.

Says one, "Did they not crucify the Son of God, and put Him to so shameful and cruel a death, that they deserved no more of Gospel light and privilege?" Ah, we must remember that when Israel put Jesus Christ to death, they cut themselves off from the very best Friend they ever had, and needed greater pity and sympathy than before. For we hear the blessed Saviour Himself, while on the cross, breathing out that fervent prayer to God: "Father, forgive them; for they know not what they do." And Peter, preaching to them on one occasion, remarked, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses. . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3: 13-17. And the Apostle Paul speaks in the same strain on this subject: "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2: 8. Thus we see that while the Jews did put the Saviour to death, they killed their best Friend, and how much more pity and sympathy they need than even before they did the deed. This thought is embodied in a saying of the Saviour's, when He was on the way to Calvary: "And there followed a great multitude of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and the hills, Cover us. Luke 23: 27-30. They would then realize the meaning of what they had said, "His blood be on us, and on our children." Yes, the heart of the Saviour was burning in sympathy towards them, as He realized what an awful thing they had done in rejecting Him, and putting Him away from them.

Hence it was the divine purpose that when the apostles went forth preaching the Gospel they should be sure to remember the Jews, and give to them the

words of life and salvation. Thus the first apostles did; thus did also the great apostle to the Gentiles. For he says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16, 17. Soon after he was converted, Paul's first thought was to take the Gospel exclusively to his brethren. And so he went into the synagogues of Damascus, preaching that Jesus is the Christ. Then he visited Jerusalem, teaching the same truth in the synagogues and in the temple; and he longed that Israel should be saved. But the Lord told him that he was a chosen instrument to carry His name to the Gentiles, and to kings.

Did that mean that the Jews were to be treated as the priest and Levite dealt with the poor man who fell among thieves? Nay, verily; for we find that as soon as he was ordained and started on his missionary tour with Barnabas, almost the first thing they did was to teach in the Jewish synagogue. And when he was rejected by them at Antioch in Pisidia, he said: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13: 45-47.

But would Paul teach by this that he was never going to preach to a Jew again? No, indeed; for we find that at the very next place he visited, Iconium, he entered into the synagogue, and preached the Gospel to both Jews and Greeks. And all through his journeys, he always sought to win both Jews and Gentiles as he had opportunity. Not that he thought it his duty to labor exclusively among them, or that his only mission was to do work for them—while he was especially commissioned of God to be a preacher to the Gentiles, when granted an opportunity he would preach to the Jews also.

All through his Gospel ministry Paul's desire and longing was that the Jews might be saved; that they might believe in Jesus. Yes, he could wish himself accursed and separated from Christ for the sake of his brethren in the flesh, if they would only believe in Him. There was a growing disposition even in his day to believe that the Lord had entirely cut off the Jews because of their wicked deed in crucifying Jesus and rejecting the Gospel; but the Apostle Paul wanted this matter placed in a right light; and so he said, "God hath not cast away His people which He foreknew." Although it seemed there were only a few who were willing to believe on Him, yet there were hearts among them who were honest and sincere, and who would as readily receive the pure Gospel of Christ when it came to them as would any other people. And thus he sought to show the people in his day there was hope for the Jews. But the Church owed them a debt. They needed the Gospel as well as others. It is evident that what was true in the early days of the Church, is fully as important in these days. While it may be that *exclusive* work among the Jews is not called for, still they should have the privileges of the Gospel as well as other nations.



AZTEC CALENDAR STONE.

OUTLINES OF THE HISTORY OF MEXICO.

G. W. CAVINESS.

OF the various Indian tribes who inhabited Mexico before the arrival of the Spaniards, only two have left traces of sufficient interest to claim attention or to distinguish them from the uncivilized races who peopled the territory of the New World. These were the Toltecs and the Aztecs.

The Toltecs came to the valley of Mexico about 650 A. D. and left it some four centuries later. Their history is known only by the traditions of the nations that succeeded them and the ruins of colossal monuments, temples and cities which they left behind. The name Toltec has passed into a synonym for architect. When Cortes conquered Mexico many of the vast ruins appeared as ancient as now,—their gigantic masses even then overgrown with forest trees. The Toltecs were well instructed in agriculture, skilful workers in metals, and acquainted with the most useful mechanic arts. They used hieroglyphics for recording events, knew the causes of eclipses, measured time by the solar year, and were the true fountains of the civilization which distinguished this part of the continent in later times. The exact time and cause of their departure from Mexico is not known, but it is

conjectured that they went towards the south, and that the stupendous architectural remains of the cities of Palenque, Uxmal and Mitla, in Central America, show the work of their hands.

In the beginning of the thirteenth century, came the Aztecs, and after wandering about for a time, founded the city of Tenochtitlan, or Mexico, in 1325. When the Spaniards invaded their empire, it extended from the Atlantic to the Pacific, embracing a territory of three or four degrees in extent from north to south. Their government was an elective empire, the sovereign being chosen from the brothers of the deceased prince, or, in default of them, from his nephews. Justice was administered in open courts, and the proceedings were preserved by picture-written records. There was a complete system of courts, in which the judges of the higher tribunals held office for life. Communication was had with the remotest parts of the country by means of couriers. Stations were established on the great roads, about two leagues distant from each other. The courier, bearing his dispatches, in hieroglyphical painting, ran with them to the first station, where they were taken by another messenger and carried to the next, and so on till they reached the capital. Taxes were levied and a military establishment, with garrisons in the chief cities, was also maintained.

The famous Calendar stone, shown in the cut, is a large circular block of carved stone, disinterred in the great square of Mexico, in 1790. This colossal fragment, on which the calendar is engraved, shows that the Mexican Indians had the means of settling with precision the hours, the period of the solstices and equinoxes, and that of the transit of the sun across the zenith of Mexico. Agriculture in Mexico was in the same advanced stage as the other arts of social life. In few countries has it been more respected. All except the soldiers and great nobles cultivated the soil. The work was chiefly done by the men; the women scattering the seed, husking the corn, and taking part in the lighter labors of the field. The consideration of woman among the Aztecs was in marked contrast with that of her usual treatment by the American Indian.

But while in general their manners and customs were mild and humane, their religion led them to the terrible extreme of making human sacrifices, and even eating the flesh of the victims. At the time of the conquest it is estimated that at least twenty thousand victims were sacrificed yearly in the empire of the Aztecs. A picture of the sacrificial stone on which the victims were slain accompanies this article. It is about four feet high and ten feet in diameter, covered with picture-writing.

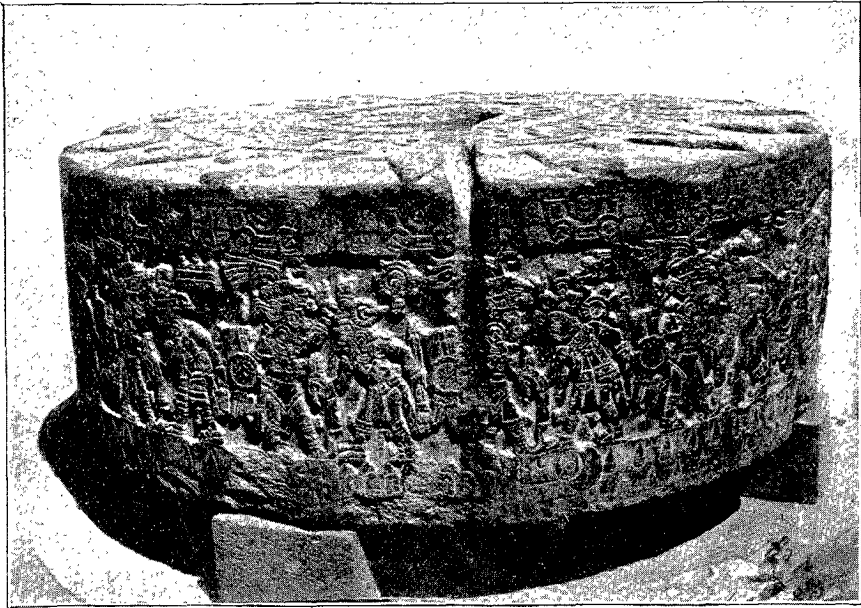
When Cortez landed on the eastern shore of Mexico, in 1519, the throne was occupied by Montezuma, an energetic prince, whose ancestors had held it for several generations before him. At first he made successful wars on the powerful tribes around, but after a time he grew indolent, and alienated the affection of his subjects by his arrogance and exactions, and by his unremitting devotion to the services of the temples. According to the oracles which he consulted frequently, great changes were impending over the empire, and the fall of his race was at hand. The road to success was thus open to the Spanish captain, who with a handful of men penetrated even to the capital, and with the aid of the disaffected tribes

and his superior arms of war, soon subdued the entire empire of the Aztecs. In 1540 Mexico was united with other American territories under the name of New Spain, and governed by viceroys appointed in Spain, under whose misrule the country languished for nearly three hundred years.

In 1810 the discontent with Spanish rule broke out into open rebellion under the leadership of a country priest named Hidalgo. He soon gained a large following, captured a number of cities, and advancing on the City of Mexico defeated the forces of the viceroy at "El Monte de las Cruces" (The Mountain of the Crosses). The capital, in the disorganized condition of its defenders, would have fallen an easy prey into his hands and the war for independence might have been shortened by ten years; but he failed to follow up his victory, retreated and permitted the enemy to reorganize. The following year he was defeated and put to death, and thus a partial stop was put to the insurrection. Under his authority was issued the first decree for the abolition of slavery in Mexico. He is called the father of Mexican independence. Morelos, also a priest and pupil of Hidalgo, together with others kept alive the spirit of independence, until at length in 1821 the power of Spain was overthrown by Generals Guerrero and Iturbide. For a short time Iturbide maintained a self-established imperial rule over the country, but on the downfall consequent on his tyrannical abuse of power, a constitutional form of government was inaugurated, and in 1824 the independence of Mexico was finally established. The following year it was recognized by every foreign power except Spain.

Until 1870 the history of the country as a republic has little to recount except ever-recurring acts of violence, and the rapid and summary deposition of one president after another, no one serving the full term of four years. In 1836 Texas secured its independence from Mexico and was annexed to the United States in 1845. Boundary difficulties soon provoked a declaration of war by the Mexican government. Hostilities were carried on vigorously by both sides until 1848, when peace was declared. Several bloody engagements were fought, and the city of Mexico was stormed and taken by the Americans under General Scott. Mexico at this time lost nearly one-half her area.

The history of Mexico for the past hundred years is but a series of attempts on the part of the most progressive of her people to throw off the power of the Catholic Church. The present constitution, adopted in 1857, divided the country more decidedly into two opposing parties, the liberal or progressive, and the conservative or clerical. After a few turnings and overturnings, Benito Juarez was elected in 1858 by the liberals, and the next year promulgated the famous laws nationalizing the property of the church, making marriage a civil contract, suppressing religious societies, giving freedom of worship, and secularizing the cemeteries. His claims were contested by General Miramon, the head of the clerical party, and the country plunged into civil war. The acts of flagrant injustice perpetrated on foreigners during this period of internal disorder, led to the intervention of the allied powers, and the occupation of Vera Cruz by England, France and Spain. The Mexican government having negotiated a treaty regulating commercial relations between itself and the great European powers, it was



SACRIFICIAL STONE.

[See page 159.]

provisionally ratified by the different commanders, but was not confirmed by France. The French troops remained in occupation of Mexican territory, and in April of 1862, the French emperor declared war against the government of Juarez. The French were joined by the clerical party, but were defeated before the gates of Puebla in the famous battle of "Cinco de Mayo" (the 5th of May), 1862. Reinforcements from France arrived in September and in the spring of 1863 they marched on the capital, took the strongly fortified city of Puebla after a siege of two months, capturing its defender and all his force. Juarez fled from the capital, and the French entered the City of Mexico, June 10. A provisional government was formed, and an "Assembly of Notables" called, who decided on a "Limited Hereditary Monarchy" with a Roman Catholic as sovereign. The crown was offered to Ferdinand Maximilian, Archduke of Austria, who accepted it. The Emperor and Empress landed at Vera Cruz, May 29, 1864, and in June made their public entry into the capital. The imperialists soon occupied all the interior states of Mexico and Juarez fled, in August, to the United States.

The close of the Civil War in the United States now gave that government an opportunity to interfere effectually on behalf of Juarez, whom it had persistently recognized as constitutional president. It intimated to France that it could on no account allow the establishment of an imperial government in Mexico, based on foreign aid. This, together with the great expense of maintaining the French army in Mexico without corresponding financial returns, caused France to withdraw her forces. Accordingly, from the autumn of 1866 till February 1867, the French troops by degrees evacuated Mexico. There was a fresh rising of the Juarists and the Emperor was captured in Queretaro the 15th of May. He, with

his two generals, Miramon and Mexia, was tried, condemned, and shot June 19. Juarez entered Mexico July 16, after a ten years' struggle to maintain the constitution, was re-elected president in October, and served the first full term as executive. He was again elected in 1871, but died the next year. He was succeeded by Lerdo de Tejada, who had been his minister of foreign affairs. The re-election of Tejado, in 1876, was followed by a revolution, as a result of which General Mendez entered upon the presidency in December of this year and held office until the 5th of May, 1877, when General Diaz, by right of military strength, became president. He held the office till December 1880, when he was defeated by General Gonzales who misgoverned Mexico for four years, and then gave place in turn to General Diaz, who has been president ever since, having served four consecutive terms and is about to enter upon the fifth. A few weeks ago he expressed a desire to retire from office at the end of his present term giving as a reason his advanced age, being now seventy; from all parts of the country came petitions begging him to accept the nomination for another term. In the City of Mexico a great demonstration was made; a large procession, formed not only of Mexican citizens, but of every nation represented in the republic, marched to his office and presented their petitions. During his administration the country has enjoyed quiet and has made rapid progress and the people do not want a change. The Catholic Church is still a powerful factor but there is freedom of worship; while education and enlightenment are doing something to break down the barriers of religious bigotry and superstition. But four hundred years of the destructive influence of Catholicism has nearly blotted out the spiritual perception of the people. The idea of a religion which means a personal knowledge of God and brings a change of heart and life is almost unknown. Now while there is freedom, is the time to work, and may the Lord so direct that soon the message for the last days may be heralded throughout this benighted land.

AMONG THE MAROONS.

C. A. HALL.

THE past year has been one of varied experiences to us; in fact it almost seems that years are crowded into months in the labors and changes that come to one in some of these peculiar fields.

Between March and September I pitched my tent in three new places. Soon after the last move the tent was blown to pieces, and since then I have helped in building churches, holding quarterly meetings, open air services, and when we could do no better our family tent has served as a shelter for a few who came for instruction in the faith.

Since this work has been among a scattered people, I have driven my horse fifteen hundred miles in the doing of it, much of the time under the saddle when the only way was a donkey trail among the mountains.

At present myself, wife, and little boy are among the mountains several miles from any traveled road, among a people that are indeed strange.

All our belongings, and family tent, were brought up the mountain on the heads of men, and backs of donkey and mule. We drove as far as the road would allow, and even then it required the aid of two men pushing behind to enable the horse to climb the hill, with only my wife in the cart. The last three miles I walked, my wife rode the horse, and the boy drove the donkey with the few articles in the hampers that were to serve us until the dray load at the foot of the mountain could be brought up. Late at night, wet from the rain, and soaked with perspiration, tired, hungry, and muddy, we reached the house of the captain of the town and had a native bed for a resting-place until morning.

For two days I worked with men and donkeys to get up the few articles needed for camp-life here and to get our tent pitched.

Many of the children had never seen a white woman, and during the life of the present generation no white man has lived in this neighborhood; so the curiosity of the people was such that we had to stand aside and let them take possession of the tent (and some other articles too) for a couple of days. All our cooking, eating, washing, and combing had to be done in the presence of the crowd. If the tent flap was fastened down, a row of black faces would appear under the bottom of the canvas, curious to see all that was going on. They are very pleasant and accommodating to us and we feel quite at home among them in spite of the queer things we witness.

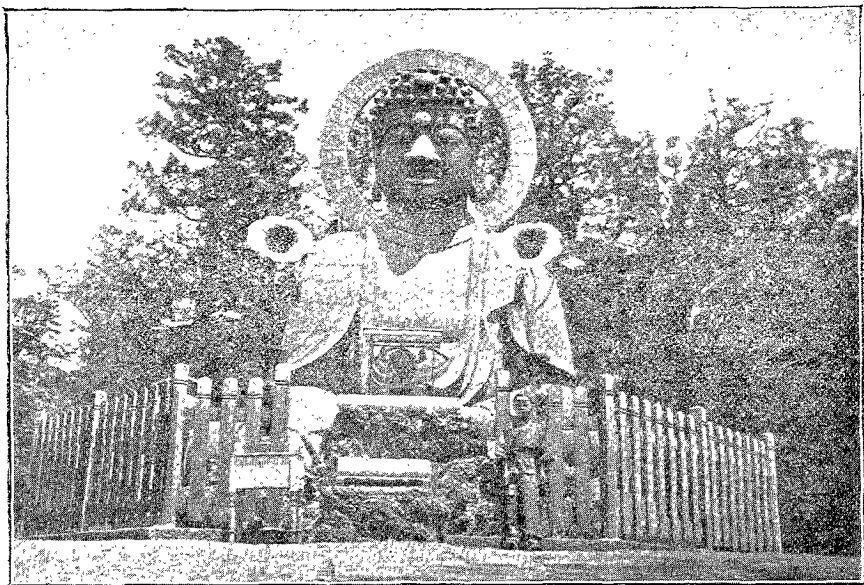
When the English took the island from the Spaniards in 1655, the latter turned their slaves loose and left the island, "and for 140 years these slaves with their numbers continually augmented by runaway slaves from the English caused continual trouble to the colony," until finally a treaty was made with them by which a great tract of land was ceded to them where they now live, subject to no law save the will of their own officials, who are elected by acclamation and hold their position for life. There is no written code. All questions are decided by the officers, who bear military titles, and whose decisions are final. No one can come to the town to stay without their consent, and one may remain only according to their pleasure.

There is a large Presbyterian church in the town, and a minister living several miles away, comes occasionally to hold a service in it.

The houses are nearly all wattled and thatched; but a few of the newer ones are shingled and plastered and look quite neat, contrasting strongly with their surroundings.

There are no streets, or lines of buildings; the houses being stationed around on the irregular hills which form the tops of the mountains. Little ponds furnish water, and farther off, a few springs break out, while away to the north there is an uninhabited and almost impenetrable stretch of mountain, rock and cañon, where wild hogs roam at their pleasure.

We have had a desire to introduce the message among these people and the Lord has opened the way and given us favor among them, and now we trust Him for the increase. We have only a room in an old house in which to hold meetings. There are many unpleasant things to meet. Yet if God has a people here, these things will not keep them from accepting the message we bring.



DIABUTSU, IDOL IN UENO PARK, TOKIO.

A NEW RELIGIOUS BILL IN JAPAN.

B. O. WADE.

DECEMBER 9, 1899, there was submitted to the House of Peers an almost interminable bill for the regulation of religions in Japan. This has come about as a result of the agitation begun by the Buddhists several years ago, by which they hoped to secure for themselves some special recognition in the religious world. But the wording of this bill does not exactly conform to their cherished hopes. Indeed, its introduction has brought about a union of nearly all the profligate and corrupt sects of the empire in opposition to what they consider their twin foes—this bill, and Christianity itself.

Under the proposed law all forms of religion will be recognized and protected by the government. Religious councils will be chosen, and they will be called upon to adjudge all controversies arising in religious circles. Heretofore, Christianity has simply been connived at. The new ordinance would not only recognize the teachings of Christ—it would actually favor them. All property (church, school, and personal) belonging to Christian workers will be exempt from taxation. Closer restrictions are placed upon Buddhism than upon Christianity. This is somewhat of a comment on the moral condition of Buddhism. Their argument that as the government has not conferred upon them some special privilege it has therefore legislated against them, is simply to state that without governmental aid they will be unable to maintain their position.

Buddhists are seeking to have the bill shelved. The press is nearly united in its efforts to save the bill "from any mutilations in its passage through the diet." "Considering the incomparably greater advantage Buddhism has over Christianity in the diffusion of religion," they add, it must therefore be reckoned as "really entitled to the benefits of the odds in the handicap race with Buddhism." Such remarks are not without significance, as the press in Japan is a terrible club.

A few of the articles contained in the proposed bill will suffice to show where the government will be placed, should it pass the law:—

Chap. iii. art. xxx. When disputes arise in connection with the matters regulated by a *kyoki*, or *shusei*, (sectary regulations) but which have reference to the matters determined by imperial ordinance, they shall be adjudged by the Religious Council.

Such disputes as are to be adjudged by the Religious Council in accordance with the preceding clause shall not be amenable to the jurisdiction of civil courts.

In cases where the matters to be tried and adjudged by the Religious Council form wholly or in part the cause of judgment in a lawsuit, the court of law concerned shall defer the hearing of such suit until the judgment of the Religious Council shall have been rendered.

The organization, power and procedure of the Religious Council shall be determined by imperial ordinance.

Chap. iv. art. xxxviii. *Kyoshi* (Religious Teachers). Matters relating to the qualifications and selection of *kyoshi* belonging to a *kyoha shuha* (religious body), *kyokwai* (church), or *tera* (temple), shall be determined by imperial ordinance.

Chap. v. art. xlvi. Penal provisions. Any person who shall slander or defame a *kyoha shuha*, *kyokwai*, or *tera*, by public speeches, or by the circulation of documents or pictures, or by performance of plays, or by creation of figures, shall be punished by a major confinement for a period not exceeding one year with an additional fine not exceeding 50 yen.

The provisions of this bill have been extended beyond all limits of practical expediency. What are we to understand by "religious disputes?" "Slander," and "defaming" are difficult terms to define. Religious controversialists are usually betrayed into making statements that could easily be classed under this head. How do people feel under the test of Rev. 17: 5 and 18: 2? How do you think they would act when supported by chap. v. art. xlvi. of the penal provisions in the proposed law?

The bill exempts from military duty all persons engaged in religious work provided their educational qualifications are recognized by the imperial ordinance.

Just now Japan is talking about religious freedom, but her car is being pushed in the opposite direction by the desperate force of a power that realizes the shortness of its time.

The constitution says: "Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Another effort, and we shall doubtless be able to read the definition of "religious belief." The decretals are coming on apace.

With this law Japan will find that those who have stood "united in the defense

of the right of Christians to worship according to the dictates of their own conscience" have other favors to win: in striving for them the former unity will be manifested by its absence; then some one's rights will have to be "adjudged."

One writer in reviewing the religions of Japan (1899), says: "Things have been fairly lively in the religious world." The Catholics state that this activity is simply the reopening of the old conflict. We might mention other events that show the oppressor's approach. Is it not time that we were working earnestly for Japan? Dear reader, what will you do for this people?

THE BIRTH OF MISSIONS.

GUY C. EMERY.

WHAT thoughts must have filled the minds of the disciples as they returned from the scene of the ascension to their lodgings in Jerusalem. They but dimly comprehended the work before them as evidenced by the question asked of Christ just before He was parted from them, "Lord, wilt Thou at this time restore again the kingdom to Israel?" They had not yet learned that Israel had eternally forfeited her right to the kingdom; that God's people were no longer to be known as Jews after the flesh.

It was perhaps a wise providence that veiled the future, for had they caught the real import of the Saviour's command, their hearts might have failed them. They had not yet received the "power from on high," that was to prepare them for their mission.

Many questions probably arose in their minds and were earnestly discussed as they tarried together in that upper room waiting for the "promise of the Father." Strange events had taken place. The One they verily thought would reign as King on the throne of David had been crucified as a criminal—a blasphemer. Their mourning had been turned into joy; their despair had been rekindled into hope by the bursting of the tomb and the coming forth of their Master a victor over death. And now He has gone from them. It is true the angels promised, "This same Jesus" "shall so come again in like manner as ye have seen Him go into heaven." But when? What did these things mean?

How real must have been their communion with the One Whom they had seen taken up from their midst and watched till He was hid from sight. With how much confidence they could converse with Him even as they had done while He was present with them. So it is recorded that they "continued with one accord in prayer and supplication."

Just why Christ chose the day of Pentecost as the time when this promise was to be fulfilled, we may not know. But doubtless the disciples learned many lessons during that ten days of waiting. Those who were full of envy and self-seeking, who forsook and denied their Master in the hour of His greatest need, were not prepared to meet the scorn and ridicule, the hatred and wrath that would be

heaped upon the followers of the derided Nazarene. There seems, too, to have been a peculiar fitness in making this day, which was to the Jews the time for offering the firstfruits, the time of the first ingathering of souls into the apostolic church.

“When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost.” Thus was fulfilled the promise of “power from on high.”

The immediate results of this manifestation of God in man are familiar to all. It concerns us at this time to trace briefly the development of the *missionary idea*—the breaking away from the exclusiveness of the Jews, and recognizing that God calls *all men everywhere* to repent.

Peter's first sermon was that of a Jew speaking to Jews. This is true of all the early labors of the apostles. They still remained in Jerusalem, and conformed to many of the Jewish customs and ceremonies. Not till the martyrdom of Stephen, and the heavy hand of persecution was felt did the Gospel begin to be preached in other places. Though the language of the Scripture would infer that many left Jerusalem for other parts of Palestine, or possibly more distant points, yet we are left to conclude that their labor was confined to the Jews.

The preaching of Philip in Samaria and to the eunuch seems to have been the first step beyond the bounds of Judaism. But even here, we find the people were not ignorant of the true God. The Samaritans acknowledged the authority of at least a part of the Old Testament. So that while despised by the Jews, they were worshipers of the same God. And the eunuch who had evidently been up to Jerusalem to worship in the temple, was reading the prophets when Philip met him.

Peter, while on a tour among the churches that had sprung up in various places, came to Joppa; and as he lodged there, was prepared by God in a vision to answer an appeal for light by one who was not a Jew. After this vision, Peter did not hesitate to go with the servants of Cornelius, though from the vehemence with which he protested against the command “kill and eat,” it is doubtful if he would previously have done so. Cornelius, though not a Jew, was still “a devout man, and one that feared God with all his house.”

But the time had come when the “glad tidings of great joy” were to be carried away beyond the confines of Judea. “Yonder to the east lay Parthia, Media, and Farthest India; and here upon the north, Syria, Armenia, and all the regions stretching to the pole; upon the south, Arabia, Egypt, and Ethiopia; and westward, the Lesser Asia and Europe, to the Pillars of Hercules.” In all these tracts must the Gospel message be proclaimed. An instrument of God's own appointing had been prepared for this work. God did not call one from among the Gentiles, or even a Jewish proselyte, but “an Hebrew of the Hebrews,” “a Pharisee, the son of a Pharisee;” a man “brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers,” who bore promise of being a leader among his people—Saul of Tarsus.

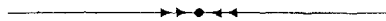
The influence of Paul's labors on the believers was two-fold. It tended to

break down the barriers reared by Jewish prejudice; and prevented the dissension and division that might easily have arisen had a Gentile been chosen for that work. The Gospel as preached by the Jews to the Jews, being carried by a Jew to the Gentiles, was in them also "the power of God unto salvation." This was evidence indisputable that there were not two Gospels, but one; that God is not "the God of the Jews only," but "of the Gentiles also."

At Antioch, the believers were first called Christians. And here also were ordained the first two missionaries ever sent out by the church of Christ. They were not simply ministers of the Gospel, but were separated unto a specific work. Nor were their credentials alone from men. While the action of the church at Antioch made them accredited representatives of the body of believers, the record is, "they, *being sent forth by the Holy Ghost*, departed into Seleucia."

This may seem to us an event of small moment; but it meant much to the church of that day. Had not God strictly charged the children of Israel when they came out of Egypt and were about to enter Canaan, "thou shalt make no covenant with them [the nations], nor show mercy unto them?" And was it not disobedience to that command which caused that nation's ruin? And here they were, Jews, commanded not only to mingle with the nations around them; but to receive individuals from those nations into fellowship and equality with themselves. Nor were these Gentile converts to Judaism, for whom they were to labor; but men in the darkness of heathenism—idolaters. Little wonder is it that this caused "no small dissension and disputation." Well might they question what the end would be of all these things.

It meant, in short, the severing of the last cord that bound the believers to Judaism. It could no longer be Jews and Gentiles. It was fitting that they now receive a new name, for they were henceforth to be a separate, distinct force among men. Not a new sect of Jews, but a new religion, with new impulses, new purposes, and a new conception of the work of the church of God in the world.



In case of the Moravians, the secret of their being *the* missionary church is in the fact that the whole church is missionary in spirit. They do not do their work by proxy, not so much as by a missionary board, but each one holds himself ready to obey the Master's injunction to give the Gospel. This church is the least in numbers, the Benjamin amongst the tribes of churches, as some one has said of it, and it is the poorest, yet it outranks all others proportionately, in the number of its missionaries, and the amount of its missionary contributions.—*Woman's Missionary Advocate*.



PROGRESS IN FIJI.

J. E. FULTON.

WE are pleased to report progress in the Fiji mission field. The Lord has gone before us and softened hard hearts. We praise God for His workings. Since we commenced systematic labor for the Fijians about a year ago, we have seen many evidences that God has a people here. The report of our work in Suva Vou has gone miles away, to other somewhat distant islands of the group. A few weeks ago, a half-caste Fijian, formerly a missionary, whose home is sixty miles from here, came to visit us. He had kept several Sabbaths with his family before I saw him. He had read our little Fijian tract which convinced him of his duty to God. He is a man of some intelligence. To the north of us on another island we hear that some other half-castes are keeping the seventh day.

Our company here in Suva is growing. We have had two baptismal services which were blessed scenes. Eleven natives and one white sister were baptized. Eight or nine more have expressed their desire to follow Jesus. We have lately had some excellent meetings. The Lord's Spirit worked upon hearts to give up the world and its pleasures. Most every one has been addicted to tobacco using, and many to the native grog, and some to the white man's grog—when they could get it. But they have discontinued these things and are getting cleansed bodily as well as spiritually. Some express thankfulness for this light as they are now better in health.

Brother and Sister Parker are busy studying the language and visiting among the people. Their visits are doing good. One man for whom Elder Parker earnestly labored, has lately accepted the truth. I hope Brother Parker will soon be able to bear some of the other burdens of the work. At present the labors of preaching and teaching fall chiefly to me and I am kept busy.

The program for a week is something like the following: Sunday, teaching school in forenoon, visiting in the afternoon; Monday, teach and visit; Tuesday, teach and lead prayer-meeting in evening; Wednesday, teach and give Bible instruction in evening; Thursday, teach and lecture on physiology in evening; Friday, prepare for Sabbath and lead prayer-meeting at going down of sun; Sabbath, prayer-meeting in early morning, Sabbath-school at 10, preaching at 11 and 3, prayer-meeting at going down of sun.

A week ago last Sabbath we observed the ordinances of the Lord's house. That was a blessed day. The ordinance of humility was new to our Fijian brethren but was greatly enjoyed. Especially was this true of our Brother Pauliasi, the native minister, and Ratu Ambrose, the chief. The latter took an active part and celebrated this institution of our Lord with some of the younger men. He is a high chief and much respect is shown him. But he seemed to enjoy bowing down as did his Saviour to show his love for his inferiors.

As we look out upon our field and consider the work for the year to come we are encouraged; but brethren, our hearts cry out to you to aid our island fields with your means. There is much to do and there are few to do it. We need means

to extend our labors. Remember, the people of these islands are next to slaves and have little means. Pray for Fiji.

PROGRESS IN BRAZIL.

F. W. SPIES.

ALTHOUGH colporteurs have been in this field since 1894, and ministerial workers since 1895, as yet only a beginning has been made among the natives. One reason for the slowness of the progress among the Brazilians has been and is even now, the lack of reading-matter in their tongue.

In the province of Rio Grande do Sul, Brother Schwantes, a native laborer of German extraction, has been laboring among the native Brazilians for about a year, and with a fair degree of success. At the beginning of October the past year, Brother William Stein, another native laborer of German descent, was called to Rio de Janeiro, and since then he and the writer have endeavored to make a start among the natives in this great city, for up to this time the work had been principally for the German people, the English having also received some attention. With much work a small but growing interest was started in Rio, and January 1 the writer, in response to a long standing invitation from a brother living on the southern border of the province of Sao Paulo, came to this section, leaving Brother Stein alone in Rio to carry forward the work.

My present surroundings have brought new experiences. I am now in the midst of a people who speak only the Portuguese tongue, whereas formerly I always labored among the Germans. Being in the midst of these people, and seeing a number of them in our meetings, I for the first time made an effort to speak in public in the language of the country. Previous to this time my work in the Portuguese language had been wholly of a private character. Yet in spite of my limited and imperfect vocabulary, the Lord gave freedom to speak, and as, trusting Him, I ventured out on His promises, I realized how He helped me, and how that each succeeding time that I stood before the people I had more freedom and made more progress.

But as I view this, for us yet new field of labor, I realize that much wisdom and deep consecration are needed; for it does seem at times as though the solemn, sacred truths presented to the people make scarcely no impression at all. Their minds are so beclouded by the use of strong coffee and tobacco and a miserable whiskey made from sugar-cane and called *cachasse* by the natives, that it often seems as though they were entirely past feeling. Then add to this the fact that Romanism has for centuries molded the minds of the people, and one cannot wonder if the lamp of moral responsibility seems to be utterly extinguished. But it is a great curiosity to them to see a people who are free from their bad habits.

The following occurrence actually took place, and shows how far in darkness

and error the people are. While traveling in one of the southern provinces, one of our ministers met a Catholic, and the following conversation took place:—

Minister: "Are you a Christian?"

Catholic: "Yes, sir."

M.—"How do you know that you are a Christian?"

C.—"I was baptized."

M.—"Do you think that all people who are baptized are Christians?"

C.—"Yes, sir."

M.—"Have you ever heard of a place they call prison in the city of —?"

C.—"Yes, sir."

M.—"What kind of people do you suppose are there?"

C.—"Why, I guess thieves, robbers, murderers, and similar persons."

M.—"Do you think they are Christians, too?"

C.—"Yes, sir."

M.—"Do you think they will all go to heaven?"

C.—"Why, certainly. They are all baptized; and a man who is baptized is a Christian and will go to heaven."

This is a sample of the feelings of most of the people. No matter what they do, they belong to the Catholic Church, and because of this they think they will go to heaven.

As I think of the vastness of the work in this field, and view the many difficulties which confront us to the right and to the left, I am often led to exclaim, "Who is sufficient for these things?" But I am thankful for the promise that God's strength is made perfect in weakness. Hence I will gladly lay hold on His strength, for in it we can triumph over all difficulties and conquer all obstacles.

COUNTRY DISTRICTS IN ARGENTINA.

N. Z. TOWN.

SOMETIME ago I spent a week in the field with one of our canvassers. We traveled with horse and trap. Our route lay mostly among *estancieros* (stock farmers) in the province of Buenos Ayres. During the first two or three days we found a number of English-speaking families where, as a rule, we were treated hospitably, and were able to dispose of a good number of books.

As there are no bridges, the streams have to be forded. In crossing one of these, where the water was so deep that it came almost to the horse's back, one of the tugs of the harness broke, and there we were in the water. However, we were near enough to the opposite bank so we could jump to dry land, and then by uniting our strength with that of the horse, we succeeded in bringing the cart up the bank.

One day we were recommended several times to visit the house of an Englishman who owned the largest *estancia* in that section. So we planned to reach

there about sunset, hoping to be able to pass the night there as well as to make a good sale of books. But on arriving they would neither buy any books nor allow us to stop for the night. The next nearest house was that of an Argentine *estanciero* about a league away. Before reaching this house it came on so dark that it was difficult to follow the road. On arriving we were told by the mistress that we could not stop. She could give us *carne para un asado* (a piece of raw meat to roast), but to give us a place where we could spread our blankets under cover would be impossible. Neither could she give us anything for the horse. She told us of a *bolicho* (a sort of country grog-shop) about a mile from there, so notwithstanding the darkness we decided to "move on." When we arrived at the *bolicho* they told us we could stop but that we would have to sleep in the kitchen. The entrance for carriages was several rods to one side of the house, but instead of anyone's coming out to show us where it was, we were left to feel our way as best we could. After unhitching our horse in the darkness, we had to buy a candle of our host to light up our sleeping apartment. With the light of the candle we were better able to take in the situation. The "kitchen" assigned us was a little rancho about 8x10 feet in size, built apart from the rest of the house. The place for the fire was on the ground at one side with a hole in the roof for the smoke to escape. But, judging from appearances, very little of it escaped, for the walls and furniture, which consisted of an old rickety table and two or three empty boxes, were as grimy as smoke and grease could make them.

Not having eaten since early in the day, we asked for some supper, but were told that all they could give us was a piece of *carne para asado*. I asked, "Haven't you any bread?" "No." "Have you no crackers?" "None." "Have you any *galletas* (a sort of hard biscuit)?" "Yes, we have *galletas*." So we bought some *galletas*, which were so hard one needed a hatchet to break them, and a little quince jam. Upon these we made our supper.

To lie on we had one thickness of coarse sacking between us and mother earth. Our boots and coats served as pillows, and the blankets we had with us were our covers. For breakfast we ate what remained of our "hardtack" and jam, after which we continued our journey.

At midday we arrived at the house of a native where one of our canvassers had stopped several times before. Here we hoped to get something substantial to satisfy our hunger, but when we were invited in to eat we found on the table two *galletas* and a pot of tea. We succeeded in getting hot water in the place of the tea, and made our dinner on *galleta* and hot water. A rain-storm coming on, we remained overnight. For breakfast the only article of food placed on the table was a dish of mutton that had been roasted over an open fire. They said they could not offer us bread because they had none, and the last *galleta* they had given us the day before. But they gave us freely of the best they had, and they also listened eagerly as we read to them from the Bible and the books we were selling. From here I returned to Buenos Ayres.

This week's experience is a fair sample of what our canvassers have every week. It is quite different from canvassing in the country in the States. But the workers do not complain, and some are meeting with good success.



VENDERS OF REFRESHMENTS, CAIRO.

AMONG THE EGYPTIANS.

LOUIS PASSEBOIS.

THE modern Egyptian metropolis and capital, to whose inhabitants the greater part of this article relates, is called by the natives Misr, but was formerly known as El-Kahireh, whence Europeans derived the name Cairo. The city is situated at the entry of the valley of Upper Egypt, between the Nile and the mountain range of Mukattan. It has a population of over four hundred thousand inhabitants, more than half of which are natives; the remainder are English, French, Germans, Italians, Greeks, Armenians and Turks. We have been here only a short time. The Lord is going out before us, and the way is opening wonderfully. Although the language and customs are strange to us, we find plenty to do among the Europeans.

Our hearts go out after these poor souls, when we see the vast number that know nothing of the truth, but are in the darkness of Mohammedanism and heathenism, and we pray God to help us in our efforts to learn the language that we may be able to work for them more successfully. At present there are only two or three Sabbath-keepers in the city, and they are Armenians. However, we hope that the Lord will soon have a church here, and that Cairo will be a center from which light will shine to others. We depend much on the prayers of our brethren and sisters, for we find human hands very weak to do the work that needs to be done.

In general the Moslem Egyptians attain to the height of five feet and seven to nine inches. They are well proportioned. The men are muscular and robust. The women are very beautifully formed and plump. Neither sex is too stout. Usually the face is oval in form, the forehead of moderate size, seldom high, but mostly prominent; the eyes are deep sunk, black and brilliant; the nose straight but thick; the mouth well formed, lips rather full, and teeth particularly beautiful, although I have heard that they suffer much with toothache.

The dress of the men who belong to the middle and higher classes consists of the following articles: First, a pair of full drawers, cotton or linen, tied around the body by the gathering string, and extending a little below the knees. Many will not wear long drawers because prohibited by the prophet. Next is a shirt with very full sleeves reaching to the wrists. This garment is made of cotton or linen of a loose open texture. Over the shirt is worn a long cloak of striped silk and cotton of different colors, known as the *koftan*; it extends to the ankles and has long sleeves so that the hands may be covered when necessary, for it is the custom to cover the hands in the presence of a person of high rank. A colored shawl fastened around the cloak forms the girdle. The closely fitting *tarboosh*, or red felt cap, with a tassel of dark blue silk at the crown, makes up the head-dress. In cold weather a cashmere turban supplants the *tarboosh*. Stockings are not worn; the shoes are of thick red morocco, pointed, and turning up at the toes.

The costume of the lower class is much more simple—some have no drawers, no turban, no shoes, but only a blue or brown shirt, or merely a few rags.

The young women are models of beauty in stature, and very pleasing in countenance. As they are veiled when they go out of the house, they are not so much tanned as are the men. The women of higher classes wear over their house dress: First, a large, loose gown, the sleeves of which are nearly equal in width to the whole length of the gown. This garment is generally of pink or rose or violet-colored silk. Next is put on the face veil which is a long strip of white muslin, concealing the entire face except the eyes, and reaching nearly to the feet. The lady, if married, then covers herself with two breadths of glossy black silk [each an ell wide and three yards long], sewed together at the selvages, and fastened to the head by a narrow, black ribbon, which is sewed inside the upper part. The unmarried women wear white silk or a shawl. On the feet are short boots or socks of yellow morocco. The lower class (but not the poorest) wear a coarse, black, crape veil, and a gown of dark blue muslin or linen. The poorest women are seldom veiled. Their dress consists merely of the blue shirt, and blue shawl thrown over their heads. In the southern part of Upper Egypt most of the women envelop themselves in a large piece of dark brown woolen stuff, wrapping it around the body and attaching the upper parts together over each shoulder. A piece of the same serves for a head covering. They generally go shoeless.

The grand principle of the faith of the Mohammedans is expressed in two articles: First, "There is no Deity but God; the second,—“Mohammed is God's apostle." The latter cannot be believed without the former. They think that Christ, our Lord Jesus, after He had fulfilled the object of His mission, was taken up to God from the Jews who sought to slay Him, and another person on whom

God had stamped the likeness of Christ, was crucified in His stead. They expect Christ will come again and establish the Moslem religion, and give perfect peace and security, after having killed anti-Christ, which will be a sign of the latter day. Mohammed's followers regard him as the last and greatest prophet and apostle. Six of these, Adam, Noah, Abraham, Moses, Jesus, and Mohammed are supposed to have received a revealed law of religion and morality. However, that system revealed to Adam was abrogated by the next, and so on to Mohammed. Those who accepted the Jewish religion from the time of Moses till that of Jesus were true believers. Those who professed the Christian religion (uncorrupted, as the Moslems say, by the tenet that Christ was the Son of God) until the time of Mohammed, are held in like manner to have been true disciples.

The four Gospels of the present day are said to be so altered that they contain very little of the true Word of God, while their Koran is believed to have suffered no alteration whatever.

They believe in the immortality of the soul, general resurrection, judgment, future reward and punishment, paradise, and hell. Each one will be weighed in the balance, and have to pass on the bridge that extends over the midst of hell. This bridge is finer than a hair and sharper than the edge of a sword. And from it the wicked will fall into hell. The Moslems, though they have done wrong, will not remain in hell forever, while those of all other religions must. However, there are degrees of punishment and reward,—the former consisting of severe suffering by excessive heat or cold; the latter partly in the indulgence of the appetite, and in most delicious meat and drink, and other pleasures.

The most important duties in the ritual and moral law are almsgiving, fasting and pilgrimage. It is said that a prayer will not be accepted from a person in the state of uncleanness, and this is the key of paradise. Although to see them one would not believe this, as the majority of these people are very dirty.

To notice all the ceremonies which they perform during prayer would be very interesting, but we cannot take space to relate them here, so we will mention only a few. Cleanliness is not only required of the worshiper, but also of the ground upon which he prays. The ground will be considered clean if dry, and they seldom wipe off the dust from the nose and forehead which adheres there in prostration, for it is regarded as an ornament to a believer's face. Prayer is required five times during the day, but there are few who do not neglect this duty. The time of prayer is announced by the *muëddin* of each mosque; having ascended to the gallery of the mosque, he chants the call to prayer that is something like the following: "God is most great. Come to prayer. I testify that Mohammed is God's apostle." This he repeats several times. There is a simple and solemn melody in the chant which is very striking, particularly in the stillness of night.

Wine and all other liquors are prohibited as being the cause of more evil than good. Most of the Moslems of to-day, however, drink wine and brandy, and other intoxicating liquors. But the temperance and moderation of the Egyptians with regard to diet is exemplary—very seldom is one seen intoxicated in the street. The eating of swine's flesh is strictly forbidden on account of the filthy habits of this animal. It is written in their Koran, "O ye who have believed, take not the Jew

and Christian as friends. They are friends one to another, and whosoever takes them as friends is verily one of them." Christians, however, are generally treated with civility by the people of Egypt. As a rule the Egyptians are easily excited to a quarrel; but one word, *ma' alesh*, which may be said by either party, makes all things right and the quarrel ends. Notwithstanding all the difficulties we may find here, we know that the Lord has sent us, for there is a great work to be done, and there are many souls to be saved. We want to be His channels through which the light will shine to the multitude of souls that are now in darkness, and we look forward to the time when many will come to the light of the truth as it is in Christ Jesus.

THE PAST YEAR IN HONOLULU.

B. L. HOWE.

As we review the work of the past year, we can see the Father's love at every step of the way. Some advances are apparent. While we have not seen all the results we hoped for, God has visited us with such marked manifestations of the Holy Spirit that we are sure He is with us.

At the close of the last school year, it was evident that we must have other buildings for our Chinese work. Acting under the directions of the Foreign Mission Board we purchased a building site, with the understanding that the Chinese would put up a two-story school building, a boarding-house, and two cottages for the use of the teachers.

The Chinese move slowly, but the time came for them to move and as the proposition was more generally placed before their people they preferred to own both the land and the buildings. This met the mind of the Foreign Mission Board, and we sold the land to the Chinese. Their promises were given all in good faith that the buildings would be ready for use by the middle of February 1900. Conditions (which are dwelt upon in another part of this report) over which the Chinese have no control, have developed, rendering somewhat indefinite the time of opening the school.

The Sanitarium has enjoyed a fair degree of prosperity during the year. Several new workers have been added to the force engaged there. Its influence for the cause of Christ is good, but we very much regret that we cannot have a thoroughgoing medical mission work established here. It would be hard to find a more needy spot.

The work at Hilo, under the supervision of Brother Brand, shows a steady growth. Four Chinese boys and four native sisters have gone forward in baptism and united with the church. Brother and Sister Brand contemplate leaving soon for San Francisco, where they will engage for a time in work among the Chinese in that city. This will give them a much needed change, and they can still continue in the work to which their lives are given. Brother Buchanan will have the oversight of the work when Brother Brand leaves. The latter reports a very profitable season during the week of prayer and a collection of \$41.00.

In our church there has been a general growth in grace and truth during the year. Much good, earnest work has been done. One of our number, Brother John McKeague, who accepted the truth under the labors of Elder W. M. Healy, when the work was first started here, has been laid to rest. Aside from this we have had very little sickness. The blessing of God has been especially shown in the union of thought that has bound our hearts closer to Him and to each other.

Our financial report is an encouraging feature:

Church expense fund.....	\$80.30
Tithe.....	691.10
First-day offerings.....	35.95
Sabbath-school offerings.....	78.86
Annual offering.....	80.05
Local missionary offering.....	129.45
Total.....	<u>\$1095.71</u>

To this must be added 25 pounds that we sent to the sanitarium fund in Australia. Last year our annual offering was \$19.40. The week of prayer was a very great benefit to us all. The last service was followed by the baptism of two candidates who thus fully united with us in the Master's service.

The money raised by the missionary society has been invested in books and papers that have been sold, loaned and given away to the people of Honolulu. The following is a partial report of the work of the past nine months:

Papers sold and given away.....	7212
Tracts.....	1276
Missionary visits.....	55
Bible readings.....	58
Books sold.....	89
Books loaned.....	25

About the middle of last December it was announced that the bubonic plague had made its appearance in Honolulu. The board of health took the matter in hand and after some time decided upon the following method of prudence: When a case developed the patient was immediately removed to a quarantine hospital, and his home condemned and burned. All Chinatown was surrounded by guards, and no one was allowed to come out or go in except by order of the board. As the work progressed it was deemed necessary to condemn all Chinatown as insanitary and a menace to the public health.

Several blocks of the condemned buildings had been burned previous to January 20. This morning the fire company placed their engines and laid their hose preparatory to burning block 15. The fire was started about 9 A. M. A sudden rise of the wind carried it to the tower of a very large church close by. The company tried to save the church. In a few moments the flames were beyond their control, and all Chinatown was doomed. One fire-engine was surrounded and had to be abandoned to the sport of the flames. The firemen fought like heroes, but nothing could stay the mad march of the flames. By the close of the day, perhaps fifty acres of buildings had gone up in smoke, and a mass of smoldering ruins was all that was left to mark the former homes of nearly 10,000 people. A portion of the inhabitants of this part of the city had previously been removed to quarantine detention camps. There were, however, about 4,000 who still

found shelter in the infected district. These people very naturally became frantic, and there was danger of a stampede that would have carried the infection to all parts of the island. By a prompt and united action on the part of the citizens every thing was kept in remarkable order. Every building was entered ahead of the fire and the inmates warned of approaching danger, and helped to depart with all possible speed. It seemed that men were present where most needed, and every man knew just what to do.

The inhabitants of the burning district were massed in a main street farthest from the fire and part of them were marched to a detention camp, but the greater number were taken to a large church with a big yard. A guard was thrown around the place and the people were still in quarantine.

The ladies of Honolulu were not a whit behind with their part. By 7:30 P. M. these unfortunate people had been abundantly fed. Tents were erected in the churchyard, blankets and mattresses were furnished from all sides, and these homeless men and women and children were comfortably housed.

The Chinese consul and vice-consul rendered valuable service. They passed in and out among their countrymen, reasoning with them, explaining the condition into which they had been so unexpectedly thrust, and commanding obedience when it became necessary.

Among the refugees were old people, sick people, and crippled people, and many women and infants, yet it is not known that one life was lost, or that one person escaped the guard. The city is carefully divided into small districts, and every resident is expected to be personally accounted for twice each day.

We realize a little of what the Lord told us long ago. The work we have failed to do under the most favorable circumstances will have to be done under the most trying and difficult conditions.

We are of the best courage and I think every worker, and every member of our church is ready to face the situation as it is, and do whatever the Master requires of them. Remember the cause in Honolulu at the throne of mercy.

LETTERS.

EN ROUTE TO BRITISH GUIANA.

Just arrived here at 2.30 P. M. to-day, February 2. After a short visit with Elder Van Deusen, we shall sail for Georgetown. Thus far our voyage has been very pleasant. Mrs. Babcock gains daily, and enjoys the warm climate.

Bridgetown, Barbados.

D. C. BABCOCK.

HAYTI.

IN reading the "Review of Our Churches and Missionary Stations," in the February number of the *MISSIONARY MAGAZINE*, I notice that no mention was made of Hayti. I wish to state that Mrs. Williams and myself are here, trying to hold the fort until reinforcements can reach us. Remember that Hayti is enslaved by the power of Rome. Who will help in the emancipation of this race?

HENRY WILLIAMS.

FIJI.

WE are about to begin to build two Fijian houses for our students from abroad, and by the time this reaches you, possibly both will be ready for use. Our school is not large, but then a beginning is made, and the future is before us. O, how near the work seems to completion! The evidences indicate that the night is near when no man can work. May God help us all to be stirred with the energy of heaven.

Suva Vou.

C. H. PARKER.

JAPAN.

OUR work is moving along about as usual. The little paper we publish in the Japanese language is stirring up an interest, and calls are coming in from different parts of the country where our readers request that some one visit them. They say they like the paper very much. It is different from anything else they have seen.

Mrs. Grainger's health is gradually improving. The rest of us are usually well.
Tokio.

W. D. BURDEN.

BRAZIL.

JUST one week ago to-day I came here. The brother with whom I am staying is the only German in the city, save one, and the wives of them both are Brazilian ladies, hence in this section I had no other way than to make an effort to speak in the language of the country, which I had hesitated to do in public, on account of my limited practise and imperfect vocabulary. We are having meetings every evening. A few are interested. Yet the moral condition of these people as a whole, is a sad one. My prayer is that the Lord may fit me with wisdom, understanding and power for this work.

Itavare.

F. W. SPIES.

EGYPT.

SINCE I last wrote you, I have had my ups and downs healthwise, and for a time thought further effort of little use; but the last two weeks have been more promising. I am writing this out in the desert, in a camp-chair, with an umbrella for shade. I spend most of my time here, and find this the best remedy. The dry, pure, warm air is better for me than the cold mountain atmosphere.

I shall be interested to hear the results of the prayer week. So far as reported, the donations of Switzerland are better than last year.

Our workers in this field are having some good experiences. There are now 220 Sabbath-keepers in the Turkish Mission.

Helouan.

H. P. HOLSER.

PUERTO RICO.

THERE is an open door here for religious work, such as I have never seen anywhere else in all my travels. It seems that the people are waiting for the Master's harvest. The Baptist missionary here says that if he were ten men, he could find enough to do. I am satisfied that a given sum of money will accomplish ten times as much here now, as it would a year hence. I wish I knew how to put

into words the situation as it is, so that our people could understand it. It does seem to me that there are enough among us who would be glad to help furnish means to begin the work in this island. The other day I was asked to speak to about one hundred and fifty people. The Lord gave liberty. After the close of the service, several said to me that they were glad to hear of the coming of the Saviour. I took pains to state that we know not the day of His return, but we may know when He is near.

Ponce.

F. C. KELLEY.

SAMOA.

DR. BRAUCHT has gone to New Zealand. W. Floding [our male nurse] is on his way to study at Cooranbong. Dr. Stuttaford is acting as medical superintendent of the sanitarium until such time as the Board may send out another man. Then he will go elsewhere and carry on self-supporting missionary work. He is getting a good hold on the people. Already, the ex-vice-king has given him his boy, a bright fellow five years of age.

Since Brother Floding went away, I am trying to fill his place until you can send us help, which I hope will not be long, for we are anxious to get to work on other lines. "Christ Our Saviour" is being translated into Samoan. We will try to have it before the people as quickly as possible.

Apia.

D. D. LAKE.

FINLAND.

WE are now in the midst of our canvassers' school. We have had the blessing of God in our work, especially in our study concerning the need of the Holy Spirit's presence in our efforts to have our labors approved of Heaven. The Lord seems to lead in the study, so that we see how selfish we are, and how much we need His cleansing power.

It is my greatest desire that the work may advance in Finland, and I believe it must be done largely through native laborers, filled with the love of God, because the Finnish language is so difficult for foreigners. Then, too, natives do not have to meet the same prejudice as those from other lands, especially Americans. Everything that comes from America is "humbug" with the people of Finland. I am of good courage in the Lord.

Helsingfors.

JOHN HOFFMAN.

MEXICO.

UNTIL we get our work more fully arranged, Miss Ellwanger has gone to Jalapa, with the wife of one of President Diaz' staff, to help the lady and her children to learn English. Mrs. Caviness is teaching children and young people of the better class. Last night General ——— called on me, and I have decided to spend an hour a day with him teaching him English. By this means we are getting into the best houses, and becoming acquainted with the best people. They know that we are Protestants, and we hope to get an opportunity to present the Gospel to them. I do not know what better to do until we get the material with which to work in other ways. Brother Marchisio is visiting and helping the sick poor, and reading the Bible with them as he can. Whenever we get a few people together at our house, we talk the truth to them. Brother and Sister Cooper are with us as self-supporting nurses. He has been assisting a gentleman in connection with the American Bible Society work in Mexico, and has also been nursing for physicians in the city. Just now he is ill with some kind of a fever. We hope it will not go hard with him. He has had so much to do that he has overworked.

Tacubaya.

G. W. CAVINESS.

HOME DEPARTMENT.

FOURTH SABBATH READING—SABBATH, APRIL 28, 1900.

S. N. HASKELL.

Missionary Work.

WEBSTER defines a missionary as "one who is sent upon a mission;" but this does not cover the idea of the term as it is used when applied to the work of God. A more full definition would be; "One sent upon a mission to save souls." It is not, therefore, necessary to go into a far country to be a true missionary. Wherever there are souls to save, there men and women should manifest the true missionary spirit. It should commence in our own hearts, and the fruits of it will be seen in our lives, and the influence will be felt in our own families and neighborhoods.

Love is the motive from which the work springs. Love is an active influence, and cannot live without works. Its life exists in performing acts of disinterested benevolence. The soil in which it grows is not the natural heart, but love is the heavenly plant, and flourishes only in a heart renewed by the grace of God. It never becomes weary in doing good to others, for it "suffereth long and is kind." Christ was the great exemplar of this principle, and as we are possessed of His Spirit, just in that proportion the work will be for the upbuilding of the cause for which He shed His blood.

Success.

"He that winneth souls is wise." The apostle reasoned that he had run in vain unless success attended his labors. He exhorts the Philippians to "do all things without murmurings and disputings," "holding forth the word of life," that he may rejoice in the day of Christ, that he had not run in vain, neither labored in vain. Philippians 2:14-16. The consequences are too serious, to enter upon the work of the Lord in a reckless manner. If a selfish motive prompts the acts, even if it be to give all our goods to feed the poor, God does not accept it.

The heart that is drawn out toward souls for whom Christ died, and that is free from selfish interests, is pleasing to God. It will feel the misery of others, and cannot rest at the sight of suffering. To bear the burden of others, to alleviate their suffering, without having in view a reward in this life, is an important part of the Christian religion. The exclusive "me and mine" feeling is no part of Christianity. Exclusiveness is a trait of the carnal heart, and belongs to the sinner. No comparison can be drawn between temporal things and the worth of a soul.

The precious blood of the Son of God which was shed for the salvation of mankind, tells the worth of a soul. And he, who, for the sake of sordid gain, will neglect laboring for the salvation of others, and that will let worldly interest come

in between him and such labor, deceives himself if he thinks he is a Christian. Christ left riches, honor, and glory, and took upon Himself poverty in the extreme. He had not where to lay His head. Yea, we did esteem Him smitten of God. Afflicted, He was despised of men, but He went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the life of the Son of God, and if we have not the spirit of Christ, we are none of His.

A stream cannot rise higher than its fountain. If the motive be selfishness, the fruit will be of the same nature. If the motive be purely unselfishness, like that principle that brought Christ from heaven to earth, it will bring forth fruit unto eternal life. There is no failure in this matter. * What we sow we shall also reap. If we sow of the flesh, we shall only reap corruption. If we sow of the Spirit, we shall of the Spirit reap life everlasting. This is the true missionary spirit that will bring souls to Christ.

**The Object of
Missionary
Work.**

The object of the missionary work should also be kept before the mind. It is to save souls for whom Christ gave Himself. It is not simply to see how many tracts can be distributed, but with the distribution to see how much good can be accomplished.

Those most successful in the distribution of our literature, will be: First, those who get the heart so imbued with the Spirit of God and the love for souls that their own needs and comforts are cheerfully sacrificed for the good of others. Second, those, who, when in conversation upon the subject of truth and religion, are prepared to give out that tract which is best adapted to the minds of those with whom they have conversed. Third, those who understand that that conversation should not be to debate some doctrinal point.

The heart should first be softened by the love of Christ before it is fit to labor for others. It should first have an experience in the things of God. And if a soul has not drawn draughts from salvation's well, how can it impart that salvation to others? If the rays of light from heaven do not shine into our hearts, they cannot be reflected upon others.

It should ever be remembered that *judicious* labor is one object of the system of tract distribution. Another object is to bring every true lover of the cause of truth into a position where he can do something to help forward this cause. More important movements are to be made in the future than have yet been made by the way of distributing reading matter, and the importance of a system where each Conference and all parts of the Conference can make the same efforts at the same time, will be more fully realized when these are undertaken. In fact, unity of action is indispensable. This cause is one, and it is the angel of God that is leading the people of God forward. Therefore, to understand His leading, and to take those steps that will tell for the general interest of the cause of God, are of the utmost importance.

There is not one-half the danger of becoming weary while actively engaged that there is in ceasing to be at work and commencing to brood over the past. This is the enemy's ground. If we are to die on the field, let us die at our post.

It is where sacrifices are made that cost something that God will meet men and give His Spirit that will reach hearts. Missionaries are wanted who regard this cause of more value than their farms or their merchandise. The cause in which we have enlisted is everything or it is nothing. If the Third Angel's Message of Revelation 14 be the truth of God, then our all is at stake. We should bend our energies to act with our heart for its advancement. Missionaries possessing the Spirit of Christ are wanted, men and women who will be true to God's cause in every emergency at whatever cost, those who will labor unselfishly in their neighborhoods, and in the community where they live, and who will not let the sinner go until he gives his heart to God. This spirit exists in the heart of every true child of God. However costly the sacrifice we are called to make, it cannot be compared with the sacrifice made for us. If it is full and complete, God accepts it; and it is consumed in His precious cause.

ARE YOU A SOLDIER?

M. E. OLSEN.

ARE you a soldier? A simple question this, that every Christian should be able to answer in the affirmative. We do not ask, Is your name on the church register, but, Have you joined the army of the Prince Immanuel? Are you fighting under the blood-stained banner of the cross?

If not, consider your position very carefully. Are you what you profess to be? What the world needs to-day is fighting Christians—men and women who are awake to the fact that life is full of stern conflicts, long, tedious marches and dearly bought victories. Christ is the Saviour of the world, but He is also Captain of the Lord's host, and is at this very moment conducting a great campaign. You must belong to the church militant before you can join the church triumphant. You must fight the battles of the Lord before you can receive the golden crown and the palm of victory.

It is absolutely impossible to take a neutral position. This world is a battle-field; whether we wish it or not, we must and will take sides one way or the other. Bunyan well illustrates the Christian life by a man who put on his armor, girded himself with a sword, and made a rush for a certain gate, boldly fighting his way through a throng of armed men that had drawn themselves up in front to oppose his entrance.

The severest *trials* are battle-fields where the Lord wants us to cover ourselves with glory. It is not enough that we somehow survive them, and emerge down-hearted, discouraged and almost ready to drop. We may be sure of the victory at the outset; and what the devil intended to be our ruin may be the occasion of the most remarkable deliverance. We may not only put the enemy to flight, but boldly invade his camp and carry off the spoils.

Therefore Paul wrote, "We glory in tribulations," and James confidently added, "*Count it all joy* when ye fall into divers temptations." Notice, he tells us

to rejoice when we *fall into temptations*. Most people put it the other way, and think that the rejoicing must all be put off until the victory is gained. But this is not the Lord's way of looking at it. He assures us that the victory is ours *at the start*. "This is the victory that overcometh the world, even our faith." It was after the children of Israel shouted victory that the walls of Jericho fell. And if we enter our trials and seasons of darkness with joy and confidence in our hearts, and the shout of victory on our lips, the Lord will not disappoint us.

But we have no right to expect victories unless we are willing to fight. And let it be understood, fighting is something different than sitting in a comfortable meeting-house and singing the good old hymn, "Am I a soldier of the cross?" Fighting involves hardships. Said the veteran Paul: Thou, therefore, my son, endure hardness as a good soldier of Jesus Christ. Self-denial is a first requisite to successful fighting in the army of the Lord. The watches may be long, the fare not the most dainty, but victory is assured.

Do you ask who are the Lord's soldiers? Every Christian belongs to His army. "But," you say, "so few are really fighting. How can we account for this?" Only in one way—*there are so many deserters*. "Deserters? Do you mean to say that inactive Christians are deserters?"—Precisely, and the curse anciently pronounced upon Meroz because she went not up to the help of the Lord, rests to-day upon those who are sitting at their ease in Zion. There never was a time in this world's history, when the need of loyal soldiers of the cross was greater. The forces of evil are exerting a fearful power. The world is given over to corruption and high-handed wickedness. No one can be a good Christian to-day without *fighting qualities*.

How can I fight the Lord's battles? Not by putting a bullet through my fellow man. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The great controversy in which we are engaged is the controversy between good and evil, between Christ and Satan. Every act of faith and love is a telling blow on the right side. The cup of cold water given to a disciple is not without its reward. The widow's mite, small though it be, may supply just the amount required. And if it falls to your lot, as to Moses of old, to lift up your hands in prayer while the young and the strong enter the fray, do this with all earnestness and sincerity, and you will not lose your reward. Prayer is a mighty instrument in the hands of faith. Well said the poet:

"Satan trembles when he sees
The weakest saint upon his knees."



CAST THE NET ON THE RIGHT SIDE OF THE SHIP AND YE SHALL FIND.

HETTY H. HASKELL.

“BEHOLD, I will send for many fishers, saith the Lord, and they shall fish them.” And he who hears “the voice of the Lord, saying, Whom shall I send, and who will go for us?” and responds, “Here am I; send me,”—he is sent of the Lord, if his lips have been touched with a live coal, “taken with the tongs from off the altar.”

After receiving the divine commission, if you are recommended to some field with which you are unacquainted, and you respond by going; and upon reaching your destination find it an entirely different place from what you would have chosen, what are you going to do? Will you say that God did not send you after you asked Him to do so, or will you think the Lord knows more about it than you, and that He has sent you there to fish, because there, are souls that are ready to accept the light? If you start out with good courage and find there is much prejudice, and that every one seems to know more or less about the truth, will you complain, saying you can *do nothing*, and request that you be sent to another field? The Bible tells us of some fishers in a like situation in John 21:2–14. They *fished all night and caught nothing*. “When the morning was now come, Jesus stood on the shore.” “Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the *right side* of the ship, and *ye shall find*. They cast therefore, and now they were not able to draw it for the multitude of fishes.”

Would you have said: “Why, Lord, there is no use in casting the net here. We have been dragging it all the night, and there are no fish. If You want us to go to some other part of the sea, we will gladly do so, but there is no use of trying *here*. We *know* whereof we speak, for we have fished in this place during the *entire night* and have caught nothing. We *are sure* this is *not* the place to cast the net?”

But, No; the command was not to launch into other waters. It was to “cast the net on the *right side* of the ship,” and then “*ye shall find*”—in the very water where human wisdom would say it was useless.

Here is a wonderful lesson for the “fishers of men,” scattered all over the world. Are you fishing in the night without the bright light of His countenance upon you? If so, then let your eyes quickly search out the Saviour on the shore. He it was, Who sent you to fish. He has never forgotten you for one moment. He has seen you toiling fruitlessly, and His great heart of pity longs to direct you in your labors, so that through your efforts He can save the perishing souls all around you, that He has bought with His precious blood. He can direct your work so that you who have been mournfully dragging an empty net, can, in obedience to His command, “cast the net on the *right side*” *in the same locality*, and have it filled, with “great fishes.”

How it must grieve Him, when, in our poor human reasoning, we turn away discouraged, and leave a field where He is standing on the shore, longing to work

through us to save those whom He knows are seeking life and truth, but whom we in our blindness think cannot be reached. They are left because we do not "cast the net on the right side of the ship" that we may find in obedience to His command.

It would seem the Saviour was so afraid some discouraged soul might think the net caught only a few small fishes in a place human reasoning counted so unfavorable that He had them counted, and the number handed down, to encourage every one fishing under similar circumstances: "*an hundred and fifty and three,*" "*great fishes.*" If you find yourself in a hard field and none seem ready to respond, look for the Saviour standing on the shore, heed His command, and after you have cast your net on the *right side* of the ship and find it full of fishes, be sure and bring them ashore and count them. Do not leave them to slip back into the water again. Organize them into a good, strong company, thoroughly established in all points of truth, before you cast your net into other waters. We are told by the "Spirit of Prophecy" to not only cut the grain but to "rake it, gather it, and cure it properly."

MISSIONARY READING CIRCLE STUDIES.

FIRST WEEK.—APRIL 1-7.

THE FIELD.

"Historical and Political China."

1. EXPLAIN the relations between the emperor of China and his subjects.
2. What are the duties of the "six boards?"
3. Mention some things about the Chinese government which seem peculiar to that country?
4. State the manner in which officials are selected.
5. Speak of the one "great defect" of the Chinese governmental system.
6. How did the "powers" take advantage of the weakness of China at the close of the late Chinese-Japanese war?
7. Note the "spheres of influence" occupied by the leading governments of Europe.
8. Tell what you can of the probabilities of an "oriental scramble."
9. How far back do reliable records of Chinese history extend?

THE MESSAGE.

The most difficult part of the lesson is that which relates to Dan. 11:31,—the taking away of paganism and the establishment of the papacy. Such changes are always brought about gradually, and hence an understanding of the different steps leading up to them is necessary. If each of the divisions under the fourth topic of the lesson outline is studied by itself, and a few statements with reference to each point fixed clearly in the mind, it will simplify the study very much.

Dan. 11:28-31; "Thoughts on Daniel," pages 250-262.

1. Describe the next great enterprise of the Romans,—the expedition against Judea, and the capture of Jerusalem.
2. What events are referred to in verse 29?

3. What power is meant by Chittim? What naval warfare fulfils the prophecy? How was "indignation against the covenant" manifested?

4. In studying the comments on verse 31, review pages 157 and 158 of "Thoughts on Daniel." It will be difficult for all to retain in mind each of the steps which led to the taking away of paganism and the setting up of the papacy, but some of the principal events ought to be clearly understood by each one. The following outline may be a suggestive help in studying this portion of the lesson:—

(a) Noted successes of the papacy, between A. D. 496 and 508, in Western Rome. (b) Flatterers exalt Symmachus, the pope. (c) Strong papal party in the East. (d) Result of civil war in Constantinople. (e) Paganism taken away in A. D. 508. (f) Circumstances leading to the decree of Justinian. (g) Provisions of the decree. (h) Opposition overcome: Heruli, A. D. 493; Vandals, 534; Ostrogoths, A. D. 538. (i) Setting up of papacy in A. D. 538.

SUGGESTIONS FOR REVIEW MEETING.

1. Give a brief summary of the lesson.
2. Review the texts in the Book of Daniel which refer to the origin of the papacy, or to the work that power should do, connecting them with the present lesson.
3. Assign to some member the work of preparing a short Bible reading by grouping together a few texts which refer to the destruction of the temple or the city of Jerusalem.
4. Use a few minutes in a general drill upon the important dates.

SECOND WEEK.—APRIL 8-14.

THE FIELD.

"Outlines of the History of Mexico."

1. Name the two most important Indian tribes of Mexico before the arrival of the Spaniards.
2. Tell all you can of the Toltecs.
3. When did the Aztecs arrive? Speak of their government and religion, and overthrow by the Spaniards.
4. Who is known as the "father of Mexican independence," and what did he accomplish?
5. When was the independence of Mexico established?
6. What was the state of the country from that time until 1870?
7. Mention the events that led to the coming of Maximilian. Why did the French withdraw?
8. State the conditions of Mexico under the presidency of Diaz.

THE MESSAGE.

If the Missionary Reading Circle means anything at all, it means more than the mere study of the facts in these lessons. "It is a call from God to this whole people to awake and study these things, read the literature, and then spread it abroad to all people." In every possible way let the Circle be made a training school for workers. The instruction given to the leaders in our churches is this: "We must teach the members of the church how they may effectually minister to others." If this is not done soon, when can it be done?

Dan. 11:32-39; "Thoughts on Daniel," pages 262-273.

1. Review the principal events in the establishment of the papacy.
2. What prominent characteristics both of the papacy and of the people of God, are revealed in verses 32 and 33?

3. Trace the history of the church as foretold in verses 34 and 35.
4. What three peculiar features must appear in the power next introduced in the prophecy? Give the substance of the historical quotations that identify this power.
5. What further points of identification are furnished in the fulfilment of verse 37?
6. Describe the introduction of the worship of the Goddess of Reason.
7. How was the expression, "shall divide the land for gain," also fulfilled?
8. By whom and how was the Reign of Terror and the Infidel Revolution terminated?

SUGGESTIONS FOR REVIEW MEETING.

1. Give a brief history of the persecution of the people of God, as touched upon in the lesson.
2. Assign to a member the work of arranging a few texts on the subject of persecution, and drawing some practical lessons from the experiences of the early apostles.
3. Relate that portion of the history of France which is referred to in the prophecy?
4. What topics of the lesson would make interesting subjects of conversation? Study different methods of beginning such a conversation so as to arouse interest in the subject.

THIRD WEEK.—APRIL 15—21.

THE FIELD.

"Among the Egyptians."

1. Name the chief nationalities represented in Cairo.
2. Give some of the physical characteristics of the native Egyptians.
3. How many classes of society are mentioned in this article?
4. State the two great articles of Mohammedan belief.
5. What do they hold with reference to the second coming of Christ?
6. Name the prophets thought to have delivered new systems of religion. State their belief concerning the crucifixion of Christ.
7. In what light do they regard the Koran, as compared with our Gospels?
8. How much love are they expected to show the Jew and the Christian?
9. What are three of the most important duties imposed on the faithful? How often does the devout Moslem pray?
10. Speak of the temperance of the Egyptians.

THE MESSAGE.

The prophecy of our study has now reached to "the time of the end." Turkey, long known as the "Sick Man of the East," is now the king of the north. The fate of Turkey is a subject of deepest interest not only to the kingdoms of the world to-day, but to the religious world as well. Errors are being taught concerning the future of Palestine and Jerusalem now included in the Turkish dominions. "If ever an utterance from the Lord was needed, it is now, to bring harmony out of these jarring discords." The Lord has spoken; let us hear and understand.

Dan. 11:40-43; "Thoughts on Daniel," pages 273-280.

1. In the study of verse 40, note carefully the following points:—
 - (a) The powers involved.
 - (b) Plans of France.
 - (c) France sends an expedi-

tion against Egypt. (d) Turkey declares war against France. (e) Three events prove 1798 to be the beginning of "the time of the end." (f) Result of each war. (g) Prophecy transferred from France to the king of the north,—Turkey.

2. Cite the fulfilment of the events of verse 41.
3. Describe the further contest over Egypt which took place between France and the allied forces of the English and Turks.
4. What is the especial meaning of the expression, "Egypt shall not escape?"
5. What arrangement did the Sultan of Turkey make with the Egyptians, which fulfils verse 43?

SUGGESTIONS FOR REVIEW MEETING.

1. Give a brief summary of the lesson.
2. Review the location of the powers called the king of the north and the king of the south, as they are first introduced in the chapter.
3. What is meant by "the time of the end?" Review the texts and events which point out definitely when this time began.
4. Sketch the history of Napoleon Bonaparte in fulfilling the prophecy of this and the previous lesson.

FOURTH WEEK.—APRIL 22-28.

THE FIELD.

"Among the Maroons;" "The Past Year in Honolulu;"
"Progress in Fiji;" "Progress in Brazil."

1. State some of the peculiarities of the Maroons of Jamaica.
2. How did they receive Brother and Sister Hall?
3. Briefly sketch the past year's work in Honolulu.
4. What dreaded disease has entered that city? How are the authorities trying to stamp it out?
5. Why do you think the truth is advancing in Fiji?
6. Among what nationality have our brethren chiefly labored in Brazil?
7. Tell of Brother Spies' efforts among the native Brazilians.
8. What thought is brought out by the conversation related, with reference to the religious condition of the common people of that republic?

THE MESSAGE.

This lesson brings to view events of the near future,—namely, the driving of the Turk from Europe, and the establishment of his capital at Jerusalem. It is a significant fact that the Turks themselves look for this very thing. They also expect that the nations will come even there to war against them, and that then the end of the world will come. Another has well said of this: "When the Word of God three times declares it, and when the Turks themselves, as well as all other powers concerned, are expecting and dreading it, is it not high time that all the people should believe it? May the Lord in his mercy help all to hear it, to believe it, and then to proclaim it to earth's remotest limits, that the world may be prepared and fully ready for those fearful events which, according to every evidence, are ready to burst in fury upon it."

Dan. 11:44, 45; "Thoughts on Daniel," pages 281—292.

1. What significant comment on verse 44, made by Dr. Adam Clarke in 1825 has since been fulfilled?
2. What does verse 45, yet unfulfilled, declare shall come to pass?
3. What possessions has Turkey in Asia?
4. By what aid has Turkey maintained possessions in Europe since 1798?
5. Give the substance of a few quotations which indicate what public opinion is with reference to the Eastern Question.

6. What are the evident intentions of Russia toward Turkey?
7. Describe the Armenian massacres. What has been the effect of these upon public opinion?
8. In the light of the prophecy, what may we expect as to the future of Turkey?

SUGGESTIONS FOR REVIEW MEETING.

1. Conduct a short map study, locating the Turkish possessions in Europe and Asia, and pointing out the commercial advantages of the territory.
2. Explain the attitude of the various European powers towards Turkey. What is meant by the "balance of power?" How is this at present maintained?
4. Summarize the evidences that show we are approaching the fulfilment of Dan. 11:45.
5. Discuss ways and means of interesting neighbors and friends in the Eastern Question from a Bible standpoint.

A CHANCE FOR YOUNG MEN.

A STATEMENT in the "Spirit of Prophecy," which means much, is as follows: "Schools should be established for the purpose of obtaining not only knowledge from books; but knowledge of practical industry." A mistaken idea is prevalent in the world, that labor is degrading; but God would have us understand that there is science in work, and the Creator of heaven and earth not only placed His divine approval upon it; but when here in the flesh He learned a trade. Dressed in the garb of a common laborer, He went about his daily work. But "He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude." We are living in a time when young men of sterling integrity are wanted who will go forth into the great harvest field, emulating the life of Paul, and who, recognizing the wants of the cause everywhere, will make their work self-supporting, or as nearly so as possible. If this were done, many of our conferences that have been struggling under a heavy debt for years, would be enabled to lift their heavy load and the spirit accompanying such efforts would be pleasing to God.

In harmony with the statement made at the beginning of this article, Battle Creek College is in a position to offer the following inducements to young men who desire to fit themselves as self-supporting missionaries: Under a competent instructor they will be taught the broom trade so that they will be enabled to do all kinds of work in a first class broom shop, and with a small capital go into business for themselves. Those who desire to take printing will find a competent instructor in this department and the facilities are such as to enable them to get a good training in typesetting, job-work and press-feeding. The tailoring department is in charge of an experienced workman and an excellent opportunity is afforded those who desire to take up this line of work. Last, but not least, is the chance for young men to engage in work on the College farm. By many this has been looked upon as a work of drudgery, but we believe the time has come for a

different sentiment to be encouraged. The Lord has said that "this country needs educated farmers." The time is not far distant when agriculture will be a resource when other trades are cut off, which will prove a great blessing to us.

There is need of educated men in this line of work who will know *how* to secure the treasures contained in the earth and thus open up a field whereby employment may be given to those who may accept the truth in our cities and towns and who will as a consequence be thrown out of employment.

The opportunities presented to our young men to secure valuable trades, thus enabling them to carry out the line of work outlined in this article, are worthy of attention. We shall be glad to correspond with such and give them the information they desire. Address J. W. Collie, Battle Creek College, Battle Creek, Mich.

I. T. S. NOTES.

—In the interests of as complete an annual tract and missionary report as possible, the publication of the report is deferred another month. Let those secretaries who have not yet reported do so at an early date that no further delay be occasioned.

—Not all the Conferences and individuals making October contributions to the International Tract Society have reported the same. It is desired to publish the amounts received in the next issue of the *MAGAZINE*. Will those who have not yet reported do so soon, that a complete list of all these contributions may appear in our next issue.

—Elder Haskell once gave the following excellent reasons for the reporting system followed in our tract and missionary work:—

"The reporting system will give life and interest to the tract and missionary meetings. If there is no labor reported, no experience related, it will be impossible to give proper instruction. In fact, the mention of commendable acts that result in good is following the example of Christ and the apostles. We should have had at least one book less in the New Testament had not the "Acts of the Apostles" been written. The New

Testament would lose much of its beauty were its writings to consist only in doctrinal instruction. No individual is exalted by thus magnifying the work of God, but God is honored inasmuch as others are provoked to love and good works. By letting our light so shine, others, seeing our good works, are led to glorify our Father which is in heaven."

—The thanks of the officers of the International Tract Society are extended to a number of our missionary workers for the liberal response made to the call in the *MISSIONARY MAGAZINE* for literature for the soldiers in the Philippine Islands. The opportunity for this work still continues, and calls for similar reading matter have come in from the West Indies and the Gold Coast, Africa. Those who are able to assist in this work may correspond with the International Tract Society, 150 Nassau St., Room 1902, New York City, N. Y.

—In the "Testimonies for the Church," Volume 4, Page 390, is found an important statement concerning the tract and missionary work:—

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and

praying with them and for them—is a good work, and one which will educate men and women to do pastoral labor. . . .

“There should be a most thorough organized plan; and this should be faithfully carried out. Churches in every place should feel the deepest interest in the tract and missionary work.”

BRIEF MENTION.

—Do not forget to renew your subscription to the **MISSIONARY MAGAZINE**, if your time is about to expire. As our list is quite rapidly increasing, only a prompt renewal will insure the receipt of every issue.

—As the Medical Missionary Board furnishes the material for the Second Sabbath service every third month in the quarter, no outline of the study for March appears in this number of the **MAGAZINE**. A Second Sabbath reading for April 14 has already been mailed to the church elder. If your copy has not reached you, please notify us, and we will be glad to supply you.

—Don't fail to be prompt in notifying us if you have not received your paper. Mistakes are apt to occur, but we are glad to do the best we can to rectify them.

—Just as we go to press a letter from Honolulu states that there have been additional evidences that the plague is not yet under control. It now seems that our Chinese school cannot reopen until this fall.

—Our readers will remember that we have previously spoken of the Sunday law which was to go into effect on Christmas day, in Raratonga. Late advices from our brethren there show that the law is working hardship to those who are determined to obey God. Their experience will be sent to our ministers. Ask them about it.

A friend writes: “Just received a sample copy of your valuable magazine from our State Tract Society. I think that issue alone is worth more than the price of the paper.”

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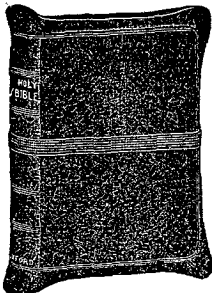
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...aces, whereby they
 ... thee glad.
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 honourable women: upon thy
 right hand did stand the queen in
 gold of Ophir.

² Heb. an high place for us.
^a Cant. 6. 8.
^b 1 Kin. 2. 19.
^c Ps. 66. 5.
^d Is. 2. 4.

7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.
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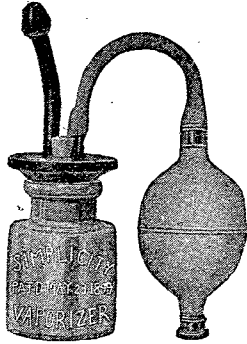
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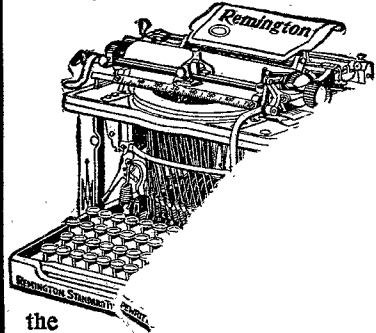
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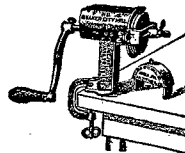
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