

May, 1900.

# THE MISSIONARY MAGAZINE



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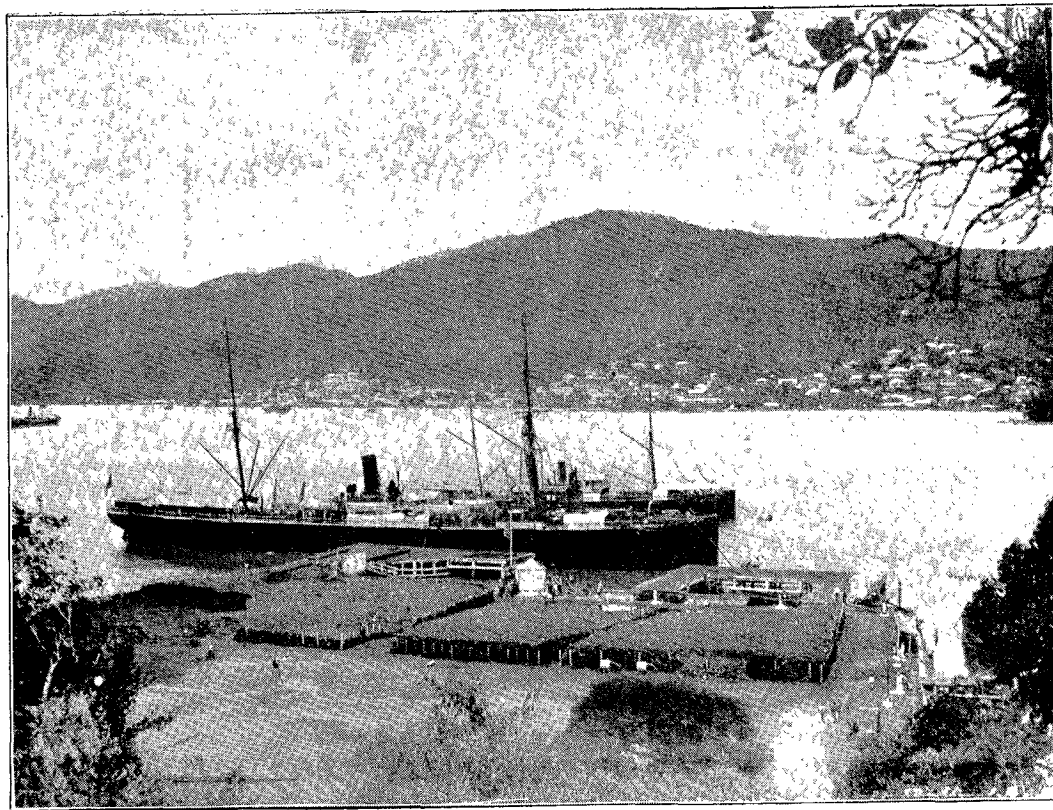
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**150 NASSAU STREET,**

**NEW YORK CITY.**



HARBOR IN ST. THOMAS, W. I.

[See page 219.]

# THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., MAY, 1900.

NO. 5.

PAUL wrote to his brethren in Corinth: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." What soldier of the cross cannot attest that the sufferings of Christ abound in us? However our fancy may have imagined the Master's service, experience bears testimony to the trials.

**2 Cor. 1:5.** A recruiting officer often slips a dollar into a young man's hand, and tells him of the pleasure and ease of a soldier's life; that he has but little to do save to parade in his flaming colors, be honored of men, and go straight on to glory. Not so, however, the Captain of our salvation; when He makes His call for recruits He uses no deception. He specifies the conditions, not omitting the hardships, the demands, and the reward. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." You see His very call is to self-denial, to abandonment of self,—to caring nothing for one's life or earthly prospects. Again He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in-law against her mother-in-law. And a man's foes shall be they of his own household." No earthly tie is too sacred for Christ to sever. He writes His name above every name in the hearts of His followers. Friends, family, relatives, earthly possessions—all become secondary when once the heart is enlisted in His service. Not that His follower loves his friends less or is less lovable; but the enmity between the serpent and the seed of the woman then springs forth. So the Master adds, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." Here is the call of our great Captain. In it He specifies self-denial, cross-bearing, alienation of friends, foes, hatred, reproach, and death; but adds to His call the soul-stirring peroration: "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

Now notice: "As the sufferings of Christ abound in us."  
**Suffering.** There is to be plenty of suffering. It is to abound, to be in abundance;—no stint in the measure—no meager amount.

It is to be a river, a sea, an ocean of suffering. Sometimes it will seem that a whole Niagara of woe, and trouble, and misfortune, has swept down upon the soul in an unexpected hour, and we cry with the Psalmist: "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me."

Whose suffering is to abound?—"But as the sufferings of Christ abound in us." Then these sufferings are not our own; they are Christ's. Says some one: "If suffering is the lot of Christians, then I am surely one." Yes, but mere suffering is no evidence of discipleship. The wicked suffer. They are sick. They have rheumatism, and heart trouble, and stomach trouble, and poverty, and death, and at last end in a lake of fire. Suffering, then, is not all the text implies; the suffering must be of a specific kind,—it must be the suffering of Christ.

A man is dishonest, and steals, and is put in jail for it; is that the sufferings of Christ? A man gets angry and kills his fellow being and is hung; but what has that to do with the sufferings of Christ? There is a man who has boundless ambition, or is covetous and desires to get rich; he plunges headlong into debt. Bye and bye his creditors press him, and he loses everything; but is Christ's suffering there? Here is a woman, always meddling and getting others into trouble. People shun and despise her; but has she any claim as a partaker in Christ's sufferings?

What, then, are Christ's sufferings? O, Christ's sufferings were sufferings for others; sufferings that He did not bring upon Himself by wrong doing; but which came to Him while He was faithfully carrying out God's will. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. . . . And the Lord hath laid on Him the iniquity of us all."

Ye who would know Christ's sufferings, behold them here! Not one thread of self in all this glorious apparel of character! 'Tis a right royal robe, fit only for Him who wore it—Prince Immanuel. And would ye know whence He gathered the material for this matchless character? Let me tell you. He gathered up all the griefs and sorrows, the sins and broken hearts, the blasted hopes and ruined lives; He took all the slanders and envies, the covetousness and shame, the woe and misery; He searched out all the impenitence and ingratitude, the broken vows and rebellious sons of a lost world, and made them His own, and suffered for them. The Captain of our salvation was made perfect through suffering. The sinless One became the chief of sinners. Never a crime so black, never a wrong so unjust, never a deed so heinous, but for it Christ was reckoned the transgressor. Take all the covetousness, and lying, and stealing, and adulteries, and murders, and disobedience to parents, and Sabbath-breaking, and blasphemies, and idola-

try, in all ages past and in all time to come; and concentrate them into one Life, and make that Life answerable for all these deeds, although guilty of none of them; and then strip Him of all human comfort, and hide the Father's face from Him, till in dying agony He cries: "My God, my God, why hast thou forsaken Me?" and you have Christ's sufferings.

**Who Suffers with Him?** "O," says one, "Then, who ever abounded in Christ's sufferings?" Ye innumerable multitude of martyred saints of ages past, make bare your scars, by sword, and famine, and stake, and dungeon cell, and prison bar, and show the church militant the measure of your sufferings for Christ!

In whom to-day do the sufferings of Christ abound? Tempted and tried soul, thou in whom art burning the fires of passion and lust and appetite, but who art determined to die rather than to yield, it is in thee! O man, O woman, whomsoever thou art, wheresoever is thine abiding-place, by whatsoever name thou art known among men, if, in thy breast thou art carrying an unspeakable grief, for Christ's sake, to shield His name from reproach; if thou art wronged by friend or foe, but dost patiently bear it; if the love that should be thine is given to another; if all men cast out thy name as evil for Christ's sake, because of the truth that is dear to thee—then the sufferings of Christ abound in thy life.

**Consolation Offered.** But now the rest of the verse: "As the sufferings of Christ abound in us, *so our consolation also aboundeth by Christ.*" In whom are the sufferings of Christ, to him is offered also the consolation by Christ. But some people seem so fond of their grief that they refuse consolation. I met a woman once who had lost two of her children. She mourned, and had been mourning for months before I met her. Like Rachel, she refused to be comforted; and her suffering drove her from God into Egyptian darkness. Here is a mother who has done her best, by precept and example, to train her children for God. Day by day she consecrated them to Him in her prayers; but now they have plunged into sin and the world, and she cries, "All my prayers are unheard, and all my life of toil is wasted. I shall never be happy again." Over in that house death came a few weeks since, and laid the husband to rest. A pale mother with five small children, stands weeping, to-night, beside yon little mound of earth. In the bitterness of their grief they cry, "My God, my God, why hast Thou done this?" Family reputation is gone; the family whose name was so honored and respected, all blighted in a day; some cherished friend gone down in ignominy and shame. In sorrow they cry, "My grief is killing me. I shall never be comforted. Where is there any consolation for grief like mine?"

But now notice our text: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." What a blessed proportion—the one equaling the other. As the sufferings abound, so the consolation abounds also. The greater the sufferings of Christ, the greater the measure of His consolation. One offsets the other. As He bore our sins so hath He borne our griefs and sorrows. "In all their affliction He was afflicted."

**The Christian  
Rejoices in  
Suffering.**

Then the Christian is joyful amid his sufferings, because they are not his own, but a portion of Christ's. Were they our own, and not for another's sake, with no comfort to be had, well might we weep. All the watery things of earth would fail to make tears enough for us. But now it's all for Christ's sake. We take joyfully the "spoiling of our goods." We lay our loved ones down to sleep in mother earth, sorrowing not "as others which have no hope." If it be a bitter and dark future, what matters it, so long as Christ our Lord sanctifies it, and the Holy Ghost still gives us courage, energy, and strength. If loved ones are untrue, take the heart that loved, perhaps too fondly, and adore your Master with it. He abideth faithful. Never a heart loved Him too ardently. Never was a secret whispered to Jesus betrayed.

To suffer for Christ's sake has inspiration in it. Martyrs have sung praises to God amid the devouring flames and cried, "I lie down upon beds of roses." Paul and Silas, with lacerated backs and feet fast in the stocks, held a midnight praise service in the inner prison. Hear the testimony of the man who said, "I die daily;" "I bear in my body the marks of the Lord Jesus;" he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

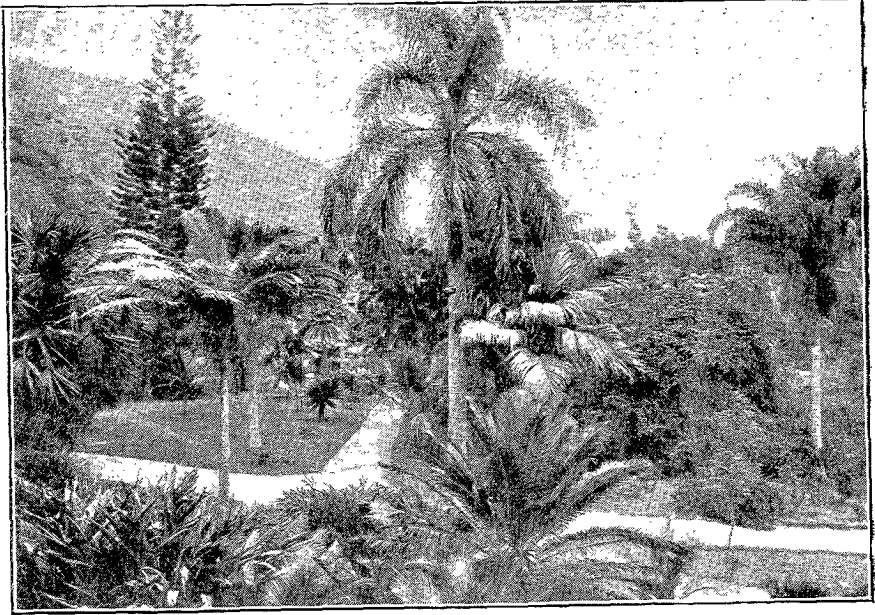
**Christ  
our Comforter.**

O faltering one; O tried and tempted one; O heart well nigh crushed with the burden of your griefs and sorrows, hear me for one moment: Your sufferings are the sufferings of Jesus. Your trials are His trials. Side by side you fight with the Captain of your salvation. Every foe is His foe; Christ is with thee to bear His part most valiantly. Every blow is a blow aimed at Him. Every slander is a slander on Christ. The battle is the Lord's; He is leading in the fight. See the drops of blood bursting from His veins as He deals death blows to thy carnal desires, and is setting the hedge of defense about thee. Now, in the midst of the conflict, He casts a glance at thy unstained brow, and says, "Ye have not yet resisted unto blood, striving against sin." Then courage, soldiers of the cross.

Thy Captain's "visage was so marred more than any man, and His form more than the sons of men." He stays not when once a soul has enlisted under His banner, till victory is won. He knows no defeat. He never lost a soul that trusted in Him. For six thousand years He has been the defense of His people, and He knows thee. Hear Him cry, "Looking unto Jesus the author and finisher of our faith." Keep thine eye on Him. In this awful fight let nothing get between thee and Christ. He is truly in earnest with thee. Life to Him is nothing if He can only save thee. The battle is the Lord's; the victory is the Lord's; and triumphantly shalt thou come through this conflict, if only thou dost patiently fight the battle, and endure the trial.

What is suffering to a crown? What is a few years' trial with Jesus in it as a Helper, when compared to eternal life? Then let resignation to his lot, and courage for the fray, take possession of every soul.





*Botanical Gardens, Kingston.*

## THE ISLAND OF JAMAICA.

F. I. RICHARDSON.

SELDOM does a weary, seasick voyager meet with a more beautiful sight than that which greets his eyes on approaching the evergreen island of Jamaica. Its surface is literally covered with mountains, gorges, and valleys. Peak rises above peak, until, in the Blue Mountains, an elevation of 7,360 feet is attained. These hills, although composed largely of limestone rock, are covered with verdure to their very summits. Sea-shells and coral are found in many places, even on the mountain tops, indicating that the land was once covered with water.

When Christopher Columbus and his small band of bold adventurers discovered this spot, May 3, 1494, they found it occupied by Indians, living in peace and plenty; but not much longer were they permitted to enjoy their quiet manner of life: for no sooner did Columbus return to Spain and report his wonderful find, than many decided to try their fortunes in the new El Dorado.

Upon the arrival of the Spaniards, the Indians arose in arms to repel the invaders. But the natives were cunningly deluded by fair promises; the wily foe won over their unsuspecting natures. However, the Spaniards were no sooner able to execute their bloody designs, than they began a terrible slaughter of those simple-minded people. In a few years no less than 60,000 had been put to death. Ere long the very name of Indian was rooted out, and none were left to bear

witness to the existence of that once flourishing race. Previous to this, Jamaica had been one of the most densely inhabited of all the Antilles.

While engaged in this war of extermination, the Spaniards made several temporary settlements in western Jamaica. At length they decided on Saint-Jago-de-la-Vega (now Spanish Town), and there founded a fine city. The savannas (fields) which to-day are so barren and useless, were then the richest and most highly cultivated portions of the island, yielding all manner of necessaries. Here, with nature lavishing upon them her almost boundless store, they could say with the rich man of old: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But, like him, they were not left long in the enjoyment of their ill-gotten and blood-stained treasure.

The usurper became the usurped. From the time Sir Anthony Shirley (1596) made his attack upon Jamaica, and plundered and burned Saint Jago, until its final occupation by the English on May 11, 1655, many and sanguinary were the struggles that took place. Among the silent witnesses of those troublous times are the cannon now serving as "bumpers" on the street-corners in different parts of the island.

The English were not slow in occupying their newly acquired possession. Like the Spaniards, they employed slaves in the cultivation of the soil. In 1734, the Maroons (as the slaves left by the Spaniards are called) who had taken refuge in the mountains, and whose numbers had been swelled by the accession of runaway slaves formerly owned by the English until they were several thousand strong, began to give trouble—whether justly or not, we cannot say. Led by the notorious Nanny, the renowned Maroon leader, they made their headquarters on one of the naturally fortified ridges, and the regular troops were unable to cope with them. It is said that bloodhounds were imported from the United States, and let loose upon them, before they were finally brought into subjection. Although they suffered defeat then, many of them are to-day gaining a glorious victory in the progress Christianity is making in their midst.

Some of the horrors of the old slave days are being revealed to this generation. In the museum at Kingston hangs an iron cage that enclosed the skeleton of a person who had evidently been placed in it alive, and had suffered death by torture and starvation. It was made with hinges, to fit any sized body, and the sharp iron spikes in the bottom were for the victim to stand upon. It was discovered near Kingston a few years ago, after a heavy rain-storm had washed out the road where it lay buried. Other instruments of torture have been found.

August 1, 1834, slavery was abolished, and four years later absolute freedom was conferred upon the whole population. Although more than sixty years have gone by, yet the effects of slavery are still seen in the low morals of that people. But through the blessings and influence of the Gospel many are learning a better way, and walking in it. Missionaries find here a wide field of usefulness.

January 17, 1692, occurred one of the most violent earthquakes that was ever felt. All the houses on the island were thrown down. Mountains were split. Whole plantations were moved out of place. But Port Royal suffered the greatest damage. At that time it was a city of several thousand inhabitants. It was

reputed to be the richest spot on earth. For many years it had been the rendezvous of pirates who had been very successful in their depredations, and had brought thither their ill-gotten gains. The people of the island are supposed to have welcomed and protected these marauders because of the wealth they brought. In two minutes nine-tenths of the city had gone down, and with it immense treasure, and 3,000 human beings. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed by, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Ps. 37:35-38. At the present time, the tops of the buildings may be seen in the depths of the clear water; ever bringing to mind the sad fate of those wicked men.

The inhabitants that escaped left the doomed place, and built Kingston, which is to-day the metropolis and capital, with a population of 50,000. The houses are usually but one story high, on account of the hurricanes and earthquakes. It is said to be the hottest place in the island. Here the mean temperature is about 78°. The thermometer registers lower in the hills and mountains until an average of only 56° is found. As Jamaica is situated between 17° 43' and 18° 32' north latitude, of course winter is unknown; there is one perpetual summer, and the temperature in any given place scarcely varies 20° the year round, thus making a very desirable climate in which to live.

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

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

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

Because of its central position among the West Indian Islands, and owing to the fact that it lies in the direct route between Europe, the United States, and the Isthmus of Panama, Jamaica offers great advantages for trade, commerce, and missionary work.



## CHINESE SOCIETY.

W. E. HOWELL.

**Its Elements.** THERE is no caste in China. The constituent elements of Chinese society are simple and well-defined. They are in general three in number: the emperor and his court; the mandarins, or official class; and the people. With few exceptions there is no hereditary aristocracy, no "blood" lines. The only aristocracy is that created by the system of competitive civil examinations, designated by one "the aristocracy of talent;" by another, that of "brain." Comparatively few are debarred from the examinations, such as criminals, actors, jugglers, aliens, slaves, and the boat people at Canton.

**The Emperor.** The emperor reigns supreme. He considers himself the representative of divine power, the vice-regent of heaven, and the possessor of divine authority. How he is regarded

by the people is indicated by the various titles they apply to him: "Son of Heaven," "Supreme Ruler," "August Lofty One," "Celestial Ruler," "Solitary Man," "Buddha of the Present Day," "The Lord," "The Lord of Ten Thousands." "He is the object of profound reverence and worship by his subjects, the holder of the lives of all under heaven, the fountain of honor, the dispenser of mercy." He holds himself superior to all the gods, and exacts the same prostrations as are paid to the gods, thus making the ceremonies performed in his presence of a religious character. In the beginning of Chinese intercourse with other nations, the refusal of foreign representatives at Peking to *kotow* before the emperor (that is, to kneel and knock the head on the ground), caused much sharp contention.



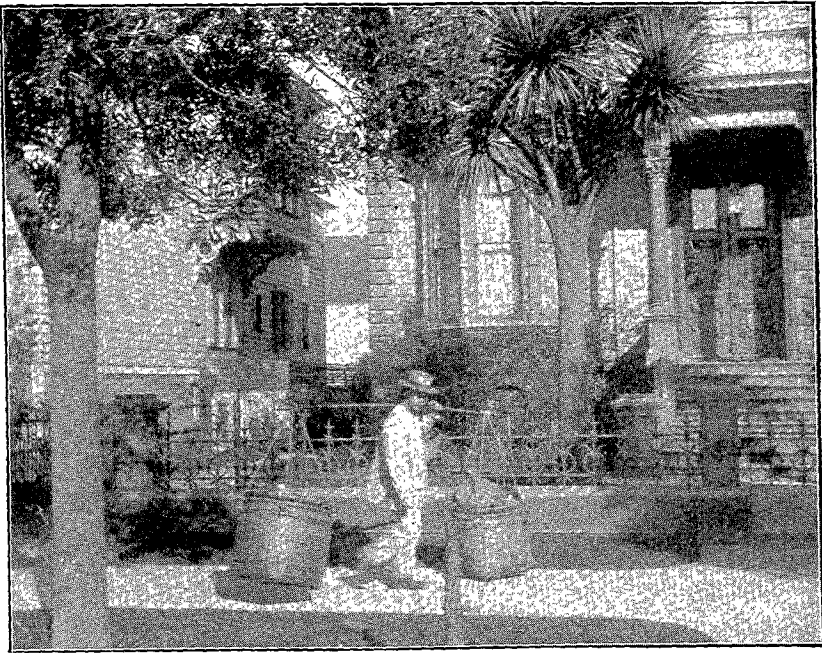
*The Emperor.*

The person of the emperor is sacred. He is entirely withdrawn from public gaze, and passes a monotonous and dreary existence. Only on the rarest occasions does he pass without the palace walls, in consequence of which his practical knowledge of the empire scarcely exceeds that of his meanest subject.

The emperor is entitled to three grades of wives: first, the empress; second, an indefinite number, from among whom is chosen the successor to the empress in the event of the latter's death; third, those whom the taste of the emperor may select.

**The  
Mandarins.**

The term mandarin is of Portuguese origin, and is applied to those men in whose hands is the administration of the empire. In theory they owe their positions to their success in the competitive examinations; but it is reckoned that about half of the mandarins have gained their positions through some signal service in time of national disaster, such as large loans of money, or the exercise of personal valor or executive ability. The mandarin exercises independent sway within the limits of his rule. The preservation of peace is the test applied to his actions, the government regarding that official most successful of whom it hears least. He may, and does, engage in extortion, receiving and giving of bribes, the sale of justice, illegal torture, neglect of untried prisoners, and indulge in gambling



*Hucksters have risen to the highest offices of state.*

and every sort of debauchery, and yet go on undisturbed by the central government, so long as he maintains order and quiet among his subjects. Only when he exceeds the forbearance of the latter, is he punished or degraded from office. That the salaries of the mandarins are inadequate to their support, accounts partially for the corruption of their practises. All the mandarins are taken from the people, sometimes from the ranks of the poorest. Wood-cutters, laborers, and hucksters have risen to the highest offices of state.

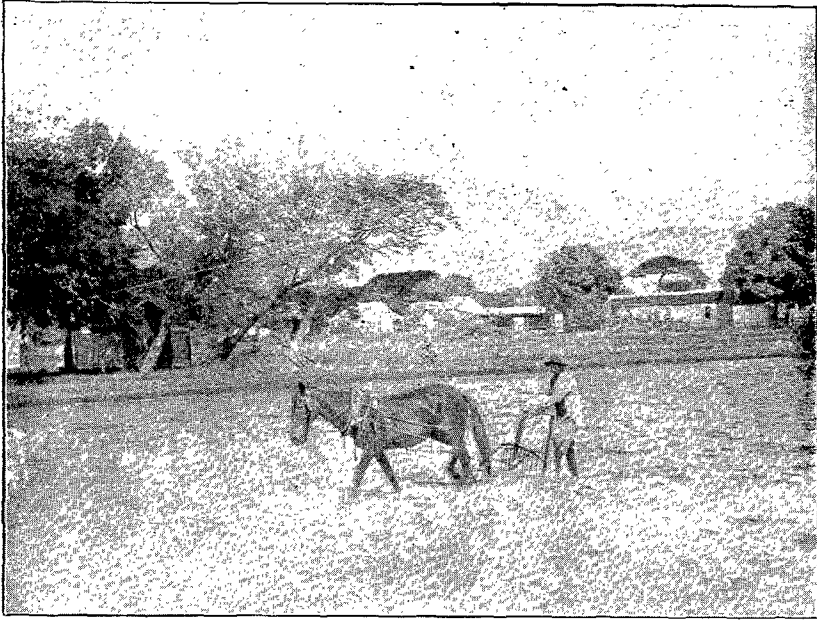
By a modern classification the people are divided  
**The People.** into four classes: 1. "Natives and Aliens," the latter including aborigines, lawless mountaineers, boat people on the coast, and foreigners; 2. "Conquerors and Conquered," the Manchus and pure

Chinese respectively; 3. "Freemen and Slaves," the latter serving under a system similar to that of Biblical times; 4. "Honorable and Mean," learned and ignorant.

But Chinese tradition divides the people also into four classes: the scholar, the farmer, the artisan, the trader, ranking in the order named.

These are the graduates from the government examination halls, waiting for appointment to office. Too proud to work, and far more numerous than the offices for which they have prepared themselves, they are an idle class, usually poor, and recently estimated to number more than twenty thousand. Taking advantage of the influence they possess because of the traditional respect for learned men (the scholar is held in higher esteem than the illiterate rich man), they are parasites of the people, subsisting upon illegal gains, being, nevertheless, protected by law against punishment or torture until stripped of their literary degrees by imperial edict. Though thoroughly versed in Chinese classical and popular lore, they exhibit the same tendency to superstitious folly as is found among the most illiterate—the fountain can not rise above its source, the life cannot produce fruits of any better quality than the food upon which it feeds. Regarding themselves as the "depositories of the wisdom of the sages of antiquity" (which they truly are), and the "protectors of the national life," the literati are implacable foes of foreigners and all their ways. To them is due the spirit of opposition which is now manifest in the persecution of Christians and in resistance to foreign innovations. "For ignorance, bigotry, violence, and corruption, the Chinese race of scholars is probably unsurpassed by educated men in any other country calling itself civilized."

In common estimation the farmer ranks next to the scholar. In the most ancient legends the farmer's calling is represented as high and ennobling. The invention of the plough is attributed to the emperor Shennung, said to have lived 2737 B. C. This intimate relation of the throne and plough has always been maintained; and at the present time the emperor initiates the farming season by turning a furrow in the early spring, in which he is imitated by every viceroy and governor in his realm. Likewise the empress, on the appearance of the first leaves of the mulberry, plucks them to provide food for the palace silkworms. The example of their rulers is everywhere followed with the greatest devotion by the Chinese farmers. "From these men it is impossible to withhold the highest praise for their untiring industry. With endless labor and inexhaustible resource they raise from the soil the very utmost that it is capable of producing." Unfortunate conditions, however, make it most difficult for the small farmer to obtain a livelihood. The emperor is the "universal landlord of the soil of China." Land is leased to the farmer, and is usually taken up in clans, which work on the cooperative system. The imperial land tax is the chief source of revenue, and to this is added a grain tax on land classified as "good." The average land tax is not excessive, but by the extortioner it is often increased to as much as six times the assessment. The ordinary agriculturist is raised but little above the ranks of peasants, and counts himself fortunate if famine and extreme want do not overtake him in the course of the year.



*The ordinary agriculturist counts himself fortunate if famine and extreme want do not overtake him.*

Third in popular esteem is the artisan or mechanic.

**The Artisan.** "Even a deeper state of poverty than that which afflicts agriculturists is the common lot of these men. They live perpetually on the verge of destitution, and this from no fault of their own and in spite of their untiring devotion to their calling. No one can have seen these men at work in the streets or in their workshops, without being struck with the indefatigable industry which they display. From an hour in the morning at which European workmen are still in bed until a time at night long after which the same men have ceased to toil and spin, the patient Chinaman plods on to secure for himself and family a livelihood which would be contemned by all but a patient Asiatic." "Mechanics in China have remained for centuries in a perfectly stagnant condition. The tools and appliances which were good enough for those who worked and labored before our era, still satisfy the requirements of the Chinese craftsmen." "The mason who wishes to move a block of stone knows no better means for the purpose than the shoulders of his fellow men, supplemented by bamboos and ropes. The carpenter who wants to saw up a fallen tree, does so with his own hand, without a thought of the easier device of a sawmill." "In the higher branches of mechanical skill, such, for instance, as gold, silver, and ivory work, Chinamen excel, and they are exceptionally proficient in the manufacture of bronzes, bells, and lacquer-ware. With the appliances at their command their skill in casting bells of great size and sonorousness, is little short of marvelous. The famous bell at Peking weighs 120,000 pounds, and is one of five of the same weight which were cast by order of the emperor Yunglo (1403-1425)."



*Shoe-maker at work on the street.*

The number of itinerant craftsmen is very great. Every domestic and personal want is supplied by these passing journeymen. Workmen in their own shops will sit for sixteen to eighteen hours a day, scarcely shifting their position or ceasing their toil, and this for seven days in the week, unless living in a land where Christian (?) laws compel them to lose one day in seven.

**The Trader.** "The merchants and traders of China have gained the respect and won the admiration of all those who have come in contact with them. For honesty and integrity they have earned universal praise." Recently a Shanghai bank manager said: "I know of no people in the world I would sooner trust than the Chinese merchant and banker. . . . I may mention that for the last twenty-five years the bank has been doing a very large business with Chinese at Shanghai, amounting, I should say, to hundreds of millions of taels, and we have never yet met with a defaulting Chinaman."

The beginning of commerce reaches an antiquity almost as remote as that of the Chinese themselves. "Long before the establishment by Lombard Jews of banks in Italy (A. D. 808), the money-changers of China were affording their customers all the help and convenience that belong to the banking system; and three hundred years before the establishment at Stockholm of the first bank which issued notes in Europe, paper currency was passing freely through all the provinces of the empire." At present, guilds have been established "as common centers for protection in case of need, and for the more congenial purpose of social intercourse." Every trade has its trades-unions, which appear to "tend to the promotion of fair play and a ready kind of justice. Unjust weights, or unfairly

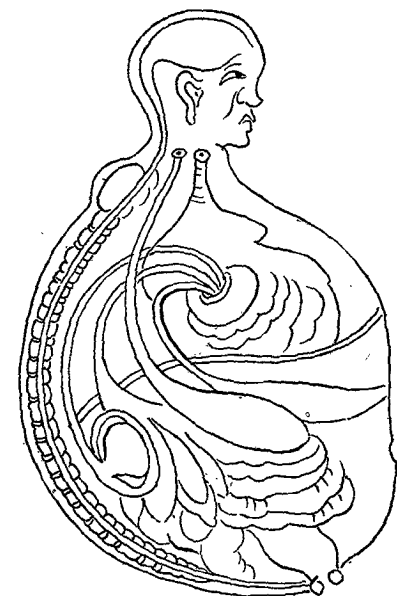


loaded goods, are unhesitatingly condemned, and substantial fines are inflicted on members found guilty of taking advantage of such iniquities."

**The Professions.** The most important of the professions, if indeed there is any other, is that of teaching. Next to the parent, the teacher is held in the highest respect, amounting almost to reverence. His requisite qualifications are "gravity, severity, and patience, and acquaintance with the classics; he is only to teach the same series of books in the same fashion in which he learned them himself, and keep a good watch over his charge." "To educate without rigor shows a teacher's indolence."

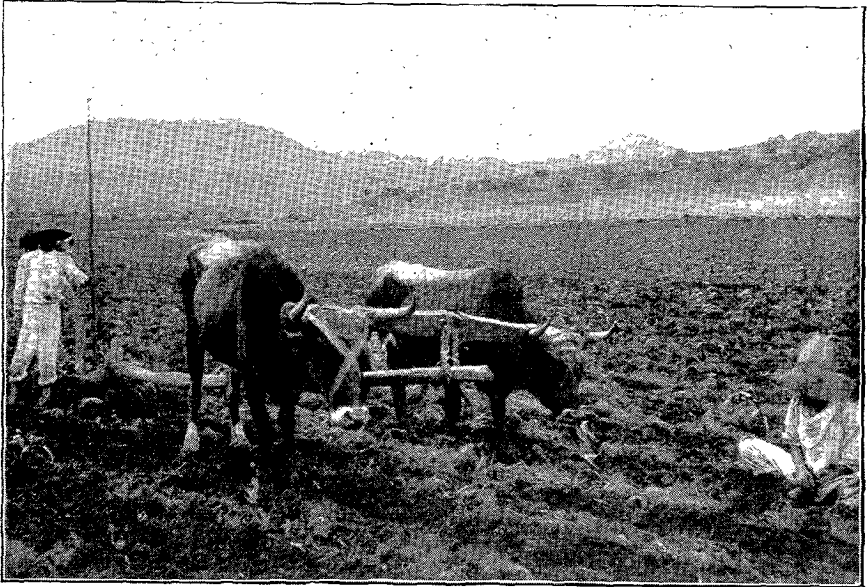
In the sense in which we understand the term there are no lawyers, since the administration of the law is entirely committed to the magistrates. The clerks and secretaries attached to the mandarins, are well versed in a knowledge of the law, but do not have opportunity to develop and exercise ingenuity in its use, except to gratify the "itching palm." Professions arising from the uses of steam, electricity, and improved machinery, are just in their infancy. But a few members of the editorial profession may be found.

Doctors are numerous; but not being required to "study medicine," nor to pass medical examinations, they may practise without a license—and have great license in their practise. Chinese superstition forbids dissection; consequently the continuous circulation of the blood is not known; the stomach is regarded as the seat of the breath, as also that of learning; and they believe that health and sickness are regulated by the maintenance of proper proportions between the five elements, fire, water, earth, metal and wood, or are attributable to evil spirits. Superstition also prevents the mutilation of the body, in consequence of which surgery can not be practised. Of recent years, however, the government is awake somewhat to the value of medical instruction.



*Diagram of part of the human mechanism as taken from a Chinese physiology.*

**Summary.** To sum up; the Chinese acknowledge no aristocracy save that of literary genius, reverence the emperor to the extreme degree of worship, are neglected and robbed by the mandarins, have no fountain of wisdom or knowledge except their obsolete classics, are barely able to keep the wolf from the door in the pursuit of agriculture or of the trades, and are steeped in superstition; but on the other hand, they are as homogeneous as possible, are proverbially industrious and patient, command the highest admiration for honesty and integrity in business deal, are essentially democratic, and are most attractive and encouraging subjects for missionary labor.



*Wooden Plow, Mexico.*

## MEXICO.

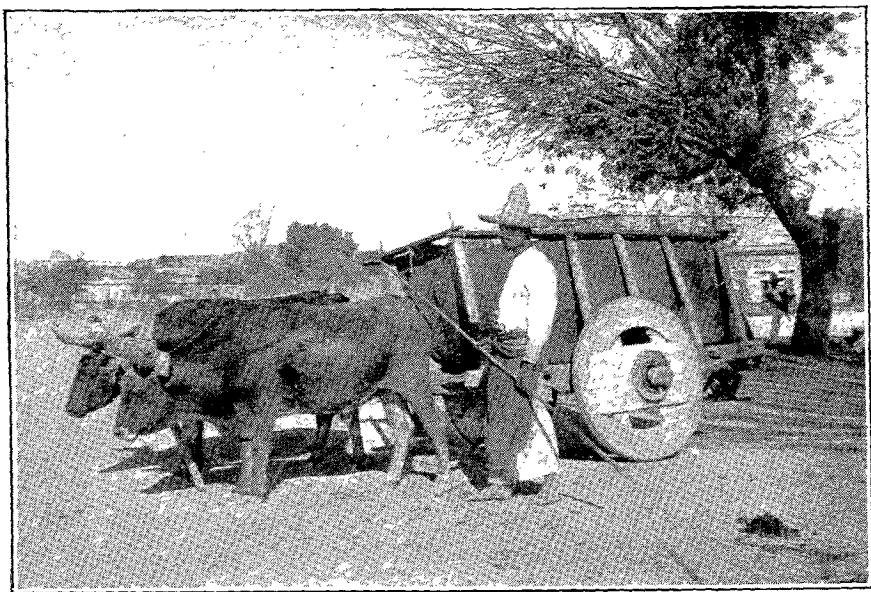
### GROWTH AND DEVELOPMENT.

G. W. CAVINESS.

THE three hundred years of Spanish control furnish little of true advancement to record. The Indians were virtually slaves, and by means of their labor cities were built for their Spanish masters, and rich mines were operated. The Aztec sacrificed human victims on the altar of his god; but the Spaniard, in his thirst for gold, made many a sacrifice of the life of the enslaved Indian, who toiled beneath a tropic sun to build the mansion, and dig the mineral treasures for his lord and master. The Mexican Indian of to-day, in his degradation and filth, ignorance and superstition, is a pitiable sight, and raises in the mind of the beholder no thought of former greatness.

With freedom from Spain came more liberal ideas; but not till the adoption and triumph of the present constitution was there any religious freedom, or even toleration; and, consequently, but little progress. The country at present consists of twenty-seven states, two territories, and the Federal District. The state governments, as also the general government, are modeled after the United States; but it would be a mistake to suppose that the government is "of the people," or "by the people," except to a very limited extent. If it were so, the Catholic Church would be supreme, controlling, as she does, the great mass of the ignorant and superstitious.

Agriculture, generally, is in a very backward state, and carried on in primitive ways. There is still ample opportunity to see the wooden plow or forked stick tied



*Mexican Cart.*

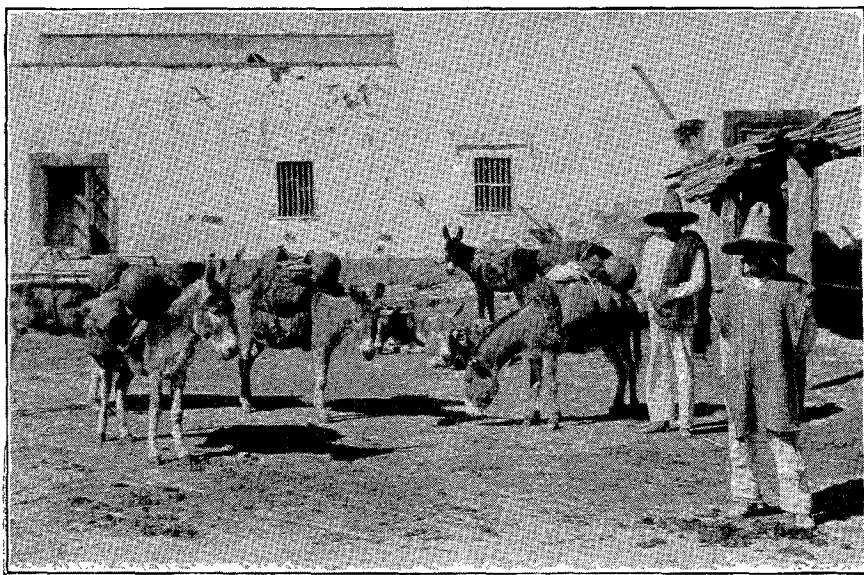
to the horns of a pair of oxen; and the two-wheeled cart, with huge wheels of solid wood, rolls on its clumsy way. Women grind grain on little stone mills, and carry water on their shoulders or on their heads, as of old; and the thrashing-floor, where grain is trampled out by animals, may yet be seen. The conductor on the train as I entered Mexico said he did not regard the Bible as out of date here. One still witnesses things as they are described in the Bible. Many objects in Mexico remind us of what we read of Egypt and Palestine. Very few of the better class of the people live in the country. The farms are called *haciendas*, and consist of large tracts of land owned by one man. The owner builds a commodious house for himself, and round about it are many huts for the laborers who cultivate the farm. These last are little better than slaves, working for a mere pittance and leading lives not much above that of the animals. The proprietor lives in the city, and spends as little time as possible on his *hacienda*.

Of late, a great deal of American capital has been invested in Mexican land, mostly in coffee and rubber plantations in the more southern states, and in sugar properties along the Pacific and Gulf coasts. There is also a constantly increasing importation of labor-saving machinery. The total importation of machinery during the year ending June 30, 1897, amounted to \$3,754,625, while during the next fiscal year it was \$5,439,233, an increase of nearly 50 per cent.

New manufacturing plants of almost every description are being built throughout the republic. Besides all kinds of cotton goods, Mexico now manufactures cashmeres and woolen goods, stockings, knit underwear, shoes, and various kinds of leather goods; and hats of wool, fur, and straw, blocked in the prevailing style of the country.

Mining has been carried on since the arrival of the Spaniards. Silver is found in almost every hill or mountain, and at present large sums of foreign capital are invested in operating the mines of Mexico. The output of the "white metal" for 1898, was 56,738,000 ounces, or 2,300,000 ounces more than was mined that year in the United States. The gold produced during the same year amounted to \$8,500,000. The principal mint, located in the City of Mexico, and established in 1535, has coined \$100,000,000 of gold and \$3,000,000,000 of silver.

As to roads, there are none outside of the cities, and in most cities the pavements are of rough stones. When one visits the country he must ride a horse or mule. In the rainy season it is better not to go far from the city lest one get stuck in the mud; for at this time many of the so-called "roads" are impassable. The produce of the country and of the mines is largely carried on the backs of mules or donkeys to the nearest railroad station. The "burro," a little donkey, is in evidence everywhere as a pack-animal. Mexico could scarcely get along without this much abused but very useful little burden bearer. The Mexican and his "burro" never hurry, but take their own time and promise every thing *mañana*, or to-morrow.



*The Burros.*

The first railroad was opened, between the City of Mexico and Vera Cruz, in 1873. Since that date, with a settled condition of the government, the work has gone on rapidly, but more especially within the last ten years, until now there are some 8,000 miles of railroad in operation, and only four states and territories are without railway communication. Most cities of considerable size have street-cars drawn by mules; but electricity is being introduced and will soon, no doubt, supersede the old way. To-day (January 15, 1900) will be inaugurated the first electric

cars in the City of Mexico. Double lines will run between the City and Tacubaya. Very soon the whole street-car system of the capital and suburban villages will be conducted after the most approved modern fashion.

Don Antonio Mendoza, the first viceroy (1535 to 1550), brought the first printing-press to Mexico, and printed the first book; but books and literature do not thrive under the control of the Catholic Church, and for this reason Mexico has produced nothing remarkable in the literary domain. Since free public schools have been established many more can read; and now Mexico supports seven or eight Spanish daily papers. There are also two dailies and a weekly or two published in English. A little over two years ago when I first arrived at Guadalajara, I looked in vain for a newsboy with a paper to sell; but at present these fellows can be found on almost every street corner. The people are beginning to read. This should have a meaning to everyone who reads this article.

With the liberal government has come the establishment of public schools, not under the control of the church, which means much for the country and people. The school system, of course, is in its infancy, and is somewhat crude. Passing by some of the primary schools one hears a regular Babel of voices; for every little *Mexicano* studies out loud; and the louder the noise he makes, the harder he thinks he is studying. He learns something, however, in the midst of his racket. Four years of primary education is compulsory. Two more years, called "superior primary" is optional. English is taught for two years, and many desire to learn it. Nearly all the better stores of the city have the sign, "English spoken here." By many it is regarded as the coming universal language. French is also taught, since there are many French in this country, and it is a kindred language. Then, too, in the advanced studies there are as yet no text-books in the Spanish language, and it is necessary to use those printed in French. This does not speak well for the literary advancement of Spain. There is no such thing as a college or university in the whole country. After the primary school there is the *Lyceo*, or preparatory school, which is no more than a grammar-school with some high school work. From this the student enters the professional or technical schools of medicine, jurisprudence, mining, engineering, etc. The number of schools in the republic is 9,791 public and 2,667 private, with an attendance of 828,078 pupils. Although the school system is very inefficient, compared with that of more advanced nations, yet it is the hope of the country; for where there is ability to read, there is possibility of enlightenment.

Mexico, with her vast and fertile tropical lands to be opened up to cultivation with modern methods and machinery, her seemingly inexhaustible mines, and the railroads and manufactories to be built and operated, is attracting Spanish, American, English, French, and German capital in immense sums. The development of the country in recent years has been phenomenal. Unskilled labor is very cheap, the wages of a common laborer being only 37 to 50 cents a day paid in silver, which is 18 to 25 cents American money. The products of the country are usually quite cheap; but a foreigner can not use these exclusively, and imports cost the home price plus freight, duty, and the profits of the dealers.

The government favors enterprise and encourages the investment of foreign

capital; and the most intelligent Mexicans are feeling the influence of modern push and energy. Things are changing rapidly, cities are being drained, and public improvements are seen on all sides. When the electric cars came to Tacubaya, the people said, *Adois mulas*, "Good-bye mules." Mexico will soon say *Adois* to many of her rude and primitive methods. Would that she might say the same to her ignorance and superstition! The Catholic Church resents the invasion of the foreigner with his enlightenment and progress, because she knows it will weaken her power. While others are attracted by the material advantages of the country, ought not those who know that soon earthly treasures will be valueless,—ought not these to invest something in that which far out-values all else which the country offers—the salvation of souls? "For the redemption of their soul is precious, and it ceaseth forever."

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## THE WIDOW'S MITE.

G. B. THOMPSON.

"AND taking His seat over against the treasury, He was observing how the multitude is casting copper into the treasury; and many rich were casting in much; and there came one destitute widow, and cast in two mites, which are a farthing. And, calling near His disciples, He said to them, Verily! I say to you: This destitute widow, more than all, cast in of those casting into the treasury. For all, out of their surplus, cast in; she, however, out of her deficiency, all as much as she had, cast in, the whole of her living." Mark 12: 41-44.—*Rotherham Translation.*

Many times as I have read this over have I tried to picture the scene described. In my imagination I see this poor woman, in destitute circumstances, thinly clad; her features marked with want and sorrow. In her home there are no luxuries, but everything is such as the poor can afford. Saddest of all, there is a vacant chair in the home, for she is a *widow*. Perhaps for many long, weary nights she kept her lonely vigils beside her husband's bedside while he lingered between life and death, only to see the brittle thread of life at last sundered, and the choice of her youth, and the stay of her home, laid away to rest in the "city of the dead." She, with perhaps a number of fatherless children, weeps by the lonely grave. Being "destitute" she finds herself unable to supply them with all the necessities of life. How sad!

But down in her soul is a love for God, and the precious Gospel which no sorrow or adverse circumstances can eradicate. She has only two mites. She needs them in the home, but the cause of her Master needs them also; and with her the Gospel is first. Approaching the treasury she dropped in, not one, but *both*—all she had, all her living. She had nothing left, everything she had was given to the Lord. She made a sacrifice, for she gave of her "deficiency," the "whole of her living."

As the Saviour estimated the worth of her donation He said that she had given more than *all* the rest. Why? Because the amount was more?—No; but

because she *sacrificed* more than all the rest. They gave what they did not need, and therefore did not make any sacrifice; but she gave what she did need. The Saviour measures the worth of a gift by the amount of sacrifice involved in the giving. When we give to His cause, like this widow, till we feel that we have made a real sacrifice, then we will get a real blessing. The Lord does not look at the same place we do to see how much we give. We look into the contribution plate, or upon the size of the draft on the bank; but the Lord looks into the pocket-books, the bank-books, to see how much we have *left*. The Pharisees had plenty left to live on, but this "destitute widow" had given her all.

Sometimes, when the needs of missions are presented, we hear people say, "Well, I can't give much, only the widow's mite," and then make a small contribution—put in, perchance, a dime each week—while they spend dollars for themselves and have dollars, and checks on the bank, in their pockets. Have such given the widow's mite?—No, indeed. The widow's mite *is all we have*. When we have made such a donation, we *have nothing left*. Have we ever given the widow's mite? Jesus did; but very few of His followers have done likewise.

But Jesus had His "seat over against the treasury." He is still there, brethren and sisters, seeing who casts in and who does not. He knows whether your donation is from your surplus or from your deficiency, and He is estimating it according to the sacrifice you make. The scantiness of the gift oftentimes makes the angels weep, as they see us covetously holding on to our possessions, supplying our every need, while souls for whom the Master died are hurried over the Niagara of destruction.

Do we really believe the Lord is coming? that He is at the door? Estimating our faith by the sacrifices we are making to extend the message, how much do we believe that Jesus will soon appear in yonder cloud? We have a great message. It must go to every nation, tongue, and people. Think of the millions yet unwarned. Twenty-eight million souls go into a Christless grave every year. Think of the millions in China, Japan, India, Africa, South America, the islands of the sea, as well as in our own country, who have not heard the message. Before the Saviour comes there will be a tremendous enlargement of our foreign mission work. Scores and hundreds, it seems to me, will go to the dark corners of the earth, and tell them that Jesus is coming. The calls for money and men will increase as we near the end. The field is ripe for the reapers. The whole world stands waiting for the heralds of the cross to come. God's Word has been translated into all the leading languages and dialects of earth, until about ninety per cent. of the inhabitants can read the Bible in their own tongue. Why wait? The fruits of the work in foreign fields are proportionately greater, according to the amount expended, than in the home fields. The Holy Spirit awaits our demand and reception, and clothed with this mighty evangelizer we are able to enter the haunts of vice, of outlawry and crime, and rescue the perishing. Men and means are needed by the Foreign Mission Board. O, that the spirit which possessed this widow would fall upon all the people of the Lord, as Elijah's mantle fell upon Elisha; then every need would be met in the spread of the message to the regions beyond.

## OPENINGS IN ITALY.

MRS. A. L. PRESCOTT.

“THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”

Blessings always come where sacrifices are made by God's people to help the spread of His truth on the earth. The appeals from distant lands touch our hearts, and we feel that God will condemn us if we fail to grasp the opportunities as they open up before us. But we hear it said: “There are so many calls, and they keep coming.” Indeed they do, and they will come till every soul is reached that can be saved before the Lord comes. Our Father is rich, and as we give, let us have faith in Him, to believe “there is that scattereth, and yet increaseth.”

I want to talk a little more about Rome and the needs there. We have spoken of the poorer class and the openings for work among them. It is a mistake to suppose that all Italy is under the power and control of the Papal Church. In the cities, especially, there are thousands and thousands among the better classes who do not attend any church. They are too enlightened to be deceived by pope and priests, and make no profession of faith. The king's soldiers pay little respect to the dignitaries of the church, but from habit attend mass sometimes.

The Romans are a pleasure-loving people. The public amusements are theatrical performances, concerts, and religious celebrations. Many days in the year are saint's days or holy days. These, the irreligious count as holidays; and they always seem to have plenty of time for thoughtless pleasure.

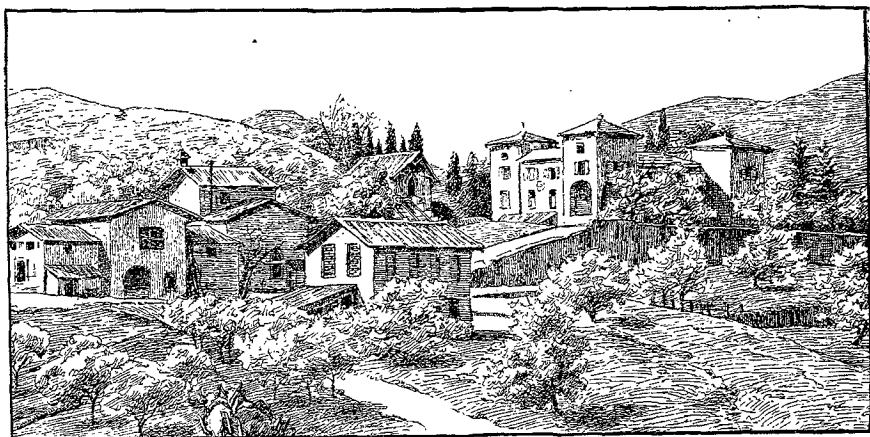
How shall the warning cry reach these people? They must have literature translated into their own language. “Steps to Christ,” “The Sufferings of Christ,” and some tracts on the Sabbath, have been translated and circulated a little; but we need “Thoughts on Daniel and the Revelation,” “The Desire of Ages,” and “Spirit of Prophecy,” besides many more books and tracts for immediate use in that country. God is opening up ways to reach the people, but we are not ready. Who desires to contribute to a fund started to advance this work? It is time for every Sabbath-keeper in the land to be thoroughly in earnest, for God has souls waiting for His truth; and our mite, accompanied by the blessing of God, will aid in doing the work.

Almost the first question a Roman lady will ask as conversation is commenced is: “Have you been to the theater?” We reply: “We do not go. We have no taste or desire to go.” In surprise we are asked, “Why?” Then as we tell them of our faith in Christ as our Saviour from sin and the healer of the body from all diseases, and what our hope and expectations are, it interests them to know more of the way and plan of salvation.

They are a warm-hearted, affectionate people. The working and middle classes are short and well formed, and the women are remarkable for their beauty and a certain majesty of air and mien. The climate is such that they spend much time out-of-doors, which contributes to their health and strength. Their musical voices, as they walk the streets in the evening, are exceedingly pleasant to the ear. From October until June strangers can remain comfortably; but during the summer,



the natives who can, flee to the Sabine Hills or the mountains of Switzerland. This season is too far advanced for workers to enter that field; but reading-matter should be ready for this fall.



*Dr. Comandi's Industrial School.*

We visited the "Boys' Protestant Industrial Home" in Florence. Dr. and Mrs. Comandi started it over twenty years ago, with only a little money, but great faith in God. The Catholics opposed them bitterly, but God had a care for them and their work. Seven Catholic schools were started right in sight of their buildings, but they could not be driven out. They took us all through their buildings, and gave us a little history of their work. On the top of their house the roof was flat, and a little room built where they could get away alone to plead with God for help in their times of distress. They offered to take teachers if we would send them; and wished we could remain, and assist in the work. They are Waldenses, and gladly accepted leaflets in Italian, and English papers—copies of "Present Truth," and "Review and Herald." Dr. Comandi is an old man, and quite ill at the present time. In a late letter from Mrs. Comandi she expresses much thankfulness for our interest and prayers, and also for little donations sent them. She said they had in the past received much help from England; but since the war in Africa their donors had stopped sending, and they were quite needy of help. She begged us to remember them and their work in our prayers. An industrial farm a few miles out in the country has been donated to the school: this is worked by the boys.

There seems to be an opening here that God is holding for His people to fill. Precious seeds could be sown. The field is ripe for the harvest. May all hear and heed the call. And in the near future the truths of the Third Angel's Message will be received in that land, where, centuries ago, Saint Paul was carried as prisoner, and labored as a Christian missionary; and where, because he was a Roman, he was allowed to dwell in his own hired house till he was called upon to plead. He "received all that came in unto him, preaching the kingdom of God, and

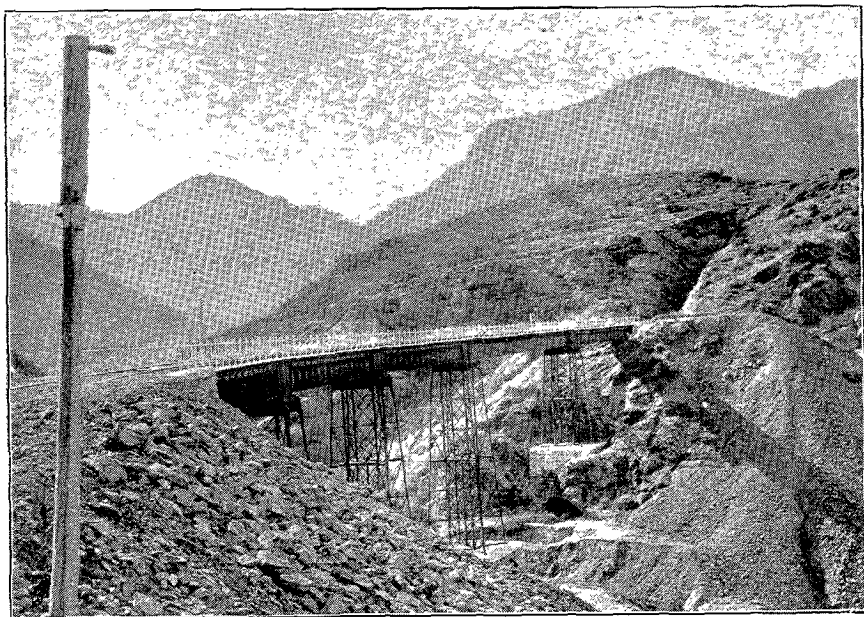
teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." And so the message will go if we undertake the work God has appointed us as His witnesses. It is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." The world-wide message has not been sounded in the East. May God's waiting children let no opportunity slip by, but unfold the banner of the cross to those that sit in darkness.

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## FIVE YEARS IN CHILE.

T. H. DAVIS.

ARRIVING in Valparaiso, December 10, 1894, Brother Bishop and I found ourselves in a strange land, among a strange people, who spoke a strange tongue. Valparaiso is called the foreign city by some, since a good share of its trade is carried on by foreigners. Hence it was not hard to find some one who could understand us.



*On the Santiago and Valparaiso Railroad.*

We spent a few days seeking to acquaint ourselves with the territory. Brother Nowlin came from Argentine to meet us, and he rendered us much valuable assistance. By his help we soon decided with reference to our fields—I was to go to the frontier, and Brother Bishop would remain in Valparaiso.

As first impressions are most lasting, I can well remember the trip from Valparaiso to Santiago, the capital of Chile. For economy's sake, I rode third-

class. Passage under such circumstances is not the most pleasant. The passengers are made up from the lower strata of society. They are packed into the cars like a lot of sheep. Both men and women, almost without exception, smoke tobacco, and drink wine and *chicha*, a cheap new wine. A non-user of these poisons is glad to thrust his head out of the window occasionally, for a breath of fresh air.

Taking a coach in Santiago, I soon arrived at the hotel. I gave the coachman a dollar, expecting he would return the change; but he pocketed the full amount and drove off, thus making away with five times the amount he should have received. The *gringo*, or newcomer, is often imposed upon by the Chileno, when it is perceived that he is unaccustomed to the ways of the country.

The third evening I expected to reach my destination—a small town called Victoria—but as the train had changed its time, I was left to spend the night in a small depot. By the aid of a young man who could understand a few words of English, I found a bed in a small straw hut. Upon getting ready to retire, I discovered a partially drunken man had taken possession of one side of the bed. Other men in the hut were enjoying their *chicha*, and I lay down to rest without undressing, so that I might make quick my escape if anything should go wrong. However, the people are generally kind if not insulted, and so nothing happened to disturb me.

When I boarded the train the next morning, I was to meet with another experience. I had purchased my ticket the day before. The conductor asked for it. He addressed me in Spanish for a long while, and then brought another conductor, who did likewise. All I could do was to shake my head. At length he tore the ticket up, saying in English, "No good." Railroad tickets here are good for only one day.

After a stay of nearly six months in and around Victoria, I had delivered one hundred subscription books. I went back to Valparaiso, to relieve Brother Bishop, that he might go north to Iquique, to introduce the printed page in that section. Being in turn relieved by him, I again visited the frontier, to go over the ground a second time. On this trip I met Brother Balada who was a Bible Society colporteur. He purchased "Bible Readings" in French, and invited me to spend the night at his home, and attend the meeting he expected to conduct.

I found that the books I had sold the summer before had made some impression upon the hearts of a few of the people. One family, having read "Great Controversy," had already decided to obey the Lord's commandments. Another party who had purchased several of our German publications was deeply interested, and soon began to keep the Sabbath, with his family. I tried to make it a point to send any English names I might secure, to Elder Baber, who could follow up the interest with our periodicals. By this means, one family accepted the truth, and several others became friendly to our work.

At Temuco, the terminus of one of the branch railways, a native Protestant minister did all he could against me, as several of his flock had given their order for the Spanish "Patriarchs and Prophets." He tried to get them not to take their books. One man would not accept his book until he was assured that I believed in Christ; and then he quickly paid me, and seemed satisfied: it had been

reported that I did not believe in Him. Before leaving the South, I was invited to go to Los Angeles, where a number came together to hear the Word of God. After they had been instructed, several decided to obey God. At this time I remained in the South for nearly six months, and delivered 101 Spanish, and English, subscription books.

When I returned to Valparaiso, Brother Bishop and I decided that we would together canvass Santiago. Elder Baber had just entered upon his work in Valparaiso. In Santiago, we were three days finding Brother Balada, as he had moved. We rented a room of him. He and Mrs. Balada soon embraced the message. He lost his position, but began to hold meetings in his own home. His friends forsook him. In the hall in his house, we had our first experience preaching in the Spanish tongue. After two months' labor, a nice company was formed, and we praise God that some of them are engaged in winning souls to-day.

While preparing to visit Concepcion, a minister at that place wrote us that already four preachers were there, and that we had better go elsewhere. To this advice we gave little heed. A family who were almost persuaded to keep God's law, welcomed us; and the young man who had thought we ought not to come to his town was friendly to us. Our stay here was short, but we had good success in distributing books.

From here we went to Angol, where several were keeping the Sabbath. They had desired us to come and instruct them more perfectly. A few made up their minds to obey the Lord; others took their stand against Him.

Soon after this, Brother Bishop and I again began the work alone. He went north, while I made a second trip to Concepcion. Here I met an Austrian brother who was at times engaged in selling Bibles. He readily believed in the Third Angel's Message, and he has distributed many thousands of pages of our literature in the Spanish language.

Returning to Santiago, I canvassed that city for "Patriarchs and Prophets." The Lord gave me a fair degree of success. I also held an English night-school for a time. Since then I have gone over and over the same territory. Sometimes the work goes hard. Only a few are able to purchase a large subscription book, and among the lower classes an order is not worth much—one would judge that they thought it a virtue to lie.

Some six months ago I visited the province of Tarapaca, where I have had good success in the sale of our books. I have also been holding meetings three nights of the week, and once on the Sabbath, for the last two months. The first of the month we distributed 2000 circulars, announcing three different subjects. The first night we devoted to a discussion of, *The Universal War*; the second, to *Spiritualism*; and the third to, *Why Does God Permit Sin?* The first night our little meetinghall was far too small to accommodate all the people. I was granted much freedom in presenting these important truths to the people. Our little company of believers was encouraged to see the outside interest.

I am very thankful for a part in the great harvest field. I am glad God can yet use me in His cause. These people are much bigoted; but thousands have left the Roman Church, and are now without any faith at all. They see that the

mother church can offer them no hope, and many want something better. If our brethren at home, with the love of souls burning in their hearts, would give us a helping hand, many more might be brought into the fold of Christ. Not all who accept the Sabbath among the natives remain among us: but we are thankful to see that some are developing firm and stable characters. May the Lord give us His overflowing blessing that we may reach these children of His who are sitting in darkness. This is a long-wished-for answer to my prayers.

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## ST. THOMAS, W. I.

A. PALMQUIST.

It may be of interest to our readers to know how the work started in this island. Friday, December 29, we landed at Charlotte Amalie, and left our goods in the street, while we hunted for a house in which to live. After much walking up and down, we decided on a small, quiet, two-roomed cottage overlooking the harbor. We got our goods moved, and some food purchased before the Sabbath drew on. As we were not acquainted with a single person in the island, we felt very grateful to our Heavenly Father for His tender care.

There is a regulation requiring all deck passengers to report to the police authorities, on landing, to show the \$15 a person demanded by law, and so on, in order to be permitted to remain on the island. Coming to the police headquarters, I was asked my business. I handed them my missionary credentials from the Board. Having seen what my mission was, they kept quiet for a minute. But a gentleman in the office tried to influence the assistant police master not to allow us to stay, as we were a people not recognized by the state, etc. This was done in the Danish tongue, as they did not know that we understood that language.

Finally, I arose and said: "I beg your pardon, sirs. But for nearly ten years I lived in Copenhagen, Denmark. We have a large church in that city, and a high school, a sanitarium, and churches throughout the kingdom."

"Do you speak Danish?"

"Yes, sir," I replied.

This gentleman, who was a clergyman, felt rather queer when he discovered that I had understood everything he said. However, he always lifts his hat when I meet him now. He is in the employ of the Danish-Lutheran, or state church.

As I did not hold membership in any church on the island, I was obliged to ask the government for permission to carry on religious work. This I did in writing, stating that I wished to hold temperance and religious meetings, and distribute and sell religious papers and books. After having had a personal interview with the chief of police, I delivered my petition to the police master, who presented it to the colonial government. In a day or two I was called to the office and informed that my petition had been granted. I am told that those who go from house to house, peddling and selling, are hampered by various restric-

tions, and it seems that the Lord specially interposed in behalf of the truth at this time.

I have been allowed the use of a schoolhouse in another part of the city, where I may hold meetings Sunday afternoons, and Wednesday nights. This school is controlled by the state church. Before securing this permission, I was asked in regard to our teachings. I told them that we believed in the Bible, and observed the seventh-day Sabbath.

The one in charge of the house said: "You need not say anything about the Sabbath, as it may cause a stir." I replied that I could not promise that, asking if he would object to preaching the Bible. He said he would not, and that since I had come with such a good Christian spirit, I might have the use of the building. The first night this gentleman came out and opened the service with prayer. About sixty people were present.

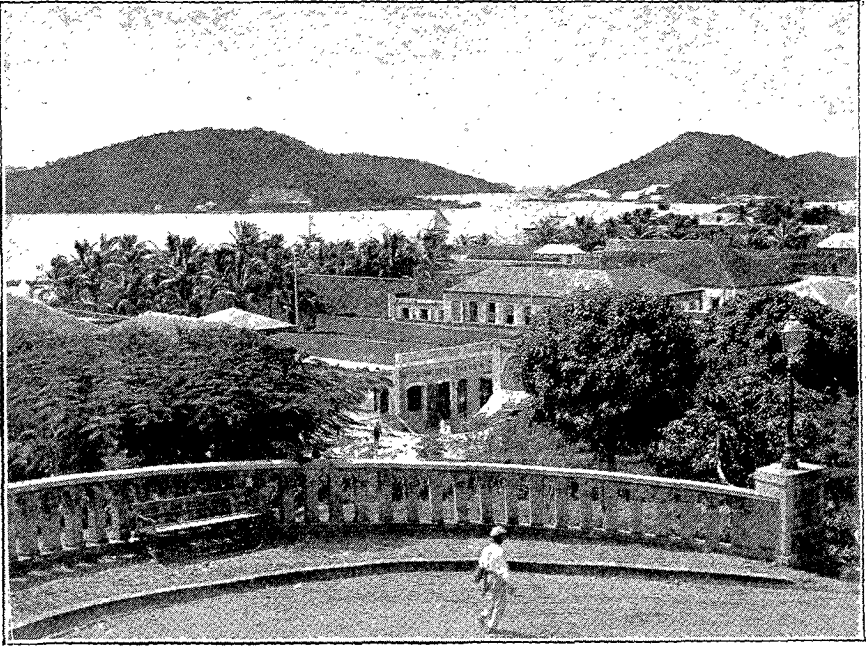
It is our plan to visit every house in this city. I am taking many orders for books. It is needless for me to say that our hands are full of work, as there is so much to do. Some of these books are going to Hayti.

St. Thomas lies less than twenty miles east of the island of Culebra. Culebra is now United States territory, as it was surrendered to this government with Puerto Rico, to which it politically belonged. In the Danish Antilles there are, besides St. Thomas, two other small isles—St. Croix and St. John. The first named has an area of seventy-four square miles, and contains 18,430 inhabitants. St. John supports only 944 people, and has but twenty-one square miles of territory.

St. Thomas, by reason of its geographical location and fine harbor, has been called the gateway of the Caribbean. It is the most important island of the Virgin group. For a long time it has been the entrepot of the West Indian headquarters for several lines of steamers. It serves as a coaling station, and a port of refuge. On account of its superior docking arrangements, its shipyards, and its repair-shops, St. Thomas offers to the seafarer greater advantages than any other port in the Antilles.

In 1671, the West India and Guiana Company was formed in Copenhagen, and it took formal possession of St. Thomas. Nine years later began the importation of African slaves; this resulted in considerable agricultural activity and prosperity. In 1755, the Danish government purchased the island from the company above mentioned, and there was a time of comparative commercial distress. However, in 1764, the harbor of Charlotte Amalie was declared a free port, and since that time its prestige has been assured. Twice since the beginning of the nineteenth century has this island been captured by the English, to be again restored to its former masters.

The emancipation of slaves in 1848, and the issue, in 1867, of the proclamation announcing the approaching cession of the island by Denmark to the United States, are among the most important events of the colonial history. The failure of the United States Senate to ratify the negotiations of Secretary of State Seward, however, put an end to this movement; and it has been subject to the Danebrog ever since. At the present day the annual revenue of the three Danish isles is about \$54,000 less than the expenditures; and some think it would be a



*In Charlotte Amalie.*

good thing if St. Thomas were to become a part of the United States.

According to the census of 1890, the population of St. Thomas was 12,019; it may be something less than that now, owing to emigration toward the neighboring republics of Santo Domingo and Hayti. Most of the inhabitants are creoles or natives, and there are some negroes and whites. The Spanish, Dutch, French, English, and Americans are represented. Of course the ruling class are the Danes. Rum and tobacco are freely used by rich and poor, high and low, and they are a great curse to the people.

The capital, Charlotte Amalie, but often known simply as St. Thomas, is strikingly beautiful when seen from the deck of an incoming vessel. The clean streets and nicely kept houses never fail to attract the attention, and call forth the praises, of the visitor. From December until the latter part of February, the harbor presents a lively appearance because of the presence of so many men-of-war, representing various nations.

Among the churches found here, we may enumerate the Lutheran, the Roman Catholic, the Reformed Dutch, the Episcopal, and the Wesleyan; there are also a number of Jews. The schools are good.

The area of St. Thomas is twenty-three square miles, and although the island is of volcanic formation, yet it is not barren and unproductive. However, there are portions of it which are unfit for cultivation. Sugar and rum are its chief exports.

## WE ARE PRAYING FOR YOU.

T. E. BOWEN.

PETER one time was in trouble. He was bound with chains, fastened to two soldiers, and bolted in a dark, solid rock dungeon, thrily guarded without by large, massive iron gates, securely fastened by huge bolts into the stone pavement below,—all guarded by bands of armed soldiers. Over in some humble dwelling in another part of the city were gathered together a little band of Christians. They had heard the precious words of life fall from the lips of God's chosen servant, they had seen his hands stretched forth in Christ's name in healing the sick and afflicted, and now they saw him drawing near a martyr's death. They felt his work for the church was still needed, and they unitedly prayed that God would deliver him. God heard their prayers, and the night before Peter was expected to die, a mighty angel entered his cell, awoke him, and then, after causing him to gird himself, led him out through those massive prison doors, noiselessly, past motionless guards into a familiar place, even near those praying ones. And so his message went on.

As we have been reading the messages from our missionaries, studying their difficulties, and becoming acquainted with their needs, there has sprung up a new desire in the hearts of many of the dear brethren and sisters, and they are praying for these workers in foreign lands as never before. With these prayers they are coupling works, and we feel sure an awakening to these things will result in bringing relief to these fields so destitute and needy. We thought some letters received in our correspondence, sent back to our missionaries through the *MISSIONARY MAGAZINE*, might be encouraging to them. We therefore copy a few received from different ones here in New York State.

A sister, speaking of the results of the Reading Circle to her, says:—

“I have learned that in the islands of Japan are forty millions of souls, and only ten workers, who have organized one church, and established two schools. My heart goes out for the neglected children who make it a business to beg, and I pray that God will send forth more laborers to this field. May the young, especially, have a burden for this field where the Gospel is so much needed. I am glad of the good work begun in Samoa, and other islands, especially Australia, where workers are being trained for needy fields. May God bless the Avondale School at Coorangbong, and may the ‘Echo’ find a place in every home. May the work be reinforced in South American fields where those who labor to carry the truth to hungry souls have to meet so many privations and trials. May they be strengthened by all might, by Him who is the source of all wisdom, power, holiness, truth, justice, mercy and life; and bound about with God's own love, that they may do in love for others what God has done for us. And I would not forget to pray for those in South Africa who have endured for Christ and souls untold sufferings. May God reward them with a bountiful harvest of souls. From the four corners of the earth there seems to come the Macedonian cry, ‘come over and help us,’ which wrings from my soul the cry, ‘Lord what wilt Thou have me to do?’ I would not go ahead of His leading. So I am waiting to know what the Master will do with the requests I have laid at His feet.”



A young sister writes, after giving an account of their Reading Circle:—

“Personally, I can say that the studies have awakened in my heart an interest in foreign missions which I never knew before, and I desire to consecrate my life to work in the Master’s vineyard. Somewhere I know the Master has a work for me, and I would be in the place to answer ‘Here am I,’ whenever He calls.”

She also writes that a collection is taken up each Missionary Sabbath, which usually amounts to about \$4.00, and that some have adopted the plan of giving ten cents per week.

A faithful book worker writes:—

“I know the Reading Circle is a grand thing for God’s people. It gives one so much knowledge that is important for all to know, and also helps us to become acquainted with the trials that our brethren have to endure in foreign lands. It ought to open our eyes, and put new energies into every Seventh-day Adventist.”

These are samples of the good words coming in. The children are becoming interested. We have heard prayers from little hearts of less than seven summers for the missionaries in foreign lands, and the Foreign Mission Board.

An offering of \$145.76 was received at this office from a little band of fifteen souls in the State, for the foreign field. These are good indications, and may God grant that the workers abroad shall remain where God can use them mightily, and may they be encouraged daily with the assurance that their brethren at home are praying and working in their behalf.

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## SELF RELIANCE IN THE STRENGTH OF CHRIST.

WHEN men and women are convinced of the truth and decide to obey it, they have then only enlisted as Christ’s soldiers. The work is all before them, to be doers as well as hearers of the Word, and receivers of the heavenly gift. To be merely a passive Christian, receiving blessings, and not an earnest worker, is to be a novice and a dwarf in spiritual things. . . .

After men and women have received the truth, it is not to their advantage to depend upon their more experienced brethren to hold them up, and carry them to heaven. They should be instructed that in order to grow spiritually strong, they must be earnest workers to lead others to the truth, as they were led. If those who receive the truth value its importance they will receive tenfold more encouragement and confidence in seeing their more experienced brethren and the ministers of Christ laboring in new fields, preaching the Gospel to unbelievers, and bringing scores to the knowledge of the truth, than to be devoting their precious time and talents to taking care of them. . . .

God never does what man can do. We have individually, as servants of Jesus Christ, a work to do in unison with Christ, in saving our fellow men from perdition. While we do with heart and might what we can in the use of means, God alone can make our efforts effectual. He can clothe the humblest and weakest with wonderful power, and manifest His excellence in our sincere human efforts.—*Mrs. E. G. White.*

## SERVICE FOR JESUS.

F. W. SPIES.

PAUL wrote of himself, "A servant of Jesus Christ, called to be an apostle [called to be a messenger, a witness], separated unto the Gospel." Who is called to-day? Who to be separated? What is separation? The Lord says, "Many are called;" and again, "Whosoever will, let him come." So, dear reader, you are called, called of Jesus to be His witness, an ambassador for Him.

But ere you can witness for Jesus you must be separated, separated *from* everything *unto* one thing,—the Gospel. What is the foundation of the Gospel? God so loved the world, and gave. Christ loved us, gave Himself for us, and washed us from our sins in His own blood. Then the first principle, the keynote of the Gospel is *giving*, giving constrained by love, giving all. In the gift of Christ God gave us all He had to give. Jesus gave *Himself*, He loved us and washed away our sins, and He washed us because He loved us.

Again, "Many are called." Have you heeded the call? If you have, it is written of him that is called, "I am debtor," debtor to all, the wise and the unwise, to the Greek and the Barbarian—a debtor to spend and be spent for all. What a responsible, what an important trust!—to bring to all the same call that has gladdened your heart, ready not only to spend *all you possess* in this noble service, but to spend *yourself*, your whole being, your all;—all laid upon the altar of willing, joyful, loving service, service for Him who loved you and gave Himself for you.

Love is the constraining power. It was this thought that was so indelibly impressed upon the apostle's mind: Jesus *loved me*, and gave Himself *for me*. This was to Him the ever present source of energy. It was this that inspired Him to give up worldly honor for reproach, to exchange ease and luxury for hard service, privation, and even want. For the sake of the love of Jesus he could leave all, leave every earthly consideration, and be spent himself, wholly, in the service of unselfish love. He wrote: The love of Christ constraineth us.

My dear brother, the Lord has called you. Have you heeded the call? Are you *separated* unto Him? Are you *ready* to spend—spend *your all*, and to be spent *yourself*—ready to follow the Master in anything He may call you to do, to go wherever He may lead or send you? Nothing short of this will do now. The Lord desires a full surrender of all you have and are, all laid upon His altar, awaiting His bidding,—with the power of His love constraining you, like Paul of old, to leave behind wealth, honor, and ease—to rejoice in tribulation, to encounter and glory in hardships for Jesus' sake.

If you are in this attitude, then you can truthfully say: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." "Most gladly therefore will I rather glory in infirmities, that the power of Christ may rest upon me, . . . for when I am weak, then am I strong." And thus will the day be hastened when Jesus shall gather His own, and the faithful laborers shall enter into the joy of their Lord.

# HOME DEPARTMENT.

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FOURTH SABBATH READING—SABBATH, MAY 26, 1900.

## LETTER FROM PITCAIRN ISLAND.

**The First**                    **THE** first mail to this island since the brig "Pitcairn"  
**Camp-meeting,**            in February, was received August 25. It brought the  
**Sept. 18.**                    "Daily Bulletin," "Review and Herald," "Medical Mission-  
ary," and other papers of our denomination, some less  
than two months from the press. I have read these with  
the greatest interest, and they have been indeed a feast of good things to my soul,  
and a real help in my work. I know they were directed here at this time by God,  
and I can not but express the deepest gratitude to Him. They are now on the  
camp-ground, and all are receiving rich blessings in perusing them.

We are in the midst of the first camp-meeting this people have ever seen or  
attended, and it is a season of great rejoicing among all. The Lord is in the  
camp, and that to bless. Confessions are being made, and victories gained. My  
heart rejoices in God to see men and women rise to their feet for the first time in  
years, and bear testimony that melts the eyes of the audience to tears of rejoicing,  
and certainly causes the angels to rejoice with us. We have been on the ground  
one week to-day, and to all, the time seems passing too rapidly. The greatest  
interest is manifested in the children's tent, and the singing is excellent. We have  
a tent for meetings, a place for the children's meetings, and twenty-two sleeping  
tents. We have a regular hour for everything, and everything is progressing in  
good order. The cooking is done out-of-doors, under the shade of some trees, and  
every family has its table there also. The weather is fine and pleasant. Limes  
are here in abundance, and a free lemonade drink can be secured at any time. We  
have a small organ in each of the tents where meetings are held. The whole thing  
is interesting to me; and, best of all, the presence of God is here.

This morning I could but say with the psalmist, "Bless the Lord, O my soul:  
and all that is within me, bless His holy name." It had been reported to me that  
a few were scoffing at the meetings and saying discouraging things to those who  
were taking a stand for the Master. Some of these came on the camp-ground with  
a determination not to yield to God's Spirit. Last night in a social gathering,  
eight of the precious souls were in the meeting while the Spirit was operating on  
the hearts of the assembly, and each one in turn rose to his feet with tearful eyes  
and bore testimony to God's goodness and how the Spirit of God was working

upon his heart. Each resolved by God's help to lead a new life in Christ Jesus. There was great rejoicing in the tent.

A young woman who had fallen under the power of sin and Satan, thought that the Spirit of God had left her, and determined to continue in a sinful course, until three days ago, when the Spirit began to work upon her heart. Yesterday she could get no rest, and began to seek God. Just before the time of the evening tent meeting, however, she went into a sleeping tent, with a determination to absent herself from the meeting. She awakened just in time to hear the last line of one of the hymns sung by the assembly in the big tent. Feeling that this timely awaking was by an angel of God, she went into the meeting, and I believe the Father met her on the way, just as He did the prodigal son in the parable. She confessed the Lord Jesus Christ, and sought His forgiveness and the forgiveness of all whom she had wronged. She is now rejoicing in the Lord. Several instances like this are happening on the camp-ground daily.

Every man, woman, and child attending the meetings is receiving much blessing. It does me good to see the old people in their sixties and seventies come to the early morning meetings and also the evening meetings. Their prayers and testimonies are good to hear.

October 18.—It is about four weeks since I wrote you from the camp-ground. The first Sabbath after the close of the meeting was a Sabbath that will never be effaced from the memory of this again rejoicing church and happy community. We gathered on the little sand-beach at Bounty Bay, at 4 P. M., for the purpose of seeking God in a Sabbath afternoon social meeting, which was a grand one. All seemed so happy, and their testimonies were proof that their hearts were full to overflowing. This solemn season closed with twenty-four precious souls being buried with Christ in baptism in the sea. These desired baptism on the camp-ground; but as we have no streams in the island, the sea is the most convenient place.

I am praising God for the exceeding great change brought about during the last few months. It seems that the latter rain has fallen upon us; and all can feel and bear testimony that the hand of the Lord is in it. Surely the face of the Lord is turned to us again; and by His grace, the hearts of this people are turned to seek Him as never before, and the work is progressing wonderfully. Never have I seen better harmony, love, and good feeling.

To make the camp-meeting profitable in all lines, sweet potatoes, bananas, and other things were sold to the campers to secure means for missionary work. We have also started a new enterprise for this same purpose. We have set apart certain days of the week when the people bring to

the tithe office a tithe of all they possess, and I sell it to them and to passing ships.

I never saw such a field as this for ship missionary work. By the time the vessels reach here the men are quite sober, and different from what they are in port. I put large supplies of reading matter in every ship calling at this island. The captains never fail to ask what mission I represent. One captain said he

knew very little about the Seventh-day Adventists, but would like to know more of them. We spent the time very pleasantly together, and I believe both received a blessing. He gladly accepted all the papers and tracts I gave him, and paid me five dollars in gold for the tithe products I had with me. The people are also interested in giving freewill offerings. These I am selling to advantage, and the amount will be used for our work here and abroad.

The men and boys have been organized into companies, and are doing some missionary farming. At 5 A. M. all go into the field, where they work until 8 A. M., when they return home for breakfast. The rest of the day is spent in their own fields and at other work.

At present we are clearing to plant arrowroot. We have a good market for this, if we can secure a vessel to carry it. Our arrowroot is superior to that in other islands. It will bring from four to six cents per pound. We hope in two seasons to raise enough to purchase a small vessel to carry our produce to market and connect the work here with that in other islands. As another result of this effort, we hope to secure a large amount of tithe.

The tithe products sold in four months amounted to about one hundred dollars, and I have about two hundred dollars' worth of goods on hand to be sold when an opportunity offers itself. The people have strong faith that since the effort has been made to pay all their tithe of everything they can raise or that they possess, the Lord is blessing, and their fields, fruit-trees, etc., are yielding more than ever before—and I believe it is even so. It seems that God has indeed opened the windows of heaven, and is pouring down spiritual and temporal blessings in abundance.

December 20.—A vessel is now in sight, so I shall mail my letter written several weeks ago. I can report the continued blessing of the Lord, and the work still onward.

J. R. McCoy.

(Surely there is not a church, or a company, or even an individual in the United States more isolated than the Pitcairn Islanders, or with a more limited sphere in which to labor. Should not the earnestness and zeal of this lonely people be an incentive to us to look upon the fields about us white for the harvest, and do with our might what our hands find to do?)

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## THE WORK OF THE TRACT SOCIETIES.

*S. N. Haskell.*

THE truth must find its way into every nook and corner of the land where honest souls are to be found. It must reach many peoples, nations, and tongues. The high and the low, the rich and the poor, must all have an opportunity to receive or reject this last message of mercy. Angels do not preach to the world, but men and women are the light bearers to the human family. It should ever be realized that those to whom God commits an especial work will be held re-

sponsible for its accomplishment. If God has committed to us the Third Angel's Message, which is to be world-wide in its proclamation, we shall be answerable for the accomplishment of this work. It is not some great thing done by certain ones that will bring the desired result, but it is by so uniting the influence of all the people of God that the strength of the entire body may be made available, and so directing it that the desired object may be accomplished. When the entire body of Seventh-day Adventists unitedly put forth the same effort at the same time, great things will be accomplished.

The country should be canvassed by men and women as colporteurs, for the purpose of obtaining subscribers for our periodicals, and also for judiciously scattering tracts and pamphlets. These should be individuals whose deportment is unobjectionable, that those with whom they come in contact may be favorably impressed with the truth. They should be persons whose chaste conversation and godly example will bear the divine impress, and will reflect the religion of Jesus Christ. Tracts and pamphlets are to find their way to all those places where the language in which they are written is spoken. For a small sum, our postal system will scatter these publications from the Atlantic Ocean to the Pacific, and it will carry them to the islands of the sea, and to the most distant lands. Each individual has his circle of acquaintances in which he can exert an influence in warning the world of its approaching doom. . . .

The officers of the tract societies in each conference should have a definite object before them, and then not rest until they have accomplished it. With our present facilities of publication, and with the means that exists in the ranks of Seventh-day Adventists, by the blessing of God upon our present organization, this entire world can be warned in a brief space of time, and the influence of those who obey the truth in this country can be exerted in every civilized nation of the earth. Do not think these statements wild, and so put forth no efforts to accomplish these things. The final success depends upon the Spirit of God; but we are to act our part in it, and when we have done that, the responsibility rests upon the almighty Arm whose resources and power are infinite. God has entrusted to us as a people this last warning to the world. In His providence there are avenues opened to us by individuals of different nationalities embracing the truth, through which this warning may reach the principal languages of the world, where civilization exists. It seems that the spread of the truth in the past has in the providence of God shown what God is willing to do. . . .

May God enlarge our minds to more fully take in the scope of this work, and create in our hearts more of a willingness to sacrifice for its advancement.



# MISSIONARY READING CIRCLE STUDIES.

FIRST WEEK.—APRIL 29—MAY 5.

## THE FIELD.

“The Island of Jamaica.”

1. When, and by whom, was Jamaica discovered?
2. What was the fate of its early inhabitants?
3. At what date was it occupied by the English?
4. Who were the Maroons? Tell what you can of the slaves.
5. Describe the earthquake of 1692. Mention a text of Scripture which seems to describe the history of this people.
6. Give the population of Jamaica, and the nationalities represented.
7. How have almost all parts of the island been made accessible to the traveler? Why is this significant?
8. Describe Jamaica. Why is it an important point for missionary work?

## THE MESSAGE.

Do not lose sight of the connection between this lesson and the previous chapter. Chapter 12 is the climax in the prophecy. The description of “The Time of Trouble,” Chapter 39, of “Great Controversy,” should be read in connection with the study of verse 1. Fearing that all may not have access to that book, we quote the following thrilling statement: “The ‘time of trouble such as never was,’ is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God.” Another statement from the same author is this: “When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.” Can it be that we stand upon the threshold of such events as are here portrayed, and are yet “too indolent” to gain the experience which will enable us to pass through them successfully? What is “indolent?” May the dear Lord forgive us this sin, and may this study of His Word arouse us out of it before it is too late.

Dan. 12:1-3; “Thoughts on Daniel,” pages 293-305.

1. To what event does “that time” refer?
2. Who is Michael? Give texts.
3. What is meant by the standing up of Michael?
4. What is the nature of the time of trouble mentioned?
5. Give reasons why verse 2 cannot refer either to the general resurrection of the righteous or of the wicked?
6. Connect with this verse the other Scriptures referred to in our text-book, to show the time and extent of this special resurrection.
7. How much brightness and majesty and length of days is involved in the promise to those who are teachers of the truth?
8. Estimate as well as words can the profit gained and the loss sustained in obeying God.

## REVIEW TOPICS.

1. Sifted of side issues, what is the Eastern Question, and what the prophetic solution? What reasons may be given why this question is of solemn import to every person?
2. Give a brief description of the time of trouble. (See “Great Controversy,” pages 613-634.)

3. Describe briefly the glorious deliverance of God's people. (See "Great Controversy," pages 635-652.)

4. What does the Bible teach concerning the different resurrections, both general and special? Give texts.

## SECOND WEEK.—MAY 6-12.

### THE FIELD.

#### "Chinese Society."

1. What can you say of the elements of Chinese society?
2. How is the emperor regarded?
3. Who are the mandarins? By what means do they secure their offices?
4. Into what classes are the people divided?
5. State the position of the scholar, and his attitude toward Christianity.
6. Give evidence of the high esteem in which the farmer is held.
7. What can you say of the mechanic? the trader?
8. Mention some of the professions.
9. State several reasons for the inefficiency of the doctors.
10. Upon what do the Chinese believe health and sickness depend?

### THE MESSAGE.

That part of the prophecy of Daniel which related to the last days, Daniel was bidden to close up and seal "to the time of the end." In these Circle lessons even, we have the evidence that we are living in the time of the end: for have we not all been able to take this entire book, verse by verse, and gain an intelligent idea of its application and meaning, as well as to see the beautiful thread of harmony running through the whole? Never could we have done this with a "sealed" book. Let us praise the Lord for revealing to us His truth, and show that we believe it by carrying the blessed message to all the world.

#### Dan. 12:4-13; "Thoughts on Daniel," pages 305-317.

1. What instruction was given Daniel concerning that which had been revealed?
2. Cite the evidences of the increase of knowledge, both Biblical and general, which characterize the present age.
3. Repeat the conversation which Daniel then heard. What definite and indefinite periods of time are mentioned?
4. What events and dates mark the beginning and the ending of the 1290 prophetic days?
5. When do the 1335 prophetic days begin and end? What was the particular blessing received at the end of that period?
6. What is meant by Daniel standing in his lot at the end of the days?
7. Of what particular benefit has the study of this book been to you?

### REVIEW TOPICS.

1. Give a summary of Dan. 12:1-13.
2. Cite the evidences that the present age furnishes the fulfilment of Dan. 12:4.
3. Note each of the prophetic periods mentioned in the chapter, giving the dates and events of each.
4. Review the proofs for the establishment of a definite date as the beginning of "the time of the end."



## THIRD WEEK.—MAY 13-19.

## THE FIELD.

## "Mexico: Growth and Development."

1. What advancement has been made in Mexico during the past three hundred years?
2. If the government were in fact like the United States, what would be the ruling power?
3. How do the agricultural customs compare with those of Bible times?
4. Describe the development of recent years.
5. Mention the facilities for transportation.
6. What relation may the increasing demand for the newspaper bear to the presentation of the Message?
7. Tell what you can of the educational system.
8. What do all these developments mean to the student of prophecy?

## THE MESSAGE.

It has been thought best to continue the *Berean Library* study during this month by having a general review of the Book of Daniel. One lesson is here given upon the historical part of the book, and the two following will be upon the prophetic portion. The lesson outline is but a classification of the principal events; but in the study, the complete details should be brought to mind.

Dan. 1:1-21; 3:1-30; 4:1-37; 5:1-31; 6:1-28; "Thoughts on Daniel," pages 21-31, 78-112.

1. Dan. 1:1-21. (a) Captivity of Israel. (b) A plan of the king of Babylon. (c) A test on health principles. (d) Result of the test.

Why were the chosen people of God taken to Babylon? How might the purpose of God have been hindered? What principles taught in the chapter are a latter-day test?

2. Dan. 3:1-30. (a) The image of gold. (b) The king's decree. (c) "Certain Jews" accused. (d) The fiery furnace. (e) A wonderful deliverance.

What was the real principle at stake in the experience of the three Hebrews? What would have been the effect upon the purpose of God and the result to themselves, had they compromised? At what definite point does our obligation to civil law end? How may the same principles involved in this lesson be made a test for us?

3. Dan. 4:1-37. (a) Nebuchadnezzar's dream. (b) The interpretation. (c) The fulfilment.

Why was Nebuchadnezzar threatened with so terrible a judgment? How might this experience have been avoided? In what respects are his disposition and character common to-day? What was the effect of his humiliation?

4. Dan. 5:1-31. (a) The feast of Belshazzar. (b) The writing on the wall. (c) Seeking an interpreter. (d) A fearless reproof. (e) The writing read and interpreted. (f) The fall of Babylon.

What opportunities had Belshazzar of knowing the true God? What was his sin? What latter-day lesson does the chapter teach?

5. Dan. 6:1-28. (a) Appointment of officers. (b) Plotting against the first president. (c) The decree of Darius. (d) Daniel involved. (e) Daniel delivered. (f) A tribute to the true God.

What object was attained by Daniel having a prominent place in the kingdom succeeding Babylon? Note that Daniel was as faithful in business matters as he was in praying. What seems to have been the purpose of God in all the historical events recorded in the Book of Daniel? Why were they recorded?

## FOURTH WEEK.—MAY 20-26.

## THE FIELD.

“Openings in Italy;” “Five Years in Chile;” “St. Thomas, W. I.”

1. What Seventh-day Adventist publications have been translated into the Italian language?
2. Mention the appeal made for this work.
3. What classes of people are accessible?
4. Relate some of the first experiences of Brother Davis in Chile.
5. What success followed his efforts?
6. How may we help in this work?
7. In opening the work in St. Thomas, how did the Lord especially bless?
8. What lines of work are being pursued?
9. State some reasons indicating the importance of the location of this island.
10. Give the population of St. Thomas. What nationalities are represented?

## THE MESSAGE.

The time allotted for the review of the entire prophetic portion of the Book of Daniel is so short that it must be condensed into two lessons, therefore only the merest outline is possible. All who can, should take a longer time for this work, and certainly every one could do so with profit.

Dan. 2:1-49; 7:1-28; 8:1-27; 9:1-27; “Thoughts on Daniel,” pages 31-77, 113-212.

1. Dan. 2:1-49. (a) The king troubled. (b) The “wise men” before the king. (c) The secret revealed to Daniel. (d) Daniel before the king. (e) The dream. (f) The interpretation. (g) Daniel honored by the king.

Draw lessons in faith, prayer, praise, and humility from this chapter. Review carefully the dream and its interpretation, citing the historical fulfilment of each detail, as fully as possible.

2. Dan. 7:1-28. (a) Daniel’s dream. (b) Characteristics of each symbol. (c) A view of the judgment. (d) The divine interpretation. (e) Meaning of each symbol. (f) The little-horn power fully described.

In studying this prophecy one must not only become familiar with the words of the Scriptures, but also with the main points of the history which fulfils the text, as given in our text-book, or by some other authority.

3. Dan. 8:1-27. (a) The vision of Daniel. (b) A furious contest symbolized. (c) Powers represented by horns. (d) A question and the answer. (e) Experience of Daniel. (f) A portion of the vision explained.

4. Dan. 9:1-27. (a) Daniel studying the prophecies. (b) A wonderful prayer. (c) Gabriel’s appearance. (d) An explanation of the 2,300 days.

In reviewing Daniel 8 and 9, dwell particularly upon the most difficult portions. Probably the vision of the little horn in Chapter 8 and the explanation concerning the days, in Chapter 9, will need the most careful attention.

## THE MESSAGE.

## MAY 27-JUNE 2.

A brother writes that he wishes we could study the book of Daniel over again before taking up another book. He thinks the second study would be more helpful than the first. The vacation we are now entering upon will afford the Reading Circle members an opportunity for just that study.

Dan. 10:1-21; 11:1-45; 12:1-13 “Thoughts on Daniel,” pages 213-317.

1. Dan. 10:1-21. (a) Daniel fasting and praying. (b) The vision of the

Heavenly Being. (c) Effect upon Daniel. (d) Daniel encouraged and strengthened.

2. Dan. 11:1-45. (a) "Yet three kings in Persia." (b) Grecia ruling, then divided. (c) Further history of the king of the south. (d) Warfare between the powers of the north and south. (e) "Robbers of thy people" (Rome) introduced. (f) King of the north takes the fenced cities, but is subdued by Rome. (g) Rome conquers Egypt. (h) Further history of Rome. Verses 20-28. (i) Invasions of barbarians. (j) From paganism to the papacy. (k) Papal persecution. (l) A new power introduced. Verses 36-39. (m) Events of the time of the end. (n) History of Turkey. (o) The future of Turkey.

3. Dan. 12:1-13. (a) Future events. (b) The book sealed for a time. (c) A question and the answer. (d) "A thousand two hundred and ninety days." (e) "The thousand three hundred and five and thirty days."

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SECOND SABBATH MISSIONARY EXERCISE, April 14, 1900.

## NOTES FROM THE FIELD.

NOTE.—The following brief outline of the chief points of interest in the Second Sabbath Missionary Reading for April is inserted for the benefit of those who were unable to attend the services on that date.

WE have gathered together for our service to-day several short testimonies from our foreign laborers which give evidence of the blessing of the Lord upon this work, and show what will be accomplished when these destitute fields are entered with the closing message:—

As the result of recent tent meetings, twenty-six have been added to the church in Port of Spain, Trinidad. During the past year 229 have been baptized in Jamaica, and about 100 more have begun the observance of the Sabbath; their tithes and offerings have nearly doubled; and another church has recently been dedicated. From St. Kitts comes the word that although "the battle is sharp, the Lord is giving the victory. In the face of bitter opposition, souls are deciding to accept the truth." Elders Graff and Spies report the baptism of 38 persons in a two months' tour through the southern states of Brazil. Two Sabbath-schools have been organized in the island of Bermuda, with a total membership of 25. Brother J. C. Rogers writes encouragingly of the work in Natal, South Africa, where he has taken 300 subscriptions for the "South African Sentinel," and sold about the same number of small books. He reports a small company of believers at Maritzburg. A communication from Elder Haysmer, of the West Indies, shows that we now have canvassers and other laborers located in Trinidad, Tobago, Grenada, St. Vincent, Barbados, Antigua, St. Lucia, St. Kitts, and St. Thomas, and that there is a demand for four or five ministers to follow up the interest awakened. The interest in Barbados continues to increase, and Brother and Sister Van Deusen have their hands more than full; some days he gives as many as five readings, besides preaching in the evening. Since our last report, eight have been baptized in Fiji, one of whom is a very aged lady, while another is a leading man of the island. As soon as the hurricane season is over, Elder Fulton expects to make an extended tour in the "Cina," our missionary boat,

calling at a number of places where the people have heard of our laborers and desire to learn more of their message. Among the hymns they have recently translated into the Fijian language and are using, he mentions, "Wholly Thine," "Nearer Thee," "Look to the Cross," "Redeemed," "Behold the Bridegroom," "Singing from the Heart," "On Jordon's Stormy Banks I Stand," and several others.

We quote the following from a letter just received from Brother R. W. Munson, who has recently reached his field of labor, Padang, Sumatra. He is our first representative in these islands:—

"We had a good voyage. The Lord prospered us all the way. We are quite comfortably fixed at a surprisingly small outlay for furniture, our entire expenditure not exceeding \$40. The Lord raised up for us friends on every side. He sent to the ship a kind-hearted Dutchman, a hotel keeper, in whose place we stopped one day, and who has constantly befriended us.

"The Chinese merchants want me to open a school for their boys to learn English. There are several of our old schoolboys here from Singapore, who know us well; so we have prestige and standing among the Chinamen right away. A government official is interesting himself in my behalf, and is consulting with the leading Chinese. The assistant resident of police has been very kind, and assures me that nothing stands in my way so far as the government is concerned, and has offered to assist me in every way he can.

"But the best news of all, which I have to write, is this: While we were in Singapore, in 1893-6, we had an orphanage, and a blessed work was begun among the boys, and many of them became Christians. One, a Chinese lad, was especially dear to our hearts because he was such a poor, unfortunate boy, cast about from pillar to post. He was soundly converted, and I baptized him. When we left Singapore in 1896, our boys were scattered, and this one, in a few months, left Singapore for Palembang, Sumatra, East Coast; then he went to Batavia; then to Bencoolen, West Coast; then to Padang; and from here he went up the railroad line into the mountains to Fort de Kock. Soon after our arrival we learned that he was up there, and I wrote him a postal card telling him of our presence, and he came down in a hurry. I don't think I was ever more glad to see anybody in my life. He is 21 years old, and has not forgotten Christ in all his troubles and trials. Another Chinese brother in a good situation, who is also a believer, and whom I received into the church, gave him a pocket Bible which he could read, and he has clung to his Bible; and in all his dark hours, when he was about to give up the battle, he remembered our teaching, and would confess his sins to God, seek forgiveness, and pray for help which was always given. Trusting the Lord for his support, I have arranged for him to come down and live with us and begin to receive training for work as a native missionary. He will make a good one; for he is gifted as a speaker and reasoner, and is fearless for the truth. We had two days' most delightful visit with him. He returned to Fort de Kock on Friday to bring down his young wife and little babe. Six dollars a month will keep them at present. A brother minister last winter volunteered to support a boy to be trained for missionary work. That is where his support is to come from."

## 20,000 MISSIONARY MAGAZINES.

20,000 MISSIONARY MAGAZINES to the homes of Seventh-day Adventists. Are we asking too much? Less than one year ago we were publishing about 4,000 MISSIONARY MAGAZINES. Through the combined efforts of our ministers, local elders and librarians, tract society officers, canvassers and church school teachers, we reached on March 29 a list of 10,000 subscribers. We can assure you that we appreciate this, and yet, brethren and sisters, it is only a beginning. Those who have read this journal for a year will agree with us that it should enter every home represented by Seventh-day Adventists. The needs, the appeals, and the successes of our work in foreign lands are given here each month, and to keep in touch with them one must read the MAGAZINE. Outside of our own people many who are not in sympathy with us on the different points of faith are interested in foreign missions. We can do no better work than to acquaint them with our efforts to carry the Gospel of Christ to the uttermost parts of the earth. Try it. This little journal may lead them to read the message it represents.

We believe every one of our 10,000 subscribers will stand by us in our attempt to reach 20,000 homes this year with the MISSIONARY MAGAZINE, *and if each one will secure just one new name this can easily be accomplished. Will you cooperate with us?* Let the orders come through your State Tract Society, or, if you prefer, send direct to the Foreign Mission Board, 150 Nassau St., New York.

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### RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING MARCH 31, 1900.

#### FIRST DAY OFFERINGS.

Arkansas, \$4.53; Atlantic, \$92.63; Bermuda, \$3.60; Brazil, \$4.88; California, \$614.72; Colorado, \$215.00; Florida, \$20.54; Indiana, \$41.95; Illinois, \$335.29; Iowa, \$410.66; Kansas, \$305.46; Maine, \$18.65; Maritime, \$16.75; Michigan, \$328.15; Minnesota, \$3.50; Missouri, \$129.32; Montana, \$75.38; Nebraska, \$49.86; New England, \$95.85; New York, \$77.91; North Pacific, \$178.12; Ohio, \$480.09; Oklahoma, \$50.00; Ontario, \$4.30; Pennsylvania, \$311.89; Quebec, \$3.00; Southern, \$101.40; Tennessee River, \$21.55; Texas, \$42.86; Upper Columbia, \$40.00; Vermont, \$75.15; Wisconsin, \$189.93; Wyoming, \$3.15; total, \$4,346.07.

#### FOREIGN MISSION FUND.

Argentina, \$69.64; Arkansas, \$7.00;

Atlantic, \$80.22; Brazil, \$77.14; California, \$93.60; Chesapeake, \$5.00; China, \$382.00; Colorado, \$2,088.20; Dakota, \$22.45; England, \$6.33; Florida, \$30.00; Honduras, \$12.84; Idaho, \$58.00; Indiana, \$178.48; Illinois, \$7.60; International Sabbath School Association, \$5,248.36; Iowa, \$180.81; Kansas, \$47.91; Michigan, \$407.25; Minnesota, \$3,140.59; Missouri, \$4.50; Montana, \$38.07; Nebraska, \$269.58; New England, \$106.68; New York, \$834.34; North Pacific, \$20.00; North West Territory, \$17.75; Ohio, \$151.40; Oklahoma, \$2.00; Ontario, \$63.49; Pennsylvania, \$161.63; Puerto Rico, \$33.21; Quebec, \$41.57; Southern, \$11.00; Tennessee River, \$12.00; Texas, \$5.20; Upper Columbia, \$25.00; Vermont, \$17.66; West Virginia, \$8.00; Wisconsin, \$368.21; Wyoming, \$13.50; total, \$14,348.51.

#### ANNUAL OFFERINGS.

Arizona, \$22.05; Arkansas, \$25.36;

Atlantic, \$243.17; Brazil, \$12.22; California, \$3,351.04; Chesapeake, \$220.07; Colorado, \$905.00; Dakota, \$482.75; England, \$1.08; Florida, \$90.44; Indiana, \$526.75; Illinois, \$683.04; Iowa, \$1,639.43; Honduras, \$2.00; Kansas, \$1,086.18; Maine, \$164.35; Manitoba, \$48.83; Maritime, \$88.20; Michigan, \$2,683.68; Minnesota, \$243.91; Missouri, \$792.40; Montana, \$223.00; Nebraska, \$1,122.59; New England, \$555.10; Newfoundland, \$77.15; New Mexico, \$1.00; New York, \$772.75; Nicaragua, \$4.75; North Pacific, \$869.27; Ohio, \$61.07; Oklahoma, \$240.00; Ontario, \$124.19; Pennsylvania, \$360.85; Quebec, \$54.35; Southern, \$390.02; Tennessee River, \$115.54; Texas, \$310.32; Upper Columbia, \$208.65; Utah, \$38.07; Vermont, \$220.10; Virginia, \$69.66; West Virginia, \$37.50; Wisconsin, \$1,328.55; Wyoming, \$55.13; total, \$20,551.24.

#### ARGENTINE MISSION.

California, \$11.00; Virginia, \$1.00; total, \$12.00.

#### AUSTRALIAN MISSION.

Atlantic, \$100.00; Indiana, \$1.00; Iowa, \$124.00; Kansas, \$4.00; Michigan, \$23.95; Minnesota, \$187.00; Montana, \$3.00; Oklahoma, 50 cents; Pennsylvania, \$5.00; Southern, \$6.00; Upper Columbia, \$25.60; Wisconsin, \$58.00; total, \$538.05.

#### BRAZIL MISSION.

California, \$2.50; Pennsylvania, \$2.85; total, \$5.35.

#### BRITISH MISSION.

California, \$5.00; Vermont, \$25.00; total, \$30.00.

#### CENTRAL EUROPEAN MISSION.

Argentina, \$25.03; Atlantic, \$4.00; California, \$73.90; Colorado, \$3.25; Dakota, \$1.50; Florida, \$9.00; Indiana, \$1.00; Iowa, \$18.60; Ireland, \$8.52; Kansas, \$15.12; Maritime, \$3.00;

Michigan, \$17.51; Minnesota, \$8.50; Missouri, \$1.00; Nebraska, \$21.75; New England, \$6.00; New York, \$4.90; North Pacific, 25 cents; North West Territory, 50 cents; Ohio, \$23.56; Oklahoma, \$1.95; Ontario, \$2.00; Pennsylvania, \$23.94; Texas, \$6.25; Upper Columbia, \$55.00; Vermont, \$2.00; Virginia, \$121.00; West Virginia, 25 cents; Wisconsin, \$7.05; total, \$466.33.

#### CHILE MISSION.

Kansas, \$1.00.

#### CHINA MISSION.

California, \$10.00; Kansas, \$1.00; Minnesota, \$27.00; total, \$38.00.

#### FIJI MISSION.

California, \$26.85.

#### FINLAND MISSION.

California, \$4.59; Michigan, \$5.00; Minnesota, \$1.00; Wisconsin, \$2.00; total, \$12.59.

#### HAMBURG MISSION.

Canada, \$7.00; Dakota, \$2.20; Indiana, \$100.00; Iowa, \$2.00; Michigan, \$1.00; Minnesota, \$13.00; New York, \$2.00; Oklahoma, \$16.00; total, \$143.20.

#### INDIA MISSION.

Arkansas, \$1.01; California, \$7.75; Illinois, \$2.00; International Sabbath School Association, \$1.38; Iowa, \$15.00; Michigan, \$75.00; Minnesota, 20 cents; Montana, \$54.38; Nebraska, \$10.00; New England, 50 cents; Ontario, \$5.00; Tennessee River, \$10.00; total, \$182.22.

#### JAPAN MISSION.

New England, 50 cents.

#### MATABELE MISSION.

California, \$8.00; Kansas, \$1.00; Michigan, \$3.20; Montana, \$25.00; New England, \$16.00; New York, \$24.09; Oklahoma, \$5.00; Wisconsin, \$11.00; total, \$93.29.

**MEDITERRANEAN MISSION.**

California, \$1.50; Montana, \$6.75;  
Norway, \$6.70; total, \$14 95.

**MEXICAN MISSION.**

Minnesota, \$5.00.

**RARATONGA MISSION.**

California, 25 cents.

**SCANDINAVIAN MISSION.**

California, \$5.50; Florida, 50 cents;  
Michigan, \$5.00; Minnesota, \$304.00;  
Nebraska, \$2.25; New England, \$5.00;  
Upper Columbia, \$25.75; Wisconsin,  
\$105.00; total, \$453.00.

**TAHITI MISSION.**

California, \$44.25; Indiana, \$5.71;  
International Sabbath School Association,  
\$7.50; total, \$57.46.

**TRINIDAD MISSION.**

Michigan, \$1.00; Montana, \$37.00;  
Pennsylvania, \$10.00; total, \$48.00.

**WEST INDIAN MISSION.**

Texas, \$50.

**GENERAL SUMMARY.**

First Day Offerings . . . . .	\$ 4,346.07
Foreign Mission Fund . . . . .	14,348.21
Annual Offerings . . . . .	20,551.56
Argentine Mission . . . . .	12.00
Australian Mission . . . . .	538.05
Brazil Mission . . . . .	5.35
British Mission . . . . .	30.00
Central European Mission . . . . .	466.33
Chile Mission . . . . .	1.00
China Mission . . . . .	38.00
Fiji Mission . . . . .	26.85
Finland Mission . . . . .	12.59
Hamburg Mission . . . . .	143.20
India Mission . . . . .	182.22
Japan Mission . . . . .	50
Matabele Mission . . . . .	93.29
Mediterranean Mission . . . . .	14.95
Mexican Mission . . . . .	5.00
Raratonga Mission . . . . .	.25
Scandinavian Mission . . . . .	453.00
Tahiti Mission . . . . .	57.46

Trinidad Mission . . . . .	48.00
West Indian Mission . . . . .	50.00

Grand Total . . . . . \$41,423.88

It is well to remember the saying of Zechariah, the prophet, "Despise not the day of small things;" for what was experimental a few months ago is now an established fact.

Surely the supporters of the missionary work of the denomination will rejoice with us at the large aggregate shown in the treasurer's report for the first quarter of 1900, just closed. The frequent mention of the dime-a-week plan is having its effect. Our report last quarter was a good one, and we were grateful, but this one is double the amount of that and nearly three times as large as the corresponding quarter last year. A few quarters like this would bring the Board out of arrears to our faithful workers, even if we do not realize the grand results of the plan outlined in our article last quarter. Who is not in favor of lifting the Foreign Mission Board out of its embarrassment?—which means fully paid up laborers and increased force. It is true that the Annual Offerings this year are thus far \$4,000 more than for all of last year, but the First Day Offerings, and the always generous gifts from the International Sabbath School Association are not essentially greater on the average than a year ago. Whence, then, the healthy increase? It is from the increasing number falling into line on the new plans suggested; and from the material sympathy and cooperation of the conferences agreeable with their sentiment expressed at the last General Conference. Some of them have been as good as their word. They have released for work in other lands some of their best; their prayers went with them, and now their financial support follows them. You can scan the report for yourselves and decide which they are.

So, in one prolific quarter we are realizing two-thirds as much as we received from all sources for the whole year of 1899. Is it not possible to keep this rate up without oppressing any? It is a fact that the first quarter of the year is apt to receive the greater part of the Annual Offerings, and this year shows that to be true, and it may be out of reason to ask at this juncture that a sum equal to a full year's Annual Offering be given every quarter; but you know that the dime-a-week plan, if faithfully lived up to, will do away with Annual Offerings and nameless others, and then give the Board \$78,000 a quarter. Some have been so well pleased with the dime-a-week system, that they have readily subscribed to it, believing it to be within the radius of their ability; but when our call was made so urgent for immediate help, they decided to send the year's offerings at once. In a short time, being prospered of the Lord, they sent another \$5.20; and one brother has sent his third remittance of \$5.20, and is saving up for a fourth, and all in one year, mark you. He claims that the Lord is helping him so that he is able to send 40 cents a week when he only expected to send 10 cents. He really enjoys giving and studies how to lay aside money for the Lord's cause. May he and all others be blessed in the deed, say we.

We do not ask that our people shall give more, but less, only that more shall give. If one person gives \$500, that is a large sum; but we would rather he had given \$5 and 499 others had done likewise, and the gross sum would be \$2,500, and that many more would be added to the list of occasional or continuous donors. This is why we advocate numerous gifts, even if small, as

the aggregate is far greater than if a few should give in one lump the savings of years. We did not wish to oppress or crush any, and felt that in the suggestions offered we had something that would appeal to the judgment of our people and be in harmony with the Testimonies that state that nearly every one can do something. It is because the majority do little or nothing that constant appeals are made, and so those who are conscientious and accustomed to donate give again and again. We are hoping and praying that the simple plans offered in the fear of God may be adopted by all our people, and allow the good results to stand as proof.

For about a year ending with October of 1899, the Foreign Mission Board ran with but very little money; for fifteen days at a time, often, there would not enough come in to make a small deposit, and, consequently, we had nothing to send to India, Argentina, and other missions carrying a large force of workers, and they were brought into very strait places; but since that time we have been able to make remittances oftener, though in small amounts, sometimes.

Some have thought because in our tabulated reports only small sums were recorded as given in the quarter for this mission or the other, that that was all the support such would have; but that is a mistake. We have a general fund made up of Annual Offerings, First Day Offerings, International Sabbath School Offerings, and all unspecified gifts, out of which all missions receive a supply, and if small sums are given to the credit of a mission direct, there is that much less to come out of the general fund; but all missions must have a support or they will die a natural death.



We want to make mention of the ready response that has been made for the Brother Sheik Shakker, in prison, of whom you have read in the report from Brother H. Krum. Of the \$466.33 from the different States recorded in this report for the Central European Mission, \$214.20 was for that office to forward to Brother Krum for Brother Shakker, or to use as was necessary under the circumstances. Many of the donors sent letters of kindest Christian sympathy to be forwarded with their donation to brethren Krum and Shakker. All this will be appreciated by these brethren.

Of the early church it is written, "They loved not their lives unto the death" to uphold and live out a principle. Let us, dear friends, be as faithful in our day and generation as those worthies who have preserved the truth and handed it down to us.

W. H. EDWARDS,

*Treasurer Foreign Mission Board  
of Seventh-day Adventists.*

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## BOUND VOLUMES.

—We would call attention to the fact that we have on hand a few volumes of the *MISSIONARY MAGAZINE* for 1898 and 1899 bound separately, in cloth. These will be found very useful to those who wish to keep in touch with our work in other lands, year by year, or who are anxious to learn of the habits, history, customs, and religious beliefs of other nationalities. In the volume of 1898 there are 498 pages; the volume for 1899 has 568 pages. They will be mailed post-paid for \$1 each. Send in your orders at once, if you desire these books, for we have but a limited supply.

## BRIEF MENTION.

**Note Carefully.**—As there are a number of Foreign Mission Boards in Greater New York, our people should be careful to address envelopes to 150 Nassau Street, or put it Foreign Mission Board of Seventh-day Adventists. Please all remember this.

—Owing to the increase of our subscription list, we have received a number of requests for the March issue which we could not supply. If any of our readers have clean copies of the March issue, 1900, that they do not wish to keep for filing, we would be pleased to receive them. A few numbers for November, 1899, would also be appreciated.

—A canvassers' institute and council was held in Kingston, Jamaica, beginning April 6.

—Our denominational school in Entre Rios, Argentine, opened April 16. Brethren Leland and Town were acting as teachers.

—The number added to the Lord's flock in Brazil during 1899 was 203. Perhaps ten per cent. of this number have fallen out by the way.

—Since Elder E. W. Webster has been in Trinidad, he has baptized 143 persons in all; Elders Haysmer and Johnston have also baptized some in that island.

—We are glad to report that Sister Grainger, of Japan, continues to improve in health. She has moved into a higher part of Tokio, and is assisting some in the school work.

—Letters from Jamaica state that Brother and Sister L. S. Wellman, who left New York, March 10, for that field, had safely reached the island. They will be engaged in church school work.

—Sister Kate Laurence Brown, wife of Elder F. W. Brown, who died of small-pox at our mission in Karmatar, India, has reached America safely, after a pleasant voyage. She arrived in New York March 31. She and her two children are visiting relatives in this State.

—Dr. R. S. Anthony, of Claremont Sanitarium, near Cape Town, South Africa, reports that the sanitarium is crowded. He says that while the question of finance is a perplexing one, although their resources are greater than their liabilities, the question of obtaining efficient workers is a much greater problem.

—Mrs. W. E. Howell and her mother, Mrs. S. B. Kinner, left San Francisco, California, en route to Honolulu, on the "Mariposa," Wednesday, March 21. The plague has so far abated that Professor Howell has decided it will be best for him to remain, and carry on the work among the Chinese.

—Elder Conradi, Brother Paul Roth, and Dr. Kress and wife, have recently been in Paris, looking up a location for a mission, and report the prospects favorable. Before this Elder Conradi had spent two days in Belgium, and expected to leave about April 21 for Southern France, and then visit Rome, Italy, and the Waldensian Valleys.

—We learn that Elder H. C. Goodrich, who left New Orleans, La., on March 8, en route to the Bay Islands, Central America, where he will have charge of our work, has reached his field in safety. Brother Fred Holmden and family, who accompanied him, had started from Bonacca for Utilia, with Elder Hutchins, in the "Herald." The voyage had

been pleasant, and all the missionaries were in good health.

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## ✦ Missionary Magazine ✦

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### STYLE A—8 WITH REFERENCES.

*David's thirst for God.*

PSALMS. *He praiseth God for his grace.*

10 Trust not in oppression, and become not vain in robbery: <sup>2</sup> if riches increase, set not your heart *upon them*.  
11 God hath spoken <sup>3</sup> once; twice have I heard this; that <sup>4</sup> power be-  
longeth unto God.

<sup>2</sup> or, we are consumed by that which they have thoroughly searched.  
<sup>3</sup> Job 31, 25.  
<sup>4</sup> Ps. 52, 7.

6 They search out iniquities; <sup>2</sup> they accomplish <sup>3</sup> a diligent search: both the inward *thought* of every one of them, and the heart, is deep.  
7 But God shall shoot at them with an arrow; suddenly <sup>5</sup> shall they be

This Bible has references, chapter numbers in figures, and type just like the above specimen. It has also 14 maps and a diagram of the Temple. It is bound in French morocco, divinity circuit style, is linen lined to make it durable, has round corners and red under gold edges. The size of page is 4¾ by 7 inches and it is 1¼ inches thick.

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### STYLE H—1 WITHOUT REFERENCES.

*Specimen of Type.*

*Exhortations*

PSALMS.

*to praise God.*

hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.

*The psalmist professeth his love and duty to God for his deliverance.* 12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his

face of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people.

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM 117.

*An exhortation to praise God for his mercy and truth.*

O PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth

This Bible has only the scripture text and maps, and the omitting of the column of references makes the size of page much smaller, but the type is the same as in Style A—8. This Bible contains 6 maps, has chapter numbers in figures, and is bound in French morocco, divinity circuit style, is linen lined, and has round corners and red under gold edges. The size of page is 3¾ by 5¾ inches and it is 1½ inches thick.

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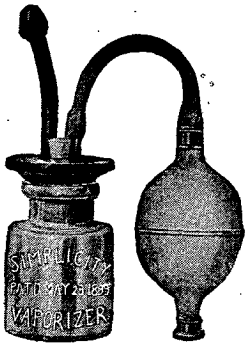
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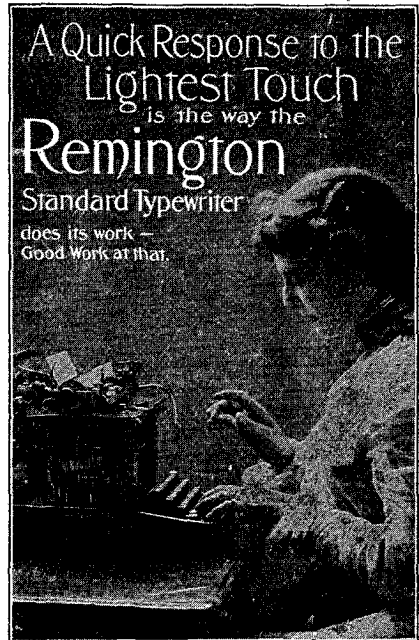
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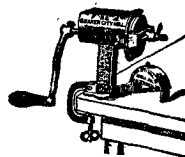
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