

November, 1900.

A. Delos Westcott
 Feb 1891

THE MISSIONARY MAGAZINE




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PUBLISHED MONTHLY BY THE
Foreign Mission Board of Seventh Day Adventists,
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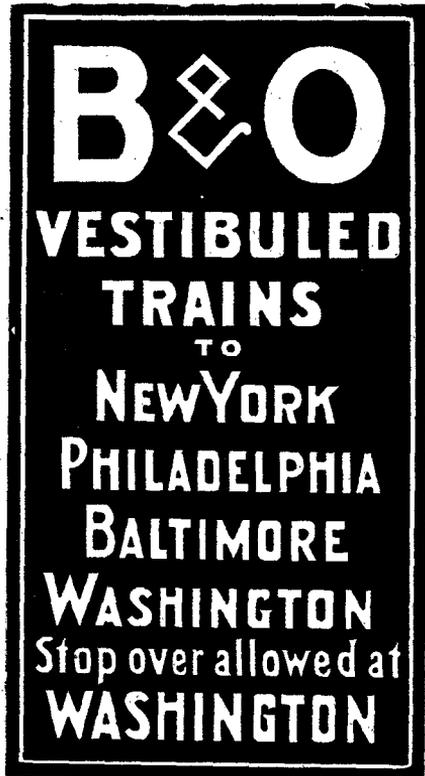
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Stone Image of Buddha.

[To accompany "Buddhism in China."]

THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., NOVEMBER, 1900.

NO. 11.

EDITORIAL.

**Commercial,
vs.
Gospel, Law.**

“CAST thy bread upon the waters: for thou shalt find it after many days.” The Gospel commission is in direct opposition to the law of commerce. Commercial law is, to expend naught save at a definite profit: the Gospel, to give, abiding God’s time for returns. The law of trade seeks only temporary gain; the Gospel law only eternal riches. The one holds all for self, while the other scatters with a frugal hand. The one beggars others to enrich self; the other denies self to enrich others. What two things can be more opposite one to the other than the Gospel commission and the law of profit and loss: the one to give all, the other to keep all!

What charity can seem more extravagant than casting bread upon the waters to be borne, perchance, we know not whither?

**God Cares
for the Bread.**

Bread thrown upon living waters is soon lost to the sight of him who casts it forth. It is carried to the regions of the unknown. No human eye may guard it. No mortal hand may guide it. To the eye and hand of God alone is it obedient. But He who never slumbers nor sleeps will guide the sacrifice to some one whose heart’s cry is for help. In its onward course it may pass a thousand whom we desire to benefit, but who spurn our proffered aid. But yon tempted and tried soul is pleading for help. He knows not where to seek the comfort he so much desires. In his heart’s bitterness he cries the cry of helpless despair to the unknown God. Now could we but look into the river of God’s providence there would we behold, guided by His unerring wisdom, the sacrifice of some honest soul carried within the reach of him whose heart is crying out for help.

Nor is the amount of the gift alone what gains the Master’s approbation. The Son of Man, beholding the gifts cast into the temple’s treasury, singled out but one as His ideal giver. The rich with their abundance cast in bountifully. The Master approves; but His words of commendation rested upon the lone widow who gave all she had,—two mites. Said the Saviour, “She hath cast in more than they all.”

How beautifully the bread here spoken of symbolizes the sacrifices of God’s self-denying children! Does it not truthfully represent our gifts and offerings to

foreign missions? The means we donate are sent to sustain workers in the darkest portions of this sin-cursed earth,—India, Japan, Africa, Turkey, and the isles of the sea,—yea, wherever God's messengers have gone with this message of mercy.

Who can tell where his means so freely given has been sent? When placed in the foreign mission treasury without definite instructions, none can say just where his portion has gone—whether to Africa, to India, or to some lone island of the sea, or whether it has been divided among the different nations of earth. But whose eye detects the sparrow's fall guides each offering to its final goal.

**He Rewards
the Giver.**

Shall we not with liberal hand cast our bread upon the waters? Hear the conclusion: "For thou shalt find it after many days." Then he who gives to spread the Gospel is assured by inspiration that it is returnable.

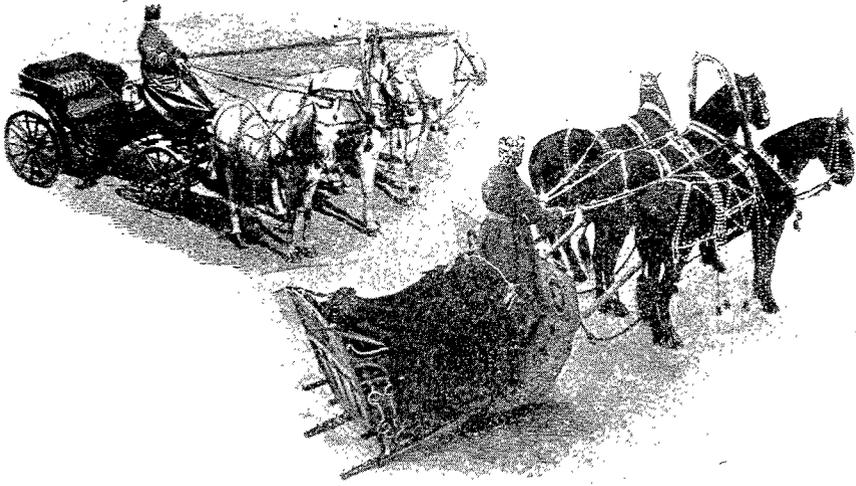
The time is not definite—"After many days." It may be, perhaps, in some dark hour of life, when despair has seized our hearts, and we reckon ourselves as worthless cumberers of the ground. It may be in life's eventide, when, as we try to balance life's ledger, we seem hopelessly bankrupt. It may be, perchance, not till immortality has swallowed us up, and with the halleluiahs throng we shout Immanuel's praises on the sea of glass, that we shall know in what coin our investments in the souls of men are returnable.

To us who are pilgrims and strangers here below, what matters it if we wait our returns on the brighter shore? The pledge of God is given, "For thou shalt find it after many days." Is not that sufficient? Though the circuit it takes may so widen that time with us shall close ere it reaches its final goal, yet, if not here, over yonder, we shall find it.

"Cast thy bread upon the waters,
Ye who have but scant supply;
Angel eyes will watch above it;
You shall find it by and by;
He who in His righteous balance,
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

"Cast thy bread upon the waters;
Sad and weary, worn with care,
Wherefore sitting in the shadow?
Surely you've a crumb to spare.
Can you not to those around you
Sing some little song of hope,
As you look with longing vision
Through faith's mighty telescope?

"Cast thy bread upon the waters,
Ye who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But, as sure as God is true,
In this life, or in the other,
It will yet return to you."



Russian Hack and Sleigh.

IN THE COUNTRY OF RUSSIA.

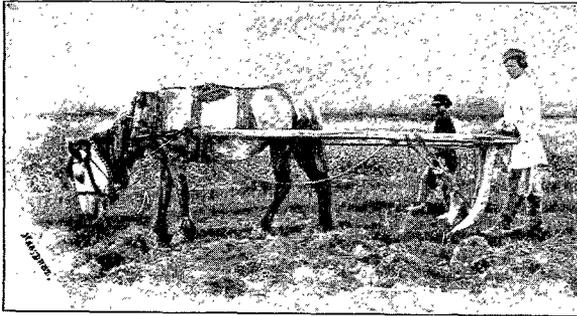
L. R. CONRAD.

In Europe the East is to the West what the West is to the East in the United States—Western Europe is the chief manufacturer, while Eastern Europe is the farmer and miner. Towards the west, Russia sends her raw products, receiving manufactured goods in return, while her relations with Asia are exactly reversed. Russia leads the world in the production of rye, barley, and buckwheat, and is second in the output of oats and wheat. Some statistics may be of interest. In order that the figures may be more easily understood we give them in millions, using the kilo (kilogram) as the unit of measure (907 kilos make a ton). In 1898 the world's yield of rye was 36,233 million kilos; Russia's share was 18,732 million—or far more than half. The barley harvest was 22,435 million kilos, two-sevenths of which came from Russia. Of the world's wheat crop, 73,583 million kilos, the United States contributed 18,379 million—Russia 12,499 million. There were 43,433 million kilos of oats; the United States reported 10,612 millions, and Russia 9,979 millions.

Russia is not only the granary of Europe—she is also Europe's grazing state, and gave to the world, in 1892, no less than 21,747 million horses, and 58,412 million sheep and goats (thus ranking first in the production of these animals), and 32,155 million cattle—second only to the United States, which reported 43,984 millions.

In no other country do fine horses seem more common than in Russia. And we may for a moment speak of the peculiar Russian hacks and their odd drivers. First, the horses attract our attention. They are tall, long-legged animals, with slender bodies and limbs, long silken manes and tails, small heads and feet, large,

clear, intelligent eyes, and beautiful arched necks. The harness is as light as leather can be made; there are no blinders on the bridle; there are no traces, as



Russian Farming.

the vehicle is drawn by thills made fast to the heavy collar with a high hoop over the horse's neck; the collar is a part of the hack, not of the harness, and when a horse is unhitched the collar remains with the vehicle. The hoop over the neck of the horse reminds one of a large, badly-formed horseshoe, and it joins together the ends of the thills. The driver wears a peculiar uniform, and is fondly attached to his horse. He never uses a whip, but keeps up a continual one-sided conversation with his fleet-footed partner—now encouraging him with caressing, tender epithets—now stinging him with sarcasm and taunts of scorn. When the reins are tight, the horse goes; when they are relaxed, he stops. Many of these fine horses know not the inside of a stable; they live in the harness, in the open air with their driver, summer and winter—always on duty, eating when opportunity offers, and sleeping between “drives.” I have often used them for from five to fifteen cents, for long drives.

The Russians are great agriculturists, and one sees far less of the alarming tendency to flock into the large cities here than may be observed elsewhere. A comparison may be of interest: Great Britain, with forty million people, contains thirty-seven cities numbering more than 100,000 inhabitants; Germany, with fifty-four millions, has thirty-two; the United States, with seventy-five millions, has twenty-seven; and Russia in Europe, with 107 millions, has only sixteen such cities—and they are, on an average, smaller. Nine per cent. of Russia's people dwell in 650 towns, and many of these are mere villages, whose inhabitants depend on agriculture. About 81.6 % of the population are peasants; 9.3 %, merchants; 6.1 %, military; 1.3 %, nobility; 0.9 %, clergy. Nearly all the mechanics in the country are peasants, who turn to these occupations while the long winter months hold the land in icy chains.



Russian Peasant.

Assuming European Russia to be divided into 1,000 parts, we find that 388 of these, or more than one-third, are covered by

timber (in Finland, 571 parts); 262 parts would be called farming land; 159 parts are given over to pasturage and steppes; and 191 parts, or nearly one-fifth, are considered non-productive. Russia contains about 1,237 million acres of tillable ground; 592 million acres are considered good; and only 249 million acres are cultivated continually

Excepting in the Tundra belt of the Arctic regions, and Finland, and the saline steppes to the southeast, grain is cultivated throughout the great plains of Russia. Rye and barley are the chief crops in the north; wheat and vines, and hemp and tobacco, grow in the central and southern portions. In the north are great forests of pine, fir, and beech; farther south are the oak, the elm, and the lime.



A Russian Village.

In the steppes of the south are the great pastoral lands. Reindeer constitute the wealth of the Lapps and Samo-yeds; while the Tartars, in the south-eastern steppes, reckon their wealth according to the number of camels they possess. Hunting the bear, the wolf, the fox, and the deer, and trapping the sable, furnish employment to many. Russia's great rivers, and many of her seas and lakes abound in fish. In the Ural belt is the great mining region, yielding more gold,

silver, copper, iron, lead, and platinum than any other part of Europe. Coal is mined in the basin of the Donetz, to the south, as well as in Poland and the Ural Mountains. The lakes around the Caspian and the Crimea yield salt in abundance. The "fire fields" of Baku in Transcaucasia produce a great deal of petroleum and naphtha.

Russia has some 560,000 villages, as the Great Russians especially, like to live in larger communities, rather than scattered about as are the farmers of America. A Russian village usually extends along the main road—seldom is there a small street branching off. The houses are irregularly built, but their gable



A Russian Tea-party.

ends always face the public highway. In the northern and central parts of the country, where there is plenty of timber, we find blockhouses, made air-tight with tow and straw, ceiled with wood; in the south, mud houses predominate. These are erected of such combustible material, that fire is quite a fiend—in 1882 not less than 164,000 farmhouses were burned. As the gables are often ornamented with designs cut out of wood, and the houses are frequently painted some bright color, the effect is rather pleasing, all things considered. Generally, even the most poverty-stricken village can boast of its house of worship—always the most prominent building in the town—often with a gilded dome and spire, and sheltering a lot of fine vestments whose value equals that of all the other clothing in the village. The images are covered with shields of gold and jewels; the candlesticks and altar plate are of silver; and the altar may be of malachite, lapis-lazuli, or some other precious stone.

The most common type of Russian dwelling contains two rooms (one for summer and the other for winter), separated by the entry, the back part of which serves as a kitchen. The winter room has as the central feature, and the most important piece of furniture in the house, a huge stove, built of baked brick. The stove is fired from the kitchen, and serves for heating, baking, and cooking. In one corner of every room is the image of some saint, before which the Russian worships, and in whose honor a light is kept constantly burning. The yard is closed in by the stables, the barn, the threshing-floor, and a number of sheds, opening to the inside. During winter the young stock often shares the room with the family (which is usually large enough of itself), while in the cave below, which serves as a provision room, is the poultry coop. In small gardens around the

house vegetables are grown. The main dish of the family is sour cabbage soup, or *kisli borst*, mixed with potatoes, turnips, etc.; and black rye bread is the staff of life. Tea is the chief drink. Every home has its bright brazen samovar, in which the water is boiled over charcoal; and it is astonishing how many cups of tea a Russian can drink. When traveling on the cars, at the larger stations the people get their tea-kettles filled with boiling water, in which they steep their tea—and they while away the time drinking their favorite beverage, and talking. In Russian a “tip” is called *tshainik*, or tea-money, as *tchai* means tea. Another favorite drink is *kvas*, made of bran and flour, which is left to ferment. By no means the least of the popular drinks is the *vodka*, or corn brandy. It is sad indeed to see how terrible is the rule of strong drink in this great empire.

While vermin and insects seem at home in the common Russian dwelling, yet it is remarkable that almost every village has its steam baths, which are frequented by all. In general, the Russian is easily satisfied, and his manner of living is simple.

CLOSING LABORS IN JAMAICA.

C. A. HALL.

WHEN we received word from the Foreign Mission Board that we were to return to the States to recuperate our failing health, the first question was, how best to spend the few weeks left us for labor here.

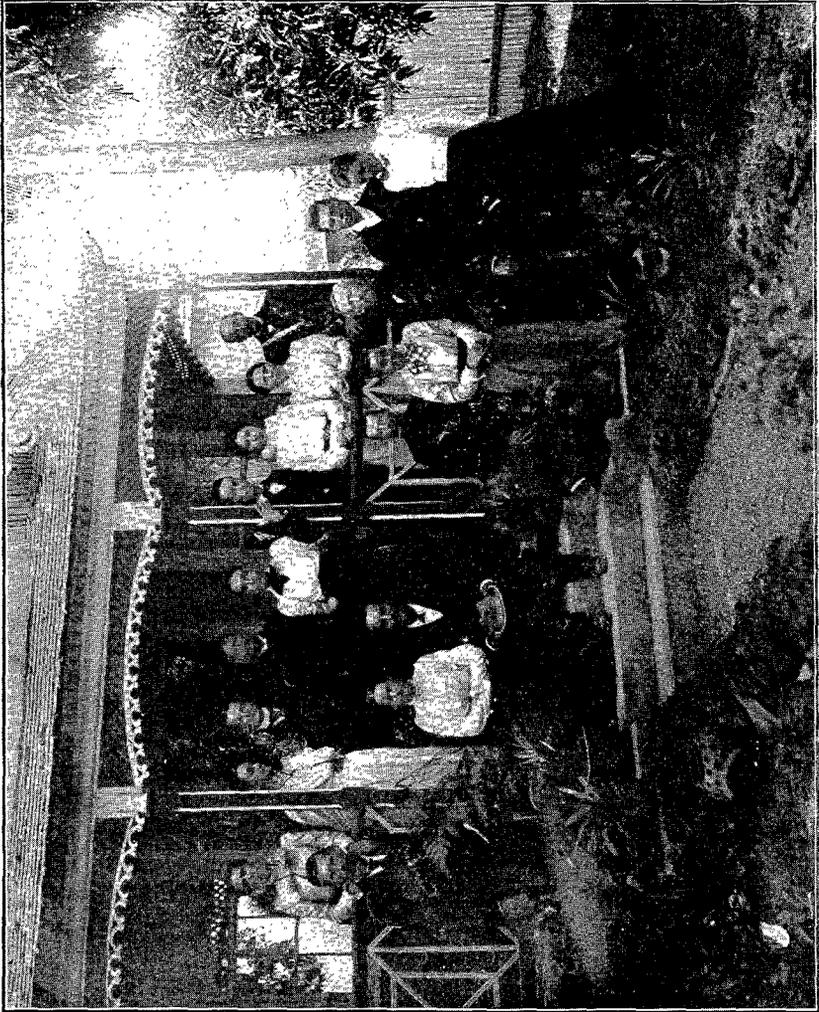
As the church building at Jointwood consisted of only a frame and a roof, I concluded that it was the place that most needed our assistance; so we moved there, and worked with the brethren in their efforts to raise means and complete the house. In addition to this work, other churches were to be visited, boxes for goods made, and packing attended to, and all spare time was devoted to work on the building.

My first visit during that time was to the mountains where the Retreat Church was organized, and five were baptized. Later I visited Mahogany Grove and baptized eight, and the same day rode to and from Waterloo, and baptized two at that place. One of the incidents of the day was the falling of my horse from the rocky path down the nearly perpendicular side of the mountain. Fortunately, neither of us was hurt seriously, and I reached the service on time. The next day, one more was baptized, and a few days later four others followed their Lord in the same ordinance, while four others who had been disfellowshipped came back pleading for admission. The Lord most wonderfully blest in all these services, and the congregations rejoiced in the Divine Presence.

The day following the last mentioned service, I took my family to the station to start on the return trip to America, while I went on to meet Elders Richardson, Eastman, and Tanner, at Jointwood, for the dedicatory services. By an extra effort the house had been about completed and beautifully decorated with foliage and flowers for the occasion, and really it is wonderful to see what effects can be secured by using the orchids, blossoms, and variegated leaves of the tropics.

At the close of the Sabbath services, eleven came forward, and five of them were received into the church.

Early Sunday morning two were baptized, and in the afternoon the house was packed with a most appreciative audience, while many stood outside unable to get standing room in the house. It was a most solemn occasion, and many who had hitherto scoffed at the work were compelled to acknowledge that it was of God.



Our Jamaican Laborers.

One pleasing feature of the report of the building committee was, that the building was free from debt, also that not a shilling had been paid for labor on it. The brethren had done the work, and the ministers here, with friends in America, had contributed the most of the £17 required to purchase the lumber and other materials.

This practically closed my labor in Jamaica, and with heartfelt gratitude to God for His presence and blessing here, and with the indelible impressions of these years of experience, we bid adieu to its dusky inhabitants, confident that in the gathered harvest we will meet many of them on that better shore.

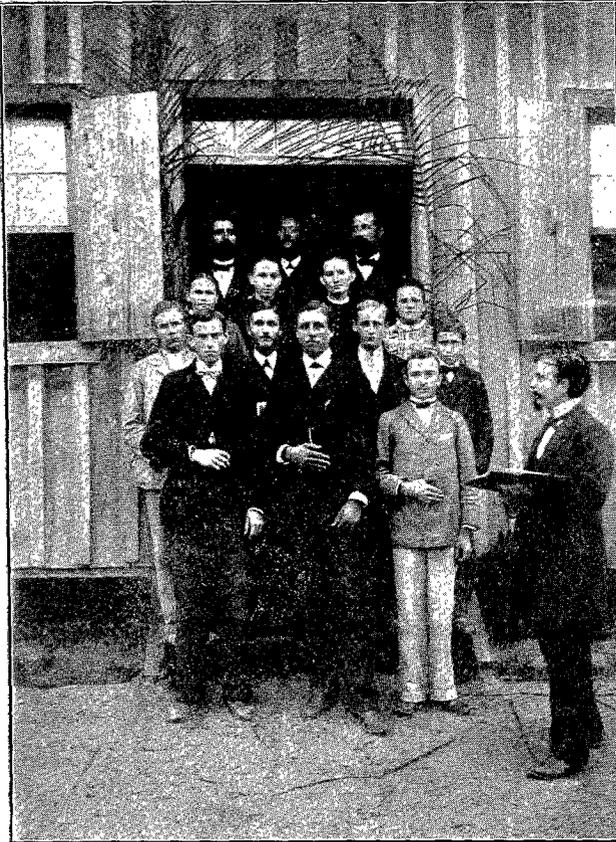
MISSION SCHOOL IN BRAZIL.

W. H. THURSTON.

FOR sometime we have intended to start a mission school, but not until recently has the way opened for us to conduct it on the industrial plan. About two years ago the Brusque Church, state of Santa Catharina, having in their midst several young men and women who desired instruction in missionary work, connected a mission class with their church school. After a time, their first

teacher, Brother Stein, was called away, and this class was discontinued, although Sister Brach still taught the regular church school. Near the close of last year Brother Lipke took charge of the school work, and the mission class was re-organized.

Knowing the works of faith and love wrought by this church, and believing this to be a favorable opening for a mission school, the Brazil Mission Committee arranged for a general meeting to be held there in May, that we might, with other things, consider this question. When we assembled, we found an active, devoted body of believ-



Brazil Mission School.

ers, full of the Spirit and power of God. They had erected a school building twenty-four by forty feet, using it for meetings, also. They had made a good beginning with the farm work, and their dormitory was about half completed. Many days of hard labor had been put forth and nearly all their means at hand had been spent, in bringing matters to their present stage of development. For several months Brother Hettrick had been working on the building and making brick. Brother Stauffer also had labored faithfully in the interests of the school, and his assistance was much appreciated and very effective.

Brethren Spies and Brock, and myself, were the first who came to attend the meeting. We found the work on the school building almost at a standstill, save for Brother Hettrick's efforts, as the others had been obliged to give their time to affairs at home for a season.

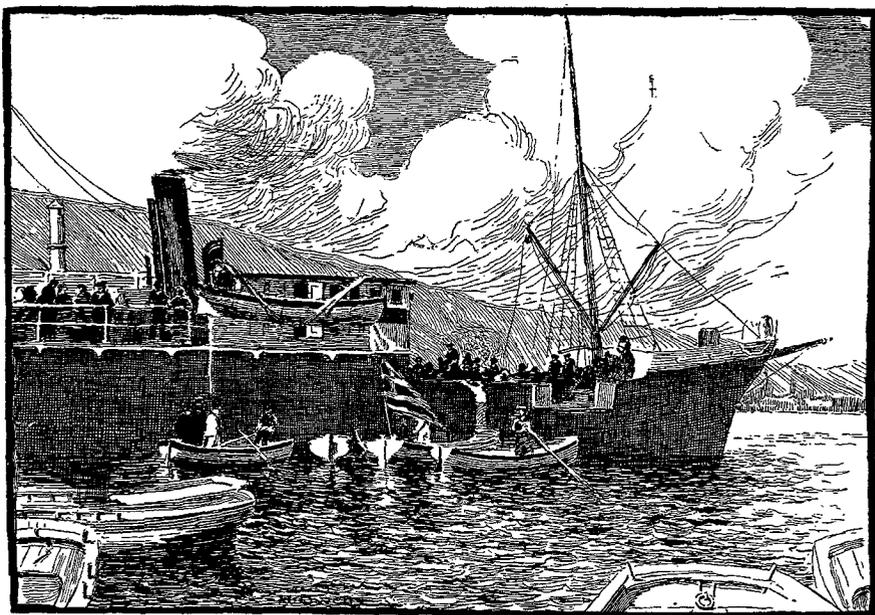
Next day after our arrival, the man hired for the purpose came to burn the brick. The kiln was not ready, and there was no one to make it ready; so we took off our coats, rolled up our trousers and sleeves, and began digging and wheeling the clay. This happened on the first day of the meeting. As we had the assistance of some of the schoolboys in the afternoon, half of the brick were in the kiln that night. On that same afternoon, Brethren Graf and Schwantes, and others, came; the following day the brethren of the church relieved us of carrying the brick, so we could begin our committee work; and at noon the brick were all in the kiln and everybody was glad.

We had a good meeting. The Brusque Church desired the Brazil Mission to complete the building and arrange to hold the mission school in that place. After carefully considering the matter, such arrangements were made, and at the close of the meeting enough money was raised to complete the dormitory. This building is twenty-four by forty feet. It is two stories high, with a good attic and large dining-room. It is constructed of heavy framework bricked in. Joined to the rear of this building is a large kitchen with a bake-oven and wood-shed. Including the room in the attic, there is accommodation for forty students, and we hope to see the building full next year.

Both the church school and the mission school will be held in the schoolhouse—the one will have its session in the forenoon, and the other in the afternoon. Mission students pay two dollars a month and work four hours a day.

The site chosen for this institution is located eight miles from the city, in a beautiful valley, with nature blooming on every side. A nice stream flows through the valley, passing within eight rods of the school buildings. Wood is plentiful on the school-land, the soil is good, and we feel that everything is favorable for successful school work. We believe the Lord has directed in locating and starting this institution, and we trust that it will result in much good to the cause.

The land (there are sixty acres) and the buildings are owned by the Brusque Church; but the Brazil Mission has the control and management of the work. We hope that the industrial feature of the school may enable it to be self-supporting. The accompanying picture shows the mission class at the time of our general meeting. The teacher, Brother John Lipke, stands in front of the class. In the door are Brethren Spies and Graf, and the writer.



Passengers Disembarking, in Greece.

TRADING IN THE ORIENT.

H. A. HENDERSON.

ONE of the most interesting, yet trying features of travel in eastern lands, is the art of learning to handle their money. On entering a new country, one must change his money into coin current in that country; and he must not only learn its relative value, but he must also learn the value put upon it by the natives themselves. For example: An equivalent of one American cent is sometimes as highly appreciated as five cents would be in the United States. This is not due so much to the cheapness of merchandise as to frugality in living.

The people generally suppose that all Americans are very wealthy; and this belief has been strengthened by the full-handedness of many globe-trotters—hence exorbitant prices are asked. The traveler's first introduction to this is when he finds his steamer anchored in the harbor, and he must go ashore in one of the small boats swarming around. He is asked a dollar or more for a seat in the boat. He expostulates. The boatman, with an air of great condescension, will come down to eighty, sixty, forty, twenty cents, or even less. He is then very kind in every way; but when you get ashore, he tells you that your bargain was only for his services, and you must pay for the use of the boat in addition, as well as for each separate piece of baggage, and, last of all, the boatman asks for a "tip." One soon learns to include all these things in his bargain.

Upon landing, the same things must be experienced at the hands of the cab-

man, and then again at the hotel. Frequently, upon leaving the hotel, one will see the servants, from the cook to the porter, lined up at the door—each one expecting a gift; and the traveler who could pass that line of expectancy without notice, deserves the honor of an Alexander or of a Napoleon.

In trading, it is well to first ascertain what a native would pay for a certain thing—for the merchant thinks that he has the right to get as much as he can from his customer; and yet he would consider a man foolish if he were to pay the price first asked. Merchants tell me that it is their aim to get as much as possible from the wealthier customer that they may sell at a lower figure to the poor man who could not buy at all if it were otherwise.

Since nearly all work is done by the servants, the proprietor is usually at leisure. The following bit of personal experience is to the point:—

As I desired to have the services of a tailor, I called at a shop one morning, and asked to see the “master.” The boy at the door said that his master had just stepped out, and asked if I would kindly wait while he went to find him. He returned and said that the master had just begun a game of cards at the coffee-house; would I kindly call in the afternoon? About 5 P. M. I again presented myself—during the first three or four hours in the afternoon everybody sleeps—when I was told that the master had just stepped out, and asked to wait. Returning, the boy said: The master is just taking a cup of coffee at the *café*. Would I wait a few minutes? He would return by and by. Of course I said I should be delighted!

While this method of doing business is very trying to the American, yet it is so familiar to the Greeks that one living among them must accustom himself to it. In fact, the first Greek word we learned to use was the one meaning “tomorrow.”

BUDDHISM IN CHINA.

W. E. HOWELL.

“It is, to say the least, significant that the official establishment of Confucius as an object of national worship, the birth of Christ, and the introduction of Buddhism into the Chinese Empire should have occurred about the same time. There is a legend among the Chinese to the effect that, about the time of the birth of the Saviour, the reigning emperor was several times warned in a dream that a wise man would shortly be born in the West, and he was advised to send an embassy to invite him to China. Another legend recites that the emperor dispatched an embassy because of a remarkable expression of Confucius five hundred years earlier, to the effect that ‘the people of the West have a sage.’ This much is certain: an embassy was sent to the West about the time of the birth of Christ to seek for a new faith. It wandered into India, and the result was the introduction of Buddhism into the empire.”

“Examination will show that the Buddhism of China and the Buddhism of

India very little resemble one another, and, if we mistake not, the difference grew out of the belief in a future life, which is a prime teaching in the Chinese faith. In reality, the whole character of Buddhism in China is shaped by this. Buddhism has no distinct teaching of an immortal life; and when it was brought to China, it gained no acceptance until the blank, despairing tenets of the Nirvana were changed into a bright, cheerful Paradise of the Blessed Dead."

"Buddhism has manifestly taken on certain additional ideas, with their corresponding phrases and terms, by being brought into contact and contrast with Christianity. Certain of the most important expressions in Buddhism as taught to-day are not to be found in the original theories of existence and of rewards and punishments. Early Buddhism says nothing about heaven or hell, a personal devil, or a goddess of mercy. Such a figure as that which represents a Buddhist priest treading Satan under his feet, would not have been understood by primitive Buddhists, nor would Quan Yin, the Buddhist goddess of mercy."



"Buddhist temples are a feature of every landscape in China. They are to be found by scores in the larger cities, by tens in the smaller, and by twos and threes in every market town and village, while no hamlet is so insignificant as to be without its mud god, not unfrequently in a most shocking condition of disrepair. In general, they are built, repaired, and maintained by private subscription, in which public sentiment forces each member of the community to bear his share. Some, however, are supported by annual grants from the government, or by endowment. Those receiving aid from the state are distinguishable by yellow-tiled roofs—yellow being

the imperial color, forbidden to the people.

Form of Worship. "In addition to what may be called formal temples for the worship of Buddha, there is an innumerable number of wayside shrines to be met with all over the country, devoted either to the worship of that deity in person or to some subordinate inferior god in the Buddhist pantheon." "While the first and fifteenth of the moon and certain feast-days are more particularly days of worship, the temples are always open day and night throughout the year; a priest is always in attendance to conduct the worship, and a wick floating in a cup of oil furnishes a faint but perpetual light before the images. The worship is always individual, there being no such thing as joint or congregational service known. The ordinary form is very simple and occupies but a moment. A worshiper comes in, buys for a few cash several sticks of incense from the priest, who lights them for him at the sacred flame. These are handed to the worshiper, who places them in a bronze incense-burner upon a table in front of the image of Buddha. He then prostrates himself upon a rug before the idol, three times, each time knocking his head three times upon the floor, the priest meanwhile beating a huge drum or bell to attract the attention of Buddha. (Within my hearing, as I write, a similar service is being conducted. About two o'clock this morning a huge gong began to sound

at a shrine near by, followed soon by a prolonged explosion of firecrackers, then by various kinds of music, the whole performance being repeated at intervals.) This done, the worshiper rises and goes about his business. This is the usual form of worship in all Chinese temples. It is simple, inexpensive, and interferes with neither business nor pleasure."

The Priests. "The priests are, as a class, notorious for their ignorance and vicious habits. They are not allowed to marry (a remarkable concession for the Chinese), and probably not one-tenth of them can read or write. They learn the exceedingly limited vocabulary of the ritual, which consists of barely more than one or two Sanskrit words, by having it repeated to them."

"There is a regularly graded Buddhist hierarchy, culminating with one who may be termed, for lack of a better name, an archbishop. He is supposed to be subordinate only to the Grand Lama in Tibet in ecclesiastical affairs.

"The number of mendicant or tramp priests in China must be enormous. They are encouraged and fostered; by a rule of the order any priest is entitled to receive, free of cost, a night's lodging and a meal at any temple to which he may apply. The majority of them are professional beggars, and, in order to increase the force of their appeal, adopt artificial deformities, or make special effort to intensify their naturally repulsive appearance.

"There is another class of priests who may be called 'professional money-getters.' They are attached to no temple, but their services are engaged when extensive repairs or other special emergencies calling for money in unusual sums arise. They receive from the temple priests who employ them, regular monthly wages, and a fixed percentage of all sums collected."

Buddhist Self-infliction. "Space will allow of only a single incident in illustration of the self-inflicted cruelties and hardships which Buddhism demands of its votaries. One intolerably hot and dusty afternoon I was resting at a wayside tea-house to the southwest of Peking, when I saw a man and a woman approaching and stirring the deep dust of the highway in a very peculiar manner. The man would take one long step forward from a certain point, measure his length, face downward, in the road, then place his feet at the spot marked in the dust by his forehead, take another step, measure his length again, and so proceed, one step and one prostration, as the Chinese call it. At each prostration he knocked his head three times in the dust. The procedure reminded me of the measuring-worm of childhood. In answer to my questions, he said that a year before, when his only son was very ill, he had made a vow that, if Buddha would restore the young man to health, he would make a pilgrimage to Wu Tai Shan and back to his native village, making the entire journey in the manner above described. The distance was nearly two thousand miles, and he could measure about three miles a day. As he was seventy-eight years old, frail in appearance, and about worn out, it was easy to see that he would not live to fulfil his vow. A callous lump as large as an egg had formed upon his forehead. Yet this man was shocked and angry at a suggestion that he should abandon his useless pilgrimage, and passed out of sight measuring the road with his feeble body."

**Religious
Practise
in Adversity.**

“The male Chinese is much like his western brother: he is less religiously inclined in times of prosperity than in seasons of adversity. When trouble comes, it is astonishing how this form of belief (Buddhism) appears to reassert a secret hold upon the Chinese mind. Men of really great intellectual grasp, of clear and commanding intellect, degrade themselves to the most puerile and ridiculous performances, and spend large sums upon the priests in order to gain some material advantage, or to change a tide of ill-fortune into good. For example: a distinguished Chinese statesman, having been most unjustly degraded from office, and having in vain pulled every wire of family or political influence to secure reinstatement, finally devoted an entire year and a good part of a large fortune to a tour of worship at each one of the numberless temples and shrines in and near Peking, approaching and leaving each by the ‘one step and one prostration’ just described.”

**Religious
Tolerance.**

“While the Emperor of China is in person the high priest of Confucianism, and requires that all office-holders, either in fact or prospect, should conform to that faith, the government is practically tolerant of all forms of religious belief. In the case of Buddhism and Taoism, his Imperial Majesty goes a step further, and patronizes these faiths. He supports a large number of their priests and temples, and on rare occasions visits in state one or more of the latter. But he goes there as a patron, not as a worshiper. He kneels and knocks his head upon the ground at the Temple of Heaven or before the shrine of Confucius, but he merely bows before the image of Buddha or the chief of the many idols that litter his way in a Taoist shrine.”



“And in the northern and northwestern provinces of China there are millions of Mohammedans, very proud of the fact that they are Persian and not Chinese in origin, who adhere to their own faith and form of worship, yet for centuries have lived unmolested among the Chinese. There are twenty-four Mohammedan mosques in Peking alone.

“Strangest of all, in the center of the province of Honan, which is to say, nearly in the center of the Chinese empire, is a single village of Jews, who have manifestly occupied substantially their present location since the dispersion of the tribes. Through all the centuries they have quietly preserved their ancient ritual and all the other essential forms of their national identity.”

Questions.

Are we who know Christ, as zealous to carry His religion into “all our home life, manners, and customs,” as are the Chinese to observe all their vain forms? Are father and mother as careful to control the pre-natal influences upon their child? Are they as diligent to teach it to worship while yet in its tenderest years? Is the schoolboy as constantly surrounded by reminders of his dependence upon God, so that rever-

ence for Him "ever after clings to him"? Is marriage as solemn a ceremony before God, as among the Chinese it is before parents and ancestors? and do its participants as unreservedly pledge themselves to the service of their Heavenly Father, as do the Chinese to their earthly parents? Is God taken as perseveringly into the kitchen, into the business house, into the school, by those whose duties call them there? Are we as earnestly making self-denial and self-exaction in fulfillment of our marriage and baptismal vows, as was the poor wretch who undertook the "one step and one prostration" agony of two thousand miles for the sparing of his son's life? and are not our hearts so moved with pity when we read that incident that we would be willing to deny ourselves home comforts in order to lift up these fallen ones and point them to a compassionate Saviour? When we meet an adverse experience in the Christian life, are we as diligent to seek out the cause, as was the degraded office-holder? Are we as tolerant of one another, and even of the veriest sinner, in proportion as the Chinese Emperor is of those who differ from his views?

"Now they do it to obtain a corruptible crown; but we an incorruptible."



AMONG OUR CHURCHES IN ARGENTINE.

F. H. WESTPHAL.

VERY many of the common people in Argentine are unable to read, and they are very ignorant of the teachings of the Bible. The prevailing religion has created infidelity, rather than faith in the Scriptures; but among some we find a desire to hear the Word. In the province of Cordova there is a strong Jesuitic influence, and not so much religious liberty as in the other provinces of the republic. In that province there is a growing demand for the introduction of religious instruction in the public schools. Our church in Cordova is composed of French-Swiss colonists from the Piedmont valleys and mountains. This little company embraced the Third Angel's Message about three years ago, under the labors of Brother McCarthy. They are of good courage, and there seems to be an awakening among them to do missionary work. As the rainfall was not sufficient the past year, the harvest was very poor, and since the people depend largely upon their crops from season to season, when these fail, all is lost.

We spent four days with this church, and the Lord richly added His blessing. Although one of the members could not understand Spanish, yet she was greatly benefited through her intercourse with those who could understand. All present took part in the celebration of the ordinances. The church entered into a special season of prayer for some that were under temptation and did not come to the meetings. There is a work for every one of our brethren in Cordova; for only a beginning has been made in that province.

I stopped a week with the little company at Ripamonte, province of Santa Fe. This is a branch of the San Cristobal Church, having an elder to lead the weekly



S. D. A. French-Swiss Family, Cordova.

and quarterly meetings. One of the members had not met with the worshipers for nearly two years. All the other brethren united in a season of prayer for this man: the next morning when I visited him, I found he had a deep longing to return. In the afternoon he came to our social meeting. A spirit of confession was present, and the guiding hand of the Lord was manifest. The brethren at this place are German-Swiss, and they became interested in present truth through reading "Great Controversy." They are now corresponding with acquaintances and friends in Europe and in other parts of Argentine, and receive some very favorable replies to their letters. They have not been prospered financially, because of the destruction wrought by locusts and drought.

Several of our brethren have moved to Moisesville, Santa Fe. On account of the droughts and locusts, they had contracted some debts in the place where they formerly lived. The last year of their stay there, the harvest was fairly good. They intended to free themselves from all indebtedness; but a spirit of persecution arose, and one Sabbath day while they were engaged in worship their grain was all taken away, save a few sacks fit only for chicken-feed. A large notice left with those sacks read: "Now the Lord care for you!" And the Lord did care for them—He provided them an abundance of work among the Jews at Moisesville, and enabled them to so truly witness to the truth that a family in Palacios accepted it. I had the privilege of baptizing one man there who was afterwards elected elder of the church.

Years ago when land was cheap, wealthy men bought large tracts, and fenced them in for estancias, or cattle-farms. *Peons* (servants) are stationed at various

points on the land to look after the cattle. The Estancia Ortiz is about three or four leagues from the Jewish colony. Here we found a German deeply interested in the message. His wife, a native, requested baptism: we granted her request. Her husband is trying to so arrange his affairs that he can unite with us. At this place we also found a young German who had formerly been employed in Buenos Ayres. Having lost his position, he earnestly looked for work, but could not find it. He had to sleep in the streets. His money was gone so he could buy no food. For eight days he was without anything to eat. When he found something to do, he was so weak he could not work. He said that several such experiences led him to desire a Bible, because he saw the emptiness of this life. Becoming interested in the Third Angel's Message, he secured a copy of the Scriptures. Surely these perilous times are leading men to seek salvation.

At noon the "hands" (most of whom were natives) came in for dinner. They started a fire over which was placed the kettle for the *maté*, or Paraguay tea. Even while the men were assembling, some had already begun to partake of the beverage. The *ranch*o was made of poles put into the ground, covered with a roof of the same material; the cracks in the dwelling apartment were filled with dried mud. This section is considered the timbered part of the country, as there is a strip of timber about seven leagues long and two leagues wide; but we would not call it timbered land in the United States. Some of the natives at this ranch became deeply interested in the truth.

In the Jewish colony the people generally are engaged in farming. Two hundred families live here, and fifty additional families are *en route* to this country. They still adhere to their peculiar customs and have their own school. They do



S. D. A. German-Swiss Family, Ripamonte.



Peons Preparing Maté, Estancia Ortiz.

not allow an Argentinian to eat at the table with them; after their own meal, they put food into the unwashed dinner dishes, and convey it to the natives outdoors, where the latter are permitted to eat. Some of the Jews make sharp bargains with their workmen. During harvest-time one of them engaged a native for five *pesos* a day. Two and a half, or three *pesos* was the regular wage. When the work was done, the hired man was charged two and a half *pesos* a day for his board, notwithstanding that is generally understood to be furnished in addition to the regular pay. Enraged at this experience, the laborer stabbed his employer. We sometimes hear of instances in which both natives and Jews lose their lives.

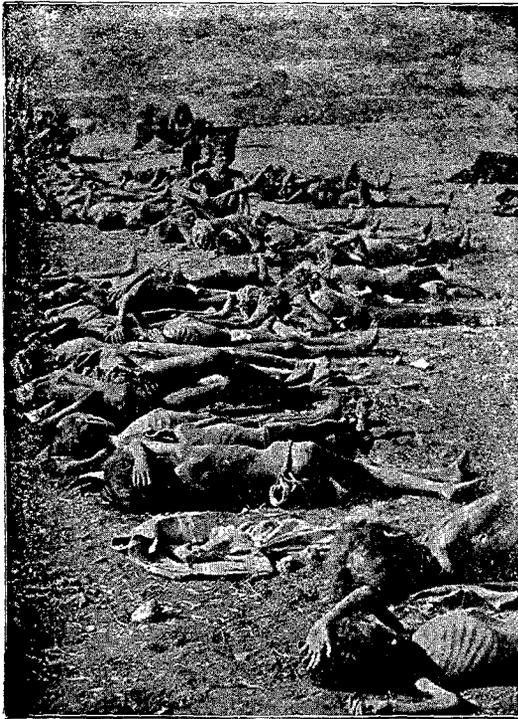
The Jewish religious services are conducted every Sabbath. Each one sings his own specific song and says his own specific prayer, and as they all take part in these exercises at the same time, the confusion is complete. At the time I was in their colony some attended our meetings. They seemed deeply interested, especially in the promises to Abraham. How sad that this people is so far from God, and so deeply in the dark. Once every year they have a dance in the synagogue, when the women are permitted to be present. In their general worship the women have a special apartment to themselves. May God bless our brethren among that people, that they also may see fruit of their labors.



IN FAMINE-STRICKEN INDIA.*

C. G. ELSAM.

As soon as the rail leaves Nagpur district, and enters upon the great Chattisgarh plain, the country wears a most tame and uninviting appearance. The brown, bare plain stretches away to the north and south as far as the horizon, unbroken save by the huge and scarcely perceptible undulations. The ground, cut up by a constant succession of *bunds* into an endless series of rectangles, betrays evidences of close and intense cultivation entirely devoted to the production



THE MULTITUDES.

These are not Dead, but Starving.

of rice, which, alas, has been so completely blasted by the failure of the last rains that scarcely one per cent. yield was recovered, and there is not sufficient seed-grain for the next sowing. The few trees whose welcome foliage greets the eye are veritable oases in this *khaki* desert which, to all outward seeming, is as barren of inhabitants as it is of crops. Not a worker is seen in the fields, and but few traverse the rude paths that occasionally follow the embankment. Paddy-fields under the most favorable circumstances present but an unattractive landscape in hot weather; but there was a completeness in the awful desolation which has overtaken this great rice-growing area which, coupled with the knowledge of the unparalleled loss

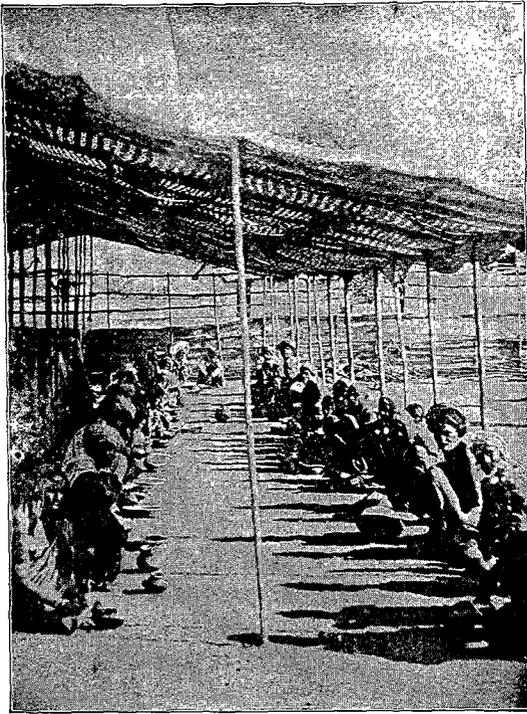
caused by the total destruction of the crops, made one realize that the hand of fate had indeed fallen heavily upon this unhappy land. Famine was evidently here in its most acute and intense form; but as far as the railway was concerned, it was decently veiled from view, and hidden away. Except in the uninviting ap-

* Sister Kate Lawrence Brown, formerly one of our missionaries in India, handed us the copy of "Missionary Tidings," from which we condense the above. She says that these things are written of districts she knows, and related by a man with whom she is acquainted, and that they are true. The cuts were given us by the Famine Relief Committee.—EDITOR.

pearance of the soil there was nothing to indicate to the traveler that he was passing through a tract so sorely smitten by drought that some thirty per cent. of the population are dependent upon the government for their daily bread, save the unusual import of grain at the minor stations. Not a beggar clamored for alms; not a trace of any movement of the population toward the towns. In the

fourteen hours' journey from Nagpur to Bilaspur, much of which lies through the worst afflicted districts of the Central Provinces, the only sign of existence of a scarcity unprecedented in the history of India, was an ancient crone, whose skinny fingers were picking from the dust the few scattered grains falling from bags being carried away from Bhatpara station. And so, too, at Bilaspur, the center of a district with a quarter of a million of people on relief, it wore an absolutely normal air.

Bilaspur might have enjoyed a fairly prosperous year, to outward seeming; signs of famine were, however, soon apparent. Only famine labor could have broken those long rows of metal which, neatly stacked, lay in parallel lines



A RELIEF CAMP.

Saved—by two cents a day.

by the roadside, sufficient for the needs of a generation. Two great three-sided rain-water tanks next came into view, and then we plumped right into the middle of the Headquarters Camp.

Two main works were in operation here, giving employment to some five thousand men, women, and children—the first, a tank formed of three sides of a square; the second, ordinary stone-breaking. At the tank the men, with pick or *kodialie*, dug out the soft earth, which was loaded into small baskets and carried in an endless stream to the embankment, on the heads of the women and children, and there it was ultimately beaten into shape and dressed. The system of relief labor adopted in these provinces is that known as the intermediate, a modified form of piece work.

There are many unpleasant sights in famine time, even with the wisest administration, but none more horrible, more heart-rending than the famine baby. Scarcity presses very hard upon the aged, and carries off many whose full tale of

years has not been passed: but saddening as it is to see those who had looked for a peaceful close to a life of toil borne down by the hand of fate, how infinitely more distressing to see the blow fall upon the weak, young life, withering it on the threshold of its existence! The disproportionate head of the emaciated suckling seems insecurely attached to the miserable, shrunken, rickety frame; the lathlike arms hang listlessly from the thin shoulders; the shrunken, withered legs dangle feebly from the tiny hips. Once under the notice of the authorities, no effort is spared to restore the stricken infant to something like health and shape. The mother is fed in the kitchen with a full ration, supplemented by an extra three *chittacks* for the child; the infant is nourished on milk and a special preparation like Horlick's Malted Milk or Mellin's Food. The mischief, unfortunately, is often done, and if the life be saved, what hope is there of the child developing a healthy body? This problem of the nursing mother is one of the most difficult the Famine Administration has to face.

The Central Provinces Code is humanity itself. Nursing mothers are placed in gangs, and perform a purely nominal task at a slightly enhanced rate, and if the child develops any evidence of emaciation, mother and infant are sent to the kitchen and liberally treated.

In practise the excellent intentions of the code are sometimes stultified through lack of effective supervision. When dealing with enormous numbers through a hastily organized and insufficient staff, it is impossible to effectively supervise all details, and the nursing mother is left to the tender mercies of the "mate," sometimes as I shall show, with unsatisfactory results. On leaving the kitchen, which is admirably run, I met a group of four nursing mothers who were being sent thither. Their children were in a terrible state of emaciation. "How long have these people been on the works?" "Sir, they have just come." I questioned the women, and one had been on relief two months, another one, and so on, showing that the child had suffered under the very



INDIAN GIRLS.
Orphans from the Famine of 1897. Pupils of an
American School in Bombay.

mild system in vogue. Under the village relief system the mother gets a gratuitous cash dole. Why not follow the same plan on the public works? It is objected that if a cash dole is given there is no telling what becomes of the money when once it is paid. Further, humanly impossible as it may seem, it is asserted that mothers will wilfully starve their children in order that they may be put on gratuitous relief. One is loath to believe such callous brutality possible, but the uncomfortable fact remains that the mother of the most terrible wreck of an infant which was in the hospital of the Headquarters Camp at Bilaspur would have passed, even in times of greatest prosperity, for a healthy, well-developed, well-nourished woman. Some of these babes will certainly die—two have died at our camp already. These things make horribly real the instances narrated in 2 Kings 6:24-29. Hunger seems to have a terribly demoralizing effect upon people.

The natives are dreadfully stupid. They are just like children. When forced to leave their villages, they wander aimlessly about. If they do not reach a relief camp or kitchen, they give up all hope and lie down to die. I saw a poor emaciated being this morning, not half a mile from our kitchen, lying under a tree by the roadside. I went to him and asked him what was the matter. He said he had been without food for several days.

He knew nothing about the kitchen. When he heard that we would feed him, he got up and started for the kitchen as rapidly as he could go. Possibly he would have lain there until dead if I had not seen him. This will show you how helpless some of them are. The famine is telling upon the people seriously. The government plans to open kitchens everywhere and feed all comers for the next four or five months—an excellent plan, though I fear it will largely fail, owing to the dishonesty and indolence of the native subordinates and the stupidity of the people.

The area covered by the famine this year is estimated at 600,000 to 700,000 square miles, as compared with 300,000 to 400,000 square miles in the famine of 1896-7. In 130 years these two are the worst famines, as far as the area is concerned. The population affected this year is probably over 60,000,000 (nearly that of the United States).

May the good Lord have mercy on this poor land.



THE PROBLEM OF INDIAN MOTHERHOOD.

LANDMARKS IN ARGENTINE HISTORY.

JUAN MC CARTHY.

FOR many years the provincial troops fought against the federal army; until after the battle of Puente de Marquez, April 26, 1829, they came to an agreement, and signed a friendly treaty.

The results of the friendly treaty of 1829, and of the restoration of the Legislative Assembly of 1828, produced the election of Juan Manuel Rosas as governor of Buenos Ayres, December 8, 1829. A short time afterward he assumed the title of "Restorer of the Law." Rosas began his rule by bitterly persecuting those who had formerly opposed him, throwing them into dark and filthy dungeons, there to perish of hunger and cold. Such restrictions were placed upon the public press that only those journals favorable to Rosas were permitted to be printed. All the schools and colleges were unceremoniously closed, and in this way the dark night of despotism set in.

Feeling insecure in the seat of government, Rosas sent spies all over the land, dressed as soldiers, sailors, women, or old men, that they might pry into the private affairs of the people, and find out who were favorable and who were unfavorable to him. Woe to any one who should in a moment of indiscretion say a word against Rosas. Early the next morning such a person would be summoned before Rosas, who generally gave sentence of death—sometimes even killing the accused himself—without further ceremony.

His was truly a "reign of terror," equal to that which existed during a certain period of the French Revolution. Assassinations were of such frequent occurrence that the people became accustomed to seeing the dead bodies lying in the street, and passed them by unheedingly, wondering if they would be fortunate enough to escape the clutches of the sanguinary Rosas. Honest convictions were smothered: none could freely speak their minds, being obliged to act a part strange to their natures, thus filling the land with hypocrisy and deceit.

But this violation of man's right and usurpation of power could not be long-lived. A great reaction set in against the tyrant, by an alliance between the Banda Oriental and Corrientes, but this alliance came to a disastrous termination upon the battle-field of Pago Largo, March 31, 1839.

Two years later, General Lavalle strove to break the power of Rosas by invading the provinces beneath his jurisdiction; but it was all in vain. Lavalle was defeated on the field of Famailla, and was put to death by his enemies, October 9, 1841.

Not until the year 1852 was this despotic rule brought to an end. General Urquiza, at the head of 5,000 troops, crossed the river Uruguay, near Paysandu. He allied himself with Brazil, Corrientes, and the now Uruguayan Republic, against the vile tyrant Rosas. He conquered the latter's army at Caseros, February 3, 1852; this brought with it the dethronement of Rosas. During his reign 23,000 persons fell, victims to his cruelty, and the earth, crimson with blood, testified of the horrible atrocities committed by that political barbarian.

Then General Urquiza took his seat as president of the Argentine Confederation, in the year 1853. One would have thought that the land was weary of bloody scenes; but such seems not to have been the case. Ambitious party leaders divided the people into revolutionary factions. Thus again the country groaned under pressure brought to bear upon it by selfish, honor-seeking politicians. The battles of Cepeda and Pavon tell a woeful tale of those bloody revolutions.

At last, however, that grand old general, Bartholomew Mitre, took charge of the administration of the Confederation. He, too, while in power, had to suppress several rebellious movements. But the worst was yet to come. At that time a tyrant of Rosas' stamp was oppressing the Paraguayan people; and the Argentine Republic, knowing how much she had suffered in like circumstances, at once entered into negotiation with Brazil and Uruguay to form an alliance with her with the object of liberating poor Paraguay. This was the cause of the war in 1865, which ended five years afterwards in the defeat of Paraguay and the opening of her ports to the commerce of the world.

Upon the expiration of General Mitre's presidential term in 1868, Don Domingo F. Sarmiento became his successor. Sarmiento had formerly been Argentine's ambassador to the United States, where he made excellent use of his time, watching studiously the American institutions. Upon his election to the presidential chair he at once began to improve matters in every shape and form. He established public libraries, normal schools, ordinary educational establishments, telegraph stations, built railways, encouraged immigration, and developed commerce by every means in his power. He also founded the principal Argentina Astronomical Observatory of Cordova. He planned and brought to a happy conclusion the first national exposition.

Never was a president more highly esteemed than the noble Sarmiento; and never man deserved sincere gratitude better than did he. A true patriot was he; his heart was fixed upon bringing his country to the state of perfection to which the Anglo-Saxon had climbed; as to how far he succeeded, one can judge by the results of his work, and of the praise universally showered upon his memory. During the epoch of his administration, there were three revolutions, those of 1870, and 1873, headed by Lopez Jordan; and that of September 24, 1874, in the province of Buenos Ayres.

Don Nicholas Avellaneda, who succeeded him, soon established order in the country, and continued the good work begun by Sarmiento. Although he had to struggle against much superstition and the enemies of all free institutions, nevertheless, having put his hand to the regenerating plow, he determined to carry out his designs.





Our Laborers in Fiji.

AN APPEAL.

J. E. FULTON.

"WELL done, good and faithful servant; . . . enter thou into the joy of thy Lord." The joy here spoken of is the satisfaction of seeing saved in the kingdom of God souls for whom Christ's blessed life was given as a ransom. It is evident that a joy like this can be shared by Christ with those *only* who have with Him made sacrifices for the salvation of souls, and to those *only* will be spoken the blessed words, "Well done." The Lord can never say "Well done" to those who have done nothing, and it is certain that such can never share in the Redeemer's joy; for one can not rejoice in an experience to which he is a stranger any more than can one enjoy a rest when he is not weary. Oh, how many of God's professed children are doing little or nothing and yet praying to the Lord to hasten the time when they may hear the "Well done"! They are praying the rather for their own destruction—because the Lord saves only those who labor.

O brethren, awake! and no longer sleep, dreaming you are awake! One billion souls demand your hearts and your hands—more souls by far without a knowledge of the Third Angel's Message to-day than when the message first started! Three or four Christless souls go down into death at every breath you draw. Millions starving to-day for bread, literal bread, and for the Bread of Life—their only bread the "bread of affliction"! Who will feed them?

You may say, "Charity begins at home," and save your means and energy for that good work. Be careful it does not *begin* and *end* there, while ten thousand times ten thousand are without a missionary to carry them a single ray of light. Can you thus treat Christ's blood-bought souls and expect Him to say to you "Well done"? Ah, should He say "Well done" to such, hundreds of millions would arise and shame Him to the face. The popular charity-begins-at-home doctrine is the doctrine of selfishness, and is shown to be Christless and loveless, since those who proclaim it do the least at home. And those who do the most abroad do the most at home. Christ began His work far from home in a fallen world. If we receive the Spirit of Christ, we shall love the world, and so neglect neither home nor foreign missions.

O we are doing so little for the spread of the Gospel in the regions beyond! Should every Seventh-day Adventist give to foreign missions what many formerly gave for tobacco and other harmful things, how quickly would our funds be augmented. Can we really claim the name *Christian* till we are like Christ? And are we really like Him when we, unlike Him, complacently watch millions of souls sweep on to death, untaught, unwarned, sick and hungry!—Not hungry for the Third Angel's Message; for how can you expect a heathen to hunger for that of which he is ignorant? But let us, like Christ, feed and heal their bodies, and perhaps they may then hunger for the Word we preach. At any rate, we should minister to the "ten;" if "nine" are ungrateful, the "one" may become a sharer in the joy of the Lord.

How the world gets aroused over a questionable right, and fights—expends millions of money and thousands upon thousands of lives! Let us get aroused, too, and expend money and men. Don't become disheartened if a few men die in the fight, either. Is not our cause more worthy of enthusiasm than that over which the nations are aroused? Theirs is only a temporal gain. Shall we soldiers of the cross remain at headquarters while the enemy is busy?

Oh, brethren, let us be in earnest. Let us not play at missions. God so loved the world, that He gave—what? Gave some superfluity? How can we do so little, comparatively, when Catholicism, Mohammedanism, and heathenism are increasing at such an alarming rate? Let us not count on the fewness of our numbers or the smallness of our means, but in Israel's God to deliver, and in Gideon's God to fight; and God, whose is the silver and gold, will provide us means when we have first given ourselves to Him.

Brethren, think! At least two-thirds of the human race to-day have never heard the message of forgiveness; and it is safe to say that the greater number of the other third know of it but faintly. What a heart-rending thought!

O may we, one and all, be filled with the Spirit of that great Missionary, and then we shall not count what we possess as our own; but we shall freely give to a world dying for the help we can give as no other people can.

THE GOSPEL TO THE JEWS OF THE CHRISTIAN ERA.

F. C. GILBERT.

Just before the Saviour's departure for the throne in heaven, He commissioned His disciples to proclaim the Gospel to every people on the face of the earth, beginning at Jerusalem; and He accompanied this command with the promise of His personal, abiding presence, through the Spirit. When the Holy Ghost descended, the apostles began their task in Jerusalem, and after a few hours' labor, several thousand souls were added unto the Lord. No doubt the work would have been confined to the narrow limits of Judea for many years, had not God allowed persecution to scatter the church abroad—and they "went everywhere preaching the Word." Acts 8: 1—4.

Perhaps one reason why the apostles were to teach in Judea first, was because of the seventy weeks allotted to the Jewish nation (Dan. 9:24); and when that time would expire their special privileges would be no more. In A. D. 34 these weeks ended. During the latter part of that year Stephen was stoned, and the church "was scattered abroad throughout the region of Judea and Samaria, . . . preaching the Word."

Ere long the great student of Gamaliel, Saul of Tarsus, was miraculously converted, and the Lord gave him a special commission to preach the Gospel to the Gentiles; and Peter was also led to see that the time had come for the heathen to freely receive the privileges of the new dispensation. See Acts 10.

However, the greatest number of Christians in the first century came from among the Jews. The early church was largely formed in a Jewish mold, and the apostles, elders, and leading brethren were of this class. The church government and discipline, under God, were supervised by Jewish followers, and the whole groundwork of Christianity was covered by Christians of the literal Israelitish stock.

Soon after the apostles passed away, the work of proclaiming the Gospel to the Jews became somewhat secondary, and greater prominence was given to the heathen world. This, we believe, was in harmony with the prophecies, and in the order of God; but we of course regret the almost total neglect shown the children of Abraham during the early centuries. Instead of their receiving the pity demanded by the awfulness of their crime in putting to death their best Friend, they were branded as murders of the Messiah in the wrong sense of the term. This was doubtless due to the perversion of the Gospel, as taught by the paganized-Christian and Christianized-pagan Fathers: nevertheless, there were some remarkable cases of conversion among the Jews in the early centuries, as well as during the whole of the Christian era.

While the Jewish leaders of the first century were very bitter against Christ and Christianity, yet the common people were more favorably disposed toward the Gospel; for thousands of Jews were converted. But when, in the third and fourth centuries, there was such a strong effort to supplant the Sabbath of the Lord by the Sunday of heathenism, the multitudes of the Jews refrained from even

hearing the words of the Gospel, and the prejudice against so-called Christianity began to grow among the masses. So widespread did this feeling become that when some of the common people would desire to hear the preaching of the Word, their brethren would do all in their power to prevent it. This caused Constantine, at the instigation of some of the Fathers, to issue edicts providing for the confiscation of the property of such Jews as thus sought to influence their brethren, and of those who, having accepted Christianity, should relapse into Judaism. This course was not universally approved by the Christian teachers and Fathers; for multitudes of the Jews of the baser sort professed Christianity, to save themselves from persecution.

However, many honest sons of Israel were thoroughly converted during these stormy days, and some became quite prominent leaders in the church. Of these were Barnabas, Ariston of Pella, the noted writer and worker Epiphanius, and the celebrated patriarch Hillel, who was considered a lineal descendant of the Gamaliel of the New Testament. He had devoted a great deal of time in secret to the reading of the New Testament, and had translated into Hebrew, the Gospel of John, and the Acts of the Apostles. Just before death, he confessed his faith in Christ, and received baptism. He handed the bishop a large sum of money for distribution among the poor of the church, especially the teachers. A learned and respected Jew named Joseph, who witnessed this secret confession of Christ, was so impressed by it that he began to study the New Testament, and was led to openly espouse His cause. He gained great prestige at the imperial court, using his influence for the benefit of the church, and effecting the erection of Christian churches at Sepphoris, Nazareth, and Capernaum.

In the middle ages the Jews were sadly neglected. As is generally known, they often suffered relentlessly at the hands of the Papacy; at times they were banished; they had their property confiscated; they were put to death. The most bitter of all persecution was that inaugurated by the Spanish Inquisition. The very year Columbus discovered America, this diabolical engine of destruction was instituted for the purpose of either getting the Jews to believe in Christ, or else of torturing them to discover their wealth, and to entirely destroy the whole race. And during these centuries some embraced the Gospel and lived godly lives, considering their circumstances and opportunities for receiving light.

However, when the Reformation dawned, the Christian Church began to remember the Jews. Martin Luther, particularly, sought to stimulate the church to preach the Gospel to that despised people. As a result, thousands of the children of Abraham in Germany, Holland, and other countries, embraced the faith. A reaction took place after the Reformation, and there was not a very widespread diffusion of Christianity among this people for several centuries; yet occasionally some learned and respected son of Israel believed.

With the ushering in of the nineteenth century and the open Bible, a great impetus was given to Jewish work. Various religious societies were organized, and missionaries went forth to the countries where the Jews were thickly settled. And so during the last century the Jews have done a great deal for the benefit of the Church of Christ. To the learned Dr. Neander, a converted Jew, we are indebted

for perhaps the most accurate and reliable ecclesiastical history. Not to mention scores of other names, we come down to the beginning of the Advent movement in 1844, and find that one of the most prominent men in heralding the nearness of Christ's second coming was Joseph Wolf, a converted Jew, known as the "Missionary to the World." See "Great Controversy," pages 357—362, edition 1888, to learn what God did through this modern "Apostle Paul."

We thus believe God still has His hand over those who were once His people, although they have cast Him aside; and He will save every one that will come to Him, for He said: "Him that cometh to Me I will in no wise cast out."

In a future paper we will call attention to what the Third Angel's Message has for the Jews.

HAITIAN SUPERSTITION.

It is amusing, though sad, to see how tenaciously the people of Haiti cling to their superstition and idolatry, as evidenced in their reliance and belief in the efficacy of their images. Nor is this display of idol-worship confined alone to the ignorant—the so-called intelligent and cultured classes also take part in it.

Two months ago a Romish priest in the interior discovered that one of his statues, which was made in 1762, had become so decayed that it was unfit for use; so he turned out the wooden effigy. But as the carved block, bearing the name of St. Jack, was thought to be very wonderful by his devotees, they considered this action an outrage and a mark of disrespect to their patron god who had wrought such miracles in healing the sick and granting special favors tending toward the enrichment of those that trusted him for success in business. Therefore, the worshipers assembled in a body to protest against St. Jack's ejection from the sacred edifice, and to propose that the image be repaired.

But the priest was determined to put that idol away and secure a new one: the people would not yield. They said: "The old St. Jack knows all our affairs better than a new one can." So heated did the controversy become that the civil authorities interfered by sending a number of soldiers to quell the tumult and rescue the dilapidated idol, which was brought to town and thoroughly repaired.

In July is the yearly pilgrimage to the shrine of St. Antonine. During this season the renovated image of St. Jack was carried back on the shoulders of eight men, accompanied by an escort of soldiers, and civilians in wagons and on horses and donkeys—all attended by a band of music. But, lo, to their great disappointment, when the company reached the church, the priest was absent, and so the wooden saint had to be restored without a religious ceremony!

The foregoing is a sample of the influence and power of the Papacy, and should loudly appeal to the sympathies of those that have the truth for this time.

HOME DEPARTMENT.

FOURTH SABBATH READING—SABBATH, NOVEMBER 24, 1900.

APPEAL TO BELIEVERS.

MRS. E. G. WHITE.

I FEEL deeply over the little burden many carry for the missionary work in the foreign fields and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest-field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, "Ye are laborers together with God." I want to say to many, You are waiting for some one to carry you to the vineyard and set you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, "Good and faithful servants"? I think how the angels must feel seeing the end approaching, and those who claim to have a knowledge of God and Jesus Christ whom He hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which these have. It is their duty to put that knowledge to use to save souls. If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them?

I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity, to save souls from eternal ruin. Jesus did not leave the royal throne, the royal crown, and His high command, and come to our world to please Himself. "For our sakes He became poor, that we through His poverty

might be made rich." What is the character of these riches? Is it houses and lands and bank-stock in this world? Or is it that the unsearchable riches of Christ may be presented before their minds, that they shall attract them, their hearts, that they shall accept them, and shall count all things but loss and dross that they may win Christ? We join the Lord's army, fight the battles with the power of darkness, set up the standard of the cross of Calvary in every place where we can possibly find access. My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone, but every man and woman who have enlisted in Christ's army, are soldiers; and are they willing to receive a soldier's fare, just as Christ has given them an example in His life of self-denial and sacrifice? What self-denial have our churches as a whole manifested? They have given donations in money, but have withheld themselves. . . .

What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God, "that whosoever believeth in Him should not perish, but have everlasting life?" What are you doing by personal effort to lead souls to believe? There are not many ordained ministers; this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid His hands upon you and said, "Ye are My witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill cannot be hid; let your light so shine before men, that they may see your good works and glorify you Father which is in heaven." There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially. . . .

Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence? Has the world become converted, or has the church lost her peculiar and holy character, and assimilated with the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than do the world. The lusts of the eye, and the pride of life, the love of display, the love of ease, separates the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble? The spirit of truth must become a living principle in the soul. "What shall we do that we might work the works of God?" is asked by many souls to-day. The answer comes, "This the work of God, that ye believe on Him whom He hath sent." When you have true faith this will be evidenced, for your works will testify of the fact; you will be one with Christ as He was one with the Father. You will constantly be drawing near to Christ; exercising your minds to hear, devising means to save perishing souls. You will cultivate love, you will deny self, because you love Jesus who died for you; you will love your neighbor as your own self, and

you will shine as lights in the world; if you have eternal light you will diffuse light.

I have been alarmed for some years as I have seen the line of demarkation between the church and the world almost obliterated. The design of God in the formation of the church was that the very action of the separation from the world would itself be sufficient to attract attention. Their formation in church capacity has a meaning in it which the church can read. They are formed into a distinct power. They are to consider themselves a peculiar people of God, an object to be rendered conspicuous, detached from other objects, standing apart. Believers are to be one, as Christ is one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church faithfully to investigate the matter, for if there is not a decided transformation of character from a life of sin to a life of holiness, then why? For if sin is practised in daily life, there is no real value in all their profession, and they will not act in harmony with God as His agents in the regeneration of the world.

The children of God will not answer the purpose of God, unless they are united as the branches to the parent stalk; so will the divine branches be centered in Jesus Christ, combining their influence with the conversion of sinners. All believers in truth will shine as lights in the world, in union with Christ, and oneness with Him. All the works are wrought in God, and they really believe in Him whom the Father hath sent. All ye are brethren, and individually we carry with us in all communication with the world an influence and atmosphere that is surrounding the soul which is distinct from the world, and in every way superior to it. Whatever influence for good as followers of Christ, as believers in the truth, they may have to improve, refine, and elevate the world in their association with it, and personal effort put forth, will depend upon their vital connection with the breadth and distinctness of the line of demarkation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit, in words, in works, from the world. The world loves not God, the world is disobedient to God, the world is selfish and acts without feelings of dependence on God's will, without reverence and respect to God's commandments. If the professed followers of Christ, even in part, act the same as the world, they may have their names on the church books, but when joined to the church they are not joined to Christ. Therefore the same spirit has to a limited or large degree a controlling power upon the minds, heart, will, and temper. Their stand in the church is what Christ named hypocrites,—a stone of stumbling to those who but for them would have an altogether higher idea, and a sanctified effect on the character.

Christians in deed and in truth will have the spirit of Christ, they will naturally develop the mind and spirit which dwelt in Christ. They will consecrate the solemn import of the words of Christ, "He that will come after Me, let him deny himself and take up his cross and follow Me, and so shall he be My disciple." It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly

history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practises, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians. Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate. . . .

When the greatness of this work is comprehended, it will bring even the thoughts into captivity to Christ. This is beyond our private comprehension, but thus it will be. Then is it wisdom on our part to put dependence on our own works? We must let God work for us. Is there any excellency that appears in our characters or our conduct? Does it originate with finite human beings?—No; it is all from God, the great center or expression of the power of the potter over the clay. . . .

Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned soul, those who rejoice in the light, to make known the truth to others. The living agents are needed to communicate the light of truth, and the result will be those who are now ignorant of the truth, will, through the grace of Christ, become precious in the sight of the Lord, and will exert an influence to the glory of God.—*General Conference Bulletin*.

MISSIONARY READING CIRCLE STUDIES.

FIRST WEEK—OCTOBER 28—NOVEMBER 3.

Revelation 3; "Thoughts on The Revelation," pages 363-383.

Sunday,	-	-	-	"Thoughts on The Revelation,"	-	-	-	verses 1-6.
Monday,	-	-	-	" " " "	-	-	-	" 7-13.
Tuesday,	-	-	-	" " " "				beginning with verse 14 to p. 375.
Wednesday,	-	-	-	" " " "				pages 375-380.
Thursday,	-	-	-	" " " "				" 380-383.

Friday, Article on Reading Circle Study in the "Review and Herald,"
October 23, 1900.

1. What is the meaning of Sardis and what period of time is covered by this church?
2. What was the spiritual condition of the Sardis Church? V. 1.
3. What admonition does he give them? V. 2.

4. Does God expect us to keep in memory past experiences? Mark 6:48-52. Is neglecting to remember the same as failing to watch? V. 3.
5. What is the white raiment? Rev. 19:8; Isa. 61:10.
6. Are there any other books connected with the judgment besides the book of life? Rev. 20:12; Mal. 3:16; "Early Writings," page 43.
7. Give definition of Philadelphia, and period of time covered by this church?
8. What is the significance of Christ having the "key of David"? Isa. 22:22, 23.
9. What has Christ set before us? V. 8. What do we learn from the open and shut door?
10. What kind of people belong to the synagogue of Satan? V. 9.
11. What will enable us to be kept from the trials of the last days? V. 10. How many will be subjected to these trials?
12. What is the significance of the word "behold"? What had this church received, that should be held? V. 11.
13. What is the promise to the overcomer?
14. Give the meaning of Laodicea; what period of time does it cover?
15. What is the condition of this church? V. 15. Why is a cold condition better than lukewarm? What will become of them? V. 16.
16. How do the people describe their own condition? V. 17. How does God describe it?
17. What do "gold tried in the fire," "white raiment," and the "eye-salve" symbolize? Who will make this a personal matter, and individually open the soul temple to the heavenly Merchantman, and buy His precious wares? What will He take in exchange for these heavenly treasures?—Our sins. Gal. 1:4.
18. When we come where we know that God loves us, what will we expect? V. 19.
19. Who are invited to open their soul temple? What is the significance of supping together?
20. What is promised the overcomer?

SECOND WEEK.—NOVEMBER 4-10.

"Buddhism in China;" "In the Country of Russia;" "Landmarks in Argentine History;" "Among Our Churches in Argentine."

1. How is the birth of Christ associated with the establishment of Confucianism and the introduction of Buddhism in the Chinese Empire? What part of the legend pertaining to the birth of Christ is true?
2. State the principal difference between the Buddhism of China and that of India.
3. In what way has Buddhism been affected by contact with Christianity?
4. What can you say of the Buddhist temples and their worship? Describe the priests.
5. Relate an incident showing the self-denial and faithfulness manifested by the Buddhist in fulfilling his vows.
6. Under what circumstances do the men of China most devoutly engage in religious worship? Give an illustration.
7. Show that the Chinese government in the past has been quite tolerant to all forms of religion. What significance can you see in this fact, compared with the conditions as they exist to-day?

8. Mention one practical lesson which you have learned from the study of the religions of China.

9. What can you say of Russia's grain products? Of her horses?

10. Give some comparisons showing that Russia is in fact an agricultural country.

11. Describe the Russian villages. The homes.

12. Give briefly the history of Argentine under Rosas.

13. What evils did this rule beget among the people?

14. How successful was Larmiento in his attempt to pattern the government after that of the United States?

15. What effect has the prevailing religion of Argentine had upon the people?

16. Of what nationality is the Seventh-day Adventist church of Cordova composed?

17. Tell briefly how the blessing of the Lord was manifested during the recent meetings held at this place and at Ripamonte.

18. Relate the experience which led to a special manifestation of the Lord's care for His people. How did their faithfulness in adversity bear fruit?

19. Describe the interest of the natives and Jews as the Third Angel's Message is presented to them.

THIRD WEEK—NOVEMBER 11-17.

(Revelation 4; "Thoughts on The Revelation," pages 384-390.)

Sunday, Read carefully and prayerfully the fourth chapter of Revelation.

Monday, - - - "Thoughts on The Revelation," - - verses 1-6.

Tuesday, - - - " " " " " - - " 6-11.

Wednesday, - - The first chapter of Ezekiel.

Thursday, - - "The Sanctuary" in "Early Writings," pp. 113-116.

Friday, Article on Reading Circle Study in "Review and Herald," of November 6, 1900.

1. Where was the door the prophet saw opened? What invitation was given him?

2. What was shown the prophet?

3. If he saw the throne of God, through the open door, did not the door open into the open sanctuary? Jer. 17:12.

4. How does he describe the one upon the throne? V. 3.

5. What encircled the throne? V. 3.

6. Of what is the rainbow a token? Gen. 9:13-17.

7. Who was seated around the throne? V. 4.

8. How many chief men were set as governors of the sanctuary in the typical service? 1 Chron. 24:4, 5, 19; Luke 1:8. They assisted under the high priest.

9. How were they attired? V. 4.

10. Were they from this earth? Rev. 5:8, 9.

11. What proceeded from the throne? What was seen before the throne? Is there any connection between these lamps and the golden candlestick, with its seven lamps, in the earthly sanctuary?

12. What was seen before the throne? Who was seen in connection with the throne? V. 6.

13. Describe the beasts; what was the significance of their four faces? Vs. 7, 8.
14. What do they say of God? V. 8.
15. Who join in the worship with the beasts? Vs. 9, 10.
16. What tribute of praise do they unite in singing? V. 11.
17. How many temples are mentioned in the Bible? Rev. 11:19; Ex. 25:8, 9; 1 Cor. 6:19.
18. What was the design of all the work done in both the earthly and the heavenly sanctuaries?—That poor, frail humanity might be made a fit dwelling-place for the Spirit of God, that He might save us eternally.

FOURTH WEEK—NOVEMBER 18–24.

Revelation 5; "Thoughts on The Revelation," pages 391–401.

Sunday, - - "Early Writings," (last part) - - pages 50–58.
 Monday, - - "Thoughts on The Revelation," - - verses 1–5.
 Tuesday, - - " " " " - - " 5–8.
 Wednesday, - - " " " " - - " 8–13.
 Thursday, - - " " " " - - " 13–14.
 Friday, Article on Reading Circle Study in the "Review and Herald,"
 November 13, 1900.

1. Describe the book held by the one on the throne. What is the significance of its being written "within and on the back side"?
2. What proclamation was given? By whom?
3. Was any man "worthy" to open the book?
4. How did this affect John? Why?
5. What did one of the elders say to him? What is the significance of the titles, "Lion of the tribe of Juda," and "Root of David"?
6. Where was the Lamb standing? Describe it.
7. Who only was worthy to take the book?
8. How did the Lamb's taking the book affect the beasts and elders? What did every one of them have?
9. If they held the vials containing the prayers of the saints, what would we conclude in regard to their work in the heavenly sanctuary?
10. What is said of the song they sung? V. 10.
11. Who only had power to open the future to the prophet? V. 9. Had the beasts and elders been redeemed by the blood of Christ? V. 9.
12. How many of the earth's inhabitants are represented by them? V. 9. If those officiating with Christ in the heavenly sanctuary have been redeemed from among men, can they fully appreciate our needs?
13. Where do they expect to reign? V. 10.
14. Who joined in the song? What is the number of the angels? V. 11.
15. What did the angels sing?
16. Who else join in the glad song? What do they sing?
17. How do the four beasts respond? What do the four and twenty elders do?
18. How many companies join in the responsive singing described in this chapter?
19. Do they each sing separate and distinct parts?

FIFTH WEEK--NOVEMBER 25--DECEMBER 1.

Revelation 6; "Thoughts on The Revelation," pages 402-434.

Sunday, - -	"Thoughts on The Revelation,"	- -	verses 1-7.
Monday, - -	" " " "	- -	" 7-11.
Tuesday, - -	" " " "	-	pages 414-419.
Wednesday, -	" " " "	-	" 420-426.
Thursday, -	" " " "	-	" 427-434.
Friday,	Article on Reading Circle Study in the "Review and Herald,"		
	November 20, 1900.		

1. What is the significance of the book being sealed with seven seals and the Lamb opening them one by one? Who invited the prophet to behold the opening of the first seal?

2. What did the color of the horse indicate? What was the significance of the bow and crown?

3. What period of time was covered by the first seal? How widely was the Gospel preached during this period?

4. Who invited John to behold the second seal?

5. How much time was covered by the second seal? What condition of the church was indicated by the red horse? Who was given power to take peace from the earth? What was indicated by the sword given the rider?

6. How much time is included under the third seal? What condition of the church is indicated by the black horse? and the balances in the hand of the rider?

7. From what place does he hear a voice? What is said? What do the oil and wine represent?

8. Who take an especial interest in the opening of the seals and invite John to behold the first four?

9. What period of time is covered by the fourth seal? What was the condition of the church during the time?

10. When the fifth seal was opened what did John see? Was the altar in heaven, or on earth, where the martyrs were slain? Then where were their souls?

11. What are they represented as saying? Can lifeless objects call for revenge? Gen. 4:10.

12. Has the world, as well as God, given the martyrs white robes of character?

13. What work was carried forward in the earth during the time of the fifth seal?

14. What event marked the opening of the sixth seal? When did it take place?

15. What signs were seen in heaven? When did they take place? How were the stars to fall? How many and what are the characteristics of the signs in the heavens?

16. What is meant by the heavens departing as a scroll? How were the mountains and islands affected?

17. How many classes of men will hide themselves in the dens and rocks of the mountains? What will they say to the mountains and rocks?

18. Why will they seek to hide?

WISHING.

ELLA WHEELER WILCOX.

Do you wish the world were better?
Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge
You must get it, ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way,
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

SECOND SABBATH MISSIONARY SERVICE.—OCTOBER 13, 1900.

THE WORK OF THE CHURCH.

1. WHAT was Christ's object in placing His church in the world? John 17:18.
2. What was the work of Christ? 2 Cor. 5:19.
3. Then what is the work of the church? 2 Cor. 5:20.
4. How far is this work to extend? Acts 1:8.
5. Are any in the church excluded from work? Mark 13:34.
6. Are we to expect that every one who hears the Gospel will accept it?
Matt. 13:3-8.
7. Then why must the Gospel be preached in all the world? Acts 15:14.
8. Have we evidence that there will be representatives from every nation and kindred and people and tongue in the kingdom of God? Rev. 7:9.

9. How extensively will the Third Angel's Message be proclaimed? Rev. 14:6-9.
10. What work must precede the coming of the Lord? Matt. 24:14.
11. From the signs of the times, how near are we to this event? Matt. 24:32-34.
12. What should the fact that such a large amount of work is yet to be accomplished before the coming of the Lord lead us to do? Mal. 3:10; Eccles. 9:10.
13. What is the condition of the field? John 4:35.
14. With whom are we laborers? 1 Cor. 3:9.
15. What is our part of the work? Eccles. 11:6.
16. What is God's part? 1 Cor. 3:6.
17. With what confidence may we labor? 1 Cor. 15:58.
18. What scenes in nature remind us of the efficacy of the Word of God? Isa. 55:10, 11.
19. In what way may every one bear a part in the Lord's work? Matt. 9:37, 38.
20. Quote some promises made to those who regard the Lord's work first. Isa. 32:20; Ps. 126:5,6.

RECEIPTS OF THE FOREIGN MISSION TREASURER FOR QUARTER ENDING SEPTEMBER 30, 1900.

FIRST DAY OFFERINGS.

Arkansas, \$4.59; Atlantic, \$92.45; California, \$1,554.79; Colorado, \$169.00; Dakota, \$140.37; England, \$5.84; Florida, \$21.50; Iowa, \$525.00; Kansas, \$334.12; Maine, \$39.07; Michigan, \$306.73; Minnesota, \$3.50; Montana, \$106.05; Nebraska, \$89.03; New England, \$106.67; New York, \$183.61; North Pacific, \$643.47; Ohio, \$483.38; Ontario, 5.00; Pennsylvania, \$172.70; Raratonga, \$15.00; Southern, \$90.55; Utah, \$15.00; Vermont, \$104.12; Virginia, \$17.33; Wisconsin, \$160.20; total, \$5,089.07.

FOREIGN MISSION FUND.

Alabama, \$5.00; Arizona, \$1.00; Arkansas, \$200.00; Atlantic, \$.25; Bermuda, \$30.69; California, \$2,075.65; Central Europe, \$15.53; Chesapeake, \$502.00; Colorado, \$12.76; Dakota,

\$49.73; Florida, \$20.00; Georgia, \$9.31; Illinois, \$.50; Indiana, \$18.20; International Sabbath School Association, \$4,361.01; Iowa, \$259.66; Ireland, \$2.44; Kansas, \$31.52; Manitoba, \$8.40; Maritime, \$35.00; Michigan, \$197.12; Minnesota, \$910.23; Missouri, \$5.00; Montana, \$131.70; Nebraska, \$280.54; New England, \$298.90; Newfoundland, \$12.78; New York, \$127.30; North Carolina, \$2.00; North Pacific, \$75.00; Ohio, \$152.07; Oklahoma, \$1.95; Ontario, \$25.12; Pennsylvania, \$199.25; Quebec, \$34.00; Tennessee River, \$1.00; Vermont, \$8.14; Virginia, \$33.16; West Virginia, \$10.00; Wisconsin, \$111.45; Wyoming, \$5.00; total, \$10,260.36.

ANNUAL OFFERINGS.

California, \$137.00; Iowa, \$1.00; Michigan, \$21.76; New England, \$5.15; New York, \$1.80; Ohio, \$779.46; Southern, \$10.00; Utah, \$31.48; total, \$987.65; previously reported, \$22,403.05; total, to date, \$23,390.70.

ARGENTINE SCHOOL FUND.

New England, \$10.00; New York, \$17.00; total, \$27.00.

AUSTRALIAN MISSION.

Kansas, \$5.00; Manitoba, \$40.00; Matabeleland, \$24.35; Minnesota, \$15.00; North Carolina, \$10.00; North Pacific, \$6.50; Ohio, \$8.75; Virginia, \$10.00; total, \$119.60.

BASUTOLAND MISSION.

Matabeleland, \$38.96.

CENTRAL EUROPEAN MISSION.

North Pacific, \$2.75.

CHINA MISSION.

Minnesota, \$125.00; Mississippi, \$13.00; total, \$138.00.

ECUADOR MISSION.

New York, \$5.00.

INDIA FAMINE FUND.

Atlantic, \$7.00; Chesapeake, \$3.00; Dakota, \$5.93; Florida, \$2.50; Iowa, \$96.57; Kansas, \$31.95; Michigan, \$756.35; Minnesota, 26.66; Nebraska, \$6.00; Ohio, \$36.03; Pennsylvania, \$7.31; Southern, \$1.50; Wisconsin, \$4.94; total, \$985.74.

INDIA MISSION.

California, \$31.00; Colorado, \$25.00; Dakota, \$4.50; Florida, \$1.00; International Sabbath School Association, \$47.80; Iowa, \$8.05; Michigan, \$13.87; Nebraska, \$13.98; New England, \$49.50; New York, \$10.00; North Pacific, \$21.05; St. Kitts, \$14.72; Upper Columbia, \$13.00; total, \$253.47.

JAMAICA CHURCH FUND.

New York, \$25.00.

JAPAN MISSION.

California, \$1,000.00.

MATABELE MISSION.

Matabeleland, \$41.39; Michigan, \$5.00;

Minnesota, \$115.00; New York, \$10.00; North Pacific, \$20.00; total, \$191.39.

PUERTO RICO MISSION.

Nebraska, \$5.11; New York, \$8.65; Virginia, \$14.00; total, \$27.76.

RARATONGA MISSION.

California, \$20.00; Iowa, \$1.00; Minnesota, \$3.45; North Pacific, \$4.35; total, \$28.80.

SHIP FUND.

England, \$1.22.

TAHITI MISSION.

Indiana, \$14.05.

GENERAL SUMMARY.

First Day Offerings	\$ 5,089.07
Foreign Mission Fund	10,260.36
Annual Offerings	987.65
Argentine School Fund	27.00
Australian Mission	119.60
Basutoland Mission	38.96
Central European Mission	2.75
China Mission	138.00
Ecuador Mission	5.00
India Famine Fund	985.74
India Mission	253.47
Jamaica Church Fund	25.00
Japan Mission	1,000.00
Matabele Mission	191.39
Puerto Rico Mission	27.76
Raratonga Mission	28.00
Ship Fund	1.22
Tahiti Mission	14.05
Grand Total	\$19,195.82

The foregoing report has many, or at least a number of interesting features in it. From several points of view it shows that the financial situation is improving, and gradually working back to that of former times from which we receded three or four years ago.

The dime-a-week plan which seems at a glance too insignificant to give thought to, is certainly making good

aggregates. I believe we could pay off the national debt with a universal application of the system. We find it much safer to depend upon than the uncertain offerings made in larger amounts. Some have really thought, and honestly too, that we ought not to spend our time talking up, and voting to do, such a small thing as to give the Foreign Mission Board only ten cents a week for missions. Well, we never turn proudly away from the generous donations of our people in adequate circumstances; but as we stated in other articles, if the plan is faithfully carried out it will give us in one quarter nearly as much as we get from all sources in a year under the old style of giving, or, in a stated sum, \$78,000.00 a quarter, based on our present membership.

Another beauty of the arrangement is that a well-to-do person may give for as many indigent members as he feels inclined, or according to the length of his purse; and he can have in his mind the very ones he would give for, and God will bless him in the deed, and place the gift to the credit of the poorer one, and thus both will be blessed of heaven for the one gift. This could be multiplied indefinitely, as poor and worthy ones who would delight to give more for the cause of God are in all of our churches.

The camp-meeting season just past has shown the kindly spirit of cooperation that exists, and it makes the work of the Foreign Mission Board lighter as we sense this. As in the parable he delivered unto every man "according to his several ability," from the assistance a number of the Conferences are rendering to the Board it must be that God is prospering them, and lending to them His goods to trade upon. May He continue to prosper them, and all of the others likewise.

It seems to be a good time to work now. Many doors are open for the entrance of the truth that used to be inaccessible. They must be entered. Some accept the truth now in a much shorter time and with less labor than in some periods in the past. There must be a reason for it. It may be indicative of the greater general work in the last end of the message.

"Time now is closing; Jesus will come;
Signs are fulfilling, Earth's pillars groan."

Here are some comparisons: You will note that the aggregate for the quarter just closed is \$19,195.82. The report for the corresponding quarter last year was \$12,393.82; \$7,000 less than this year. The aggregate is also \$3,283.83 greater than the one for June 30, 1900, which is very encouraging. The Annual Offering for 1898-9 was \$17,525.62; for 1899-1900 thus far paid in is \$23,390.70,—\$5,865.08 in favor of this year. The First Day Offerings for quarter ending Sept. 30, 1899, were \$1,604.37, while this report shows them to be for this quarter just closed, \$5,089.97. We might make other comparisons, but what we have given will show that a change seems to be in progress.

We will not mention by name the Conferences which have so liberally aided the Board in the past quarter, but will leave it for you to discover as you study the report; but they have our sincerest gratitude as does also the International Sabbath School Association, and in fact all who have denied self for the good of the cause of Christ in the quarter, as comprehended in the figures of the report. Let us put on the strength of Jesus Christ for the last great struggle.

W. H. EDWARDS,
Treas. Foreign Mission Board.

MISSION NOTES.

—THE corner-stone of the first Protestant church (Methodist) to be erected in Cuba has been laid at Matanzas.

—The income of the Paris Missionary Society, representing the French Protestants, and operating in West and South Africa, Madagascar, and Tahiti, increased from \$79,155 in 1897, to \$100,094 last year.

—It is estimated that 15,000 Christians in the province of Chihli, China, have been put to the sword during the recent troubles there. Since they might have saved their lives by recanting, we see that these natives are something else than mere "rice Christians."

—Manila now has three Methodist churches—an English church of fifty members, a Filipino church of 200, and a Chinese church of five members. The first Protestant Filipino minister, Nicolas Zamora, was recently ordained. Although the Bible was formerly a closed book among these people, 1,000 copies are now being sold monthly.

—Marcus S. Bergmann, of the London City Mission Society, has just published a complete edition of the Bible in the Yiddish—a jargon of German and Hebrew with an admixture of words from other languages—for the Jews of Eastern and Northern Europe, and the Czar of Russia has consented to permit the circulation of this translation among his Jewish subjects.

—The following tale of cannibalism is reported by H. Fellman, missionary to New Britain: "There has been a horrible piece of cannibalism committed by natives living south of Birara, near Kabauga. Native visitors from the

south of New Britain came to Herbertshohe, and when returning they stopped for the night at Ragaru. Nine of them, it is said, were cruelly murdered and cooked. They may have killed more, as there were quite a number of people in the party, and it is very difficult to find out the exact number killed. Only a short time ago I was with those fellows, and I would not have thought them capable of such awful cannibalism. I went on that occasion to station a teacher there at a place called Kulauma, and I am glad that this people had no share in the murders, nor did they get any of the human flesh. It is very sad indeed to hear them say now: 'Why did you not send some teachers to us, too, then we would not have done it?' Alas! Where are the men to take up this very necessary work? The police force went to punish them, and found the flesh of the murdered men between the hot stones of the ovens, and portions hanging up in the houses."

—It is stated that one day a Bible colporteur entered Montalborejo, Toledo province, Spain, and sold a large family Bible to one of the parishioners. The village priest snatched the book out of the buyer's hand, and angrily exclaimed: "These books shall never enter my parish." He so roused the people that they took up stones to cast at the inoffensive man. A grocer of the place picked up the book, intending to use its leaves as wrappers for salt, sugar, rice, etc., and thus bits of the Scriptures found their way into the homes of the people. When the missionary returned six weeks later, the first man he met asked:

"Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your book." In utmost astonishment, the colporteur inquired:

"Are you not the selfsame people who only a few weeks ago cast stones at me?"

"Most certainly," answered the man, "but a great change has come over us so that each and every one desires one of your books."

The villagers had tasted the Word of God, and desired to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible, and ultimately this place became a center of Christian activity.

—One of our missionaries writing to this office says: "When visiting a church recently to hold quarterly meetings and administer baptism, I found that the baptistry which was built in the rock outside, was leaky and after being repaired there had been no rain to fill it, so the people had been carrying water from their little reservoirs a mile away, to fill the tank for baptism. The water was still too shallow when I arrived, so after the Sabbath was passed the women of the congregation, and the candidates for baptism, worked the most of the night bringing water from one-half to one mile over the mountain so steep as to be well nigh impassable to one unaccustomed to the trail.

"It was a novel sight, in the darkness to see the torches which each one carried, lighting up the night and revealing the bearers, each with a four-gallon tin on her head, carefully picking the way up and down the steep rocky path. Once a misstep caused bearer, tin and water, to go rolling down the path, but as no damage was done, the accident only gave occasion for merriment to the

others, in which the luckless one heartily joined.

"It would have done you good to see these next morning as they were buried with their Lord, and their dusky faces revealed more of the blessing that comes to all who thus faithfully take up the duties of their profession in the new life of faith in this closing message."

BRIEF MENTION.

—The new church in Bridgetown, Barbados, was dedicated, Sunday, September 30.

—Elder Conradi reports twenty-eight in attendance at the Friedensau school, and a number more in prospect.

—We are sorry several interesting articles have been crowded out of this issue. Be sure to watch the paper next month.

—The book sales in Sweden last year were larger than they have ever been before, being more than 72,000 kroners.

—Elder I. J. Hankins and Brother Edmunds have been holding tent meetings at Uitenhage, Africa. A number are interested.

—Elder A. G. Daniells promises us some good articles after the General Conference Council, now in session at Battle Creek, Michigan.

—Five have recently begun to keep the Sabbath at Nagasaki, Japan, and some of these have been turned out of their homes in consequence.

—The "Bible Text-book," by Elder O. A. Johnson, is a small pocket compendium of Bible studies published by the Review & Herald, Battle Creek, Michigan. It covers the important truths for this time, and will fill a long-felt need. Price, 30 cents in cloth; 50 cents, leather.

—We are pleased to receive from our Avondale Press, Cooranbong, Australia, two new thirty-two-page illustrated tracts, in the Fijian language.

—Brother E. W. Snyder, who recently went to South America, was ordained to the Gospel ministry before going to Paraguay, his future field of labor. He will furnish us a series of articles on this new field in the near future.

—The book work in Finland continues to be prosperous. The bringing out of "Great Controversy" is going on rapidly. Brother Sherrig has recently conducted a school with the canvassers, and fourteen will enter the field.

—All will read with regret that Elder Armitage, of our mission in South Central Africa, has been compelled to go to the Cape to recuperate, being completely broken down in health. He and his family will remain there for several months.

—On their recent trip to Bermuda, Elder and Mrs. Bartlett met a lady of prominence who observed the Sabbath as a time for physical rest that she might devote herself more fully to the services in her church on Sunday. After several visits, she saw the Sabbath in its true light, and has accepted it.

—Since our last issue of the MISSIONARY MAGAZINE, the following persons have landed in New York: Elder and Mrs. J. N. Loughborough, who have been laboring among the churches in Europe, and Mr. and Mrs. Paul Roth, of Paris, September 16; Mrs. Dr. Kress and daughter, of England, two days later; Elder A. G. Daniells, President of the Australasian Union Conference, September 30; and Mrs. J. S. Washburn, of England, October 11. Sister P. A. De Forrest,

who had been called to America by the death of her mother, sailed from New York *en route* to Basle, Switzerland, October 3.

—Elder L. R. Conradi, of Hamburg, Germany, expected to leave that place October 10, *en route* to Russia, to attend a general meeting. The crops have not been the best in Russia, but our work there and in the entire German field is moving forward. Brother Conradi hopes to keep the MAGAZINE readers informed concerning his experiences, not only in Russia, but also in Turkey, Palestine, and Egypt, which he will visit soon.

—Some of our readers may have occasion to use Japanese literature. Such will be interested in the Japanese paper, "Owara No Fukuin" (The Gospel for the Last Days), an eight-page monthly journal, which will be sent for one year to parties outside of Japan at the following prices:—

Single copy, 35¢; 2 copies to one address, 50 cents; 5 copies, \$1; 10 copies, \$1.80; 25 copies, \$4; 50 copies, \$7.50. Special rates will be made in special cases. Address all correspondence to, W. D. Burden, 2 Gogochi Shiba Koyen, Tokio, Japan.

—The following from Brother A. G. Peart, illustrates one way in which the truth is being spread in Jamaica: The Third Angel's Message was introduced to the members of the Retreat Church through the influence of a few believers, who, having accepted the light at Waterloo, moved here the latter part of December, 1898. We started a Sabbath-school numbering ten pupils, and began visiting among the people, and conducting open-air meetings; as a result, the attendance at the Sabbath-

school soon increased threefold. In August, 1899, we were visited by Elder C. A. Hall, who conducted Sabbath services under the shade of three evergreen trees; near the middle of the following September a series of tent meetings was conducted, but the weather was so bad that little preaching could be done, and after a stay of about a month, Brother and Sister Hall were called to Maroon Town. The latter part of May he returned, and organized a church of twenty members, thirteen of whom had accepted the message at this place. Some threatened to disturb the baptismal service, but the Spirit of the Lord controlled the crowd so that we had perfect peace, and the enemies of the truth were forced to say: "This is the best baptism ever held here." One of those who united with us was an aged man, who had bitterly opposed the truth when it was first proclaimed in this neighborhood; but through the grace of God he had taken a firm stand on His side.

—The new missionary map published by the Foreign Mission Board, is having a phenomenal sale. It is giving splendid satisfaction. It is by far the best thing of its kind we have ever seen.

This map is a great educator. Everything about it teaches. It is reduced from Colton's large missionary map of the world, and contains the names of almost all the mission stations indicated on that map.

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The figures and statistics given are up-to-date. They teach us our duty to the unevangelized millions. If they are

studied conscientiously they will prove a mighty factor in every family—for what can more forcibly appeal to the children than the truths thus pictured out before them—what can better teach them their duty to this message and to the world than the facts symbolized on this map?

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150 Nassau Street, New York, N. Y.

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Yearly Subscription - - - - 50 Cents
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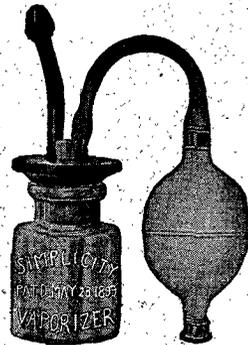
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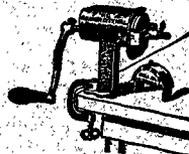


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