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FOREIGN MISSIONS AND THE GENERAL CONFERENCE.

To those whose hearts beat in unison with the Master's, as revealed in His last and greatest commission, the General Conference that has just closed, was one of unusual interest and unprecedented importance. The entire session seemed to be the meeting of a great missionary society which had for its keynote the proclamation of the third angel's message to every nation and kindred and tongue and people, and to this end broader and more extensive plans were laid than any ever contemplated before.

The statement from the servant of the Lord that "the same work must be accomplished in Australia, New Zealand, and in Africa, India, China, and the islands of the sea, as has been accomplished in the home field" was considered in its fullest sense, and we believe this Conference will date the beginning of its speedy fulfilment.

How this is to be made possible was presented in those two wonderful promises: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . . unto the uttermost parts of the earth" (Acts i: 8); and "Thy people offer themselves willingly in the day of Thy power," ("are freewill offerings," margin, Ps. cx: 3) R. V. Are we not now living in the day of God's power? The gift of the power of the Holy Spirit is intended for service—"ye shall be witnesses unto Me"—and as it is received, God's servants will be seen going from place to place, proclaiming the last warning message.

That the people will offer themselves, and that they will do it willingly, was demonstrated during the Conference. One entire day was spent in considering the principles that underlie our foreign work. The Spirit of the Lord was present in a most remarkable manner. Almost the entire delegation signified their willingness to go to any country in the world, should God but indicate that He had called them. About a score of ministers testified that the Lord had laid upon them a definite burden to go to some of these needy fields. Some were called to labor in the South, but the larger number had been invited to suffer with Christ in other countries.

We have never before had the privilege of witnessing such a willingness on the part of God's servants to carry the third angel's message to the uttermost parts of the earth. And shall we not see a corresponding interest among our brethren and sisters in the churches, since the laborers who have been setting before you the need of men and means, have decided to go themselves? May the God of missions lay this burden upon every heart. Thus will the coming of our Lord be hastened, for "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This offering of our ministers reminds us of the days of the Apostle Paul: He who seemed best fitted to present the Gospel to the Jews, having been "taught according to the perfect manner of the law of the fathers," was sent "far hence unto the Gentiles."

The interest manifested was of such a genuine and solid character that the State conferences decided to send one or more of their laborers to these needy places, supporting them from their tithe, and a recommendation to this end met with a most hearty response. The Spirit of the Lord set His seal to this work, as the delegation turned their eyes to the field white already to harvest.

A recommendation was adopted which suggested that the envelope plan for collecting weekly, or first-day offerings, be encouraged. It was found that in many conferences where this system is in operation, the gifts to missions have materially increased.

Plans were also presented tending toward bringing our churches and scattered Sabbath-keepers into closer touch with the conditions and needs of the cause in other lands. It was clearly demonstrated that that which, under the blessing of the Lord, will inspire a true missionary spirit, is missionary information—missionary facts. "Facts are the fingers of God. To know the facts of missions is the necessary condition of intelligent interest. Knowledge does not always kindle zeal, but zeal is according to knowledge, and will not exist without it. A fire may be fanned with wind, but it must be fed with fuel, and facts are the fuel of the sacred flame, to be gathered, then kindled by God's Spirit, and then scattered as burning brands, to be as live coals elsewhere." This is to be brought about by corresponding secretaries in our conferences, who will labor in the interest of home and foreign missions. Our churches will be invited to devote the services of the second Sabbath in each month to the study of the needs of the cause among other peoples. The Foreign Mission Board will aid in making these meetings interesting by supplying some material from their extensive correspondence.

A view of our work in the past points out the necessity for a change in our policy. While our tithes and offerings have been quite liberal, yet small when compared with what we expect from this time forward, we have retained ninety-five per cent. to prosecute our work in the home field, while only five per cent. has gone to proclaim the message in all the rest of the world.

In South America and in the islands of the sea, we have made a small beginning. Africa and India have scarcely been touched with our finger tips, while China with its teeming millions—one-third of the human family—is entirely

untouched. During our stay at the General Conference, 604,800 souls in the Celestial Empire alone, went down into Christless graves. Our laborers have been distributed in about the same proportion—over 1,200 for the 70,000,000 people of the United States, while for all the world outside, or for the other 1,400,000,000, we have about half that number. And of these, only 283 are laboring outside of the European and Australasian Union Conferences.

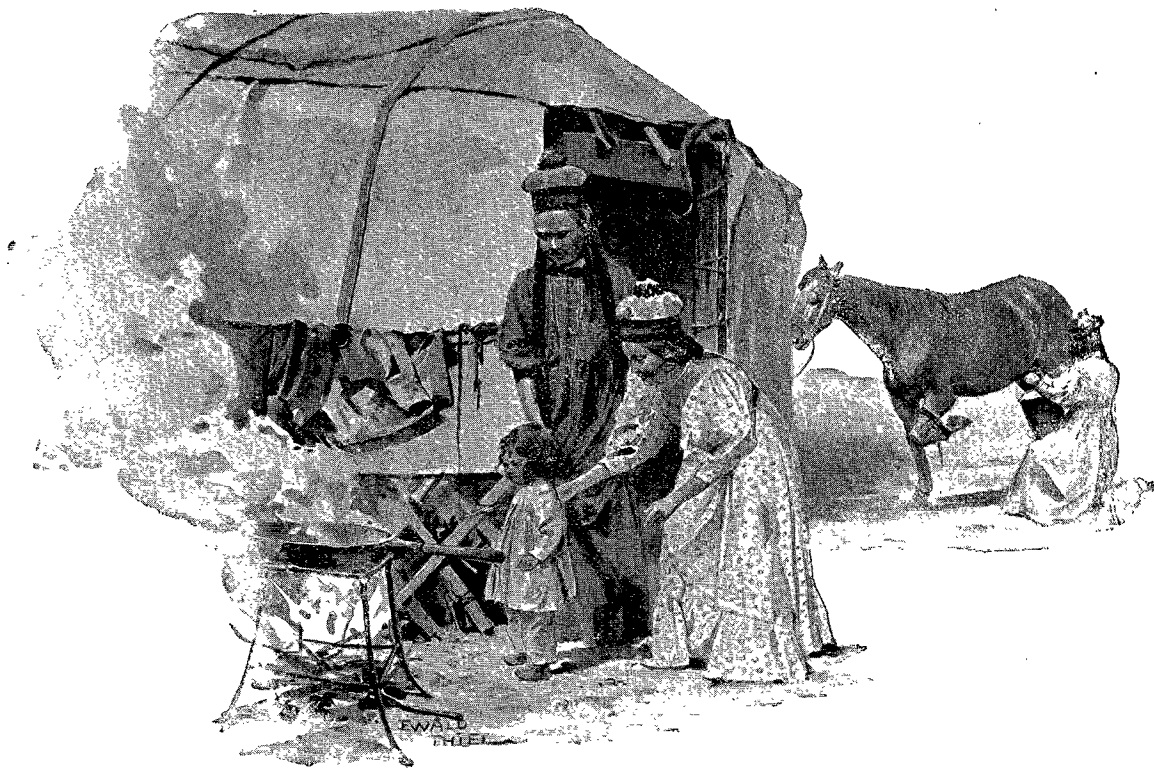
Our hearts are made glad as we see omens of a better day. We believe this rejoicing is but the echo of the joy in the courts of heaven because the work that our Lord committed to His disciples is to be speedily accomplished. The third angel's message will not be confined to America, but it will reach to the uttermost parts of the earth. The responsibility of carrying out the great commission rests upon all alike. Although many in our conferences will be called to go to the regions beyond, many more cannot go, but by their prayers, their means, and their Christ-like sympathy and cooperation, they can hold up the hands of their brethren abroad.

The foreign field was represented at the Conference by a number of returned missionaries—Elder A. J. Haysmer, from the West Indies; Elder C. A. Hall, from Jamaica; Elder F. H. Westphal, from Argentine Republic; and Frank C. Kelley, a self-supporting missionary from United States of Colombia. Elder H. P. Holser represented the Mediterranean, and Elder L. R. Conradi, the German and Russian, fields. Elder O. A. Olsen, who had visited our mission farm near Buluwayo, Rhodesia, South Africa, spoke most earnestly for that mission. The picture of Ethiopia stretching out her hands to us, to whom has been committed this closing message of mercy, was most vividly drawn, and it made a lasting impression upon the hearts of not a few.

In many ways the General Conference just closed was the best ever held by this denomination. It will mark a new era in the history of our work. Another Conference will doubtless find a number who attended this one, hastening to the uttermost parts of the earth to carry the Gospel to those who sit in darkness and in the shadow of death, but if faithful, our labors will soon culminate in that glorious conference over which the Master Himself will preside, and Whose delegates will be gathered from every nation, kindred, tongue and people.

LOOKING up to heaven in supplication, present yourself to God as His servant, and all that you have as His, saying, "Lord, of Thine own we freely give Thee." Standing in view of the cross of Calvary, and the Son of the infinite God crucified for you, realizing that matchless love, that wonderful display of grace, let your earnest inquiry be, "Lord, what wilt Thou have me to do?" He has told you. "Go ye into all the world, and preach the Gospel to every creature."

When you see souls in the kingdom of God saved through your gifts and your service, you will rejoice that you had the privilege of doing this work.—*An Appeal for Missions.*



AMONG THE KALMUCKS.

[See page 152.]

A VISIT TO RUSSIA.

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It requires a passport to get into the Czar's dominions and it requires a passport to get out. Even that does not suffice, but this passport must be properly vised by a Russian consul ere entering the country and by some Russian official before one is permitted to leave it. And this applies not only to foreigners, for every citizen must have his permit to live in the country. These permits are issued annually upon the payment of a fee. If a man goes from one town to another he must notify the police, as they must know where each inhabitant of the vast empire sleeps every night. No hotel will entertain a guest till he hands in his passport.

Having therefore carefully had my passport vised by a Russian consul, after the American consul had previously endorsed it, a process which cost \$2.00 altogether, I set out on my journey last fall. The frontier is not only marked with stones, but a living line of guards forms an iron chain all around Russia from the frigid North to the sunny South. As our train pulled into the station Monday noon, *gens d'armes* carefully observed every passenger, and the first thing called for was the passport. While our baggage was overhauled, and every book taken out, to be looked over by the censor, all the passports were recorded, stamped, and then returned. We were now free to go forward.

Russian railway-cars are substantially built. In winter the cars have double windows, and are divided into three classes. While the first-class is luxuriously finished and the second-class has good plush sofas, the third-class is uncushioned and plain; on many roads, however, the backs of the seats are so arranged on hinges that sleeping room can be provided at night, if one carries his own bedding and carefully guards his purse and property.

The last few years the zone tariff has been introduced, and railroad travel is extremely cheap. The farther one goes, the less the price per mile. Six dollars secured a third-class ticket from the German border to the Black Sea, a distance of 1,000 miles. By evening we reached Warsaw, Poland's ancient capital, a fine city, with a population of 600,000. Polish is the leading tongue, and Roman Catholicism the ruling religion, although there are many Jews; but what most rejoices the heart is the fact that of late a laborer has been sent here and a small company gathered out. We also have a small company of believers and a worker at Lodz, the great manufacturing center of Poland, a city of 325,000.

Next afternoon we started into the interior, a sandy, timbered country, and our train, though the schedule time was only some fifteen miles an hour, missed next noon connection at Gimel, being one and one-half hours late. This caused a delay of twelve hours here, and Friday noon another of the same duration. However, while praying that some one might turn up, a brother met me, who had also been delayed on his way to the general meeting.

We reached the station at night, but could not secure a team till early morning, the Russians being fearful of the night. As our brethren were gathered for Sabbath-school we reached the place, after being six days on the cars. The

Lord filled our mouths, and we enjoyed the few days together in seeking Him as the source of all wisdom. Our hearts were united together and plans were laid to make our work, especially the canvassing work, more nearly self-supporting. We next visited several companies north of the sea of Azov, and enjoyed good meetings with them, in one Menonite colony the roomy schoolhouse being well filled each time. In this section much mining is going on, and great foundries are being erected, some of which give employment to 2,000 men.

From here we proceeded over Rostov into the Caucasus, where are several hundred believers. This is really Asiatic territory and one can readily see it by the variety of people, customs and languages. The Cossacks, the cowboys of Russia, carried on a regular guerilla warfare against the Tcherkesses, or Circassians, and other mountain tribes, lasting forty years, until 1864, when the Caucasus became fully subdued. The Cossacks furnish the cavalry to the empire. They arm and equip themselves, and for this they are freed from all taxes. They own vast tracts of land, where they raise herds of cattle and horses. All their land is held in common, and they live in communes. Their contingent is 150,000 men, and the Czar's body-guard is always selected out of them.

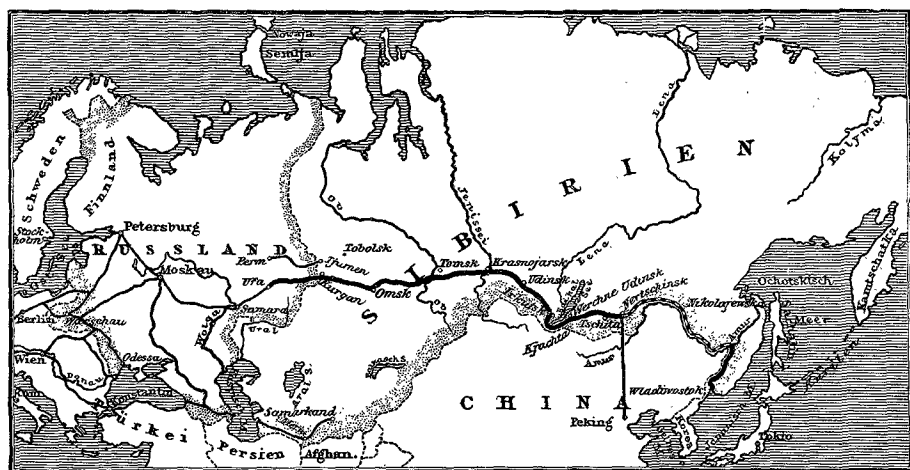
Our first destination was on the very foot of the Caucasian range, where seventy of our people were forming a colony, renting their land from a Circassian chief. One of his former residences served as the meeting-house, and some of his roaming subjects looked with astonishment at the baptismal scene which took place here. Then we called in a Menonite colony, and spent several days with our church there. Our meeting room was crowded, and on Sunday evening the roomy schoolhouse was well filled. The colonists have planted large vineyards and raise delicious grapes that sell as low as one cent a pound.

From here we proceeded over a newly built railway, connecting the Black Sea with the Volga and the Caspian Sea. The previous year the trip consumed four days; now less than one. Our road crossed vast prairies, over which roam the Kalmucks—a Mongolian tribe, who have large herds of cattle and horses. Their religion is Buddhism of the most superstitious kind. Men and women are excellent riders, and, clad in showy colors, they present quite a fantastic appearance. Their dwellings are round huts, with simply an opening for the smoke to go out; however, of late the government has forced them to build square houses, with chimneys, as smallpox had been raging among them. The Kalmucks are slaves to the tobacco habit, and children only three years old smoke their pipes. They are also addicted to liquor drinking. As we have a church scattered among this tribe, we spent a profitable day with a part of them; may they all be as shining lights among their heathen neighbors.

A night's journey on the great highway between Europe and Asia, the mighty Volga, brought us to a Russian town in the Government of Astrakhan, where our five churches in this section had appointed a general meeting. From here endless prairies extend into the very heart of Asia, and caravan after caravan passed us, mostly small wagons, pulled by a camel, while at times a number were hitched together to save drivers. We met also many Kirghizes. This is a large division of the Mongolo-Tatar family, numbering about three millions and

extending over a territory of as many square miles. They are excellent horsemen, having large herds, especially of sheep. They lead a roaming life, living mostly in tents; their faith is Mohammedanism. The frontispiece shows the Kirghizes in the act of worship, and also their tents and beasts of burden. During the four days of our stay in this section we enjoyed excellent meetings, the farmhouse being overcrowded; and one soul was baptized. We are glad that some of our people have taken hold of the canvassing work and that considerable literature is being circulated on all the steamers plying on the Volga.

From here I set my face westward again, and after being sixty hours on the cars, we reached Moscow, called by the pious Russians, "Our holy mother Moscow." This city is to the Russians the seat of all that is sacred, the home of the church and the state, the real capital of the empire, St. Petersburg being the artificial one. Asia and Europe are blended in the appearance of the city—narrow and crooked streets, and miserable hovels side by side with splendid palaces. Moscow has a population of nearly 1,000,000, and is the industrial metropolis of the empire, containing about 700 factories. It is the great railway center of the empire; from here the Siberian railway—the longest line in the



SIBERIAN RAILROAD.

world—extends 5,000 miles to the Pacific; 3,000 miles are already in use. Ere this century closes Moscow and Peking are to be in communication by means of this one road. As I had to stop over for my train, I went to the mighty Kremlin, one thousand years old and sheltering the treasures of the vast empire, valued at over \$600,000,000. Discarded crowns, studded with diamonds, discarded thrones, covered with precious stones, and scepters wielded by a hundred monarchs, are piled up here—"crowns upon crowns, oceans of pearls, rivers of diamonds," while many of the inhabitants are suffering for the necessaries of life.

The railway from Moscow to St. Petersburg is the longest piece of straight track in the world. There being an active rivalry among the towns along the

route, the Czar, to make an end to all controversy, simply took a ruler and drew a straight line on the map between the two cities, saying: "Build the line thus, no matter whom it helps or hurts." In eighteen hours we reached St. Petersburg in the midst of a big snow-storm. In order to reach the city, one must cross hundreds of miles of dismal forests, bleak plains and swamps. Peter the Great, amidst the greatest difficulties, founded this city on both sides of the Neva in a swamp, to have "a window to look out upon Europe," for Russia had no seaport then. St. Petersburg and Washington are the only cities which were plotted before the erection of a single wall. The streets are all straight and wider than those of any other city—most of them 200 feet broad. They are intersected by canals for the purpose of aiding heavy transportation. The cut



NEVSKI PROSPECT.

gives us a glance at Nevski Prospect, the great thoroughfare of this metropolis, whose inhabitants number over 1,000,000. At my arrival I was met by the elder of our church, which numbers seventeen members—Germans and Esthonians. During three days we had good meetings; on the Sabbath we remained together from early morning until my departure in the evening. We had baptism, and celebrated the ordinances together, praising God for His protecting care.

Another night on the cars brought us to Reval, the leading city of Esthonia, containing some 60,000 people. Here also the leader of our company

awaited me, and Sunday evening sixty gathered to listen to the word spoken in German and interpreted into Esthonian. Next evening, after spending most of the day together, we went to the shore of the Baltic and buried several dear souls with their Lord. Six united with us at this time; and all praised the Lord, as eighteen of us celebrated the ordinances.

The last stopping place was Riga, a fine city of 300,000 people. The principal languages spoken are German and Lettonian. Our worker in this city met me at the depot, and the four days we spent together were seasons of rich blessing. We have a church of over thirty members, composed of Germans and Lettonians. During my stay the Lord opened the way in a wonderful manner for our publishing work. A minister and publisher of another denomination, on whom we called several times, became so interested that he took charge of the production and circulation of our publications. Sister White's work, "Christian Temperance," as well as several smaller publications, having passed the censors, both in Lettonian and Esthonian, is now being sold by his and our own canvassers. The superintendent of this field has located here, and reports good interest in the meetings.

On this trip of some 5,000 miles, nineteen nights were spent on the cars, and we felt grateful to God for the privilege we enjoyed in proclaiming the truth to many souls, seeing His wonderful providence in opening the way, and experiencing His protecting care.

FINLAND.

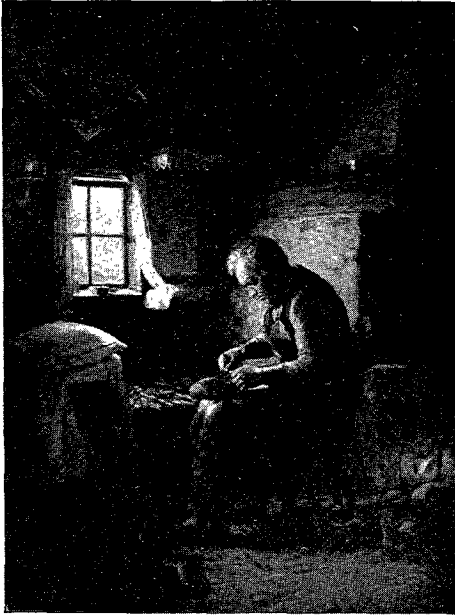
JOHN HOFFMAN.

FINLAND lies as far north as Alaska. The sun is very low, and in the winter-time the days are short—only a little over five hours long during the latter part of December, and this is in the southern part of the country. In the extreme north the sun is not visible for six weeks in midwinter. During the summer-time the days are long, and the nights (if they can be called such) are only a few hours in length, and even then the midnight twilight renders it possible for one to see how to do work of different kinds. In the far north the sun can be seen continually for the same length of time as it is invisible in midwinter.

The climate is very rigorous, although it is milder at this high latitude than that of any other country in the world except Norway and Sweden.

The area of Finland, not including the little islands in the Baltic Sea, is about equal to the combined areas of England, Scotland, Ireland, Holland and Belgium.

* The Finnish people are of a different type than that of the Swedes and Norwegians. They are shorter, and as a rule, heavy-built, and a little darker. The men grow thin, short, curly beards. It is hard to tell where they originated, but it is believed that different tribes came from Asia before the Christian era, and that they here have finally become one people.



COBBLER—FINLAND.

Their religion was sun- and fire-worship. But they never used any bloody sacrifice as nearly all other heathen people did. They believed that behind the material things which they could see was a higher Spirit which they could not see, and that He was the author of all material things.

The people have suffered many hardships and worked hard in this frosty land. Of course their blood does not run through their veins as rapidly as it does where the climate is milder, and therefore they are probably not such fast workers. But hard toil has been a necessity here in order that the people might obtain the necessaries of life. This has hardened their lives and made them love their country as much as

do the inhabitants of any other country on the face of the whole earth.

The Finns made good soldiers, and suffered many defeats, and sacrificed very much before they were conquered. It took the Swedes one hundred and fifty years to get control of affairs in Finland. In the year 1362, Finland received the same privileges as any other province of Sweden and was from that time a part of that kingdom. This explains why there are so many Swedes in the country. The Swedes brought the Catholic religion with them, and when the Swedish people changed from the Catholic to the Lutheran religion they also brought that to Finland.

From the time the Swedish people had the control in Finland it was a continual battle-ground, because the Russians harrassed the country for 500 years. The people had many bloody wars with their big neighbor to the east of them.



YOUNG LADIES IN FINLAND.

And the Baltic Sea was between the northern country and Sweden so that they did not always receive the help they ought to have had, but still they were loyal to the Swedish crown. In the winter of 1808, however, the Russians took the country, and the Swedish garrison was either overpowered or beguiled to give up the struggle, and September 17, 1809, the treaty of peace was signed between Sweden and Russia, causing Finland to come under Russian rule.

The fundamental law by which the country was ruled before 1808 was still retained. By this, Finland had more liberty than any other of Russia's provinces, or as the people here rightly express it, "Finland is a state, not a province."

The leading points in this constitution are: that the governing power belongs to the monarch alone, and that he, as the head of the state, is responsible to God and the people for the way the country is ruled, and that his counselors are responsible only to him, and can never be called to answer before the people for what they have done. The representatives of the people have nothing to do with the executive part of the government. Any such thing as parliamentary rule is unknown. However, the ruling power must work in harmony with the constitution and the statutory laws, and no law can be changed without the consent of the representatives of the people.

It is said that seventy-seven per cent. of the people till the soil. In this climate it takes hard labor and much pains to make the ground yield enough to support the inhabitants. The Finnish people are far ahead of the Russians in many things but they yet have room for improvement. Many things are imported which might be manufactured right at home—glassware and lamps from Germany, ironware from Sweden, cloth from England, machinery from America, and musical instruments from America, Sweden and Germany.

The chief exports are lumber and dairy products. The long coast and many inland lakes afford splendid opportunities for fishing, and many follow that occupation. Fish is very much used for food. In places where meals are served, several kinds of raw fish are found on the table. This habit of eating raw fish produces certain diseases.

The Swedish people brought Christianity and civilization to the country, and to-day they are the educated and refined class. Their literature is far ahead of the Finnish, and there is a marked difference between these two peoples—a much greater difference than one would suppose, after so many years of intercourse with each other. The Russians know the strength of the Swedish language and literature, and therefore encourage the people to adopt the Russian language. Nearly all the city governments are controlled by the Swedish party.

The state church is Lutheran. In some places the Finnish and Swedish languages are used in the same church and by the same priests. The Greek church has about 47,000 members in the land. It is reported that the government pays out of its treasury for the support of the Lutheran priesthood about \$56,000 annually; this is besides what every parish has to pay to support its own priests. The Greek church during the same time received \$25,337, or

nearly half as much with 47,000 members as the Lutheran church which contains 2,500,000 members. The propaganda of winning adherers to the orthodox faith is steadily going on, and it is said that in view of worldly favors some will accept the faith. The government is continually pressed for more means and other concessions for the orthodox church; but when once a member, a person cannot change to any other faith, except by getting out of the country.

There are, however, other churches here, and a few years ago a regular system of laws, in favor of and also to regulate dissenters and their work was adopted. The foremost among these sects are the so-called Lastadianier, who somewhat resemble the American Holiness people. The founder of the sect was a Lutheran priest in northern Sweden, among the Laplanders. A good deal of fanaticism has been connected with the movement, although the founder and the believers as a whole have never been in sympathy with the fanatical part some have acted. Lastadius died February 21, 1861. This sect is not looked upon with disfavor among the Lutheran priests.

The Methodists and the Salvation Army have quite a number of workers in Finland. The Free Church, or Mission Friends, as they are called in America, have also a large church building in this city, and are carrying on work all over the land. The Baptists number 2,000 in Finland. The Roman Catholics also have members and a church building in Helsingfors. So the people need not die in their sins because there is no religion in Finland.

But all of these do not carry to the people what they need. What the world needs to-day—and Finland as a part of the world—is the third angel's message. Thousands are slaves to evil habits, and nothing but the power of God is able to liberate them. In some parts, it is said, so much ignorance exists that the people do not know how to read and write their own language.

The third angel's message was introduced by Elder O. Johnson, from Sweden, who came here in the fall of 1892 and began to preach in the beginning of 1893. Other workers have assisted him. A depository is located here with Brother K. Sanberg, of Sweden, as secretary. Books and papers are printed, and quite a number of canvassers have been at work.

At first, a number embraced the message, but lately it has had the same experiences as the work of Christ. Many listened to Him, and believed, and followed Him. He even sent out seventy to preach, and the work seemed to prosper. But when the word of Christ came a little closer and the way straitened, all became offended except the twelve, and even one of them was a traitor. To some extent this has been our experience. Some who were dissatisfied with the other churches joined the Adventists at first, from what motive we cannot tell. Afterwards they saw that to obey the truth meant no more or less than a complete surrender to God. The way seemed too narrow and so they left. But we praise God that a few are faithful, and when they are tried so that God can give them His Holy Spirit, the message will go forward with power. We have no doubt but that the loud cry will go into this land also, before the Lord comes.

The work here needs everything. First of all we must have the Holy Spirit.

We are praying that the Lord may give us this. When we read about the showers God is giving His people in America, we long to have a share in this blessing.

There are, however, so many material needs. We ought to have more workers—there is only one preacher for all of this land. Just think of it. There is not even a Bible worker. O, where are the consecrated laborers who will carry the last message to this people? Now, while we are comparatively free to work here, as free as in almost any country in the world, although it is under Russian rule—now is the time to improve the opportunities given us.

The last census gives the total Swedish-speaking population as 322,600. The other 2,300,000 are mostly Finnish; or more than 85 per cent. of the people must have the truth carried to them in that tongue. But who shall do it? The language is hard to learn, but probably some one must go to work and learn it. We now have to hire those not of our faith to do translating for us. We need a young person who can master the language.

There are so many of the poor and so many drunkards, especially in the cities. Their poverty is often caused by the habit of spending their money for drink. Helsingfors is the capital and the largest city in the land. It has now over 80,000 people, and ought to have a city mission. The Salvation Army does all it can to relieve the suffering, and the city itself has a lodging-house where cheap meals are served; but these do not give the present message to the people. I believe that the Lord would move upon the rich to help support such a work if it could be started. However, it takes quite a sum of money to begin with, and the brethren here could not do anything to speak of. Rent is high for even a very small house, but I can see how such a work would give power to the message in this city.

The south coast, and to some extent the west coast, is very much hemmed in by rocks and reefs which extend twenty miles out in the sea, forming thousands of little islands, many of which are inhabited. All of these people ought to have the message, but there is no regular communication with them, and the only way many can be reached is by their own little fishing-boats. A boat is needed, and two good colporteurs could almost support themselves by selling books and tracts, stopping to read and pray with the people. Two hundred dollars would purchase such a boat.

May all God's children remember to pray for these people and for the workers in this land of snow and also to supply the work by their means.



As you see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. It is fitting for us to weep as Christ wept, but let us weep to some purpose. Awake, and feel a burden for those that are perishing. If they are not won to Christ, they will lose an eternity of bliss.—*An Appeal for Missions.*



INTERIOR OF A LAPLAND HOME.

THE LAPPS.

C. CASTBERG.

SETTLED in various parts of the most northern territory of the Scandinavian Peninsula is a singular people, generally called the Lapps or Laplanders. The climate of this country is extremely cold for nine months of the year; while the excessive heat of July and August—in the northernmost parts the sun does not set for several weeks—is only separated from the cold seasons by a short spring and autumn of about two weeks' duration. The general limit of the cereals is 66° north latitude; but here barley can be grown as far north as 70° . A considerable part of the surface of the country is covered over with forests consisting chiefly of birch, pine, fur and alder, and has an undergrowth of lichens and mosses, which supply abundant food for large herds of reindeer. Many elevated tracts are, however, entirely destitute of vegetation, and consequently uninhabitable.

The Lapps, who are classed in the same family as the Finns, Esthonians and Livonians, are distinguished, in accordance with the nature of their pursuits, as *Solapper* (Sea Lapps), *Elvelapper* (River Lapps) and *Fjeldlapper* (Mountain Lapps). This people who call themselves the *Sami* or *Sahmelads*, is a physically

ill-developed, diminutive race, with small eyes, low forehead, high cheek-bones, pointed chin, black, coarse hair, and scanty beard. They are, however, neither wanting in mental capacity nor manual dexterity; and in the seminary for Lapp teachers at Trondenas, in the district of Senjen, several of the students have distinguished themselves by their extensive acquirements.

They were originally all nomadic; but the difficulty of finding sufficient food within the limited space to which the increasing civilization of the neighboring peoples (the Norwegians, Swedes and Russians) had gradually restricted them, has compelled some of the tribes to settle near the larger rivers and lakes where they follow the pursuits of fishing and hunting with considerable success. The number of the Lapps probably falls below 30,000, of whom about half are included in the population of Norway and Sweden, and half within the Russian dominions.

The reindeer is the chief source of wealth, supplying the people with most of the articles of food and clothing which they use. Many Laplanders possess herds of 2,000 and upwards, which they feed chiefly in the mountainous tracts in summer, and in the lower grounds in winter.

The reindeer is very inferior in gracefulness to the stag, and indeed to most species of deer, being of a rather heavy appearance, with comparatively short and stout legs, the withers much elevated as in the elk, and the neck carried almost straight forward. The tail is very short. There is little or no mane, but the hair on the lower parts of the neck is very long and shaggy. Both sexes have large horns, which are more or less branched. From the base spring one or two branches, comparatively short, in old animals much palmated, so that the armature of the head is of a very peculiar appearance. The flesh is excellent, as is also the milk, which is much used. The skins are made into clothing, tents and bedding. The reindeer is also extremely valuable as a draft-animal, for which purpose it is harnessed to a sledge (*pulk*). It is capable of maintaining a speed of nine or ten miles an hour for a long time, and can easily draw a weight of almost 200 pounds, besides the sledge. The American reindeer is called the caribou, and is sometimes regarded as a distinct variety, but the differences are very slight. With their large horns they remove the snow from the lichens, which form a great part of their winter food; they also scrape up the snow with their feet, and turn it up with the snout. The reindeer suffers grievously during winter from the attacks of wolves, and during summer from various kinds of insects—particularly from a species of bot, which is sometimes not merely tormenting, but destructive.

In the mythical sagas of Scandinavia the Lapps are represented as an inferior race, distinguished only for craft and treachery, and addicted to practises of sorcery. They are regarded, in accordance with the same authorities, as the original occupiers of the whole of Scandinavia, from the fertile and more southern portions of which they were in ancient times driven forth by the superior, god-descended race of *Odin*, who banished them to the inhospitable regions in which they are now circumscribed. Their tendency to deceit is probably in a great measure to be attributed to the inferior position in which they are kept by the

Norwegians, Swedes and Russians, near whom they live, for they are honest and attached to their own people and country; and although they are still superstitious and credulous, they are not devoid of religious sentiment. They conform to the Christian faith of their neighbors—the Norwegian and Swedish Lapps belonging to the Lutheran, and the Russian Lapps to the Greek, Church. The Bible has been translated into their own language, which is divided, like that of all nomadic tribes, into numerous dialects, whose many affinities and differences have of late years attracted much attention among philologists.



LAPLAND SCENE.

The dwellings of the Laplanders consist either of conically shaped huts, raised on stakes (*gammer*), and almost impervious to light and air, or of hide-covered tents. Towns and villages are unknown amongst them. The contempt with which they are regarded by the tall, well-developed Norwegian hinders all amalgamation between the races, while their other peculiar habits, and the tenacity with which they cling to their own customs, tend still more to isolate them from neighboring peoples.

So far we have done no special work for this people, and none of our literature has been translated into their language, but we have, nevertheless, about fifteen Sabbath-keepers among them. On one occasion a Lapp stopped over night in the same lodgings with one of our brethren. From him he received a few tracts, which interested him so much that he sent for more. By the reading of these he was converted, and accepted the present truth. He commenced at once to work among his countrymen with the above mentioned result. Two or three of our ministers have, from time to time, paid them a visit. When they are established in the truth they show great perseverance, and a childlike confidence and simplicity, and their desire to hear and know the truth is so deep, that one

could hardly wish for a more attentive audience. One of the oldest of our Lapp brethren wanted very much to see one of our ministers, but three or four years passed before his desire was realized. When at last the time came, and he was introduced to one of them, he folded his hands reverently, and exclaimed: "Lord, now lettest Thou Thy servant depart in peace, . . . for mine eyes have seen Thy salvation."

May the day soon come when the loud voice of the third angel shall be sounding also among this people.

DENMARK.

M. M. OLSEN.

THE work in this country is still onward, and the Lord is manifestly helping His people.

At Randers, where Brother Raft is laboring, several are taking hold of the truth in spite of opposition and hindrances. A merchant of some influence took his stand for the truth and kept the first Sabbath last February. He had advertised through all the papers of the city the week previous, that his store would be closed from sunset Friday evening until sunset Sabbath evening, and that he would continue his store as before, with the exception that wines and tobacco would not be sold—thus preaching the Sabbath and temperance through the local papers.

It would have been interesting to have seen at the going down of the sun, Sabbath, the streets nearly filled with people who crowded in as soon as the door opened. In less than two hours this brother had sold over 200 kroners' worth of merchandise.

We have brethren in almost every avocation of life. A blacksmith states that he never before had so much to do, nor earned so much as now. He is also faithful in giving the Lord His own. God is greatly blessing the labors of Brother Raft. The church at Randers is coming up on all points of truth and rejoicing in the Lord.

There is also a good interest manifested among those not of the faith near the Drunninglund church. The house for meeting is crowded to its fullest capacity night after night. Urgent calls come in for help. May God make us all missionaries indeed; then light will be seen by those who sit in darkness.

We have lately enlarged our Christian help work. Rooms have been secured at Copenhagen and Svendborg and fitted up for treatment of the sick. Brother H. P. Anderson and wife have charge of the work in Copenhagen and Brother P. Christensen and wife at Svendborg. There is perhaps no work so calculated to encourage and lift a soul up as to get hold of the fallen and the poor and sick and lend these a helping hand.

At Svendborg several sick have been cured, and some of these have been difficult and wonderful cases, but wisdom and help were sought from the Lord,

and He has let down His helping hand just when we most needed it. At this place several have come to the mission to read the Bible. The Copenhagen church has done considerable by helping the poor, in supplying them with food and clothing. They realize the truthfulness of the words: "It is more blessed to give than to receive."

A NEW "HERALD" AT SEA.

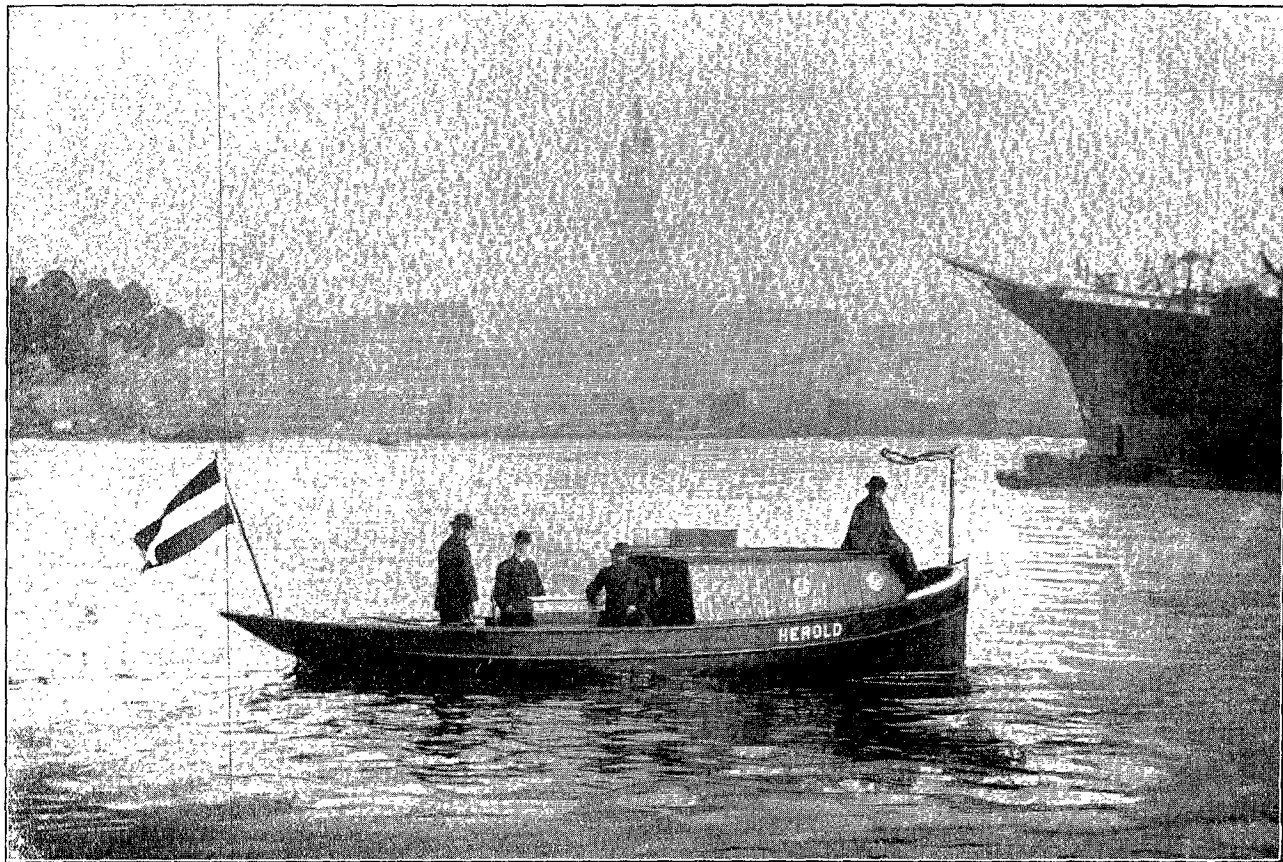
L. R. CONRADI.

THE glorious tidings of the advent of our Lord, the precious Gospel of the nearness of the kingdom of God, is to be preached unto all the world as a witness to all people, and then, according to the promise of our dear Saviour, the end shall come. But a large part of the world and thousands of islands can be reached only by water. Steadily the commercial fleet of the world develops, and no effort is spared to increase its navies. Thousands of sailors cross the vast, dangerous and deep seas in all directions. How important it is, therefore, that these may also hear the glad tidings! In view of this the Lord asks His people to arise, to receive the glory of God, to lift up their eyes round about and see how a multitude awaits the glad tidings by land and sea: "Surely the isles shall wait for Me, and the ships of Tarshish first."

They also that go down to the sea perceive the works of the Lord and His wonders in the deep in a marked manner; they experience His saving hand in many a danger. As they near the desired haven, they have the greater reason to praise God for all His goodness and His great wonders. In Psalms cvii: 23-32 the spirit of God pictures this so vividly and shows us the importance of securing every such opportunity.

In order to provide such facilities, the ship mission at Hamburg was commenced soon after the opening of the work there about 1890. At first, boats were hired to visit the ships. A few years ago we secured a rowboat, but this proved not only insufficient, but also dangerous. When we consider that the Hamburg harbor extends five miles along the entire south side of the city and that 20,000 seagoing vessels and 60,000 river boats pass in and out each year, we get a fair idea of the work to be performed. Thus one day in November, 1897, not less than 2,061 vessels lay in the harbor. Over 100 steamship lines center here. Hamburg is the largest seaport on the continent, and ranks third among the seaports of the world. Its free port was built at an expense of \$30,000,000, and magnificent warehouses cover many blocks. There are fourteen miles of wharves and several miles of storehouses. Last year \$5,000,000 more were appropriated to enlarge the harbor.

To do justice to such an immense field, where the flags of all seafaring nations may be seen floating from a forest of masts, a resolution was passed at our last general meeting to secure a motor boat. The Lord went ahead of us in



"THE HERALD."

many ways, not only in giving us favor to obtain the permission, but in providing all the necessary men and means. Captain Christiansen, of Norway, who had been for a time in command of the "Pitcairn," also of the "Sentinel" in the New York harbor, was secured to take charge of the ship mission here. Brother Fintel, who has been a pilot in Hamburg harbor for twelve years, offered himself as an assistant. September 1, we placed the order with a Hamburg ship-builder, and November 3, the boat was dedicated and named "Herald," corresponding with the name of our leading German periodical. The boat is thirty feet in length, nearly seven feet wide, and has a neat cabin ten feet long, wherein the publications are stored and where a small company can be gathered for Bible studies. The boat is four horse-power and is heated with benzine.

The report of the work thus far is a good one. During the first five weeks, 240 seagoing vessels and 760 river boats were visited, and over \$100 worth of publications sold. Much seed is being sown, and the bread is being cast upon the waters abundantly. The boat cost \$1,600, which has nearly all been collected, our publishing house assisting with \$500. In connection with this work we have also rented rooms in the neighborhood of the harbor, where these brethren live and where regular meetings are being held with good results. Let us all remember our various ship missions in our prayers and donations.

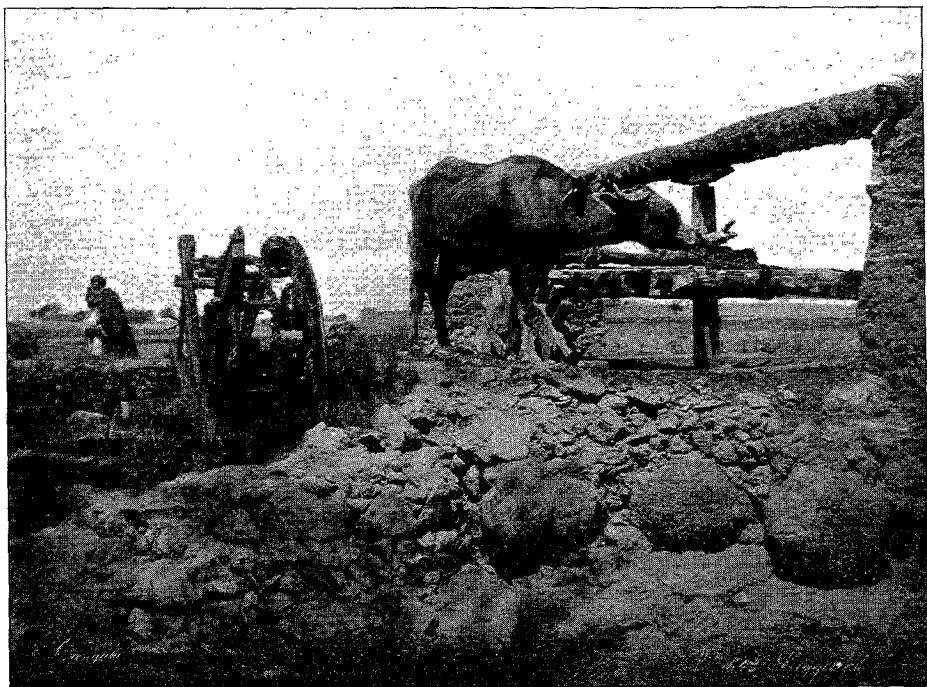
SWEDEN AND NORWAY.

L. JOHNSON.

THE work of God is still onward in these countries, and since our last report to the MAGAZINE the Lord has given us many precious experiences. At the school in Sweden, started in October, seven young persons have accepted Christ and rejoice in His love. A wonderful change was wrought in them which brought their teachers and parents much joy, and the influence thereof is felt all through the conference.

In Goteborg, Brother Kahlstroin and wife are laboring with good success. A number, who never knew the Lord, have been converted and are now laboring for others, and many poor and sick have received help which has made their hearts tender. The brethren are of good courage and love to labor for souls.

Our nurses in Christiania have been hard at work all the time since they began there, and they now have more than they are able to do. Two, with some other help, are working in the best part of the city, and two nurses and a brother and his wife are laboring among the poor, sick and neglected in another section of the city, and the Lord is blessing their efforts. During the year 1898 we have been enabled, through our faithful colporteurs, to spread \$24,559.34 worth of literature in these two kingdoms, and as we have sold the same amount or more for several years, the good seed of the word which we hope will spring forth and bear fruit to the glory of God, has been planted in many honest hearts.



RAISING WATER FROM THE NILE.

LEAVES FROM MY DIARY.

F. I. RICHARDSON.

(Continued.)

WE see asses, each laden with a sack of grain, reminding us of the visit of Jacob's sons, during the seven years of famine; and women carrying water-pitchers bring vividly to mind the vessel from which Rebekah gave Abraham's servant to drink. On every hand are camels, and truly they can be called beasts of burden as well as ships of the desert. The land is watered by the annual overflow of the Nile, and by irrigation. The water is raised into large canals by rude contrivances, and then distributed throughout the country by means of the numerous smaller canals which are ever present.

April 25. At seven o'clock this morning we start from Cairo to make a visit to the pyramids which are an hour and a half distant from the hotel. On the way we meet the country people coming to market. Long lines of camels, asses and people are laden with all sorts of produce; and cattle, sheep, goats and buffaloes are being driven in for sale. At many places by the wayside are little stands where leeks, garlicks, onions and cucumbers are offered for sale, and as we see how eagerly these are purchased and eaten by the natives, we cannot but remember how the Israelites longed for these same things which they had eaten in this land, fifteen hundred years before the time of Christ.

After leaving the city we drive along a beautiful avenue of acacia trees on either side of which is fruitful and well cultivated land, until, as we near the pyramids, within one rod the whole face of the country is changed into a barren, sandy waste, for the ground here rises above the reach of the waters of the Nile. As the earth must be watered that it may bring forth fruit, so the human soul must receive the water of life that it may produce fruit to the honor and glory of God. Christ says: "The water that I shall give him shall be in him a well of water springing up into everlasting life."

In this part of Egypt three or four crops are harvested each year. By the first of November the ground is dry after the overflow, and then cereals are sown to be harvested in March. Sugar-cane, rice and cotton grow from March to September, and millet, sorghum, etc., grow from June until September, when the overflow comes on.

The river begins to rise at Cairo in the latter part of June, and is at its height about the middle of September. A twenty-four foot rise pleases the people; four feet less would not be sufficient; and three feet more is a disastrous flood resulting in disease to people and animals. At each overflow there is a deposit of about one inch of sediment which renews the soil year by year so that it still produces well although it has supported a dense population from the remotest ages.

Soon we reach the pyramids, three in number, which are square at the base and taper from each side to the top. They are constructed of square stones laid up like the steps of stairs. Our guide said the largest one was four hundred and eighty feet square, and the same in height, and that it was built by the great Cheops, and contains the remains or mummies of himself and his wife and daughter. Hence it is called Cheop's pyramid. It is said to be about five thousand years old.

The second is called the pyramid of Kephren because it was built by him, as was also the celebrated Sphinx, located ten minutes' walk from the pyramids. The Sphinx consists of an immense image having the head of a woman and the body of a lion, and was anciently an object of worship.

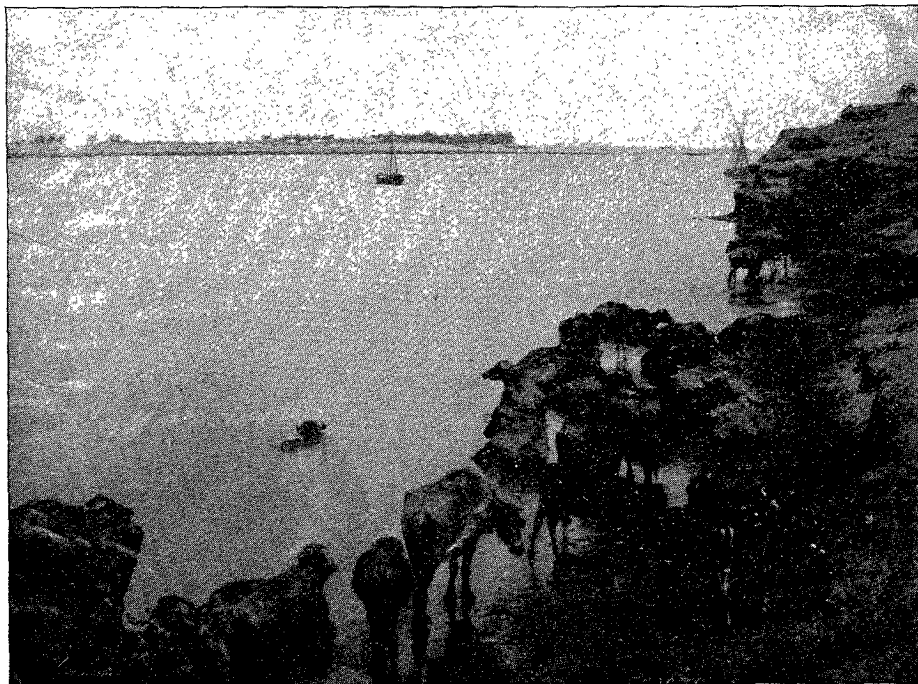
Near at hand is the renowned granite temple, with its alabaster floor. Inside is Pharaoh's Well, which is about thirty feet deep. This temple was the burial place of its votaries, and the numerous mummies found there now adorn various museums.

We have again returned to the city of Cairo, and a word about it will be in place here. Instead of this being a mere Arab town, as one might expect it to be, mouldering with antiquity, and tumbling into ruin, we behold magnificent streets full of busy life in such variety as greets the eye in very few other places on earth. The city contains four hundred thousand inhabitants. It is a popular resort, and its delightful climate in the winter season attracts throngs of wealthy people from Europe and America. Here are the representatives of every oriental nation, wearing the gaudy costumes peculiar to their own countries, as well as the natives of all classes.

Many mosques are in the city, but the finest is the Citadel Mosque, built by Mehemet Ali. It is built of alabaster stone, and as you approach, its great domes

and minarets attract the eye. Within, the decorations are of gold and silver. The floor is marble, covered with rich carpets. The chandelier is the finest I ever saw. Two thousand lamps light the building. Before we can enter, a priest puts slippers over our shoes. At sunset each night, a man mounts the high tower, and in a loud voice invites all to worship. Our guide—a Mohammedan—informs us that they look upon Christ as only a prophet, but that Mohammed is the great prophet.

April 26. At 7 A. M. we again start with our guide, this time to visit old Cairo, which is situated about three miles up the river. Our first halt is at the old



BUFFALOES OF THE NILE.

Coptic church, which tradition says is erected on the very spot where Joseph and Mary stopped with the young Child, as they fled into Egypt from the wrath of Herod.

Next we visit Pharaoh's Island, and the guide points out the spot where the child Moses was found. Sometimes due allowance has to be made for the mists of ages, but the incident brought to us the thought: How little did Pharaoh's daughter realize, as she picked up the weeping babe, that it would develop into a man who would, through the providence of God, be brought into direct conflict with the great ruler of Egypt when he said, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Yes, that child would develop into a man who would lead three million human beings from oppressive slavery to freedom, a man with whom the Lord would talk face to face, and who will be remembered with love and respect not

only as long as the world stands, but whose name will stand high in paradise throughout the endless ages of eternity. And yet that little child did develop into just such a man.

We cross the Nile on a large ferry-boat, and I say to myself: "Here was the first plague to compel the stubborn monarch to yield to the wishes of God." A few steps after landing, bring us to the Gizeh Museum, situated in a luxuriant garden on the road to the pyramids. This is one of the most inviting spots on earth. The large building consists of forty galleries stored with sculptures, tablets and implements of the most ancient times.

In the royal gallery are glass cases containing the mummies of the Pharaohs who reigned over Egypt for more than two thousand years. As we are passing among them, imagine our surprise as we come to one labeled "Rameses II," the remains of that Pharaoh who "knew not Joseph," and oppressed the children of Israel. As we look upon his blackened features, and notice the Roman nose, the high cheek bones, the heavy-set jaw, and the sloping forehead, we can imagine the character of the man. His power is gone. He is harmless now.

How fleeting are the power and glory of man. We cannot but think that Moses was wise when he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Once Egypt stood in the forefront among the nations. But since the Lord told Ezekiel to write its doom, it has been indeed the "basest of kingdoms," full of darkness, ignorance and poverty. It has been the victim of every adverse fortune of the Eastern World, and Egypt's calamities reached a climax when she at last fell into the hands of the Turks.

And why did such calamities befall this country? Because that, like the people of Sodom, the Egyptians were "haughty, and committed abomination before Me, therefore I took them away as I saw good."

As it is now noon, our guide procures donkeys on which we start for the hotel, the owner running behind and urging the animals on. We can now understand how the Shunamite woman and her servant traveled, who on the death of her son, mounted an ass to go to Elisha, the prophet, "and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee."

(To be continued.)

A BAPTIST missionary on the Kongo writes: "Climate has been a little unfavorable in the past, but there is no reason to think it will continue so. Experience in the way of living and good houses will no doubt improve matters very much. In our own mission we have in the later years on the whole had good houses. We lost in 1896 out of forty-one missionaries only one; and in 1897 out of forty missionaries we also lost one. This improvement is evidently due to the increased comfort of living."—*Missionary Review*.

CHRISTIANITY—ITS PROGRESS AND DEMANDS.

REV. WILLIAM H. MILBURN.

(Concluded.)

“BEGINNING at Jerusalem,” He says. Singular! This clause is as strange as the other. He stands upon Olivet, eastward from Jerusalem; and from this point they can look down upon the housetops into the narrow and crowded thoroughfares of the metropolis. Jerusalem, with its golden dome, its spacious temple, the noble terraces and areas within, the hallowed places of prayer and worship where have been heard the tumult of defiance, hatred and rage leveled against Himself! Here are the streets through which He has trodden; where He has been buffeted and spit upon; here is the dolorous way along which He has gone, trembling and fainting beneath the weight of His own cross. Here are the gates through which He passed on His way to Golgotha, the place of a skull. Within those streets are the very priests and Levites, the very throng and rabble that hooted, execrated and shouted, “Away with Him! crucify Him! crucify Him!” Yonder, within vision, is the hill where His cross was planted; the spot where His groan of agony, desertion and orphanage was heard. “Yes, beginning at Jerusalem, among My murderers; beginning with the words of pardon and with proclamation of peace, with tidings of hope, redemption and salvation; beginning under the shadow of that temple, aye, within its very spaces; beginning in the streets of this city, which one would fancy was accursed forever, damned hopelessly, irretrievably damned, by reason of the guilt and blindness of its people; standing by its gates through which I passed, worn, weary and dejected; going along the way which I trod in fainting and in pain—preach to the people in the houses and by the wayside; preach in Jerusalem this Gospel of mine. Taking this as the center, from it as from a focal point proceed with radiations in every direction—go forth to all the world and preach My Gospel to every creature.” They went, as you well know, armed not with weapons of worldly might. The weapons of their warfare were not carnal, but were of celestial sheen and temper; their armor was from the arsenal of Heaven; and with the helmet of salvation, the shield of faith, and the breastplate of righteousness, their feet shod with the preparation of the Gospel, and with the sword of the Spirit, which is the word of God, they went forth to glorious war—a handful of peasants, publicans and fishermen. One was subsequently called by Him who had deputed and chosen them, and he was sent before kings, governors and the people to bear this same name. “For this purpose have I appeared unto thee,” said Jesus to this last apostle, the thirteenth, “to make thee a minister and a witness of the things which I have shown thee, and in the which I will appear unto thee to bear my name before the people, the Gentiles and kings.” Beginning in the midst of persecutions, with the blood of martyrdom smoking from the earth; starting, as it were, from the prostrate and mangled form of Stephen, they sped, as the light speeds through the sky. Philip, the Evangelist, preaches in Samaria, and then to the eunuch

upon his way to Ethiopia. Northward and southward start the currents of this new electric life, the tidings of this wondrous truth; and then eastward and westward, until at length the confines of Asia toward the West are reached; and there before the great Apostle of the Gentiles, who aforetime had been stricken to the earth and confused in the midst of his persecution and rage, standeth one in the visions of the night, with uplifted and beckoning hand, saying, "Come over and help us even in Macedonia." Alexandria-Troas! the battle-ground of Asia and Europe from long before, as commemorated by Homeric legend and poem—the battle-ground of the contending East and West! Here had the king of men set his army in array, and here had the hosts of Trojan heroes met them in doubtful and long-continued fight. A scene of strife world-memorable—this very spot commemorated by the name of Troas. Emerging from the mists of fable and the dimness of the early time, we behold Alexander, a sword whetted and sharpened, as it were, upon this stone of Homer's story, landing at this spot, here to begin the historic conquest of Asia, and uniting his name forever with the name of Ilion. Alexandria-Troas! a spot to which Europe comes a third time, but now with beckoning hand, asking Asia to give her a better than her own civilization and power.

Men of Homeric times and the Macedonian Alexander had crossed from Europe to Asia at these very straits of Hellespont or over the blue waters of the Ægean Sea. Asia had sought aforetime to cross at this point to enter Europe. Xerxes with his innumerable myriads from thirty nations had sought to pour the whelming tide of Asiatic despotism across these straits. Thus, I say, about this very spot—Alexandria-Troas—had the confluent waves of the ages and the contending civilizations, the stormy billows of ancient strife and hatred raged.

In a dream of the night, an apparition speaks to one who lies upon a humble cot in a lonely dwelling, or on the housetop of some poor and despised citizen of this town, saying, "Come over and help us." He crosses from Alexandria-Troas in Asia Minor to Neapolis in Macedonia, with no sound of herald's trump; no gage of battle is thrown down; the generation does not pause to look with astonishment; the ear of the time is not open to hear what word he shall declare, and yet it is the invasion of Europe by Asia, for its complete and everlasting conquest. He crosses the mountain-ridge between Neapolis and Philippi, in sight of the spot where the destinies of the world had been decided between the Democrats of Rome and the Imperial party; where Brutus and Cassius and their compeers had fallen upon their swords and Roman liberty had become extinct; where Augustus had triumphed and become the master of the world. The humble wayfarer journeys to the city of Philippi, and finds outside the walls, by the river bank, a handful of women (of whom Lydia of Thyatira, a woman cunning in the dyeing of fine purple, was the foremost), to whom he speaks. Woman's ear was ever the first opened to the voice of the Son of God; woman the first to catch the sweet and hallowed accents of His prophetic tongue; woman the first to receive within her heart the message of His consolation and promise; woman the first to hear the words of the Son of God as triumphant over death and the grave and hell. He arose Immortal Conqueror. And woman is now in

Europe as in Asia the first to hear the Gospel. From starting-point how it sped on its lightning way! and how like fire through grass it has traveled ever since!

Spot hallowed in the remembrance of the world and dear forever—old Philippi—named to prolong the reputation of Alexander's father. Neighboring towns with imperial and kingly names have lost their fragrance, their interest, their magic charm; and Philippi to-day awakens no pleasing associations within us because it was named for Philip, but it stands immortal within the world's regard as the spot where the Gospel of Jesus Christ was first preached in Europe by the great Apostle of the Gentiles. Thence he proceeded through Thessalonica and other cities of Macedonia into Achaia. Yonder by the summit of the Acropolis at Athens, in sight of the snowy Parthenon above, of the Pnyx, the Agora, the Porch, the Lyceum, the Academy, and the Garden—places made memorable by the presence of Grecian sages, poets and orators—stands once more the mouthpiece of Him that spoke to the Jewish peasants, bearing witness of Jesus and the Resurrection, confounding the philosophers by the weapons they loved so well. And so throughout the ages—I may not pause to tell you, there is no need it should be recited—hath the Gospel been preached. Almost every man of that little company that heard this word upon Olivet, whose name and life we know, sealed his obedience and fealty to the commission by his blood. By the cross and by the sword they perished. They went not in their own name and strength, but in His, and because of their obedience, the world to-day is what it is, with all its hopes, so broad, so vast, so high! They died, but the work perished not with them. He had said, "Upon this rock will I build my Church, nor shall the gates of hell prevail against it." Power, artifice, cunning, fraud, bitterness, persecution, rage—all forms of opposition—were brought to bear against this new mission in the earth; but they were not able to prevail.

"Go," He said; and the noblest orders of chivalry, the grandest forms of heroism the earth hath ever seen, have been born out of this word and what it could give. I know that the history of Republican Rome is replete with stories of glorious men—men of redoubtable might, of large disinterested valor. I know that it challenges our regard and admiration, because of the chastity and virtue of its people, the purity of its women, the simplicity of its domestic life, and the ennobling prowess of its men. I know that from the ancient world there come stories of heroic ardor and self-sacrifice that make the blood tingle in the veins, and bring the flush of admiration to mantle the cheek. But I know that the sublimest stories that the world hath ever heard—sublimar far than those we catch from the old Pagan times, many of them yet remaining to be told in the high courts of heaven—stories of devotion and self-denial, of heroism unthought of as heroism—that most glorious form of human character, without self-consciousness—have been bred and born out of the spirit of Him that spoke upon the mountain summit.

* * * * *

You need not think to sit in cushioned ease, in luxurious indolence, with folded hands, nursing your dainty sympathies in dreamy self-indulgence, and yet be able to obey this word—to join yourselves to the host of the elect, the

redeemed, the chosen, the beautiful, the glorious—martyrs, sages, saints and heroes. You cannot do this in quiet, delicate, refined, and elegant fashion. No, let me tell you, there must be muscle, nerve and bone; unflinching purpose, noble self-devotion and self-denial, if you would rank yourselves beneath His standard, if you would be counted of the host that obey His word. If you would be of Christ's followers and God's children, there must be, as there hath ever been, and as there will ever be, self-sacrificing love that equals the highest human love—a clear, concentered, ennobling love, a love of God in Christ, a love of broad and sweet compassion toward your fellow men, a love that will prompt you to forego luxuries, even conveniences, sometimes, it may happen, necessities, that it may signalize itself in benefactions to your kind.

“Go,” the word is spoken to you to-day as to the church, ever since its first utterance. Will you go or tarry? Will you stay in self-complacency, in forgetfulness of the past, ignoring the command? Will you say, we have other things to do? Will you forget your Master's death and His throne in life and glory now on which He sits in your behalf? Will you forget how though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be made rich, and that ye, in your riches, might enrich others too? Will you forget the example and precept? Will you be recreant to the *command*—“Go into all the world.” To you He speaks.

The gifts to the church are different. “Some are apostles; some, prophets; some, teachers; he, therefore, that hath, let him give; he that giveth let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness; and let love be without dissimulation.” Go, go *ye* into all the world as *they* went; according to your power, your faculty, your opportunity, preach the Gospel to every creature.

OUR BOOK WORK IN THE WEST INDIES.

ANTHONY BEANS.

In January, 1894, the Foreign Mission Board sent Brother Willis Hackett and the writer to engage in the canvassing work in the West Indies, and we landed in Barbados in January, of that year. Since that time the colporteur work has been pushed forward with considerable success, and since we came \$11,117.50 worth of books have been received from the Review and Herald Publishing Company, and the most of these have been placed in the homes of the people, some of whom are rejoicing in the truth to-day. All of our English-speaking islands have been visited, and on each of them a greater or less number of books have been sold.

We would naturally expect that this amount of good reading matter would have a decided effect upon those who have placed themselves under its influence, and I believe that this has been the case.

Once I called at a residence in Bridgetown, and when I entered, the first

thing that I saw was a woman reading "Great Controversy." The book proved to be one that had been sold to a man twelve miles distant, and here she was feasting upon the truths it contained.

Another instance was brought to my attention: a brother was going along the street, and discovered in a little by-the-way hovel, several men earnestly engaged in religious conversation, while one of their number was reading from "Gospel Primer."

The writer met a school-master who was studying "Patriarchs and Prophets," which had been delivered to him a year before. "You are reading your book, are you?" I asked. "I see you are half way through." "Yes," he replied, "this is the second time I have read it." "What, do you have time to read a book more than once?" I inquired. "Yes," said he, "I was much impressed by a remark that my professor made to me while I was a boy attending school: a book that was not worth reading three times, was not worth reading at all."

In the work of disposing of this amount of reading matter, our native canvassers have rendered us great assistance. They have manifested a commendable spirit of sacrifice, and rejoice in anticipation of a soon-coming harvest when men will reap what they have sown. Three of these brethren have recently gone to neighboring islands, where they will still further disseminate the light of present truth, while the writer has taken orders for 300 copies of "Coming King," and "Steps to Christ," to be delivered in March.

We are looking forward to a steady progress in this branch of the Lord's cause, and feel that now is the time when the light of the angel of Revelation 18, is to penetrate everywhere.

A BIBLE READING.

MRS. L. FLORA PLUMMER.

1. WHAT relation does Christ sustain to the world? *John viii: 12.*
2. What relation does He say His people sustain to the world? *Matt. v: 14.*
3. From what source do Christians receive their light? *John i: 4, 9; xii: 46.*
4. What relation does God the Father sustain to all the lights in the world?
1 John i: 5; James i: 17; 2 Cor. iv: 6.
5. What are we to do with the light God gives us, and how are we to let it shine to others? *Matt. v: 16; Phil. ii: 13-16.*
6. Whose life is to be manifested in those who have faith in Christ? *2 Cor. iii: 18.* Beholding and reflecting. (Compare R. V.)
7. What relation do Christians sustain between God and the world? *Isa. xlv: 3, 4, 8.*
8. What is one special design of the life of God's people upon the earth?
1 Pet. ii: 9-12, 15.
9. What is the object in view in creating men anew in Christ Jesus? *Eph. ii: 10.*
10. What did Christ say He had done while He lived on the earth? *John xvii: 4.*
11. What should be the effect of our lives toward the people and toward God? *2 Cor. ii: 14-16; 2 Thess. i: 11, 12.*

HOME DEPARTMENT.

FOURTH SABBATH READING.—SABBATH, APRIL 22, 1899.

“YE ARE BOUGHT WITH A PRICE.”

A. T. JONES.

WE are the Lord's and not our own. It is written: “Ye are bought with a price.” 1 Cor. vi: 20. And the price is, “the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter i: 19. For he “gave Himself for us.” Titus ii: 14.

This price was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for “He died for all.” Having died for all; having paid the wondrous price for all; having given Himself for all;—having thus bought and paid the price for all, it is certainly a fact that all are His. Therefore it is written: “Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” 1 Cor. vi: 19, 20.

He not only gave Himself for us, but for all there is of us—yes, even for our sins. For again it is written that He “gave Himself for our sins,” Gal. i: 4. And He did it “that He might deliver us from this present evil world;” that He might “purify unto Himself a peculiar people, zealous of good works;” that He might present us “faultless before the presence of His glory with exceeding joy,” in one word “that He might bring us to God.” 1 Peter iii: 18.

He so loves us that He wants to save us. But He can not save us in our sins. He will save us from our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, He had to buy our sins also. So in giving Himself for us, He gave Himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price. And what will He do with these sins? O, He will forgive them! 1 John i: 9. He will make them as white as snow. Isa i: 18. He will put them away. Heb. ix: 26. He will cast them into the depths of the sea. Micah vii: 19. He will remove them from us as far as the east is from the west. Ps. ciii: 12. He will cast them all behind His back. Isa xxxviii: 17. And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more. Heb. viii: 12.

“Reckon ye also yourselves to be dead indeed unto sin, but alive unto God

through Jesus Christ our Lord. . . . Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you." "Sin shall not have dominion over you,"—is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ, and who yields himself unto God, and his members unto God as instruments for God to use. To this one God has declared, "sin shall not have dominion over you." Thank the Lord for this blessed promise of freedom from sin and all the power of sin. And this promise He will make a fact in the life and experience of every one who reckons thus and yields to God. You furnish the reckoning, He will furnish the fact. You yield to Him, and He will use you. You yield to Him your members, and He will use them only as instruments of righteousness. And so, "sin shall not have dominion over you," for God is stronger than sin.

When you yourself are the Lord's, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours or His? How can they be yours, when you yourself are not your own? When you yourself are the Lord's, whose are all these things but the Lord's? Of course they are His. They are His just as much as you are. And they are His just as certainly as you are. "The silver is Mine and the gold is Mine, saith the Lord of hosts." Haggai ii: 8. "Every beast of the forest is Mine, and the cattle upon a thousand hills . . . And the wild beasts of the fields are Mine." Ps. 1: 10, 11. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. xxiv: 1. "All the earth is Mine." Ex. xix: 5. Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance?

So then all these things are the Lord's as well as yourself? Will you yield these to Him, as well as yourself? Will you recognize His ownership of these, as well as of yourself? In all these, will you let Him have His own, or will you withhold it? Ah! be careful, lest in withholding any of these, you withhold yourself. In all these, will you let Him do what He will with His own? Will you let Him have your children to use as He will, or will you refuse and use them as you will? Will you count the money as all His own? and let Him use it as He will, let Him do what He will with His own? or will you withhold it and use it as you will? And so with the houses and lands and all? Will you count them all the Lord's, held only subject to His will and His call? Will you recognize constantly that all these things are the Lord's, and not your own just as you recognize that you are the Lord's and not your own? As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed.

THE soul that God has created and Christ redeemed is of great value because of the possibilities before it, the spiritual advantages that have been granted it, the capabilities it may possess if vitalized by the word of God, and the immortality which through the Life-giver it may gain if obedient.—*An Appeal for Missions.*

AMONG THE COLORED PEOPLE.

ANNA AGEE HALL.

AFTER having spent five years in the work among the colored people in the Southern States, I feel that I have made only a beginning in learning them, as in different localities we find such varying conditions. For instance, after having worked among this people three years in Eastern Tennessee, I was sent to Mississippi only to find that I had so much to unlearn and to learn anew—the one field not having fitted me for work in the other.

The extreme Southern States having been the hotbed of slavery before the Civil War, we find the conditions there to-day more unfavorable for them, the people, as a rule, being lower in the scale of intelligence, education and morals. And yet there are those, even there, who have risen high above their surroundings, for we find many excellent schools for their benefit planted all over the Sunny South, the Presbyterians, Baptists, and Congregationalists having been especially active in that line.

The masses, however, do not improve these opportunities, some because of indolence or poverty, and many in the country places because of the lack of such advantages where they are.

So we find ignorance, superstition, and a great deal of immorality on every hand—things which call loudly for consecrated men and women who feel for these poor souls and see in them the purchase of God, to come to their rescue “while it is yet day” remembering that “the night cometh when no man can work,” and that in the reckoning time God will require the blood of their souls at the hands of those whom He invites to this work but who fail to respond.

Perhaps some particulars in regard to their religious customs would not be amiss. One might say that to be religious is the normal condition of the colored people. They are of an emotional and worshipful nature. They have an abundance of churches, containing large memberships,—indeed membership in a church is taught the masses to be a passport to heaven no matter what the morals may be. If one is dismissed from his church, his hope for heaven is gone, so they will do almost anything to retain their names upon the church books. This accounts somewhat for the great influence which the ministers have over the people.

For them to “get religion” is a very laborious and trying process, as they are told that they must work themselves up to a great pitch of excitement and mourning for their sins, go to certain places like some graveyard at midnight in order to find the Lord, and pass through hell in their experience, and see some wonderful manifestation before the brethren will have any confidence in their conversion.

At their baptisms, funerals, communion days, and revivals, there is great excitement, and shouting is common. The shouting ones seem utterly unconscious of their surroundings, throwing themselves about and jumping until they exhaust themselves and those who try to keep them from harm. The preachers work for this, as a man is not considered a good speaker unless he can arouse

a great excitement and get his congregation wrought up to the highest possible pitch. Of course a few of the better-class churches have little or perhaps none of this, but the middle and lower classes are full of it.

One can readily see that it is only the few who would know anything of practical godliness, and that in working for them one must begin at the very foundation and teach them over and over, by precept and example, the way to Christ and the simple truths of the Bible. The work goes, therefore, somewhat slowly among them; yet though slow it is sure and brings a decidedly noticeable change not only in their characters but in their manners and customs. As one of the sisters, who used to be a shouter, said recently in social meeting: "We give up this shouting. We can't shout—the truth holds us to the ground." One noticeable thing among those in the message is the readiness and intelligence, coupled with deep earnestness, with which they testify in social meeting—no dull waiting times between their testimonies. And a more grateful people for what is done for them, one cannot find.

Because of this lack of a clear intelligence of how to come to Christ, a great work can be done for them in schools. While training the children to grasp intellectual things, these plain, simple spiritual truths can be poured into minds more susceptible to such things than those more hardened in sin.

But neither in the field nor in the schools is the work fitted for one who desires an easy time. It is perplexing and wearing and requires a clear, cool head, a warm, sympathetic heart, and a firmness and decision of character, and that power which God alone can give.

The schools and charity work help largely in breaking down prejudice, and confidence once established, one can begin to eradicate the prevalent superstitions which, however, is no easy matter.

In the night schools, we find old fathers and mothers, whose early days were spent in slavery, learning to read their Bibles, write and do "sums," showing a perseverance not always equalled by their brothers of lighter hue.

While this is a difficult field, yet we know the Lord is looking upon it with peculiar and deep interest.

FOREIGN MISSION STUDY.

SECOND SABBATH IN APRIL.

"MISSIONARY intelligence is the tap-root of missionary activity." In a number of our conferences for several years past, the second Sabbath of each month has been devoted to a study of foreign missions, material for these meetings being furnished by the corresponding secretary of the State tract society. From this experience it has been demonstrated that these States not only give more liberally, but are developing into a missionary people.

One secretary in speaking of the second Sabbath meetings says: "It is the general testimony that the Spirit of God comes preciously near in these missionary

services, as we consider our privileges and obligations as bearers of a world-wide message. It seems eminently fitting that this most important work be thus remembered in our worship." In view of the blessings derived from such a service, the following recommendation was adopted at the recent General Conference: "That our churches be invited to devote the services of the second Sabbath in each month to the study of foreign mission fields and their needs, matter for study to be furnished by the Foreign Mission Board and the Medical Missionary Board, and that each third Sabbath, or one Sabbath a quarter, shall be devoted to the subject of foreign medical missionary work."

For the benefit of those churches whose conferences may not be equipped to fall into line this first month, we offer the following suggestive outline for the second Sabbath (April 8) service, based upon this issue of the *MAGAZINE*.

Special Topic—Northern Europe.

Missionary ship in Hamburg harbor, page 164.

Work in Norway and Sweden, page 166.

Experiences in Denmark, page 163.

Finland, page 155.

Work among the Lapps, page 160.

A visit to Russia, page 151.

We would suggest that the Elder or leader assign these different subjects to several of the members before the Sabbath service, so they will have time to study the articles and prepare to either present them in their own words, or sketch them from the *MAGAZINE* in an interesting manner. As far as possible use the map in the study of these fields.

THE MIND OF CHRIST.

J. E. EVANS.

IN God's word the best means of illustration are employed. The church is compared to the human body. See 1 Cor. xii. Christ is head of the church. Eph. 1: 22, 23; 4: 15. As man was originally formed in the image of God, and through the Gospel is to be "conformed to the image of his Son," so the church, the body of Christ, of which we are "members in particular," is to be an expression to the world of what God really is.

The beauty of this illustration will be readily seen if we pause a moment to consider the symmetry and order of the human organism. Where there is no head there is no intelligent action; nor is the body complete with one member absent. God has so ordered it that the Head of the church shall be dependent upon the other members of the body, and that these members shall be dependent upon the Head. By sin man became severed from Christ, and all the movements of man without Christ are to be compared to the unintelligent action of a body that is severed from its head. Through Christ every believer is united again to the divine. That which separates from God (Isa. lix: 2) is then forgiven, and man thus becomes connected with divine power. Then, and not until then, "It

is God which worketh in you both to will and to do of His good pleasure." Phil. ii: 13.

From Acts vii: 38 we learn that the church existed in Moses' time, and since the church is the body of Christ, it follows that Christ was the head of the church, the Leader of His people in that day. And since His people at that time formed their part of the body of Christ—the church—it is equally clear that all of the saved from Adam's time to the close of probation constitute the body of Christ. Therefore it is certain that only those who have manifested, or who may yet reveal, the inward working of the mind of Christ are members of the invisible church, His true body.

We do not comprehend the real import of the figure used. If we did, our lives would reveal only that which was prominent, (and every Christian grace was prominent) in the earthly life of our Lord. This means entire devotion, and a consecration little known in these days, but to which God is leading His people by the light emanating from His word, and the many varied experiences in life which He has declared "work together for good to them that love God." "Think on these things." The significance of the illustration is broad and important. Christ is our pattern in all things. We should live as He lived, worked as He worked, and think as He thought. The two former are dependent upon the latter. Man is a being of deliberate action. The body obeys the mind, and the quality of an act determines the nature of the mind or thought that preceded it. "A double minded man is unstable in all his ways." The Lord warns us against this condition. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." This is the Christian's exalted privilege. When it is not thus with us we may well fear the dictates of the carnal mind, which is enmity against God.

How may we know and have the mind of Christ? We need only to study God as He is revealed in nature to ascertain His mind toward His creatures. From this we learn what is expressed in the following Scripture: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. xxix: 11. By listening to the voice of God through His works and word we become acquainted with His thoughts. The Spirit of God, given to all who ask for it in faith, will teach us the things of God, and guide into all truth. By diligently and prayerfully studying the word of God we become acquainted with the mind of the Lord, and to accept the thought as therein expressed is to have the mind of Christ. When reading the thoughts of God in this way we can always say, even if we never thought so before, "That is my mind."

When we all, being led by the Spirit, do this, we can live and work together, each being solicitous to know the mind of the Head. The Syriac of the two following passages beautifully expresses this thought: "And think ye so in yourselves, as Jesus the Messiah also thought." Phil. ii: 5; "And I beseech you my brethren, by the name of our Lord Jesus Messiah that to you all there may be one language; and that there may be no divisions among you: but that ye may become perfectly of one mind, and of one way of thinking." 1 Cor. i: 10.

BRIEF MENTION.

BROTHER William Evans and family, of Hamilton, Missouri, sailed February 11, from Mobile for the Bay Islands, Central America, where they expect to do self-supporting missionary work.

—A letter from Elder F. L. Mead announces the fact that he and his party were to leave Cape Town, en route to the S. D. A. Mission Farm, near Buluwayo, February the 27th, or March 6th. Let our readers remember these workers as they go to this field, fraught with dangers on every hand.

—Professor A. T. DeLearsey reached Buenos Ayres, Argentine, February 8, after a pleasant voyage. He writes that he will spend some time in visiting the colonists and presenting the subject of education. He will also assist Elder Jean Vulleumier in holding a series of meetings in the Spanish, French and German languages.

—We learn that our company en route to India reached that field February 9. They spent twenty-two hours at Port Said, Egypt. During their trip through the Mediterranean and Red Seas, Elder Brown conducted a Bible study on the journeys of St. Paul. They spent an hour and a half on the island of Malta, or Melita, where Paul was ship-wrecked.

—Our workers in Finland have secured a boat to assist them in their work among the many islands of that field. The boat was purchased for \$200.00, although they only had a small sum to advance on it. Any donations toward this enterprise would be appreciated.

—“The Sydney Mail” (Australia), of January 14, contains a very interesting and illustrated report of the Seventh-

day Adventist camp-meeting, held near Newcastle during the holidays.

—A letter from Elder B. J. Cady, of Raiatea, Society Islands, reports the work in a prosperous condition. Seven were baptized recently, and others expect to be baptized soon.

—Elder C. A. Hall and wife, nee Miss Anna Agee, formerly a teacher among the colored people in the South, sailed from Philadelphia, March 18, for Jamaica, where Elder Hall has been engaged in labor for the last three years.

“HERALDS OF THE MORNING”

By Asa Oscar Tait, published by the Pacific Press Publishing Company, Oakland, California, is finished in aluminum and gilt, with emblazoned cover in gold and silver embossing—price \$1.50, gilt edge, and \$1.25, marble. This is the latest book from the office of the Pacific Press. It is a most realistic portrayal of a long chapter of events proving that the night of sin is far spent, and the glorious day of deliverance to the church of Christ is close at hand. It contains 24 chapters, 116 illustrations, and is printed in large type, which makes it easily read. Do not fail to get a copy of this book.

MISSION NOTES.

—IN Smyrna the native Christians contribute more than twice as much for the support of evangelical work as they receive from the missionary boards.

—The government of the Upper Kongo confirms the news recently brought by the steamer “Leopoldville” from Africa, that four Belgian traders had been killed and eaten by the natives of Upper Ubanghi.

—The record of the past year's work of Dr. John G. Paton, the noted missionary to the New Hebrides, reveals 1,102 South Sea Islanders won from cannibalism. A translation of the New Testament into another of the island tongues has just been completed by this aged servant of the Lord.

—Educational work will be undertaken in Puerto Rico by the American Missionary Association. They have selected San Juan, Mayaguez and Utuado as centers in which to begin operations. They will adopt methods similar to those in vogue in the West and in the South among the Indians and Negroes.

—The question of religious liberty is a live one in Austria. Although colporteurs have always labored under considerable difficulty, it is now reported that licenses will not be renewed to Protestant colporteurs in Lower Austria, only the Roman Catholic Bible being allowed circulation.

—When the British have pushed on from Fashoda to Albert Nyanza, as they are now doing and will completely do in a few weeks, there will be opened a continuous line of communication from Alexandria to Cape Town, lengthwise of the African continent.

Open a strictly modern map of Africa and compare it with the map of the school geography forty years ago. Nearly a half of the continent was then a blank space with "unknown regions" printed across it. Then see what this generation has done.

One may go by steamer and rail from Alexandria to Omdurman; thence by steamer to Albert Nyanza; by road to Victoria Nyanza; by steamer across the latter lake; by road to Lake

Tanganyika; by steamer down that lake; by road to lake Nyanza; by steamer down that lake and the Upper Shire River; by road around Murchison Falls to the Lower Shire River; by steamer down the Lower Shire and up the Zambesi to Sena; by road to Fort Salisbury; by post-coach to Buluwayo; and then by railroad to Cape Town.

The distance is about 6,250 miles, and it can be traversed in 85 days. Thus the dream of a railroad from the Cape to the Delta makes progress toward realization.—*Christian and Missionary Alliance.*

RECENT MISSIONARY ARTICLES.

[In order that our readers may have access to a broader range of missionary literature, we will occasionally give a list of recent articles that have come to our notice.]

AFRICA.

A Glimpse of Nubia, "Harper's Monthly" (January); The Kongo, "Christian and Missionary Alliance" (January); Wonderful Hausaland, "Sunday-school Times" (January); The Egyptian Sudan, "Church Missionary Intelligencer" (January); The Unoccupied Fields in Africa, "Christian and Missionary Alliance" (February); William Koyi: An African Saved by Grace, "Missionary Review" (February).

ALASKA.

Witchcraft in Alaska, "The Independent" (December 29.)

ASIA.

Asia at the close of 1898, "Sunday-school Times" (December 24); Unoccupied Fields of Eastern Asia, "Christian and Missionary Alliance" (February).

CENTRAL AMERICA.

Some Central American Indians,

“Chambers’ Journal” (December);
The Situation in Central America,
“The Independent” (February 9).

CHINA.

Divine Deliverances, “Baptist Missionary Magazine” (January); Democracy in China, “Missionary Review” (February); The Awakening of China, “North American Review” (February); Some Itinerations in West China; Early Days in Hinghua, “Gospel in All Lands” (March); Recent Remarkable Events in China, “Baptist Missionary Magazine” (March); China as a Mission Field, “Missionary Review” (March).

CUBA.

Life and Society in Old Cuba, “Century” (December); Cuba and Her Young Men, “Men” (January); A Ride into Cuba for the Red Cross, “Scribner’s” (January); Cuba—Her Present Condition and Needs, “Missionary Review” (March).

INDIA.

Missionary Exploration in Indo-China, “The Independent” (December 29); Religious Situation in India, “Fortnightly Review” (December); Missionary Outlook in India, “Christian and Missionary Alliance” (January); Bypaths of Mission Life in India, “Gospel in all Lands” (March).

JAPAN.

Christianity and the Students of Japan, “The Independent” (December 22); The Japan of 1898, “The Independent” (January 19).

LAPLAND.

A Midwinter Trip to Lapland, “Christian Herald” (February 22, and March 8).

MEXICO.

The Passion Play in Mexico, “Missionary Review” (March).

PHILIPPINES.

Facts About the Philippines, “Church at Home and Abroad” (December); Languages of the Philippines, “Bible Society Reporter” (January).

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[See page 200.]