

January, 1900.

THE
MISSIONARY
MAGAZINE

ADelosWescott
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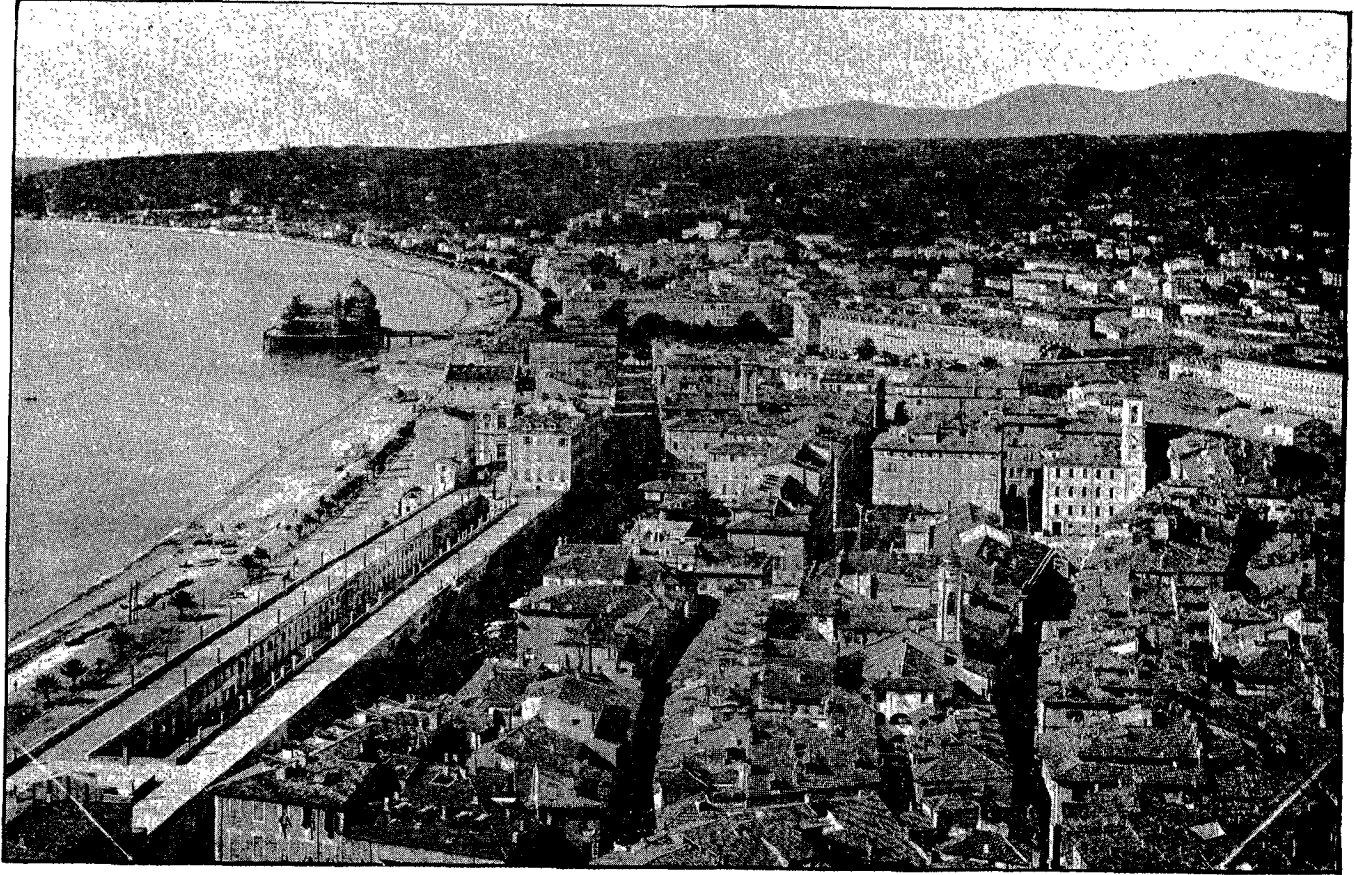
Order of your State Tract Society, or of the

FOREIGN MISSION BOARD

OF SEVENTH DAY ADVENTISTS,

150 NASSAU STREET,

NEW YORK CITY.



THE CITY OF NICE.

[See "The Work in Nice."]

THE MISSIONARY MAGAZINE.

VOL. XII.

NEW YORK, N. Y., JANUARY, 1900.

NO. 1.

THE YEAR 1900. THE year 1900 has come, flinging its golden opportunities at our doors, challenging every Christian for arduous labor in the Master's service. Rich in promise, it offers us the nations of earth as fields of conquest.

To the Church militant it says: Where you dared not enter with the Gospel of Jesus Christ because of the sacrifice of life and means, the nations of earth have gone before you at tremendous cost. They stayed not because of shot or shell, but braved the serried hosts, and faced death without a murmur. The danger's o'er. The battle smoke is cleared from the field of carnage. O, Church of the Living God, whose message is Peace, not War, wilt thou now enter with the balm of Gilead? We offer thee all the heathendom of earth. We lay at thy feet China, Korea, Japan, and the unknown of Afric's millions. We bid thee bring to them the Gospel of salvation. We have broken the barriers of Catholicism in Cuba, Puerto Rico and the Philippines, and without the sacrifice of life, or waste of means you have full freedom to teach the Word of God. Shall the last message of mercy be delayed in entering fields already awaiting the reaper's sickle?—Not if the Church of Jesus Christ senses her divine commission, "Go ye into all the world, and preach the Gospel to every creature."

GOD'S BLESSINGS VS. OUR DONATIONS. The year 1900 comes to us smiling with prosperity. A bountiful harvest of all agricultural cereals assures the world of another year's food. Perhaps the present generation never saw such a bountiful harvest as that of 1899. Prices, too, have been fair, and money has been easy. No longer are the thousands in our cities calling in vain for work. The trouble is to get help. Every shop and factory is running to its utmost capacity. Stocks have gone up and a general boom is on. It is not local but as extensive as our territory. There have been but few years like 1899 in the annals of American history.

In view of this prosperity, one would naturally think there would be a surplus in the mission treasury. How is it, reader? Have you given more for the spread of the Gospel this year than hitherto? If not, now is a good time to begin. Let us make the year 1900 the banner year for missions. We should have \$200,000 this year to sustain our present corps of workers and enter the fields opened to us in the providence of God.

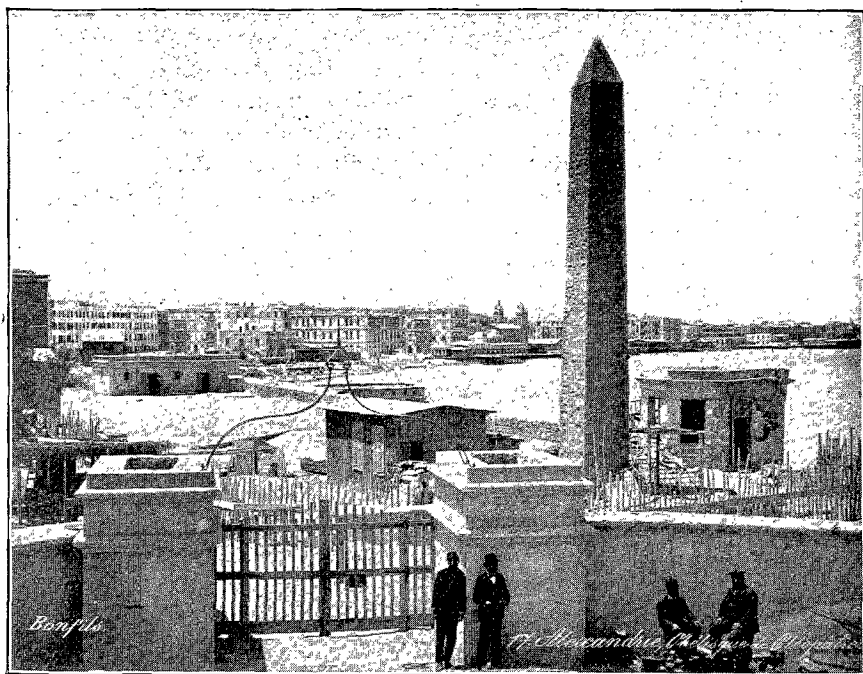
Let us all begin the new year by systematically giving to foreign missions. What plan can be more generally satisfactory than the one recommended by the Foreign Mission Board and General Conference Committee—that each church donate an amount sufficient to average ten cents a week for every church-member? Some must give more than ten cents weekly; the poor cannot give so much: but let us see that this average is reached.

Sometimes we find ourselves disposed to criticize because the work moves so slowly, and so few openings are entered. Not unfrequently do we hear the words: "Were I managing, I would do thus and thus." Let it be remembered that it

is not *the all* of missionary operations to simply land a few workers in a strange country. That is but the beginning. Generally the smallest expense is incurred during the first two years. Then some one is ill and has to return. Additional help is needed. Church buildings must be erected; schools have to be established; in a variety of ways new interests are awakened, and the work needs to be extended. It takes years to make the cause self-supporting. There is need of a large increase in our donations to foreign missions before it is wise to enter new openings. It is worse than folly to go beyond the opening providence of God. Sometimes certain individuals, churches, or conferences suggest that they will open the work in a specific field and secure the funds themselves, thus relieving the Foreign Mission Board. This appears generous, and the self-denial and generosity are commendable. But every time such a course is pursued, it subtracts just that amount from the general funds of the Foreign Mission Board, thus plunging it deeper in debt to its numerous workers. Is it not a wiser policy that we all work together as one—that the Board appointed to look after the work in foreign fields do so, and that the funds designed for foreign work be forwarded to that Board? If any individual, or church, or conference feels impressed to donate to a specific field, let it be so stated, and the Board will see that the money is sent according to directions. This policy enables us to treat all fields alike, and works hardship to none. Oftentimes calls are made by individuals, and sums of money are sent direct to them. The Foreign Mission Board is ignorant of this, and it also makes remittances: thus one field has double pay, while others just as needy are not equally sustained. If all could appreciate this, there would be no further difficulty along this line.

REQUEST
FOR SPECIAL
PRAYERS.

The most of our readers are aware of the war in the Transvaal. This war has cut off all communications with Matabeleland and our missionary operations there. The latest advices that we received before going to press were to the effect that north of the Transvaal the natives are in open rebellion. Whether this uprising extends to our mission, we know not. But in view of the dangers by which our workers are surrounded, we urgently request that all our people who believe in prayer shall, during this month, both at family worship and in their private devotions, unite in earnestly beseeching God to protect our missionaries, and so shape matters in South Africa that His truth may reach that field, and prosper.



ALEXANDRIA.*

EGYPT.

H. P. HOLSER.

In both Bible and secular history Egypt occupies a prominent place. Of few lands can the original inhabitants be determined with such accuracy, for the Inspired Record calls Egypt "the land of Ham." Evidently Egypt was settled by the son of Noah and his descendants at an early date, for from its history as recorded in the pictorial writings on its monuments, Egypt became an important nation soon after the flood.

Of few nations have we such a detailed history of the earliest epochs. In the hieroglyphic writings on its temples, monuments and tombs we have a minute account of the acts of its kings and of all the details of every-day life; and in some of the papyri we possess extended extracts of treatises on medicine, etc. From these accounts it is evident that for a long period Egypt was a powerful nation, far advanced in worldly learning. From the descriptions of the deities, angels, the judgment, etc., it is plain that in the early days the inhabitants of Egypt had a knowledge of the true God, and that the system of idolatry and mysticism which later sank the land to the deepest depths of darkness was but a gross perversion of the truth.

*This view shows Cleopatra's Obelisk, and a portion of the sea.

From the earliest days of Bible history after the flood, God's people have been more or less in touch with Egypt. Abraham was there and met Pharaoh; Joseph was prime minister; and later Jacob and all his sons dwelt there; under Moses, the Lord "showed His signs among them, and did wonders in the land of Ham;" Solomon was connected by marriage with Pharaoh, and the kings of Judah had frequent dealings and encounters with the rulers of Egypt; Jeremiah was there; also the infant Saviour, and later through the apostles He enlightened the land with the rays of the everlasting Gospel.

In the early days of Christianity, the Church in Egypt became strong; but as at the beginning, the truth was perverted, and the noted school of the mystics grew up at Alexandria under Clement and Origen, the false doctrines of which formed the basis of papal teachings and was the foundation of most sermons of the priests of Rome for a thousand years.

When the Copts, as the Egyptian Christians are called, lost the true Gospel, they lost their zeal and purity, and sank back into the corruption and lethargy for which Egypt is so noted. When the backslidings and idolatry of Eastern Christians were punished by the Saracens, who arose "as the smoke of a great furnace" (Rev. 9:2), from the deserts of Arabia, Egypt did not escape, but was soon overrun, and has since suffered under the wasting hand of the destroyer. For political and temporal advantages many of the lukewarm Copts exchanged the cross for the crescent, so that among the present population of ten millions in Egypt there are but comparatively few Christian Copts; and of these Joseph Wolff said that they were the most lukewarm of all Christians he had met in his extensive travels.

Since the great Advent movement stirred the nations and sent a wave of missionary zeal over the world, American missionaries have operated in Egypt with a fair degree of success. Both Arabs and Copts show that they are still susceptible to the light. When the Lord "showed His signs among them," many went up with Israel out of Egypt; in the early days of Christianity, results were great in this field; as now the Gospel as represented in the Third Angel's Message is flashed over the land, and the Lord extends His final call to "come out of Egypt," we may expect to see still greater results.

From the temporal standpoint, the land is now more open than at any period since the beginning of Mohammedan rule. English occupation has done much to liberate the enslaved populace. In few heathen lands has the Gospel missionary such liberty; the obstacles which everywhere exist under Mohammedan rule have recently been swept away, so that the missionary in Egypt can labor with nearly the same freedom from hindrances as in England.

The Third Angel's Message was introduced in Egypt by Dr. H. P. Ripton, but scarcely had he begun when he was killed in the Alexandrian riot. As a result of the Armenian massacres, a number of Armenians fled to Egypt, among them some who bore with them the rays of present truth; through their faithful labor, many have become interested, and in Cairo a number have begun to obey the light. Some of these publish the truth in tract form, at their own expense; and they call earnestly for the living preacher. For two years, a colporteur has

been circulating reading matter in English, French, Italian, German, Greek, and Arabic at Port Said, Cairo, and Alexandria. Arrangements are now being made to send laborers from Switzerland to this field; some of these may have arrived when this article is read. Pray for these workers and this new field, that soon it may be said of these also: "They showed His signs among them, and wonders in the land of Ham."

ASIATIC TURKEY.

Z. G. BAHARIAN.

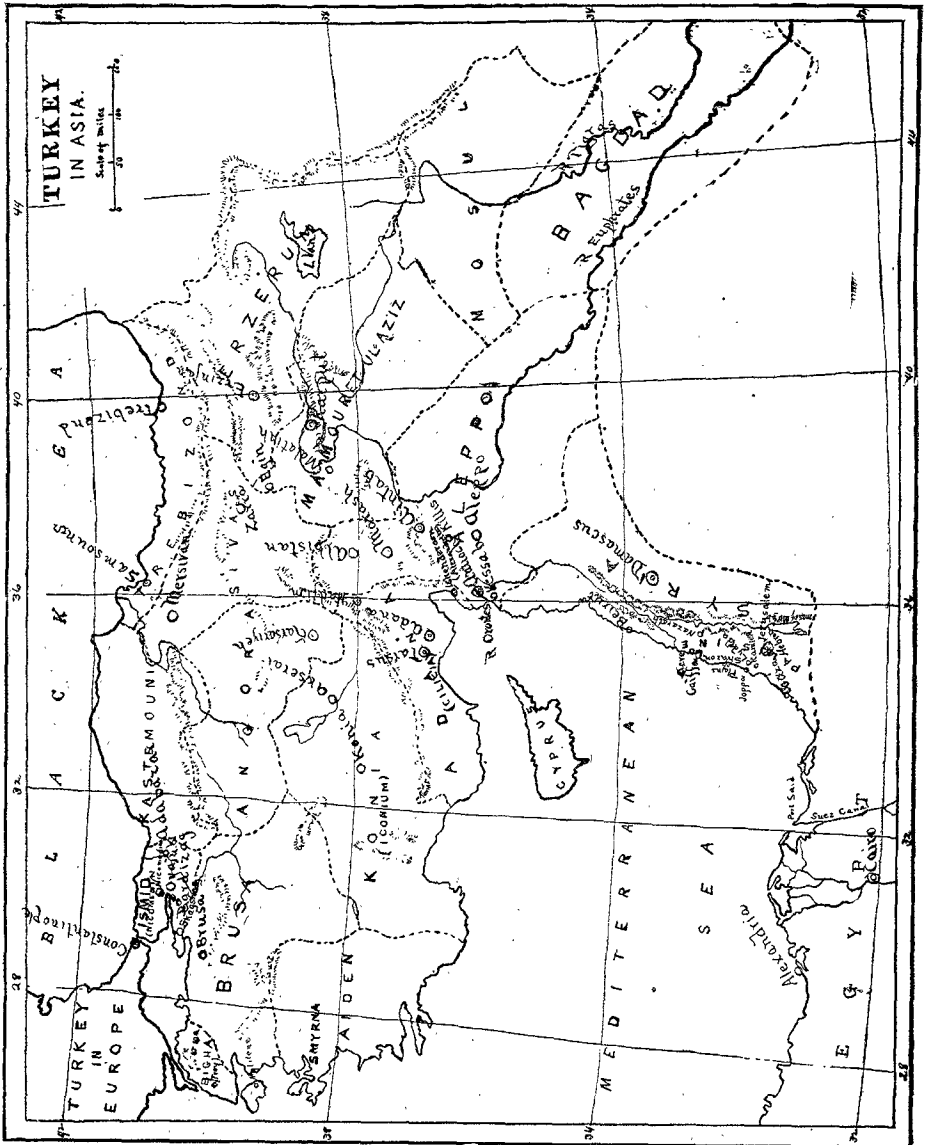
THE Third Angel's Message is more than seven years old in this field. It began its career in Constantinople, and soon spread toward the east until it reached the borders, passing through about all the provinces.

First, the province of Nicomedia was illuminated by its glorious rays, and to-day more than one hundred rejoice in its light there. The villages of Bardizag and Ovajuk are the center, where a powerful church was organized three years ago. This church brought forth two laborers through whom, and the writer, the truth was proclaimed in other parts of this province. In Shagshag and Adabazar, and several other Nicomedian villages, we have faithful witnesses of the power of the Gospel.

While the truth was making progress here its rays went far south by means of correspondence and publications. The provinces of Cilicia and Aleppo brought forth several believers, one of whom was a traveling colporteur of the American Bible Society. He sowed the good seeds of truth in many cities and villages of these provinces until at last he was dropped out through the instigation of American missionaries. It so happened that the last letter of accusation against him was written and read to him the same day he and his wife were baptized by the writer. They glorified God for it. He was at Aintab when he was dismissed, but his depot of Bibles was in Aleppo. According to the instruction of the Bible Society he started from Aintab for Aleppo to deliver his account to another colporteur. On his way he stopped at Killis, where a Protestant stirred up the government against him as though he were a revolutionist. He was at once arrested and sent to Aleppo, where several weeks' imprisonment in a damp cell brought sickness upon him. He was found guiltless, but alas, his health was endangered. He was transported to the hospital of Aintab where an operation was performed, which soon resulted in death. But his wife, being strong in the Lord, continued teaching the truth in Aintab, and then in Adana. Through their labors and through the efforts of the writer and others, several groups of believers were brought forth in Adana, Tarsus and vicinity, Hadjim, Albistan, Marash, Aleppo, Alexandretta, Antioch, and Kessab.

Through the labors of the brethren of Adana the truth was introduced into the province of Konia (Iconium). In the city of Akserai there were several souls who were separated from other Christians, running after sanctification under the

leadership of a preacher educated in America. These souls accepted the message, and we expect that their leader will be an effectual instrument to spread the Gospel. Toward the east of Iconium is the province of Kaisariyeh (Cappadocia)



where Brother Jordan now labors. In the city of Kaisariyeh six souls rejoice in the truth, and Brother Jordan reports a good interest among the villages.

Looking toward the north we see the provinces of Trebizond and Sivas, where the rays of truth have been shining for several years. Brother Jordan labored in

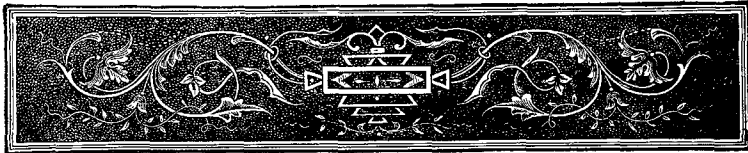
both of these provinces until he was banished to Kaisariyeh two years ago. Several believers at Samsoun, Kapou-Kaya, and Zarra shine as witnesses.

We have not yet mentioned a large province on the western shore of Asia Minor—Brusa. The writer and three other workers labored there, and several souls were brought into the truth. This year Brother Bedros Athanassian, our worker of Bardizag, is laboring in this province, and he says there is a good interest in the villages where several more witnesses of the truth have been revealed.

Last year the message went farther east. Two more provinces were opened: Mamouret-ul-Aziz and Erzerum. One of the believers in Adana was from Malatiah. Through him our publications were sent to a sincere Protestant, who at once accepted the Third Angel's Message, and through his efforts twenty-six others were stirred up to keep the Sabbath. At once the Protestant minister and the Catholic bishop aroused the government against them. They were forbidden to hold meetings, and were urged to keep Sunday and work on the Sabbath. When they refused, several of them were imprisoned and sent to Karput, the capital and chief city of Mamouret-ul-Aziz. Some left the truth on account of persecution, but sixteen souls are yet steadfast. The government so strictly watches them that no two of them can walk together.

At the same time, in Erzinjan, province of Erzerum, four souls received the truth through our publications. These had been separated from other professed Christians, to serve the Lord according to the Bible. As soon as they heard about us, they ordered our tracts to be sent to them. We did so, and after some correspondence, all obeyed the truth. Then we were holding a Bible school in Bardizag. Brother T. Hovaguimyan was ordained to the ministry to be sent to these provinces. He went first to Erzinjan, and in a month established these souls. Then he went to Malatiah to help others. But as soon as he arrived, he was arrested and sent to Karput. Satan tries to hinder the message, but the more he tries, the more the truth makes progress. Brother Hovaguimyan is not free to hold meetings, but he scatters our publications. He reports a good interest in some of the villages.

So the message has embraced all parts of Asia Minor, from north to south, from west to east. We need more workers full of the missionary spirit, that the loud cry of the message may sound in all the cities and villages, and a large congregation be prepared to meet the Lord.





MODERN ATHENS: MT. LYCABETTUS.

IN THE KINGDOM OF GREECE.

H. A. HENDERSON.

WE came to this field at the opportune time. We feel thankful to God for the manner in which He had prepared the way for us. Before we had been here a week we began to teach. We take private pupils who desire instruction in the English language. They pay us twenty-five paper *drachmas* a month, receiving in turn three hours instruction each week. A *drachma* in paper is worth about thirteen and a half cents. At present we have four pupils, besides one who exchanges Greek for English. The prospect is that we shall soon have all we can teach. This seems to be the best plan we can pursue while we are learning to speak the language.

During the summer the sun is very hot, fairly burning those who are exposed to its rays. The great mountains which are nothing but bare rocks intensify the heat. Many of the people do not dress during the daytime in the hot season—they go about in their night clothes. At night they sleep outdoors, on the balconies, sidewalks, small boats tied along the shore, or in the streets.

Personally, we have suffered very little. Both Mrs. Henderson and myself have as good health as we ever enjoyed. In the hot season the U. S. Consul came here from Athens, in order to get a breath of fresh air. He spent an evening with us, and several times expressed his surprise that we had had no sickness. We

explained to him that we live almost entirely on fruit. The Greeks think fruit is a cause of the fever. They eat almost nothing but meat, and drink much wine. In fact, a man's daily wages are about two *drachmas*, and an *oka* (two and four-fifths pounds) of wine.

The people seem willing to learn. They think a great deal of Americans. There is an open field for the medical missionary in this land, and I think he would be well received. Already we have had offers of assistance in building a sanitarium, if we could have a physician come here.

On these fertile plains of Argos great quantities of tomatoes and tobacco are grown, as well as some other vegetables and fruits. These articles are very cheap. Canned goods cannot be bought, as the natives do not know how to can their products. Some of the ladies have asked Mrs. Henderson to teach them the art of canning tomatoes. Had I money to invest, I would ask for no better chance than to start a canning factory here. Transportation by rail and water is both cheap and good, and labor is plentiful and wages low. Large quantities of grapes are raised, and shipped to England and America as raisins.

As to the people: There is a wide diversity of life among them. The poor are considered as the servant class. Among the higher classes it is thought almost a disgrace to do any kind of physical work. Nor is this to be wondered at when we realize that labor is so cheap. In the market place there is always a boy or a man at your elbow, wanting to carry your purchases for you. He asks but five *lepta*, or two-thirds of a cent, for his services. The poor people live in filth and dirt infested by insects. In fact, we find troublesome insects in the best of houses. The more wealthy inhabitants of this country usually live on the third floor.

As little wood as possible is used in the construction of the buildings. They are generally built of stone or cement, and covered with tile. Very few houses have water in them, and then it is supplied only to the first floor. Usually servants are employed to carry the water, as it is often several blocks away. Here in Nauplia the water is very good, and the supply is sufficient, but last summer there was a water famine at Athens, and many of the inhabitants left the city, while the poor suffered greatly.

Of the 2,217,000 inhabitants of Greece, about 21,300 are soldiers and officers of the regular army; the officers are not allowed to engage in any other occupation than that of serving their country. Every young man must spend two years in the army. Then, again, the nation is deeply in debt, and the powers compel the Greeks to pay their interest. It is estimated that 15,000 Greeks live in the United States—nearly all of them in New York or Chicago.

Another burden is the support of the Greek Church and the priests, of whom there are a large number. Those that do not belong to this church are not considered Greeks at all. They believe they have the true and pure religion. Images, pictures and relics are used in their worship, and the people are very superstitious.

In their business relations the Greeks are treacherous. They have different prices for the same article on different days, and for different customers. Then, too, they are a quick-tempered race. Fighting is quite common. But we are glad

to say we have found many good people among them, and have formed warm friendships with some.

We have frequent inquiries for literature concerning our religion, and are anxious to get some good reading matter printed in the Greek language. We need funds with which to prosecute this class of work, and are praying to God to open the way before us. We are aware that there are calls for help coming from all parts of the world continually, but we believe that if our American brethren fully realized what it means to carry the truth to these foreign fields, there would be less need of our calling for aid so often. But from this land there comes to you another real Macedonian call. Will you not help us?

THE WORK IN NICE.*

MRS. PAUL ROTH.

THE city of Nice, France, is the most noted and the most important of all the resorts of the Riviera, and it well may be, both for situation and size. It lies on the shore of the Mediterranean at the extremity of the Bay des Anges, and is sheltered by mountains on the three other sides. The river Paillon separates Nice into two nearly equal parts, that to the east side being the "old city," and to the west, the new. In the old city we find the narrow, winding streets, and ancient houses of medieval times, while the new city is entirely modern, with broad shaded avenues, beautiful villas, public gardens, and elegant business blocks.

The permanent population is estimated at 120,000, but there are besides about 90,000 strangers who visit the city annually for health or pleasure. Most of the royal personages of Europe have, on different occasions, been here, and Queen Victoria comes regularly for a stay of several weeks.

Its climate is considered to be unrivaled, owing to the favorable situation of the city. Palms, flowers, and green grass are in evidence the year round, and a frost or fall of snow is very rare.

Our work was begun in Nice by sisters Laporte and Passbois, trained nurses from the Battle Creek Sanitarium, who came here in January 1897. In September Mr. Roth and myself were also advised to make this our field of labor, taking up the same line of work as the sisters—self-supporting medical missionary work. We visited the most prominent of the two hundred or more doctors here, that we might begin on a good basis, as we did not wish them to feel that we were working against them.

The strangers do not begin to arrive much before November. They live mostly in hotels and boarding-houses, and are very difficult to reach. The native inhabitants are almost as inaccessible, being Catholics and extremely bigoted and superstitious, so that work for either class is conducted under great difficulties. But as sickness finds its way to rich and poor alike, the nurse gains access where

* See frontispiece.

others cannot, and we have tried, as much as was in our power, to carry healing to both body and soul. We have watched for opportunities to sow the seed of truth, leaving it for the Husbandman to water and cultivate.

Almost without exception, our patients become curious to know why we are so different from the world in observing the seventh instead of the first day of the week. That opens the way for other subjects to be discussed, and some have become quite interested, asking for reading matter on the subjects of our faith, and attending the Bible readings held at our home during the winter. The results of these efforts we may not know till the judgment, as these persons leave here for all parts of the world, some, never to return.

Accompanying this hunger for truth, we frequently find a thirst for enlightenment on health principles, and with a few the determination to live them out. As much as possible, we instruct our patients about the simpler rules of healthful living, for which they are often very grateful.

As for the financial side of the question, we can only thank the Lord for the prosperity He has sent us, as the work has become fully self-supporting, with the prospect of greater success in the future.

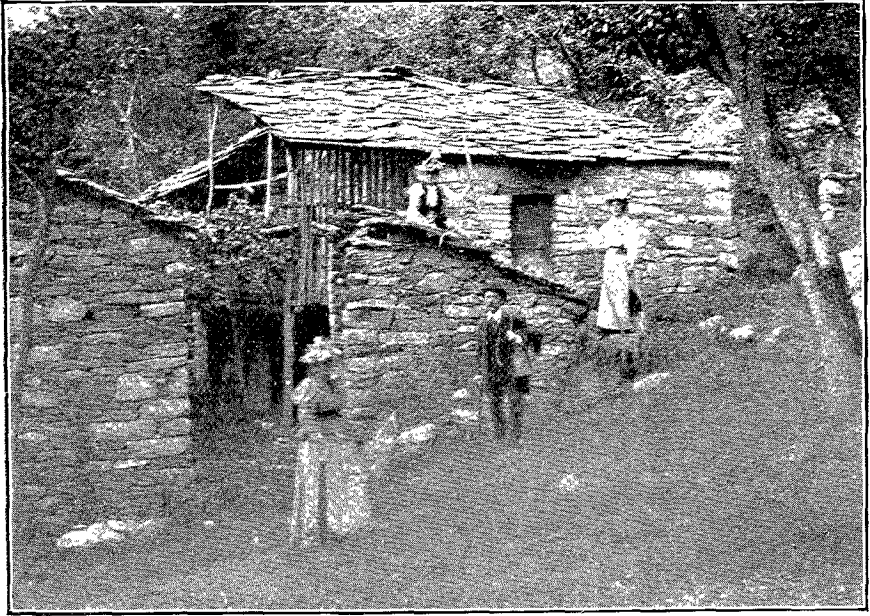
Among the poor, the work is even more difficult, as all who have worked in Catholic countries well know. Their ignorance, superstition, and filthiness belong rather to the Dark Ages than to the nineteenth century. Many believe firmly in witchcraft, and remedies are often applied to relieve the bewitched victim. For instance, a woman will stick a calf's liver full of pins, then fry it, to cause the witch such torment that she will be obliged to break the spell. Other remedies are nearly as curious. Mr. Roth once found a patient with a live rabbit and pigeon bound on a sore leg. One could multiply such examples indefinitely, but that is sufficient to show in what a condition the people are, and how much they need instruction on the very simplest principles of the Gospel for soul and body.

Begging is quite a trade here, and we were at first much moved by beggars' tales of sickness and suffering. But as we made it our rule never to give money, we would ask their address to visit them at their homes. *Invariably* we found that they had given us a wrong or fictitious address; and this tends to harden one's heart against them.

Notwithstanding all the difficulties, we can see some results from the work. Three have been added to our numbers, and we hope others will yet take their stand for the truth.

Mr. Roth has been too fully occupied with his patients to be able to devote enough time to the purely Gospel side of the work, so for some time we have been calling for a laborer who could give himself more exclusively to that. At last the call has been answered, and we hope soon to see Brother Tell Nussbaum and wife from Switzerland, who will give a new impetus to the work, and we expect good results from this addition to our force.

Surely the harvest is white and we pray that reapers may be faithful in gathering the golden grain for the soon coming kingdom of our dear Redeemer.



WALDENSIAN HOUSE.*

AMONG THE WALDENSES.

J. D. GEYMET.

HISTORIANS are not agreed as to the origin of the Waldenses; this people became known chiefly by their struggles against Papal Rome. But to-day they are far from what their sturdy ancestors were, and differ but little from the average evangelical churches. They passed through a struggle on the subject of baptism, and the Sabbath question was not a stranger to them; for they had a kind of "social meeting" which displeased their adversaries, who called them *Sabatati* (sabbatizers).

The Waldenses are strongly attached to their traditions, which are somewhat mixed with superstition; they speak a dialect of their own in common affairs, and use the French language in their church services, but this tongue is poorly understood by the majority.

The Waldensian Valleys are forty-four by fifteen miles in extent, and from 1500 to 4800 feet in altitude; the air and water are remarkably pure and the soil fertile; the Waldensian population of the valleys is about 35,000, with seventeen pastors. In general, there are few rich among them; during the cold season many live in the stables with their cattle; they have no special industries; their education,

* The gentleman shown is J. D. Geymet.

which is very defective, is controlled by the pastors. Unfortunately, their translation of the Bible contains many words which they do not understand, and hence the Gospel is partly veiled to them; still the Bible is found in every house. The echo of the great revival under the preaching of the soon coming of Christ was heard among the Waldenses from the year 1830; since then, several denominations have labored for the revival of the Waldenses, but with little success.

The first rays of present truth penetrated our valleys in 1865; from this epoch the writer began to study the Gospel; but it was not till the arrival of the Brethren Bourdeau that I had the joy of learning how good the Saviour is and how precious His truth. We also had the privilege of hearing Sister White several times, and many persons hold her in grateful remembrance. Since then I have devoted my time to colporteur work, some of the time in Switzerland, at my own expense, and again in France, some among Catholics, and in Turin, a city of 400,000 inhabitants. In this city, Sister Mary Revel, a graduate nurse from Battle Creek, has during four winters been active as masseuse. At Turin there are a few members of our church and three others keeping the Sabbath.

The principal part of my work has been in the Waldensian Valleys, where I have circulated some 400,000 pages of our smaller publications, and have sold 100 "Life of Christ," 100 "From Eden to Eden," and a number of "Great Controversy." Our French journal has also been quite well circulated here, but it is only recently that prejudice is giving way. During the last two years I have given special attention to our health publications; but the pastors are opposed to abstinence from stimulants, and make it difficult to overcome the opposition; still I was able to secure several hundred subscribers to our health journal, and sell over a hundred copies of our large health book *Hygiene Populaire*.

In many meetings, we have been given liberty to speak; and at times have held meetings here and there in stables, with more than 50 persons; and often tears would moisten the eyes of these inhabitants of the mountains, less corrupted than people in cities.

In the providence of God, we enjoy complete religious liberty; the harvest is great; but to the present we have no preacher who can speak in Italian to the masses struggling under the papal yoke. We are in need also of more publications specially adapted to Catholics. It is our prayer that the Lord may breathe His Spirit upon this people who in the past held up the torch of truth, that at His return Christ may find in these valleys a church keeping all the commandments of God.



IN HELOUAN, EGYPT.

H. P. HOLSER.

Soon after my return from America last spring, we discovered that the dread disease, tuberculosis, had its grip upon me. Knowing that my vitality was low, I lost no time in doing what was deemed best to combat the disease. The summer months were spent in the high Alps; but as the season was not favorable, I did not derive the benefit hoped for.

Believing that the climate in Egypt would be more helpful to me, and desiring to be in closer touch with our work in the Orient, I came here with my family November 5. We are now just getting settled in Helouan. This town is fifteen miles from Cairo, with which it is in railroad communication every hour. We are situated in the Nile Valley, three miles from the stream, and on the edge of the desert, where the air is remarkably dry and pure. The people tell me that many in a worse condition than I get well here, but at present I cannot tell how the climate will affect me, as I am hardly over the effects of the journey, and have not yet become fully acclimated. By spring I hope to know how it will be with me. While taking advantage of the best climate, and living according to the light given us, I feel perfectly free in leaving all in God's hands, knowing that He will do only that which is for the best. So, beyond the efforts mentioned, I am not at all concerned about myself. I am up nearly every day, and can attend to the necessary correspondence with the workers.

I was glad to be able to bring with me several new workers from Switzerland, —Brother Horner, an excellent missionary nurse, who will join Brother Krum at Joppa; and Brother and Sister Louis Passebois and Sister Schlegel will labor in Cairo as the way may open. Brother Passebois was cook at the Staten Island Sanitarium summer before last, and was connected with the Brooklyn Medical Mission the following winter. Sister Schlegel has had experience in the canvassing and Bible work, and is a graduate nurse from Basle.

Our work is meeting with encouragement in Turkey and Palestine, and recently Brother Henderson reports two Sabbath-keepers in Greece, the first-fruits of our labor in that field. The tithes of Turkey amounted to \$800.00 last year; with this, six native workers are supported. Our ship missionary at Alexandria who has formerly been supported by the Swiss Conference, will be supported by the Mediterranean Mission in the future, as the brethren in Switzerland desire to open a mission in Paris now.

It is too bad that the Foreign Mission Board should be so short of funds. We hope that the tide may soon be again turned in the right direction. It will take constant, persistent effort to keep the funds where they should be; if immediate results are not realized, we should not slacken our efforts. Courage and steady work will surely bring the desired results in time.





COAL SORTERS.

BELGIUM.

C. GRIN.

THE kingdom of Belgium has on its small area of 11,373 square miles a population of about 6,500,000 who speak either French or Holland dialects. Roman Catholicism is the state religion, but an increasing proportion of the population are freethinkers. The deception of Spiritualism has also taken root and is received with favor by many. There are only a few thousand Protestants dispersed in different parts of the country.

During the time of Luther, there seems to have been a strong movement in favor of the Reformation through all the land, but as Belgium was then under the rule of Spain, a relentless persecution raged against those who dared preach or accept the Gospel. They were put to death by the sword, by fire, by the tortures of the Inquisition, or had to flee from their country in order to save their lives. As a result of the oppressing yoke of Rome, the light has been almost quenched, and for centuries this people have groped in the greatest moral darkness.

Under such circumstances, it is not surprising that the curses of intemperance and licentiousness with all their train of evils have spread more and more, until now Belgium stands at the head of all nations for the amount of strong drink used per capita. Saloons are so numerous in industrial places that four or five can often be found side by side. Last year there were 198,000 saloons or one for every thirty-six inhabitants. In some places the ratio is one saloon for six men, the saloon-keeper included. More than \$100,000,000 is expended each year on

alcoholic drinks. Tobacco is also used to an alarming extent, even by school-boys.

In the coal region, which occupies a narrow strip of land running from France to Germany, the greater number of the inhabitants work in the mines or the large factories located near the coal mines. The pushing of coal wagons or the sorting of coal as it comes out of the pit is generally done by young girls or women. Our illustration shows a group of persons employed in this work.

Great freedom is granted by the government for preaching and holding meetings, but most of those who have been so long deceived by the priests now reject all religion or are in a state of great indifference. The few Protestant churches which have been raised up during the last fifty years have also lost most of their life and are in a lukewarm condition.

A few years ago an aged Baptist from Liege became interested in our work through the reading of some publications, and began to keep the Sabbath. In October, 1897, C. Augsburg was sent from Switzerland and began to labor in Liege and adjoining places. It was not long before some persons became interested, but strong opposition was soon manifested, and as a result many doors were shut.

In August, 1898, the writer was sent to assist Brother Augsburg in his work, and last July, after having enjoyed for a few days the visit and labors of Elder Erzenberger, a small church of ten members could be organized in Jemeppe as the fruit of two years' work.

By the sending of publications, correspondence, and visiting, there are in different places a few persons more or less interested; especially is this the case in Charleroi and vicinity where I have labored four months, visiting families, holding Bible readings, and circulating our publications.

Ignorance and indifference are great hindrances, especially to the canvassing work, for readers are the exception among the working class. There would be better openings for medical missionary work as intemperance, unhealthful occupations, and wrong habits of living, cause much sickness. Unfortunately, there are but few of those who are sick who are willing to reform even for the sake of recovering their health.

As a whole, this field is not very promising. However, the Lord has here also a people who is to come out of Babylon and reflect the light of heaven in this land of darkness.

If the number of those who are hungry and thirsty for righteousness is small, our joy is the greater when we meet here and there a soul disposed to walk in the light. May God give His servants strength and wisdom to overcome all difficulties and sow faithfully the precious seed while the day of salvation lasts.



PALESTINE.

HARRY KRUM.

PALESTINE and Syria have an estimated population of 2,700,000, of which two-thirds are Moslems. This field is of interest to all nations. Here within a radius of 300 miles the three great world religions, Judaism, Christianity, and Mohammedanism had their origin. This is decidedly an international field. Ten languages are spoken quite extensively here, besides many dialects of minor importance. With a knowledge of Arabic, German and English one can converse with almost every one he meets. Of the European languages the German is the most extensively spoken, and through it one can reach the majority of the Jews.

The work in this country has met with some encouragement from the beginning. We arrived here on the 10th of October, 1898, from Berlin, Germany, and after earnest prayer selected Joppa as our home. All doors and hearts appeared to be closed in the beginning. The Lord then impressed us to canvass for our publications. We commenced this work among the German colonists, who came here about thirty years ago under the leadership of a Pastor Hoffman, with the expectation of ushering in the millenium. We canvassed the four small colonies at Joppa, Caiffa, Saron and Jerusalem, and sold about \$250 worth of bound books, besides many pamphlets and tracts. We also have 27 subscribers for our German "Good Health," 5 for the "Little Friend," (German) and scatter 25 copies of the *Herold der Wahrheit* among them every two weeks. In this way we have become personally acquainted with them, and have planted the seed which will in the future spring up into life everlasting.

Thus far I have found that all Europeans and Americans are very difficult to impress with present truth. Many have heard it, and have not as yet obeyed it. Each person has his pet theory, and clings tenaciously to it. The majority came here through some religious society, with the intention of propagating some pet doctrine.

There are about twenty Christian Sabbath-keepers here, but they do not hold together. Three of them are keeping the feasts of the ceremonial law, while the majority of the 17 remaining ones speak more of the gathering of the Jews (after the flesh) than they do of the Sabbath. This false doctrine has permeated almost every one I have met thus far. They all point to the many Jewish colonies springing up, and many are expecting to see Jerusalem soon in its primeval glory with Christ as King. We see that history repeats itself. The same mistake was made in Christ's time. They looked for the setting up of an earthly, instead of a spiritual heavenly kingdom, and the liberation of the fleshly, instead of the spiritual Jew or true *Israelite* (Rom. 2:28, 29).

When we first came to this country, we thought we could do little or nothing among the Moslems. But the Lord's ways are not our ways. I visited a book shop, and there met a young Moslem who believed secretly in Christ, but was afraid to confess for fear of being killed. I spoke of the importance of confessing openly, but all who were present, including the missionary, said that should he

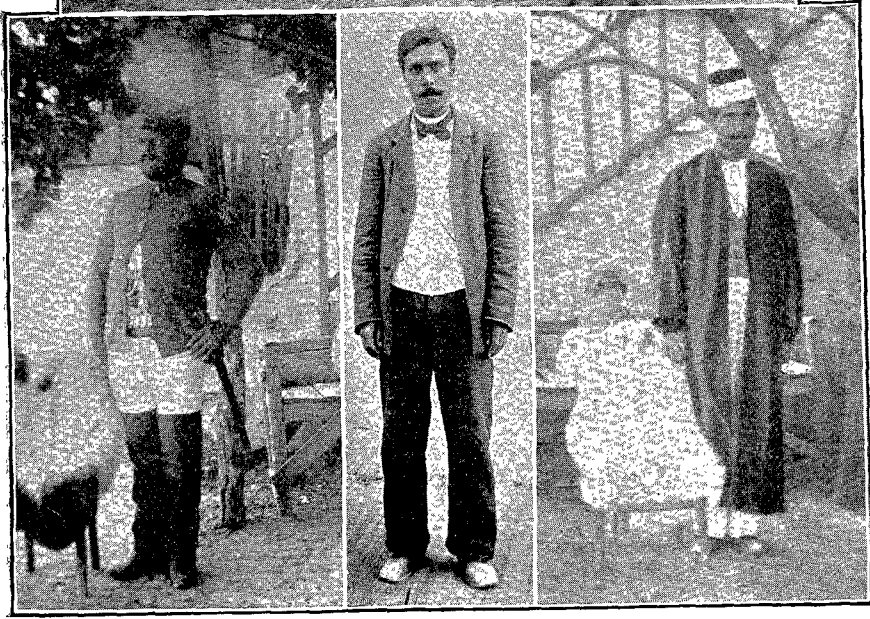
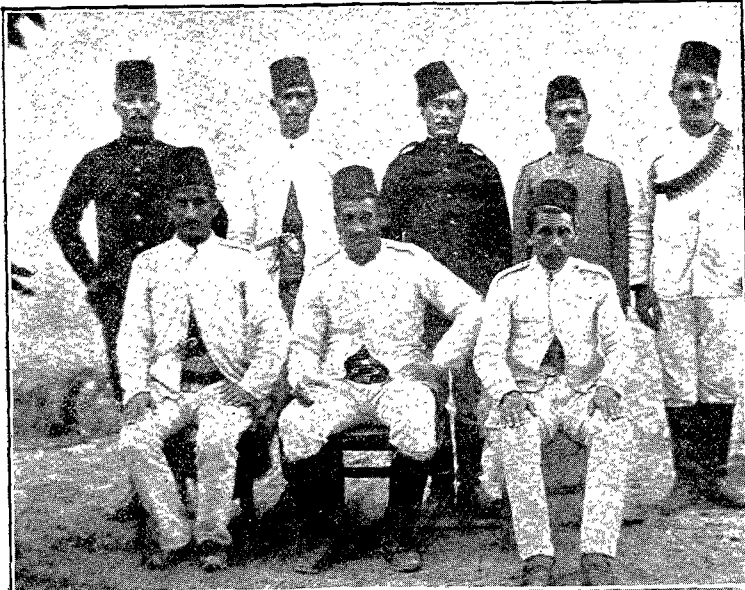
confess he would be killed at once. They told me that only one was converted in thirty-five years of labor bestowed upon them in Joppa and the plain of Sharon, and he left for Egypt without confessing openly. I offered the young man some tracts, but the missionary privately told me not to give him anything treating on the Sabbath, for, said he, it might weaken him. I went home and prayed earnestly that the Lord should send him to my house, and to my joy he came shortly afterwards, and after about three days believed and rejoiced in present truth. The subject which especially strengthened this brother was the Sabbath in Christ and Christ in the Sabbath. Instead of weakening him, it made him strong and alive unto God.

This brother, Hafiz Arif, is the son of a practising physician in Ramleh. He spent some years in the English schools in Jerusalem and Beirut, and can speak the Arabic, English and Turkish languages well. I did not need to urge him to confess openly after he had heard the truth for the last days, but he of his own accord went about visiting his friends, telling them of his newly found faith. His open confession caused all his former Christian friends to avoid him, but his friends among the Moslems, instead of trying to kill him, came to visit him and investigate his religion. We soon had so many people coming to see us that we often held from five to eight Bible readings each day.

Just about this time (May) the greatest Mohammedan feast was held, called *Idhab*, or The Killing. This is an imitation of the Passover. During this feast all the shieks of the plain of Sharon and many of the common people were gathered together in Joppa. Each day some of these shieks would come to my house to hear the Word. Some of them soon believed. Shiek Shakker, of Lydda, for eight years a teacher of the Koranic law, was so impressed that he resigned his position as highest teacher. He returned to Joppa, where he soon began to work among all classes. He was not afraid of his former brethren the priests, but even disputed with them concerning the Christ. This labor was soon crowned with success. He also hired a donkey, and rode from village to village preaching Christ, the Crucified One with power.

This heretofore unheard of bravery among the Moslems was soon reported to the authorities, who immediately sent a detachment of seventeen clergymen after him. All the ports were notified not to let him pass, so we thought best to send Shakker to the hills of Hebron. On his way up he was arrested in Jerusalem. He remained one week in prison in that city, and was compelled to fast almost two days while there, and his Bible was burned before his face. They then brought him to Joppa, where he now is and has been since the 28th of May. At both places he received nothing to eat, no clothing, and no bed. The best offered him was the bare floor, which is full of vermin. They offered him a position as highest teacher in Acre if he would deny Christ, but he refused, and for this he received a severe whipping. He has not received a trial as yet, but we have been told by some of the officials that he is sentenced to be banished to the fort of Teman (Yeman) near Mecca in Arabia, and expects to be taken away on the first Turkish ship which arrives in Joppa for the above named port.

During his imprisonment he has not been idle. The Lord gave him a good



CAPTAIN OF 20 MEN.

HAFIZ.

SHIEK SHAKKER.

THE TOP CUT REPRESENTS THE 8 BELIEVERS WHIPPED FOR VISITING BRO. KRUM'S HOUSE.

opportunity to work for souls by causing him to be transferred to the soldiers' barracks soon after his arrival in Joppa. Twelve soldiers, one a captain over twenty men, openly confessed Christ through his labors. Some of them were quite often whipped for visiting my house, and yet they remained firm. One was compelled to lie in bed two days owing to his whipping, and still he came. This did not dampen his ardor. Eight of them have been sent to the mountains of Moab. Four Egyptian shieks who were converted, were also imprisoned several days, but after they found that they were Egyptian subjects they discharged them with a threat that if they should visit me again they should receive sorer punishment. Notwithstanding this, my house was the first place they visited. Even while the threats were yet ringing in their ears they entered my door, and threw their arms around my neck, and some of them wept for joy. These men have worked in different villages, but as soon as it is found out that they have become Christians they are whipped and driven out. The Lord has also raised up two Moslems of great prominence, secret brethren, who have held persecution in check, and at the same time secretly supported the four brethren and their families when they were driven out of different towns.

These arrests soon attracted the attention of the Mohammedans in the surrounding country, and they came in from all points of the compass to see and hear us. Through these visitors we now have good friends and secret brethren in Jerusalem, Ramleh, Gaza, Nazareth, Beirut and different points in Egypt.

The persecution, however, became stronger and many of our friends, becoming solicitous for our welfare, advised us to leave Joppa for some time. But I felt as though it were better to "stand the storm." My house was watched about four weeks by two soldiers, one on each side of it. This soon caused the number of visitors to decrease, but as is often the case, Satan's vigilance caused the victory of the Lord to be greater. In this instance one of the soldiers who watched was so impressed that he went to Shakker to find out what we teach, and soon he himself rejoiced in the knowledge of a pardoning Saviour. And he himself afterwards was watched when he visited us, and was sentenced to be flogged for it.

Public opinion soon condemned Hafiz, my interpreter, for being the direct cause of these desertions from their ranks. Accordingly, he was arrested; but being a subject of Persia they did not dare to keep him in confinement. One day while he was marketing, about a dozen men came running out of a café and pounced upon him, striking him with a cane. One blow was aimed at his face, but fortunately he lifted his sun umbrella in time to break its force. The handle of the umbrella, however, was broken through, and his smoked eye-glasses were shattered to pieces. At another place, several women whose husbands had accepted Christ, threw their wooden shoes at him until he was compelled to flee. These things have always brought new inquirers.

Although many attempts have been made by Christians and Mohammedans to cripple our work, it is steadily going forward. Letters from both sources have been written against me to the highest officials with the intention of driving me out of the country. But the son of one of these officials who is a believer told us his father tore them in pieces. Notwithstanding all the trials, I have thus far

enjoyed a remarkable degree of respect even from my enemies. For this I feel to praise the Lord with my whole heart. We have just lately gained valuable secret friends who are convinced that our cause is right. One is a captain over 100 men, the other an officer of high standing controlling 500 soldiers. Even last Sabbath the latter attended our meetings, and knelt down with us to worship in the presence of a room full of people. Although the believers are now scattered and peeled, we know that many of them will take a bold stand for the Lord when the decisive time has come. And further, we see that the Lord is preparing officials to shield us in the time when the conflict waxes the hottest.

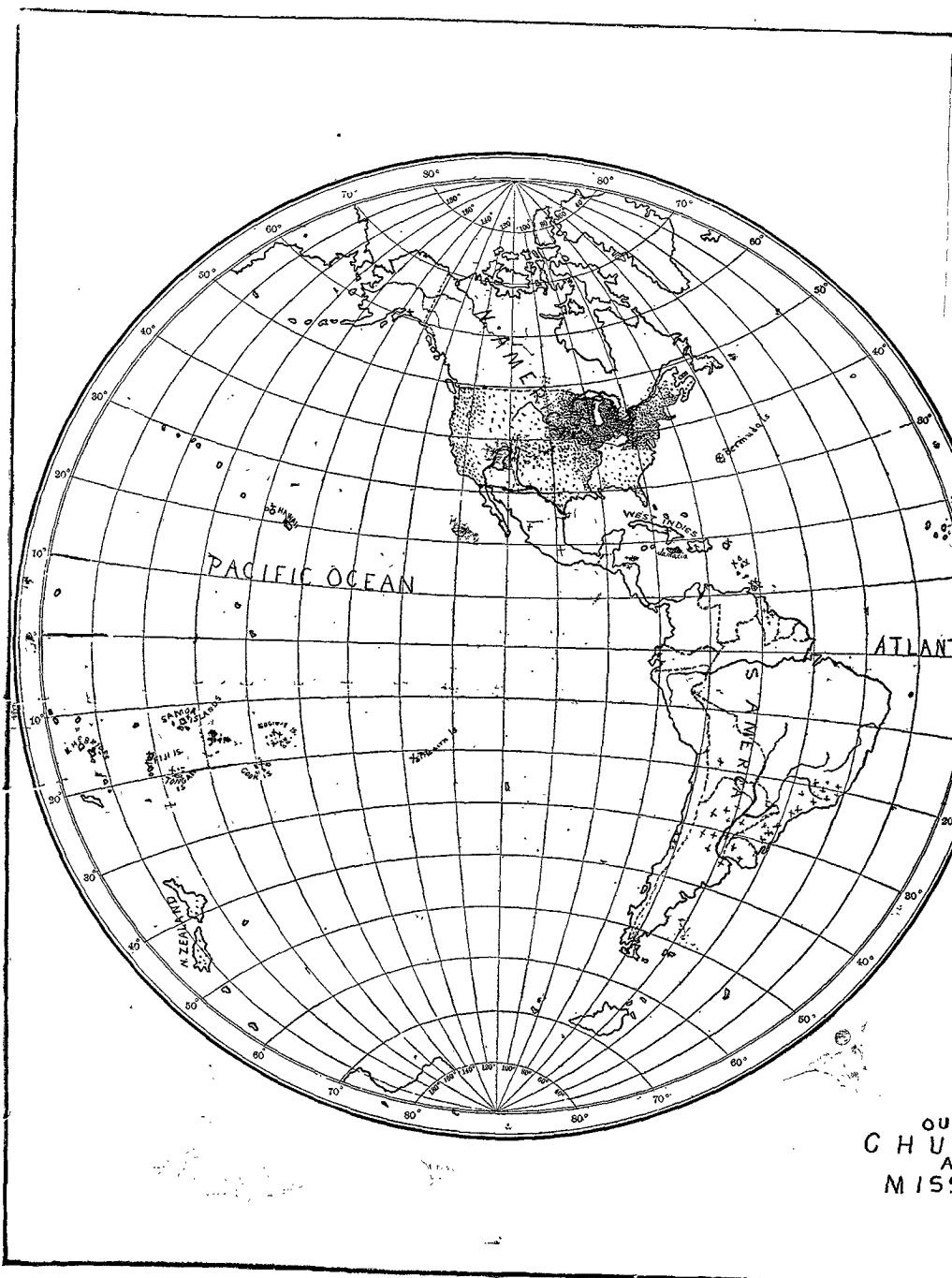
In conclusion, it is my desire to enlist the sympathy of the readers of this article for our Brother Shakker, who at this writing has been confined almost five months in prison. I have thus far paid for all his victuals, clothing, and have bought him an Arabic bed, consisting of a pillow, quilt and mattress, to save him from sleeping on the hard prison floor. He is now in need of clothing, and his future is veiled in uncertainty. Let us therefore remember the Biblical injunction: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Heb. 13:3. I invite all who *feel impressed to do so*, to send contributions of money to the office of the Foreign Mission Board. Please mention that the money is intended for Shakker. By adding a few encouraging words the gift will be of greater value. Please read Prov. 25:25. We have new and trying experiences each day, therefore please remember us at the Throne of Grace.

IN THE WEST INDIES.

A. J. HAYSMER.

A YEAR ago a terrible storm passed through these southern islands, and now one has visited the northern part of the Lesser Antilles, and the suffering there is heartrending. The little island of Montserrat experienced over 500 earthquakes last year, besides a destructive flood, and out of its 11,000 inhabitants, nearly 10,000 are now dependent upon others for food, and many of them for shelter. Quite a number of our people live in Antigua, and some of them have had their houses destroyed and every piece of furniture smashed by the wind. They have written for assistance. Our canvassers and self-supporting missionaries in those fields will have to receive financial help for a time, or leave their posts of duty.

I remained nearly two weeks in the island of St. Lucia before starting for this place (Trinidad). Two sisters who have been conducting the Seamen's Mission have recently accepted the truth for this time and commenced to preach it. Although many of their former friends left them, they were not discouraged but pushed the work with renewed vigor, and about a dozen souls have accepted the message as the result of their labors. By keeping a small store they have been able to be self-supporting. They are devoted to the work and manifest a self-



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sacrificing spirit. As soon as possible a minister should be located in that place to follow up the interest that has been awakened. While there I held fifteen services, with a fair degree of interest. These two sisters know how to labor for souls as many older workers do not. I have thought that if they could be associated with another laborer, it would strengthen the work.

For some time we have had two canvassers in the island of St. Kitts, but the storm has caused such poverty they have been obliged to seek another field of labor. They left an interest to hear the truth, and four or five keeping the Sabbath—one a white lady. This place should be entered at once. In consultation with the brethren in Barbados, we decided that one of them should go if the way opened. Whoever labors at St. Kitts can also look after the work in Nevis, Montserrat and Antigua.

Two of our Jamaican brethren have come over to Trinidad, at our request, to assist in the canvassing work in the two neighboring islands of Tobago and Grenada which we are anxious to open. We are now in the midst of the canvassers' drill. Quite an interest is being manifested, and it is doing the church much good. I expect to go to Tobago before I leave these parts.

In Couva they are just completing a neat schoolhouse and two rooms in which the teacher may live. They need a school, and should have it as soon as possible. We expect 15 or 20 pupils will attend.

Our tent meetings are going along nicely. We have been hindered only two or three days by the rain. From 250 to 500 attend the meeting each night. Some have already decided to obey God, and the town is stirred as never before.

A FEW INCONVENIENCES.

In any land the herald of the Gospel has difficulties to overcome. This is true in the most enlightened countries that are provided with all the facilities which the invention of this wonderful century affords; but especially do our missionaries who labor in distant and inaccessible regions have many inconveniences to put up with, or to overcome. The following, from a private letter received in our office, will amply illustrate this:—

“We are sitting in our tent, able to do scarcely a thing but cook and eat, or read and write a little, for we have had constant heavy rain and wind since Thursday noon, and this is Sunday noon, and the rain is still falling in torrents. The wind has been so high that we thought many times in the sudden strong gusts that we would be left shelterless, although we have our tent double-roped down to trees and stakes. Last evening it was so stormy that my husband brought in a long pole and braced from the top of the front end of the tent, and nailed the lower end of the pole to the floor about the middle of the tent. Of course this is inconvenient, but it adds greatly to the strength of the more exposed end.

“Everything in the tent is damp, and many things are wet as we are obliged

to be out in the rain some. However, the tent has not leaked at all. Books are mildewing, and if we do not soon have some sun, I fear that other things will share the same fate. This is what the rainy season means here.

"Another addition to our discomfort is the centipede. We have killed two of these lately, one just last evening, in the tent, and we saw another that we did not get. One stung my husband on the head, but prompt measures controlled the poison so that though there was much swelling and the pain was severe, no bad effects followed. I lanced deeply through the sting, causing the wound to bleed freely. Then I applied strong camphor. As the swelling did not subside, I had to bathe the spot several times during the night, and once I applied aconite. The poison was so numbing that when I lanced the flesh, making an incision about half an inch long, and nearly to the bone, it did not hurt. This morning the swelling is nearly all gone, although his head is quite sore.

"A few weeks ago the fleas tormented us so that we could not sleep unless we sprinkled the sheets with kerosene, and rubbed the floor with it during the day. And little pepper ants get on us and sting us, making deep red blotches which burn like fire.

"We have lizards in abundance, some of them as much as fifteen inches in length. Occasionally we see a scorpion. On our ridge-pole we counted eleven large spiders yesterday, with their great white bags of eggs attached to them, giving promise of a good supply in time to come.

"The rats were so bad in the house where we had a room before we moved into our family tent that we did not dare leave shoes, Bible, or hymn-book within their reach. Before we found it out, one night they cut a new Bible, the edges of my hymn-book, and ruined two pairs of my shoes.

"Following this rainy season we will have the grass lice and ticks, which some think are the worst of all, although I do not have so much horror of anything as the centipede. So you see our life is not all romance, even though we are very happy in the Lord's work. There is much here that I enjoy intensely, as I am a great lover of nature.

"My health is quite good now, though from May until September we were in malarial districts, and suffered greatly. However, we kept on our feet, while our native helper, a strong young man, succumbed, and was so low that he came very near death's door. When the danger point was passed, his mind was affected for some time, but he is gradually recovering.

"I do not want you to think that I am 'blue,' or regret my coming, for I do not. I know amid all these things we have One to guard us Who never slumbers nor sleeps, and, too, there are so many precious souls whom the Lord would have gathered out, and it is not for us to choose some pleasant field, but to work just where God wills, and leave *all* results in His hands. This is a place where one can gain, if he will, precious experiences.

"Here we have no associations except with the natives. Rarely do we see a white face. But if faithful there will come a day when we can associate with earth's jewels, so we do not mind this. We have our books and papers, which are a great comfort."

A TOUR IN HONDURAS.

H. A. OWEN.

WE have just returned from an extended trip into the interior of Spanish Honduras. At Truxillo I purchased a mule and a horse, hired one mule load carried to Juticalpa, and went with the driver as guide. A Bonacca boy accompanied us. Mrs. Owen rode the horse, carrying the babe in her lap. I mounted the mule, carrying our food and hammock behind me, and about two hundred and fifty Central American dollars in a saddle-bag swung over the horn of my saddle. We had with us letters of introduction to persons of note in Juticalpa, the capital of the department of Olancho. Among these was a letter to the governor of that province.

Thus equipped we left Truxillo one Sunday near the middle of August. After following the beach for a league, we turned directly into the forest. The path was much obstructed by fallen trees, but was level, and in spite of the boggy places, we covered fifteen leagues the first day. That night we slept in a native hut which had walls of mud and a roof of thatch. The second day's journey was a repetition of the first. The trail was shaded by palms, bamboo, wild figs, and a seemingly endless variety of trees whose names we did not know. All along the seacoast the vegetation was tropical. We saw no baboons or monkeys, although we heard them hooting at night. We passed through no villages, and found but few huts except at the end of the day's journey. The large rivers we crossed in dories, swimming the mules beside us. The small streams were forded.

On the fourth day we began to climb the mountains. Mrs. Owen's saddle proved unsuitable to the horse, so we changed animals. The horse's back being bruised, I walked for three days, until it had recovered. For fourteen days we climbed zigzag paths, over the mountains, across the valleys, through great forests of pine, and moss-covered trees. In some of the valleys one could easily imagine himself in Lincoln Park, Chicago—perhaps Washington Park would be a better illustration, for the savannas are more open, with scattered shade-trees and guava bushes. We found the grass short, but green and carpet-like, and the cattle looked sleek and fat. The savannas, or prairies, are sparsely settled. Usually a village or two may be seen nestling at the base of the mountains, while over the valley are scattered ranches. Only the cornfields and gardens of vegetables and fruit are fenced. The savanna is common pasturage. The soil is excellent for agricultural purposes.

At the end of the first fourteen days we reached Juticalpa, where we dismissed our guide and spent two weeks with Dr. Karrman, a physician who has been in this country many years. From him we received a number of hints which were valuable to us. As the governor of Olancho was out of the city, we proceeded on our journey.

In five days we reached Tegucigalpa, where for two weeks Mrs. Owen and little Fern were confined in a darkened room, with sore eyes. As we drew near the capital, we found the wooden plow, such as they used in Palestine at the time of Christ's first advent. The other tools for cultivating the soil were equally primi-

tive: something like a spade lashed to a handle answers the purpose of the hoe, while a hook-billed instrument is used for clearing off the brush.

I sought out Mr. Altschul, the minister of public works, whom I found to be an educated German, exercising great influence in the government of Honduras. I spoke to him about the difficulty of securing land for a school here in Bonacca. A law had been passed prohibiting the sale of land in the Bay Islands. He told me that he had heard of our work in Bonacca, and that we would have no trouble in securing the use of land for ninety-nine years.

The administration now in office is making some efforts for the improvement of the country, and as I look about in this land, I am impressed that now is a golden opportunity to place our principles of education before this people. In speaking to me, Mr. Altschul said: "Why do you not open an industrial school in this country? For some time I have been wishing to start an agricultural school in the department of Santa Barbara. Our people need to learn how to work." Then he went on to speak of the School of Arts which has been opened at the capital. It is well patronized. The boys are taught carpentry, blacksmithing, foundry work, etc. No mechanical drawing is taught—all work is done by the eye. The president of the republic is taking a great interest in this enterprise. The students are making wheelbarrows to take the place of the stretchers now being used to carry earth in grading the government park.

Mr. Altschul, who is a Lutheran, also asked me of what church I was a member. I told him. He then said: "We do not care whether the religious influence of a school is Methodist, Presbyterian, or Adventist—we desire only that the boys may be taught to labor and be men. We would help you in every way, and if you desired, would each year give a sum of money towards the support of the school." In addition to this he said he could promise us free land and free imports. Systematic class work would not necessarily enter very largely into the training of those who would be educated in the agricultural school—the students should be taken into a home and taught habits of industry and improved methods of labor.

In a subsequent interview with the minister of public works, I promised to submit his proposition to our Board, and do all in my power to secure a favorable answer. We believe that here is an opportunity for the Third Angel's Message to be introduced into the best society of this republic. In this almost dead country there is a noticeable desire among the higher classes for something better.

Traveling in the interior is anything but pleasant, but I would like very much to see an opening made in the healthful part of this country. People from the United States could live quite comfortably here if they prepared for it. Fleas are the greatest pests one has to encounter. But Americans whose homes are in this country are not troubled by them—they keep the dogs and cats and pigs out of their houses. Sleeping in the native houses is out of the question. We had just one good night's rest in the seventy-five nights spent on the journey—and that night was spent in the house of an American.

We returned to the coast by the Puerto Cortez trail, taking steamer at Truxillo.

In Bonacca we find that Brother Evans is steadily overcoming all the difficulties of the situation. The big ants, to which the natives succumb so easily, he is fighting back with fire. His fruit-trees are looking nice, and the clearing around the house which, when we left, was only sprinkled with green plants, is now covered with yucca, cocos, plantains, bananas, pineapples, sweet potatoes, and climbing beans.

When I went into the interior to study the conditions of the people and country, and to see what could be done with reference to obtaining land for a school here in Bonacca, the prospects were not very bright. Up to that time I had been unable to learn what steps to take to secure our interests. My interview with the minister of public works was, therefore, very encouraging.

HOME DEPARTMENT

THE CHARGE OF A HUMAN SOUL.

FANNIE E. BOLTON.

I AM a human soul, and fraught
With human needs, and ye have passed me by
When I stood empty-handed, and I sought
With mute appeal, unuttered by a sigh
For but a kindly glance, a clasping hand,
A word that would have cost you but a breath;
But what was I in no far distant land,
Who fainted in an agony like death?

You named the name of Christ, and knelt
Upon the altar for the One who died.
Ah! thus you *said*, and yet my need unfelt,
You talked of souls to save, when by your side
I stood unsaved, unloved, and starved for bread,—
I whom you knew in home and church and way,
Wounded and heart-sore; and you left unsaid
The word that would have cheered my darkened day.

You stood haranguing so of sacrifice,—
Yourself the great example of denial;
And yet you seemed as cold as stone or ice,
And left me famished for one kindly smile.
You talked of millions dying in the East,
As though men never died in your own mart,
And quite forgot the lowest and the least
Whom Love that moment bore with bleeding heart.

O, were it not that in that moment's need,
There did stand one who loved, tho all unknown,
Who showed the Lamb of God with heart ableed,
Who counted my heart's grief as 'twere his own,
I would have fainted in the midst of much;
Denied by such a far-off ministry,
That for a soul at hand hath not a touch
Of saving love or pitying sympathy.

What do we need to heal this breach of love
 That sets us so apart who dwell so near?
 How shall we gain the far-off lost, nor shove
 The soul to hopelessness for dearth of cheer?
 What?—We'll say Christ: for still He is the same,
 Touched with all woes, and quick to feel the smart.
 Ah! where He truly dwells in love, not name,
 There pours the balm to heal the broken heart.



FOURTH SABBATH READING—SABBATH, JANUARY 27, 1900.

A THREEFOLD WARNING.

S. N. HASKELL.

THE three angels' messages of Revelation 14:6-14, are a warning to the people of God, which, if heeded, will prepare them for the second coming of Christ. Whatever view may be taken of the book of Revelation and its prophecy, this threefold warning is to be given just before the Son of Man takes His seat upon the great white cloud.

The messages are introduced with the expression, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Each message itself is represented by an angel flying in the midst of heaven; for the second followed the first, and the third followed the second. Comparing the first clause of the sixth verse, "angel fly in the midst of heaven," with the last clause, "to every nation, and kindred, and tongue, and people," reveals clearly the extent of this work. Wherever in the world it could be said, "in the midst of heaven," there will be heard the proclamation of these messages; and that will be wherever there is a nation, or kindred, or tongue, or people.

The message he bears is the everlasting Gospel. There is only one Gospel, and that is everlasting. But it becomes necessary, in the closing scenes of this earth's history, as it was preceding the first advent of Christ, to take the Gospel from the traditions and dry forms, and reset the truths with all the beauty and luster of the original design. These truths were covered up with superstitious forms and ceremonies that concealed their true significance; so Christ came to remove the rubbish which had obscured their luster. He placed them as precious gems in a new setting. He showed that so far from disdaining the repetition of the old familiar truths, He came to make them appear in their true force and beauty, the glory of which had never been discerned by the men of His time. He is the author of the Gospel of Jesus Christ, and He could open to the people its true meaning. He cast aside that which had robbed these truths of life and vital power, and gave them back to the world in all their original freshness and force.

So the beginning of John's work is introduced as follows: "The beginning of

the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Mark 1:1-3. John they beheaded; Christ also suffered of them. The work that they began to do, is taken up preceding the second coming of Christ, and carried forward to its completion. It is simply, therefore, a resetting of the Gospel truths that are to be proclaimed to every nation, and kindred, and tongue, and people. There is a special warning also against any departure from these truths, which is expressed in the warning of the third angel, "If any man worship the beast and his image." There is no portion of this earth, wherever there are human beings, but what will hear the warning of the third angel.

There appeared in the "Bible Echo," of Sept. 1, 1892, by Mrs. E. G. White, under the heading, "The Relation of Education to the Work of God," the following:—

"The missionary work in Australia and New Zealand is yet in its infancy; but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under an appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God. In this work heavenly intelligences cooperate with human agencies in extending the last message to the inhabitants of the world. But the plans and work of men are not keeping pace with the providence of God; for while some in these countries who claim to believe the truth declare by their attitude, 'We want not Thy way, O Lord, but our own way,' there are many that are pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures; and the Lord of heaven has commissioned His angels to cooperate with human agencies in carrying forward His vast design, that all who desire light may behold the glory of God. We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has entrusted talents of means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace that is given unto us, that we may be brought under the blood-stained banner of Prince Immanuel. The purpose and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all the dark places of the earth in a much shorter time than many think possible."

A very short work will the Lord make on the earth. When the Saviour left the disciples, He directed them to begin their work in Jerusalem, and then pass through Judea and Samaria unto the uttermost parts of the earth. It was only a small proportion of the people who accepted the doctrine; but the messengers bore the message rapidly from place to place; and passing from country to country, they lifted the standard of the Gospel in all the places of the earth.

In the year 64 the Apostle wrote to the Colossians as follows: "The hope

which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:5, 6, 23.

So within thirty years, without steam navigation, telegraphic communication, the printing-press, or any of the facilities that we have in the last days, the Gospel had extended throughout earth's remotest bounds, and had raised up companies here and there throughout the world.

It is less than thirty years since we as a people have begun to establish missions in different parts of the world. How soon the work may close God only knows; but one thing we need to accomplish the work, and that is the Holy Spirit. Said the Saviour, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." Acts 1:8. "Those who will not follow their own wills and desires, but seek the counsel of the Lord, will not be dull scholars; for the Lord will teach them. Although thousands at home neglect this great salvation and prove themselves unworthy of eternal life, let efforts be put forth for those who are in the midnight of darkness. 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. While there are so many to be sought for, so many that are in gross darkness, shall we not 'cry aloud, and spare not'?"

FOR LACK OF KNOWLEDGE.

T. E. BOWEN.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Hosea 4:6. It is the ignorance of God's ways and work which leads His people to spiritual inactivity; and because of this spiritual inactivity, they are destroyed. No great astonishing sin is announced as the cause for placing some at Christ's *left* hand in the day of eternal separation. It simply is a case of *not doing* the right thing at the right time and in the right way. "I was an hungered, and ye gave Me no meat [food]: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in."

Why could not His people see these passing opportunities? This is the astonishment. This will be the astonishment that will overwhelm many when it is too late. "Why were we so careful about the many little details of life while these golden opportunities, unheeded, were passing by?" will be the wail in that fast-approaching day. The reason why we fail to see these things is because we are blind. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou

mayest be rich; . . . and anoint thine eyes with eyesalve, that thou mayest see."

When God by His Holy Spirit opens up the terrible condition of our hearts, it is for the purpose that we shall sense our wretched condition before it is too late, and we be led to Him for the *true experience*, the "*tried gold*" of the Christ-life, which only will stand the fearful coming test. Just now time is given us to obtain this "golden oil." In the test we cannot borrow of others, even though our trimmed lamps may be going out.

Is it not, then, providential that at this time, when we so much need this knowledge which shall enable us to go out and gain the needed experience for ourselves, a systematic course of study has been provided for us upon the fundamental truths of God's closing message to the world? And as these ever-powerful and sanctifying truths pour forth their perfumed incense into our souls, causing them to become enlivened and fragrant with God's love and power, how eagerly we should seek for other darkened and empty lives that God may use us as the cruise of oil through which He may pour the golden oil of life into empty earthen vessels! This is the object of the Reading Circle work. It is a humble means, we firmly believe, God will use to accomplish a great work for His people.

Some regard it thus. One sister in New York living twenty miles from where her church meets, writes: "The Reading Circle is just what I have felt the need of for a long time." Another writes: "So far I enjoy the Reading Circle very much, and hope it will prove a great success." Another scattered company, even in view of the rough roads and bad weather, writes through their secretary: "We will *try* to meet each week, but it means a three-mile drive for most all." The Lord is greatly blessing the efforts put forth here in New York in this direction, and we are sure He is going on before.

Although we all realize we are "years behind," and even at this have gone at a "*slow rate*," yet God is able to roll this reproach from off us, and lead us on to sure and immediate victory if we confess our past neglect heartily, and place our hands in His to be led by Christ's representative—the Holy Ghost.

It is not our *activities*, even in God's work, which count. "There are many whose religion consists in activities. They want to be engaged in, and have credit of doing, some great work, while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is *not* acceptable to God."—*Living by Principle*, p. 46. "It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not great things which every eye sees and every tongue praises does God account *most precious*. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight."—*Desire of Ages*, p. 615.

Let us, then, seek for the hidden streams of knowledge which will quietly lead us out into the doing of this work for God which Heaven only may now appreciate, but the doing or not doing of which shall settle for weal or woe our eternal destiny.

THE SECOND SABBATH READING.

At the meeting of the Foreign Mission Board in session at the time of this writing, the question was raised as to the advisability of printing the Second Sabbath Readings in the *MISSIONARY MAGAZINE*. A number of communications from different States suggested that printing them thus, detracts from the interest in the meeting on the second Sabbath. After some consideration of the question it was recommended "That the Second Sabbath Readings be omitted from the *MAGAZINE*; that they be sent to the different States in the form of circulars; and that a synopsis thereof appear in the *MAGAZINE* for the month following."

For this reason no Second Sabbath Reading appears in this issue. It will be mailed from the Foreign Mission Board office early in January.

You will note, however, a map of our missions and churches on pages 24, 25 of the present issue. It has been prepared for use in the meeting of January 13. The reading will be a review of our work at home and abroad. Some may think that we have credited their district with more or less churches than they have, especially in the United States. To these we would say that in the United States we have counted the dots put in each district—a dot for a church—but had we always strictly indicated the geographical location of the churches, we could not have gotten the required number in some of the Conferences.

In some mission fields we have indicated our churches, or companies, or isolated Sabbath-keepers by crosses instead of dots. The Second Sabbath Reading will make the matter plainer, so we hope all our readers will have the privilege of attending the second Sabbath services.

For the benefit of all our isolated Sabbath-keepers and any others who do not have the privilege of being present at the second Sabbath service, we will publish in the February issue of the *MAGAZINE* a brief of the January Second Sabbath Reading.

If for any reason the material should not reach the elders in time for the second Sabbath in January, they can use the lesson later as it appears in the *MAGAZINE*. In this way, after the first month, they will always have some material on hand for the regular Second Sabbath missionary service.

MISSIONARY READING CIRCLE STUDIES.

THE FIELD STUDY DURING 1900.

A CHANGE will be noticed in our field study this month. In arranging the material which will make up the *MISSIONARY MAGAZINE* during 1900, it was decided to publish monthly, several articles particularly adapted to the Reading Circle work, and upon these especially our study will be based.

It was further planned to use the current issue of the journal rather than the previous one, so that the questions and articles may be in the hands of the students at the same time. This necessitates the preparation of the questions from

the manuscript before the paper is made up, and will account for the apparent lack of harmony between the arrangement of the articles in the body of the *MAGAZINE* and in the study.

FIRST WEEK.—DECEMBER 31—JANUARY 6.

THE FIELD.

NOTE.—The study this week is based upon one article. Where possible we would urge further study upon the field under consideration. Occasionally we will suggest for additional reading such books as may be helpful. Send your answers to the field study monthly, as heretofore, to your State Missionary Secretary, or whoever may have charge of this work in your Conference. If you do not have the address of this officer, correspond with the Foreign Mission Board, 150 Nassau Street, New York City, and they will put you in touch with him.

“Egypt.”

1. What does the Bible call Egypt?
2. What evidence have we that it was settled by descendants of Noah at an early date after the flood?
3. Give some reasons which seem to indicate that the inhabitants of Egypt had at one time a knowledge of the true God.
4. Give instances showing that God's people have been in touch with the Egyptians all along down through the ages.
5. By what name were the early Egyptian Christians called?
6. About how many of these people are faithful at the present time?
7. What is the population of Egypt to-day?
8. What has recently tended to open the doors of Mohammedan Egypt to the entrance of the Gospel?
9. Who first preached the Third Angel's Message in Egypt? What fate befell him?
10. Through whom was the message next carried to this field?
11. How have they shown a missionary spirit? With what results?
12. How many laborers are located in Egypt at present?
13. In how many languages is the message now being circulated there?
14. Locate upon the map the districts in which our laborers are now carrying forward their work.
15. What experience of the Christians of the early church was repeated in the circumstances which caused the Armenians to carry the truth into Egypt?

THE MESSAGE.

The story of this lesson is doubtless familiar to all. Be not content with a mere study of the facts set forth. Consider carefully the principles involved in the incident, and the latter-day lesson it teaches. Even the children should understand clearly their obligation to respect and obey the laws of the land, and also the exact point at which the obligation ceases.

Dan. 3:1-30; “Thoughts on Daniel,” pages 78-84.

1. What previous experience may have led Nebuchadnezzar to make the image of gold?
2. Contrast the lesson taught by the image revealed in Nebuchadnezzar's dream, with the one designed to be taught by the image built by him.
3. Describe the image, and the details of the dedicatory exercises.
4. What accusation was made against certain of the Jews?

5. Repeat the conversation between the king and Shadrach, Meshach, and Abednego.
6. Describe the execution of the penalty and the result.
7. What was the effect of this miraculous deliverance upon the king and upon the people?
8. What comparisons were the Babylonians able to draw between the God of the Hebrews and the gods of their nation?
9. As a help in personal experience, study the use of the words "fiery" and "furnace" in the following texts: Eph. 6:16; 1 Peter 4:12, 13; Deut. 4:20; Ps. 12:6; Isa. 48:10; Matt. 13:41-43.
10. The lesson being shorter than usual, the following general topic is suggested as additional study:—Other great deliverances. (a) Noah from the flood. Gen. 8:1-19. (b) Lot from Sodom. Gen. 19:15-23. (c) Israel from their enemies. Ex. 14:19-31. (d) Apostles from prison. Acts 5:17-21; 12:5-10.

REVIEW TOPICS.

1. Give a synopsis of Dan. 3:1-30.
2. What two occurrences in this lesson seem to be the outgrowth of previous experiences?
3. Was the refusal of the three Hebrews to worship the image a violation of the decree in Jer. 27:6-11?
4. What ways of compromise were possible to the three Hebrews? What effect would *any* compromise have had upon the purpose of God in connection with this event?
5. Were the servants of God *sure* of deliverance from the fiery furnace? Would it be any evidence that their course was wrong if they had been permitted to perish? What is the real purpose of God in miraculously delivering His people?
6. How may the same principle involved in this lesson be made a test for us?
7. Cite texts setting forth our duty to earthly rulers and our duty to God. At what point does our obligation to civil law end? In case the commands of God and those of men conflict, what "ought" we always to do?

SECOND WEEK.—JANUARY 7-14.

THE FIELD.

"Asiatic Turkey." "In the Kingdom of Greece."

1. When was the message first carried into Asiatic Turkey?
2. In what city did the work begin? How many villages and cities have been entered?
3. What have been the experiences of those who have embraced the message and begun to teach it?
4. Relate some of the results of the efforts put forth.
5. How generally has the message been preached in Asia Minor?
6. Tell something of the climate of Greece.
7. Why does this field seem open to the American medical missionary?
8. How do the poorer classes live?
9. What is the population of Greece?
10. How many are soldiers? Under what obligation to the state is every young man in that country?

11. Give the number of Greeks in the United States.
12. Tell what you can of the Greek Church.
13. What appeal comes from this field?

THE MESSAGE.

Remember always that the object of the Circle work cannot be attained without a careful home study of the lessons. Review topics are suggested for use in Circle meetings, but the meetings can in no wise take the place of the home study. The notes on the lessons, which are published exclusively in the "Youth's Instructor," will be a help to each family. Have you invited your neighbors to join with you in these studies? Let the rays of light shining in your home, reach out in every direction.

Dan. 4:1-37; "Thoughts on Daniel," pages 85-93.

1. Who is the narrator of the events in the fourth chapter of Daniel?
2. Judging from the general tenor of this chapter, what change had taken place in the opinions of Nebuchadnezzar?
3. In what ways was the king "at rest" and "flourishing"?
4. By what means was he "troubled"?
5. Note the points of similarity between this incident and the one in Daniel 2, in the manner of securing an interpretation of the dream.
6. Fix in mind all the details of the dream recorded in Dan. 4:10-17.
7. How were the various excellencies of Nebuchadnezzar's kingdom symbolized?
8. In what way was the mercy of God shown to be mingled with His judgments?
9. What important key to prophetic interpretation is revealed?
10. How are the angels represented as being connected with the events?
11. How was the respect and esteem which Daniel felt for the king, revealed in his manner and conversation?
12. Study carefully each point in the interpretation of the dream.
13. How might the threatened judgment have been averted?
14. Describe the circumstances under which the prophecy was fulfilled.
15. Describe the condition of the king during the seven years of his affliction; also his remarkable restoration to his previous power.
16. How effective was the lesson he thus learned?

REVIEW TOPICS.

1. Give a brief summary of Dan. 4:1-37.
2. Recapitulate the Lord's dealings with the king, in the second, third, and fourth chapters of Daniel.
3. What reason is given in this lesson why Nebuchadnezzar was threatened with so terrible a judgment? What connection had the angels with the matter?
4. How might the threatened calamity have been averted? Give a Bible example of the judgments of the Lord being turned aside by the course taken by those concerned.
5. In Dan. 4:37 what does Nebuchadnezzar acknowledge was his great sin? What prevents many people from seeking the Lord? Ps. 10:4; 73:6. How does the Lord regard this trait of character? Prov. 8:13; 11:2; 16:18; 29:23; 6:16, 17; 16:5. Find additional texts showing that this sin will be very prevalent in the last days.

THIRD WEEK.—JANUARY 14—20.

THE FIELD.

“The Work in Nice.” “Among the Waldenses.”

1. Give the location of our one organized effort in France.
2. Describe this city. What is its population?
3. Why is it a good center for missionary work?
4. When was the Third Angel's Message first carried to this place? What was the nature of the work?
5. How many laborers are now located there?
6. Why is this a difficult field? What makes medical missionary work among the poor especially hard?
7. What results are already reported? What reinforcements have recently been sent to the corps of laborers there?
8. Tell what you can of the Waldenses?
9. Locate and describe the Waldensian valleys. What is the population?
10. How do the people live?
11. How extensively has the Bible been circulated among them? What hindrance is there to a more general understanding of the Scriptures?
12. How early did they hear the doctrine of the second coming of the Lord? When was the Third Angel's Message first preached in this field?
13. How widely has our literature been circulated there?
14. Where have meetings frequently been held?
15. Are our laborers restricted here in any way by the government?
16. What reasons can you give why the message has not made more rapid progress among the Waldenses? State some of the needs of this field.

THE MESSAGE.

Two chapters are assigned for this week's study, as the incidents of each are more or less familiar to all. Be not content with a mere study of the story. Consider carefully the practical lessons taught thereby. The notes on these studies, which are published exclusively in the "Youth's Instructor," will be helpful to each family.

Dan. 5:1—31; 6:1—28; "Thoughts on Daniel," pages 94—112.

1. Describe the feast of Belshazzar.
2. While the Babylonians were feasting, what was going on outside the city?
3. How did God interfere in their revelries, and what was the effect upon the king?
4. How did Daniel become connected with the events of the evening?
5. Relate the conversation between Belshazzar and Daniel. Why did Daniel refer to the history of Nebuchadnezzar?
6. What did Daniel tell the king was the interpretation of the writing?
7. Review the taking of Babylon by Cyrus. (See "Thoughts on Daniel," pages 49, 50.)
8. What governmental system was then adopted by Darius, the king?
9. What was the effect of one of the appointments upon the other rulers? and what efforts did they make to overthrow it?

10. How does the course of the rulers indicate their persistence, untruthfulness, and cunning?
11. What course was taken by Daniel?
12. Trace the part the king had in this matter, from the beginning to the end, noting the traits of character revealed.
13. Describe the manner of Daniel's deliverance, and consider the reasons for such an exhibition of the power of God.
14. What two great lines of duty are taught by illustration in the third and sixth chapters of Daniel?
15. Analyze the decree of the king into nine distinct points, setting forth the character of the true God.

REVIEW TOPICS.

1. Give a brief summary of Dan. 5:1-31.
2. Review a previous prediction with reference to the Babylonian Empire, and describe the events which fulfilled it.
3. What object was attained by the providential circumstances which caused Daniel to have a prominent place in the succeeding kingdom? Describe the manner in which the true God was made known to the new rulers, by giving a summary of Dan. 6:1-28.
4. Describe in detail the "political scheme" which was the result of envy. What is envy? To what does it lead? Gal. 5:21. Give examples: Mark 15:10; Acts 5:17, 18, margin; Acts 7, 9; read the exhortation in 1 Pet. 2:1.
5. Study the following topics, which are suggestive of present conditions, noting the striking similarity to the incidents of the lesson: (a) Desecration of sacred time. (b) Decrees of the law interfering with religious convictions. (c) Penalties inflicted for the violation of such laws. (d) Nearness of the end of the kingdoms of this world. (e) A glorious deliverance promised. (f) Our duty to the world, in view of all this.

FOURTH WEEK.—JANUARY 21-27.

THE FIELD.

"Palestine."

1. What is the population of Palestine and Syria? How many are Moslems?
3. What religions had their rise in this part of the world?
3. Why is this an international field? Which language is used most extensively? What class of people can especially be reached through this language?
4. Give date of the first organized effort in Palestine.
5. In what line of work did they engage? With what result?
6. What doctrine is taught by many missionaries who go into this field? What striking parallel may be seen between the expectations of many now in Palestine and the disciples in Christ's time?
7. Among what class has the work been especially fruitful? What has been the result of other missionary efforts among these people?
8. Tell what you can of the first convert. What impetus did this give to our work?
9. From what Bible city did the next convert come? Relate the experience of Brother Shakker.

10. What was accomplished by his imprisonment? What is the universal experience of the Christian convert there? How do these persecutions affect them?
11. What was the result of the close vigilance of the home of Brother Krum?
12. Tell how his interpreter was next treated.
13. What appeal is made for our brethren in bonds?
14. Can you find Bible incidents in which friends were raised up for the early Christian Church similar to those who have aided our brethren in Palestine?

THE MESSAGE.

We now enter upon the study of the prophetic portion of the book of Daniel. The succeeding lessons will probably require a more careful study than the historical incidents of the past lessons. Remember always that prophecy is "a light that shineth in a dark place," "whereunto ye do well that ye take heed." Learn the essential historical points so thoroughly that you can cite the fulfillment of each specification of the prophecy. Try this many times; for it is only by constant repetition that we are enabled to do this clearly and intelligently.

Dan. 7:1-18; "Thoughts on Daniel," pages 113-123.

1. Review the following topic of a former lesson: Define prophecy. Contrast literal with symbolic prophecy, citing illustrations of each. By what means is prophecy given? 2 Peter 1:21. To what is it compared? Verse 19. How "sure" is it?
2. Give Bible definitions of "winds," "sea," and "beasts," as used in symbolic prophecy.
3. Describe the appearance of the first beast. What is signified by its peculiar characteristics? What kingdom was thus symbolized?
4. How was the second kingdom represented? What special features of this kingdom are revealed by the symbol?
5. By what beast was the third kingdom represented? What special characteristics are revealed by the symbols? Cite the historical fulfillment, in the history of Grecia.
6. Describe the appearance of the nondescript beast representing the fourth kingdom. Note the general characteristics of the kingdom thus symbolized.
7. What change did Daniel see take place in the horns of the fourth beast? What was the significance of each change?
8. Describe in detail the scene next presented before Daniel.
9. Note the difference in the manner of the ending of the first three kingdoms, and the ending of the fourth.
10. What truth is here taught concerning the close of probation?
11. Describe the giving of the kingdom to the Son of Man.
12. How was Daniel affected by the vision?
13. What encouragement is here given to the people of God?

REVIEW TOPICS.

1. When and where was this prophecy given? About how long a time had passed since the events occurred which are recorded in the second chapter of Daniel? Cite other illustrations of the manner in which God anciently communicated to His people.
2. What reasons may be given for representing the history of this world to a heathen monarch by showing him a splendid image, and representing it to the prophet of God by wild beasts?
3. Compare the second and seventh chapters of Daniel, noting the additional information concerning the four kingdoms, given in the seventh chapter.
4. Describe the scenes of the judgment.

AFRICA.

—TELEGRAPHIC communication with Kwamouth, the junction of the Kongo and Kassai rivers, is now possible. Boma, near the mouth of the Kongo, is thus in direct touch with the interior, and through Boma. Europe is quickly informed of the state of affairs on the Upper Kongo, and the Kassai. It has not been many years since it required two months for news to travel from Boma to the Kassai.

—THE telegraphic line from Lake Nyassa to Lake Tanganyika is surveyed, and wires are laid about half the distance. The Berlin missionaries working on the north end of the former lake have entered the country of the Wahehe. This people are fierce warriors, and no Protestant missions have ever been established among them. The dialect of the Koude tribe has been reduced to writing. A grammar has been published, and the Gospels of Matthew and Luke have been translated, and printed at the expense of the British and Foreign Bible Society.

—IN some parts of Africa the natives do not welcome the birth of twins. Miss Slessor who has been a missionary in this land for twenty-four years, has saved the lives of over fifty twins. Upon the advent of these little unfortunates into our world, they are taken from the mother, and their backs are broken across a native woman's knee. The bodies are then placed in an earthenware receptacle and carried to the bush to be devoured by animals, flies and other insects. Indeed, the little ones are not always so fortunate, for sometimes they are put into these vessels alive, and left to perish by degrees.

The mother of twins becomes an outcast, and must either flee to the bush or take her own life. She is unclean, and her very presence in a place defiles it.

She cannot even touch anything belonging to her friends or relatives. How sadly in need of the Gospel are these superstitious and ignorant people!

CHINA.

—FROM January to October, 1898, the sales of the British and Foreign Bible Society reached seven hundred and ninety-five thousand copies, a great increase over the number of issues sold in any previous year. Other societies, among which we might name the North China Tract Society, have been blessed in seeking to place before the Chinese a large amount of Christian reading matter.

—THIRTY-ONE counties in Shantung, a large province in the northeastern part of China, having a population about half as great as that of the United States, have been devastated by terrible outbreaks of the Yellow River. Honan has also suffered greatly. In the central part of the empire has been widespread famine. The missionaries are doing what they can to relieve want and suffering, with the limited means at their command.

—THERE is an anti-footbinding movement in China called the Tien Tsu Hui, or "Natural Foot Society," and its recent report shows that very much ridicule is heaped upon girls in that empire for refusing to bind their feet. Two native Chinese girls who had been possessed of sensible fathers, and so had natural feet, were so tormented and persecuted by their relatives and friends that they both went insane.

—WE have noticed the work of the "Society for the Diffusion of Christian and General Knowledge among the Chinese" in previous issues of the *MISSIONARY MAGAZINE*. The object of this organization is sufficiently stated in its name.

The report of the society for 1898

speaks of the great eagerness manifested by the Chinese for books treating upon the western learning. Five thousand copies of "Mackenzie's Nineteenth Century" were published, and within two weeks four thousand of these had been sold. Even in Szchuan, the most western province, nineteen books on western learning have appeared.

In 1893 the sales of this Christian literature society were \$817; during 1898, \$18,457, not including the sales of natives who had reprinted their issues. More than thirty-seven millions of pages were printed on the society's presses last year. In 1895 nineteen newspapers were printed in China; up to the time covered by the last report the number had increased to seventy, and the publications of this "Diffusion Society" have furnished a good deal of the subject matter contained in these papers.

As high as thirty thousand Mexican dollars were subscribed by natives in various provinces for the purpose of introducing the western languages and learning. One hundred thousand taels (something like \$140,000) were subscribed for an agricultural college. "The young of the whole empire were in a great ferment of general agitation, and hundreds of schools for western learning were started. Fifteen hundred students applied to enter the new Peking University, under the presidency of Dr. Martin. There was manifested the mightiest wave of enthusiasm for reform which had been felt for a thousand years."

The following interesting incidents are given: A mandarin, named Yuen, who has been a magistrate in Hunan for twenty years, came down to Shanghai, a distance of about seven hundred miles, chiefly, he said, for the purpose of joining the Christian Church. His interest in Christianity was first aroused by reading "Review of the Times" and

"Essays for the Times," published by the society. Two Taotais—Chinese mandarins holding the rank of men who rule, on an average, thirty counties—began to worship with the Christians last summer. One threw open his beautiful foreign house for devotional purposes. One of these Taotais, visiting some of his friends in the south, talked to them about Christianity until they were so anxious to join the church that they sent a telegram asking the Secretary to go down by mail steamer—three or four days' steamer journey—to give them instruction in the Christian religion, and offering to bear all the expense of the journey.

Thus it appears that China is still more waking up to the necessity of throwing off her exclusiveness, and welcoming the Gospel.

INDIA.

SAYS a native publication, the "Arya Messenger:" "The Christian missionaries have penetrated into every nook and corner of India. They swarm in our hills and in our plains. They are to be found in our forests, in our deserts, and in our swamps. They are after the Gaddis and other tribes in the hills, they are after the husbandmen, the Brahmans, and the Kshatriyas in the plains, and they are assiduously engaged in preaching the Gospel to the Gonds, Bhils, Santals, and other wild tribes of India. They are even after the sweepers and shoemakers. The main object of schools, like that at Batala, is to give education to the children of sweepers and shoemakers. And that would be no uncommon sweeper or shoemaker who could resist the temptation of making over his child to be educated and brought up in a school like that of Batala. It is a beautiful structure with extensive playgrounds, and with a very good boarding-house attached to it. And yet the Batala

school is but one of the numerous schools which are being worked by the missionary in different parts of India. Thus every Hindu community or tribe is being vigorously assailed by the missionary in ways diverse. What are we doing to neutralize his effort, is the question. Hinduism is indeed inert, and can do nothing."

—BISHOP THORBURN in the "World-Wide Missions" for November writes:

"For several years past India has been sorely afflicted, and the end of her special visitations is not yet. Slowly, but steadily and remorselessly, the plague has been spreading among the towns and villages, while famine, which for a brief season seemed to have ceased, has reappeared in many districts, and already the wail of the starving and the dying is heard in the land. The rains which come from the southwest every summer failed to appear in many sections of the country when due in June and early July, and have been very light everywhere. In the Province of Gujerat, north of Bombay, inhabited by more than ten million people, these rains have failed this year for the first time in a hundred years. It was in this region that Bishop Foss and Dr. Goucher baptized two hundred and twenty-five persons at a single meeting. A most successful work has been in progress there for three or four years past, and we now have a Christian community of over six thousand people in the province. Nearly all of these are poor, and are already pinched by famine. The missionaries wish to aid them, not so much by giving money directly as by providing them with work. Prices have risen so that weavers, for instance, with their hand looms, cannot buy cotton or yarn, and other workers are thrown out in the same way. The missionaries could 'make work' for them if they had moderate help. Wells can be dug in large numbers and local irriga-

tion secured, and other forms of labor could be made available.

"In parts of North India, in the lower valley of the Nerbudda, in Rajputana, and other regions, extreme suffering is reported. The orphan and the homeless beggar are again seen on the highways. Thousands of our Christians are suffering acutely. A missionary writes that the sight of blighted fields and despairing people so oppresses him that his heart utterly fails him when he attempts to go abroad among the people."

PROFESSOR W. C. GRAINGER.

PROFESSOR W. C. Grainger, Superintendent of our mission in Japan, departed this life October 31, 1899, leaving a wife and two daughters to mourn his loss. The direct cause of his death was the inflammation of the bladder. Thus has fallen one of our best and truest men.

In 1896 Professor Grainger landed in Japan, our first American missionary in that field. His wife and daughter followed him one year later. He earnestly set himself about his work, and God blessed him in his efforts. Several native laborers had been raised up and set to work, but death came all too soon for him to reap the fruit of his sowing. His loss will not be felt alone by his companion and friends, but by every true believer in the Third Angel's Message.

When a man who stands at the head of the work in a foreign field is cut down, the cause of God suffers greatly, especially in that particular country in which he was superintendent: this is all the more true of a field where a language must be acquired. At a time when it is so difficult to secure a man who is competent to lead out and superintend a mission, it seems sad to lose a good leader. But God must have some

one who is fitted to take Elder Grainger's place. Where is he? Forty-five million souls appealing for the Word of God must be helped. While we bow in submission to the inevitable, still we must fill the place made vacant by death. Let the united prayers of God's people ascend for the work in Japan.

BRIEF MENTION.

—ERRATUM. On page 533, December number of the *MISSIONARY MAGAZINE*, the statement "fifteen thousand acres of land," should read "fifteen hundred acres of land."

—We are sorry that the November issue of the *MAGAZINE* was completely exhausted before all whose subscriptions should have begun with that issue had been entered upon the list.

—IN all offices of publication, mistakes are apt to occur. We do not intentionally withhold from any of our readers any issue of the *MAGAZINE*. But in case the paper does not reach you regularly, write us at once.

—THE publishers of the *MISSIONARY MAGAZINE* are especially thankful to our tract society and local church officers for the lively interest they have taken in soliciting subscriptions for this missionary paper. We will do the best we can to more than repay them for the efforts they have put forth in our behalf, by seeking to improve the missionary features of the *MISSIONARY MAGAZINE*.

—MANY of our readers are acquainted with Professor W. E. Howell, of the Honolulu Chinese School. He has promised to furnish us a series of papers treating upon the Chinese field; his first article will appear next month.

—PROFESSOR G. W. Caviness, of Mexico, has also consented to write up that field

for our columns. He will treat the subject in a series of four or five carefully written articles, which will begin in March. Others of our missionaries have promised to do what they can to kindle and keep burning the missionary fires of the church in the home land.

—THE subscription list of the *MISSIONARY MAGAZINE* has been more than doubled during the last six months. We receive many kind words in its behalf. One man wrote: "Enclosed please find one dollar for one year's subscription to the *MISSIONARY MAGAZINE*. It is worth more than twenty-five cents to me." A gentleman just handed us fifty cents, refusing to accept the paper for only twenty-five cents. Recently a friend subscribed for four years; a number have taken the paper for two years. Hundreds say: "I cannot do without the *MISSIONARY MAGAZINE*."

—WHILE we appreciate the kindly remarks of our friends, yet we do not feel at all satisfied with our present attainments. We desire to follow the law of progress. Improvement should be the motto of every Christian, and it is the motto of the *MISSIONARY MAGAZINE*. There are many ways in which the journal may be made better and more helpful. We hope the year 1900 will be the best year in its history.

—SEVERAL queries have come to our notice concerning the Missionary Reading Circle. For the information of those who may be somewhat in doubt concerning this subject, we would say that in the Missionary Reading Circle there are two lines of study—the study of the message, and the study of the field.

The basis of the study of the Third Angel's Message is, for the present, "Thoughts on Daniel." Those who do not have this work may best secure it by subscribing for the "Berean Library," which is published quarterly by the

Review & Herald, Battle Creek, Michigan. The questions pertaining to this part of the Missionary Reading Circle will appear each week in the "Review & Herald," and also in the *MISSIONARY MAGAZINE*.

For the study of the field, no text-book is needed except the *MISSIONARY MAGAZINE*. It contains the questions, and the answers which are to be written out and sent to the one in each State who has been appointed to receive them. Although one may study the field without sending these written answers to anybody, yet where it can be done, we would feel to urge our members to send their written answers to the proper person. However, this will in no case be made a test of membership.

When "Additional Reading" is suggested, and the name of some book is given, it is intended that those only who may have access to that book will do the reading. It is purely optional work—it is not required at all, and we do not expect any one will feel that he ought to purchase the book. The same principle holds true in reference to the "Supplementary Study,"—it is given simply for those who may have more time to devote to the work, and will be glad to be referred to places where they may find other missionary reading. We hope all will take hold of the Missionary Reading Circle. The study of the message and the study of the field should go hand in hand. If we look at the world, we see its needs. If we correctly understand the Third Angel's Message, and have the love of it in our hearts, we are better prepared to supply that which the world needs.

—FROM the "Welcome Visitor," the Ohio State paper, we extract the following, which appeared in connection with a report of the District Conference, recently held at Mount Vernon:—

"The missionary work, especially that

of the Missionary Reading Circle, was quite fully and forcibly presented by Sister Plummer. It was shown by quotations from the Testimonies that the burden of souls should be upon the church. Not one-hundredth part of the members of the church are doing what God requires of them. This hovering about churches to keep them propped up, makes them more dependent on human effort. The blood of souls will be upon the garments of the church. God has given us talents of wealth, intellect and reason. It is he who has but one talent that is most likely to bury it and say of the Lord, 'Thou art a hard Master.' But God has given to every one his work in making Christ known to the world. 'No one is to be an idler in the vineyard.' Every soul should take an active part in the advancement of the cause of God. Before they can do this our churches must come to understand the truths and be able to give a reason for the hope that is within them. When the church-members are thus fully aroused, then the workers who are now in the field can be spared to go to foreign countries. To this end the Foreign Missionary Reading Circle was planned, and is now being started among the families of our people. We trust every family of Seventh-day Adventists in Ohio will take up this work in earnest, feeling the responsibility that rests upon them for the salvation of the souls around them."

—AT this writing (December 18) the Foreign Mission Board has been in session in this city for one week; the meeting will probably continue a week longer. Thus far the Board has given consideration to matters that pertain to the work in Africa, Bermuda, Brazil, Chile, China, Fiji, Jamaica, Hawaii, Iceland, India, Japan and Mexico. There are many other questions concerning the

cause in other parts of the field that will be considered at length.

—ELDER G. W. Reaser, President of the Upper Columbia Conference, has been requested to take the superintendency of our work in Japan—the place having been made vacant by the death of Elder Grainger.

—OTHER workers have been selected to go to different fields, but we have not yet had time to correspond with them, and hence do not feel warranted in making further announcements concerning these appointments.

—ELDER Wm. Covert, because of failing health, has resigned from the Foreign Mission Board, and Elder R. A. Underwood has been elected to fill his place.

—ALL communications intended for the Foreign Mission Board should be addressed to the Foreign Mission Board instead of to any individual. The reason for this is, that not unfrequently different officers of the Board are absent from the office attending general meetings, and otherwise engaged. If the communications are addressed to an individual, delays must necessarily occur; whereas, if they are sent to the Foreign Mission Board, they will receive attention at once, as all mail thus addressed is immediately opened in the office, and whatever should receive individual attention is at once forwarded to the respective parties. We mention this that none may have occasion to complain if their communications are not promptly answered when not addressed to the Board.

—SEVERAL hundred copies of the Spanish paper, *El Amigo de la Verdad*, are being sent each month by the International Tract Society to individual addresses in Puerto Rico. It is expected that the paper will develop an interest in other literature distributed by the

Society, and that ere long the Third Angel's Message will secure a foothold in that important field.

—THE International Tract Society is preparing to send a large quantity of reading matter to the Philippines in January, for distribution among the U. S. soldiers. This will be sent in response to a call for literature, which ends in these words, "It is pretty tough for men accustomed to daily papers, magazines, etc., to be on the other side of the world without a thing to read. Every magazine sent will be passed from hand to hand till worn out, and will do a lot more good than if it remains gathering dust in the attic." If our friends having copies of the "Review," "Signs," and "Good Health" to spare will send the same to the International Tract Society, 150 Nassau St., Room 1902, New York, N. Y., transportation prepaid, the papers will be used filling the above and similar calls.

—THE MISSIONARY MAGAZINE is fortunate in being able to present a Fourth Sabbath Reading this month from the pen of Elder Haskell, and on a subject of absorbing interest to all its readers. We are also pleased to be able to announce that Elder Haskell will probably furnish the readings for February and March numbers of the MAGAZINE, dealing in the main with the subject of the present month, but depicting with remarkable clearness and force the worldwide missionary features of the theme. We can assure our readers that there is truth of the greatest importance developed in these articles, and that a treat is in store in them for all interested in the advancement of the Third Angel's Message.

—PROFESSOR G. W. Caviness, who has resided in Mexico during the last three years, has given special attention to the study of the Spanish language. He has lately revised several of our Spanish

tracts, and is preparing translations of important reading matter which has been a great aid to English readers in familiarizing themselves with the truth of the Bible. Thus the way is opening for the printed page to carry the truth to the millions of Spanish-speaking peoples.

SECRETARIES, NOTICE.

—THE Secretary of the International Tract Society has sent blanks to the State Secretaries for the annual State Tract Society reports. It is very desirable that these blank reports should be filled and returned to the International Tract Society as soon after the first of January as possible. It is proposed to publish the report in summary in an early number of the *MISSIONARY MAGAZINE*. In order that a full report may be had from each State Society, it will be necessary for all the librarians in each Conference to take a special interest in obtaining the information desired from each local society, and to be specially prompt in reporting to the State Secretary.

THE "MEDICAL MISSIONARY."

—THE "Medical Missionary" and "Gospel of Health" are to be united in one paper the coming year, to be issued monthly at fifty cents, or seventy-five cents to foreign countries. The journal will have a two-fold aim: first, to present full reports of the progress of medical missionary work throughout the world; and secondly, to hold forth the good news of health as a part of the everlasting Gospel. The prospectus for the coming year is being sent out, and promises many excellent things to all who may be so fortunate as to take the paper, and promises *sure to be fulfilled*; for the announced contributors and management of the journal leave nothing to be desired in advance of success.

—"I CERTAINLY appreciate the efforts you are making to extend a knowledge of our foreign mission work, and can assure you of my most hearty cooperation. It will afford me as much pleasure to get subscriptions for the *MISSIONARY MAGAZINE* and send them in as it will you to receive them."

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Complaints have reached our office that some of our readers do not receive their MAGAZINE regularly. The management desire each subscriber to have every issue. Missing numbers will be supplied upon application.

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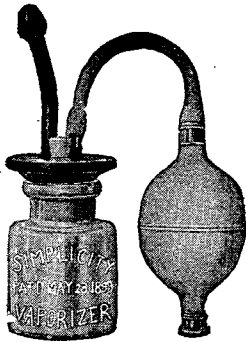
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