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**The
Story of Our
Missions for
1909**

As told by mission-
aries in all lands



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CONTENTS

In the European Division	PAGE
The British Union Conference.....	3
The German Union Conference.....	3
The Scandinavian Union Conference	3
The Russian Union Conference.....	9
The Latin Union Conference.....	13
The Levant Union Mission.....	16
In the Asiatic Division	
The China Union Mission.....	18
Japan Mission	24
Korean Mission	25
India Mission	28
Union Mission Fields of Africa	
South African Union Conference.....	32
East African Missions.....	39
The Australasian Union Conference.....	43-48
South American Union Conference.....	48-56
West Indian Union Conference.....	57-59
Other Mission Fields	
West African Mission	60
Mexican Mission	61
Bermuda Islands	62
Alaska	62

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THE WORLD-WIDE FIELD

In the European Division

The European Division of our General Conference includes also North Africa and the Levant, with Siberia and Turkestan in Asia, and East Africa. (Our review of this latter field appears, however, under Africa.)

ONLY thirty-five years ago the first Seventh-day Adventist missionary to cross the seas, Elder J. N. Andrews, landed in Latin Europe. During these years the European work has grown into such proportions that the European Division now joins in sending men and means into the mission fields beyond. Therefore we give but the briefest notes on the work in the stronger fields of Europe, emphasizing only the portion recognized as distinctively mission territory, the strongholds of Roman and Greek Catholicism.

LAST YEAR IN EUROPE

Reviewing in a few words the story of the year's progress, Elder L. R. Conradi, vice-president of the European Division, says:—

A carefully prepared report of each of our European fields for the last eight years shows that 1909, by the blessing of the Lord, has been our best year; and that is as it should be. The membership increased by 2,264 during the year, making our total 19,269. The tithe increased \$31,661, the total for the year being \$194,546. The Lord is blessing in our East African missions, and during the year twenty-six were baptized, brought from heathen darkness into the glorious light. We have now twenty missionaries at the East African stations.

The British Union Conference

THIS union conference includes the United Kingdom of Great Britain and Ireland, the home land of the English-speaking peoples. From the report by

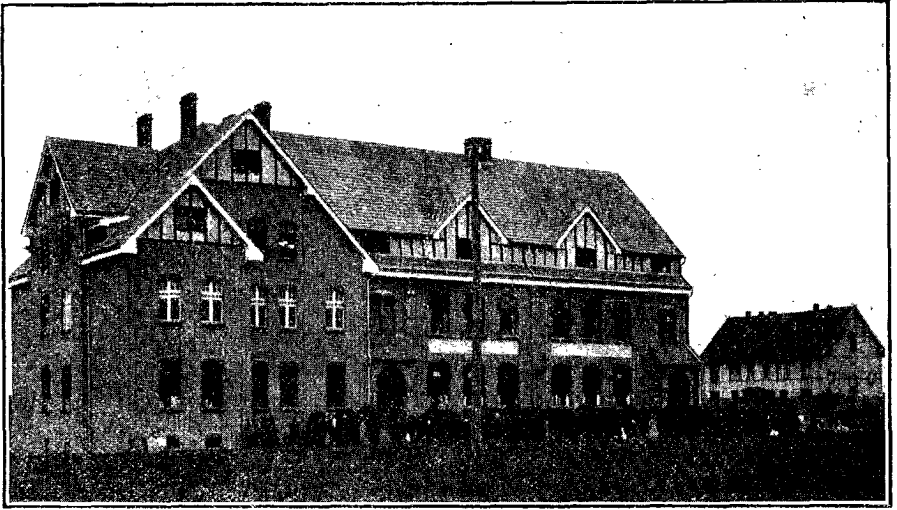
Elder W. J. Fitzgerald, president of the union, we gather these items for 1909:—

There has been growth in each division of our field, 262 new members having been added to our churches. Our publishing house, at Watford, has been kept busy supplying publications, of which over seventy thousand dollars' worth have been sold. The Stanborough Park Missionary College, at the Watford headquarters, has been erecting a new college building, which, when finished, will enable the school to accommodate a hundred students. Our union conference gladly sent forth six young people, former students, to engage in mission work in India, Africa, and elsewhere.

The sanitarium, at Caterham, Surrey, has had the most successful year in its history. Important improvements have been made, these being paid for out of the earnings of the institution. Of new places where our work was established during the year, we may mention Inverness, the ancient capital of the Scottish Highlands; and North Wales, where we have made a start; while in Downpatrick, Ireland, the home and burial-place of St. Patrick, a work has been established, and a place of worship erected.

The German Union Conference The Field in General

THE message of Sabbath reform makes vigorous progress in the land of the Reformation. The German Union Conference, however, includes more than Germany. The membership during the year had an increase of thirteen hundred, while the tithe of the believers



NEW SCHOOL BUILDING, FRIEDENSAU, GERMANY

increased about twenty thousand dollars. The president of the union, Elder H. F. Schuberth, says:—

We are glad that, through the blessing of God, the year 1909 has been one of progress to us. It has been possible to make a further division of our union conference, so that from the first of January there has been an East German Union Conference and a West German Union Conference.

Our workers have increased in spite of the fact that four brethren from our field were sent to Turkey, one to Egypt, one to Brazil, two to the Victoria Nyansa Mission, Central Africa, and one to our German East African Mission. New territory within the union conference has been entered, as follows: Galicia and Bukowina, in Austria; Belgrade, the capital of Servia; and Trieste, Austria.

Two new magazines, *Der Protestant* (The Protestant) and *Der Erzieher* (The Educator), have been established by our Hamburg Publishing House; also a periodical in the Polish, and another in the Servian. A new school building has been erected at Friedensau, containing class-rooms, and dwellings for the teachers. This school has about one hundred eighty students, who are preparing for gospel work.

In some portions of Germany restrictive laws still cause difficulty. For instance, in the kingdom of Saxony and

in Mecklenburg the authorities sometimes make our people trouble by not allowing them to baptize and to celebrate the Lord's supper.

In Austria

With rigid Catholic censorship and restrictive laws, our workers have met with many obstacles. Yet over fifty were added to the membership of Austria during the year 1909. Elder J. Wolfgarten, superintendent of the mission, gives us these stirring paragraphs, showing how our brethren witness for the truth amid intolerance and irreligion:—

RESTRICTIVE LAWS

Religious liberty exists—upon paper; but at the same time the law specifies that the sects shall not be allowed to make any propaganda. Therefore, near the close of 1907, we founded in Lower Austria the "Society of Christian Men and Women," in order that we might be accorded the right to hold meetings. As our efforts here were crowned with success, we established a society in Bohemia, in 1908, and this year we have organized societies in the provinces of Styria, Silesia, and Moravia. In these provinces we may hold public meetings, though still we can not offer prayer publicly. We generally assemble in a small room before the lecture, to ask God for his protection. Every meeting

must be opened by a native Austrian, who may invite any one present to speak. Through the activity of these societies in the two years since we began to establish them, over one hundred have been baptized. The clergy secretly work against us. It is also the custom among the Austrian Social Democrats and Freethinkers to break up every meeting of a religious character. That is, these people come by the dozen, and often by the hundred, and make so much noise and disturbance that the meeting is dismissed by the police. We have experienced this in different places.

PROVIDENTIAL LEADINGS

In Gratz, the capital of Styria, we have been enabled to see the special leading of the providence of God. The police demanded that an Austrian should open the meeting, and then they would allow that I be granted permission to lecture unhindered. But I was a stranger in the city. Two years previously I had visited Gratz, and had become acquainted with an official at the city hall. I reasoned that if I could recall this gentleman's name, he might be able to help me. After a short time, I remembered his name, at least part of it, and as the

names of all the officials are on their doors at the city hall, I sought out the gentleman in question. He knew me before I recognized him. I told him my difficulty. With tears in his eyes, he said to me, "Two days ago I prayed God to give me an opportunity to do something for your mission, and now you are here." My heart was so filled with joy that I did not know what to say, but I did believe that the angel of the Lord had prepared the way for me. The gentleman went with me to the police headquarters, and he became responsible for the lectures. Since then I have baptized fourteen believers in that city, and we now have a church of sixteen members there.

A certain lady in the same city went to the cathedral, and prayed to God that he would show her on that day what the truth really is, inasmuch as she had already heard our lectures. On that very day, I held a meeting concerning God's work in this time. This lady was present. At the close of the lecture she expressed her thanks for the word heard, and said, "I have become convinced to-day that this is God's work, and I am willing to obey, notwithstanding all the difficulties which will be made for me at



GROUP OF AUSTRIAN BELIEVERS

home." She asked one of our sisters how this work is supported, and in answer the sister showed her the tithing system as revealed in the Bible. The lady, who is a teacher, replied that she would at once reserve her tithes to support the cause.

In Vienna we have received the first permission for one of our nurses to take subscriptions for *Gute Gesundheit* (Good Health), and to canvass for "Ministry of Healing" and "Christian Temperance." This is truly a great step in advance when we consider that canvassing is altogether forbidden in Austria. One is not even allowed to lend an unauthorized publication.

Our brethren must celebrate baptism and the Lord's supper secretly — behind closed doors. But nothing can stop the work. Believers have recently been baptized at Meran, in the Tyrol, the first in this district. We rejoice with the little band of our Austrian Mission in the good news Elder Wolfgarten now sends: —

A "MORE LIGHT" SOCIETY

A recent cause of thanksgiving is that we have been able to establish a new society, the rights of which are not confined to any province, but are granted for all countries of Austria. This society is called the "Austrian Reading Society 'More Light,'" and we are allowed permission to begin lectures everywhere in all cities, countries, and languages of Austria.

Elder Wolfgarten asks our prayers for Austria. "Entire provinces," he says, "such as Upper Austria, Salzburg, Tyrol, Vorarlberg, Carinthia, Carniola, Goritz, and Gradiska, as well as the kingdom of Dalmatia, have not yet been entered by us, as we have neither the men nor the means."

In Hungary

"The church that does not use intoxicating drinks" — that, says Elder J. F. Huenergardt, president of our Hungarian Conference, is the name by which our church is known by many. The masses in the cities, being acquainted with religion only as they have seen it

associated with intolerance, have become irreligious, and drunkenness and evil-living largely prevail. Therefore some are drawn to investigate Bible truth by hearing of a "church that does not use intoxicating drinks."

BY BONDS AND IMPRISONMENTS

Elder Huenergardt's report for 1909 gives us this description of a common method of work: —

Theoretically this is a land of religious liberty tolerance. In practice, however, we often have difficulties in procuring permission to hold public lectures in a new place. Sometimes we are denied permission entirely — then we do our work without it. The result usually is that the authorities, upon the command of the clergy of the place, Catholic or Protestant as the case may be, arrest our workers and lock them up in a safe place for a few hours, or sometimes days, or transport them home free of charge. After they are released, they almost always return and follow up the interest. Then they may again be taken. This is repeated until we are no more molested. These experiences often bring good results. One of our laborers told me a few days ago that he found a great many interested souls in a large community. The people were all very thankful for what they had heard, and invited our brother to continue his labors among them. This was, however, not in accord with the wish of the priest. He had the worker arrested and led away. The people were very sorry, and were surprised that their priest should arrest a man who had neither stolen nor committed any other offense, save that of speaking the word of God. The worker was taken to another official in a large town, where he was examined and released. Directly after receiving freedom, he returned to the place whence he had been led away. A large crowd again gathered to hear the living word.

GROWTH

By no means does the clerical opposition stop the progress of the work: —

Our membership rose in the past year from 485 to nearly six hundred. We have members in all the principal nation-

alities represented in this country. At present we have in our field five ordained ministers and eleven other workers. These are distributed as follows: seven workers among the Hungarians, one among the Servians, one among the Slavonians, three among the Rumanians, and four among the Germans and Saxons.

BELIEVERS ENDURING HARDNESS

In the beginning of the year, we be-

willing to make a sacrifice for the truth. Up to the present, twenty souls have accepted the message in that place, and a number more are awaiting the opportunity to follow. Our brethren continually visit the town, and we are confident that, with the help of the Lord, we shall in the end gain the victory, and see a strong church developed even there.

With trust in God and in his Holy Word, the little force of workers in



SLAVONIAN CHURCH, IN HUNGARY

gan labors in a Protestant neighborhood of eastern Transylvania. A number of persons in another town had heard of us, and invited us to come and preach to them. We accepted the invitation, and paid them several visits. A great many came out to hear. Thereupon the clergyman of the place gave out that we were false prophets, and that the people would do a good work if they drove us out. The place of meeting was surrounded. Some brought clubs and stones to attack us. They bombarded the house, but no one was hurt. Eight accepted the message. Upon this the enemy became still more enraged, and from that time on our friends had no peace. They were insulted in every way possible. They soon found that the police were on the side of the enemy. Our people were at last obliged to sell out and go elsewhere. This they did, with material loss, but without a murmur. They were

Hungary faces the task of carrying the message to twenty-one millions of people, of five nationalities.

In the Balkans

Our Balkan Mission, under the German Union Conference, has for its territory Rumania, with nearly eight million people, and Bulgaria, with four million.

WITNESSING AMID TUMULT

This little corner of Europe seems often the center of tumult. Amid strife and political unrest, and clerical opposition, and with many a blessed experience of the power of God in saving souls, the believers have borne witness to the truth. Here is an item, reported by a brother, of Bucharest, the capital of Rumania: —

We have reason to thank our Heavenly Father, for he has still been with us this last quarter of the year. In Bucharest, the offerings for the week of prayer were 472 francs (\$94). The Rumanian brethren have never shown themselves more faithful and willing. The government seeks to have a very watchful care over us, especially since the life of the prime minister was attempted. All churches were then visited by the police, and they will not allow any society to exist without authorization. It would seem that we have a great controversy before us, but as God is with us, we fear not what man may be able to do. Indeed, the bishops have already made the attempt to hold us responsible for this crime, for they said in an open meeting of the priests that the apostasy from the Greek Catholic Church is the reason for such an attempt, and that the Adventists have especially been active in bringing about such an apostasy.

When this was being published in the papers, I was in Ploesti, where I was holding meetings with about forty persons, of the so-called better classes. A priest came thither, fairly raging against us. He wanted to hinder my meeting, denying the authority of the Holy Scriptures; but as he received no support from the hearers, he subsided, and waited to see what would come of my lecture. After I had closed, he began to clap his hands as if he were in a theater, and openly confessed before the hearers: "I have never heard such a good explanation of that which was the subject of the evening. I acknowledge before you all that this gentleman is absolutely not a dangerous man, as was reported to me, but a man of God, who will teach you only that which is good. I beseech of Holy Mary and of the Saviour, that they may allow the word spoken to take root in the hearts of you all." There was a deep silence, and those present looked at the priest and at me in wonder. It was a glorious witness he had given. While the bishop was accusing the Adventists, one of his subordinates was praising the words that came out of the mouth of an Adventist, and that in the presence of a number of strangers and friends.

In Bucharest the people come to us in ever-increasing crowds. We have no more room for them. Our place of

meeting is much too small. We can not remain there. Now is the time to work, for the people have an interest. Twenty-two have announced their intention to be baptized, and others are ready to follow.

Our membership in the Balkans represents the Rumanian, German, Hungarian, Ruthenian, Greek, Slovakian, Bohemian, Russian, Polish, Armenian, Bulgarian, and Croatian nationalities.

The Scandinavian Union Conference

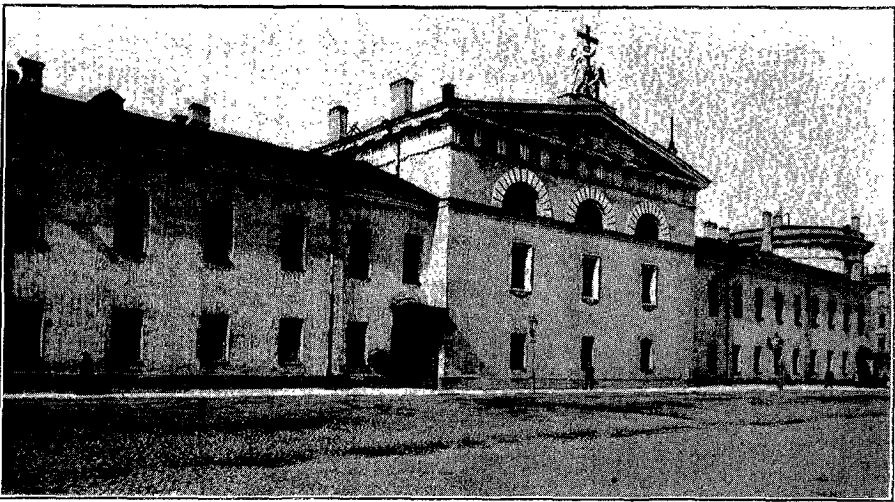
THE four conferences and two missions, including Iceland and Finland, grouped under the Scandinavian Union Conference, send a cheering report by Elder J. C. Raft, the union conference president:—

Scandinavia, too, is desirous of having a part in sending workers to the great and needy fields in distant lands. Experience has taught us that the more we as a field sacrifice for others, the greater blessings we receive from God.

GROWTH IN THE NORTHLAND

During the past year, 253 souls have been baptized, and sixty-four received by vote. Tithes and offerings have increased, and also book sales. One new conference has been added to the union, that of Finland. We have also begun work in the Faroe Islands, belonging to Denmark. We have finished the erection of a substantial building at Skodsborg, Denmark, to be utilized as a union mission school by Denmark and Norway. Here we have an enrolment this year of forty-one students. A chapel has been erected also, serving both the school and our Skodsborg Sanitarium family for the public services. We have thirty-five students in another missionary school at Nyhyttan, Sweden. Those attending these schools are, almost without exception, planning to enter gospel work.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.



PRISON IN ST. PETERSBURG WHERE TWO OF OUR BRETHREN ARE IMPRISONED FOR REFUSAL TO WORK ON THE SABBATH

The Russian Union Conference

(Including the conferences and missions in European Russia, Siberia, Turkestan, and the Caucasus.)

WITH one sixth of the earth's surface in the territory of this union conference, and one hundred fifty millions of people of many races and tongues, we can well understand that there are difficulties in organizing and pressing forward the work. Yet the 3,668 Seventh-day Adventists in all this field are earnestly bearing the witness.

DIFFICULTIES TO CONTEND WITH

"Only those in the field," writes Elder J. T. Boettcher, of Riga, the union conference president, "know under what difficulties the message is making such progress in Russia." He lists some of these difficulties:—

1. The more widely separated conferences are thousands of miles apart, making it difficult for the workers to meet together in council.

2. The multiplicity of languages for which we have neither literature nor preachers.

3. Eighty per cent of the population neither read nor write. Think of it, only twenty out of every one hundred able to read the Bible! The gospel, therefore, must be given to most of

them by word of mouth. We are endeavoring, so far as possible, to have all our members learn to read.

On account of this inability to read, the people have become great debaters. The priests take advantage of this love of debate, attend the meetings of the so-called sects, and get up during the services, trying to force a debate, and denouncing the preacher. The priest usually brings a number of his sort with him. He knows, too, that he has the civil law on his side, and that he can say what he pleases, while the preacher must stand and listen to it all with Christian grace, and afterward go ahead and preach the word.

WORKING IN THE CITIES

The worker rents a large compartment, in which he lives. He circulates our literature among the people. Having in this way created an interest, he invites the people to his home, where, in a quiet way, he can labor with them until enough are brought into the truth to organize a company. This company then asks permission from the governor and police to unite with our church. After this, at times, the worker can hold public lectures, but is not allowed to take up collections, nor is he allowed to advertise his meetings. Nevertheless, the people come until our halls are filled to overflowing. As there are hardly any societies in Russia, there are very few public halls. This forces us to build

meeting-houses. Our people are exerting themselves to the utmost to put our work upon a firm footing.

Little Russian, Siberian, and Central Asian Missions

At the beginning of the year three new mission fields were organized: the Little Russian, in Europe, the Siberian, and the Central Asian. We have held a general meeting in only one of these fields, the Central Asian, or Turkestan.

Turkestan

It is wonderful how the work in Turkestan has opened up. A number of German Sabbath-keepers moved there, and are working as hard as they can, not only with their hands, but also for the cause. One little church had an addition of twenty-one new members. They live right in among the Sartes and Kirghizes, all of whom are Mohammedans. Our young people have learned to speak these languages, and are reading the New Testament with some of the natives.

The truth is going from this field into Persia, as some of our Russian brethren live near Aschabad, which is only three and one-half miles from the Persian border. They have rented large tracts of land from the Persians, and thus come in direct contact with that people. Indeed, an interest has already been awakened. So we are entering Persia from the north.

Siberia

Siberia is a very promising field. In many respects it resembles Canada. Encouraged by the Russian government, there has been a great influx of people from European Russia into Siberia since the war with Japan. For this great field we have only one minister and one Bible worker. Most urgent calls come to us for help. Also from Manchuria calls still come from the believers in Harbin, who have never been visited.

A few months after Elder H. K. Loeb-sack, superintendent of the Siberian Mission, settled in Omsk, his faithful wife died, following a surgical operation, and with his motherless children in far Siberia, our brother has gone forward, seeking out inquirers and preaching the message.

"Little Russia"

The district known as "Little Rus-

sia" lies in the heart of Russia, Kief being the chief city of the territory. The agricultural peasantry in this region are of the poorest, the farmer being the only man who pays taxes. Our brethren barely make a living. Yet it is astonishing what a desire they have to spread the truth. They are willing to suffer banishment or any kind of persecution for the truth's sake. In the village of — we have a church with two hundred members. This has outgrown any private dwelling, and holds its meetings in the open air. A friend of the cause donated a building lot; from a general fund we have sent one hundred fifty dollars with which to begin a building, which is now in process of erection, the believers to raise the balance needed.

The Baltic Conference

The work in the Baltic Conference, Elder, Boettcher says, has advanced more rapidly than elsewhere, owing to the greater educational advancement of the people. With a population of over six millions, the conference has two ordained and two unordained ministers, and six Bible workers, representing, in nationality, Russians, Letts, Esthonians, and Germans. But they are a united band of workers.

IN ST. PETERSBURG

We have a church building in St. Petersburg, the capital, but it is too small for public meetings. The worker there, Brother J. Wilson, reported in a recent letter:—

The Lord has kept his promise of Matt. 28:19, 20. You know that halls are not cheap in St. Petersburg, but through the grace of the Lord we now have, for Sunday nights, a hall seating about five hundred persons, furnished with electric lights, an electric ventilator, and an organ. And this all free of charge. About six hundred attended the opening meetings. After the second meeting, about a hundred men, called "The Black Hundred," who had been stirred up by priests, made disturbance, intending to flog me. But in the turmoil they got hold of another man. As matters began to look serious, the janitor of the hall fired a revolver in the air, whereupon the men fled.



Photo by E. Gnedjen

WORKERS AND CONFERENCE COMMITTEE, CAUCASIAN CONFERENCE MEETING

Sitting, from left: Elders Gnedjen, Reifschneider, Conradi, Boettcher, Kotz (of East Africa). Standing, from left: Sister Gnedjen, Sister Schlegel and baby, A. Osoi, Sister Koch, Brother Koch, behind him Brethren Berg, Lirat, Seviridow, Kohn, Wolff, Isaak, Heyve, Kablanow, Schittnitlow, and Dr. Pampaian.

We learned from this experience to issue tickets to our meetings, thus keeping out the disorderly. The mayor gave permission for this on our petition. At the next meeting everything passed off quietly. The police force was strengthened, the chief of police also being present. I could but think of how times have changed. A few years ago we feared the police, and now they come to protect us!

In this great city of nearly two millions, we have two workers, one Russian and the other Lettish, the latter speaking German also.

OTHER CITIES TO BE WORKED

In the city of Libau, on the Baltic, Brother J. Schneider reported crowded meetings in a hall, six hundred people gathering night after night. He has preached practically the same discourse three evenings in succession to accommodate those who could not get in to hear the first night's presentation.

In Riga, the headquarters of our union conference, is the book depository.

Formerly there was a Lettish church here of one hundred members. Now there are two churches, a Lettish and a German, 160 new members having been added in the last two and one-half years. No special public effort is being put forth, as there is no evangelist for the city. The canvassers are scattering the literature, and when Elder Boettcher is in from his almost constant trips throughout the union conference, he holds evening meetings.

Middle Russian Mission

Moscow, the first capital, a city of about a million inhabitants, is in our Middle Russian Mission, and contains our one church in that mission. Elder O. Wildgrube, the mission director, and F. Gaidischar, a Bible worker, have been working in Moscow. Elder Boettcher says:—

It seems as if the enemy is doing his best to keep us from gaining a foothold in this city. We have been driven out of our place of meeting a number

of times. The priests come and make disturbance in almost every meeting. If any trouble arises, we are blamed for it. The priests have even gone so far as to rent a hall opposite our hall on the same street. They station people at our doors with literature and distribute it free of charge. Brother Wildgrube writes: "A few days ago a Baptist minister had his meeting closed, and I tremble when I think of my own case. We are having fine meetings."

The Middle Russian territory contains a population of fifty millions, and the mission has three evangelistic workers.

West Russian Mission

This is said to be the most difficult portion of the union conference:—

However, within the last year permission has been granted to hold meetings in the city of Warsaw, and we now have a little company there, with two workers, a German and a Pole. The Roman Catholics have complete control of the city, and the work moves slowly and under great opposition. Wilna, the city where Elder H. J. Loeb sack, the director of this mission field, now lives, is the center of the Jewish population of Rus-

sia. A hall has been secured, but it is difficult to persuade the Jews to attend a Protestant meeting.

The Caucasian Conference

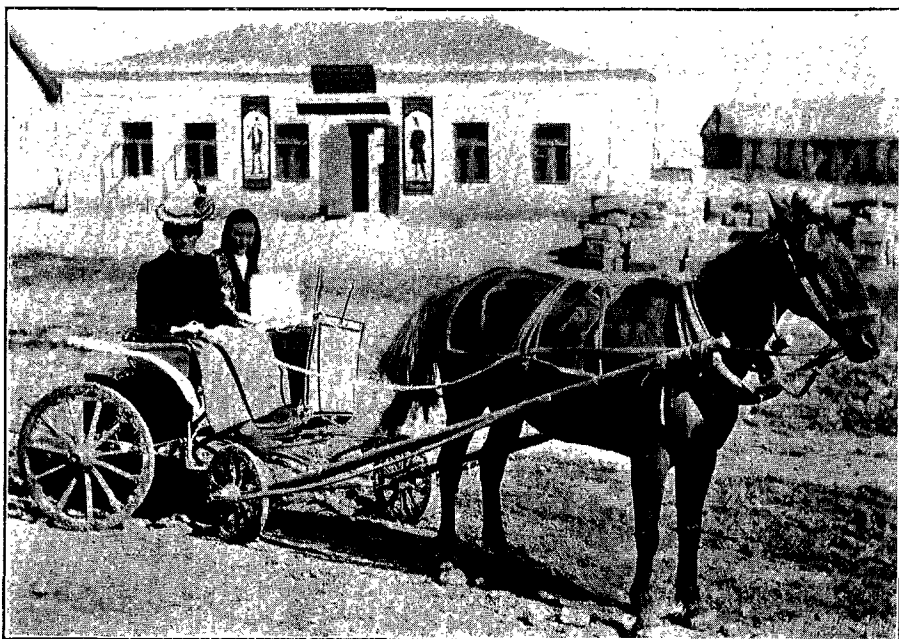
This conference includes the Trans-Caucasus, touching the Persian border.

During the year 1909 two new churches were taken into the conference—Tiflis, with twenty-three members, and Novorossiisk, with nine members. Tiflis is a stronghold in the Caucasus, and we are glad to have a start there, after many difficulties. At the conference meeting this year Brother E. Gnedjin, a Russian, was ordained to the ministry, the second of our native Russian ministers.

South Russian Conference

This conference has many important cities in its territory. Elder Daniel Isaak, the president, says:—

Work has been done during the year in the cities of Rostof, Sevastopol, Odessa, Alexandrovsk, and Ekaterinoslaf, besides some work in a number of villages. We have at present two Russian, four German-Russian laborers, and the writer (from America). Besides these we have in the canvassing field



BERTHA OSWALD AND A. PREIKSCHAT, CANVASSING IN SOUTH RUSSIA



E. GNEDJEN, NATIVE RUSSIAN MINISTER

two Russian men, and two German-Russian women. It is quite an unheard-of thing here for women to go canvassing, especially driving from village to village, or even walking with their loads of books. The people seem greatly astonished. Some well-meaning ones said: "O, this shows that the gospel is now being preached everywhere; so that even women have to go to do such work." Others, who do not like to see our work increase, said: "Well, what is coming next out of that Adventist movement?" These two sisters have many experiences to relate after coming in from a two-months' trip. They labor entirely in the German villages, where the people in general rejoice to be able to buy such good literature.

One of the great cities is the Black Sea port of Odessa. A native Russian worker tried long and suffered much to get meetings started here. He had been accused of leading some out of the orthodox church; but while judgment on this charge was pending, he applied for permission to hold meetings in a hall. Just here, says Elder Isaak, deliverance came:—

Our worker had just finished two weeks in prison for that former accu-

sation, when there came not only permission to conduct his meeting in his new hall, but also permission to hold our coming conference for 1910 there. Is this not good? We now have also a German laborer and a nurse stationed in Odessa. The interest there is encouraging, and we hope soon to reap as good a harvest at Odessa as we had the year before at Sevastopol, where an entire Russian church of sixty members was organized. Five new churches and companies have been added during the year.

We must close the report of the splendid year in the Russian Union Conference with these words from its president:—

The Russian Union Conference has added about six hundred to its membership during 1909, and it has been a year full of rich experiences for the cause. In 1910 we hope to see our Russian training-school established.

The Latin Union Conference

THIS union, which includes Algeria and Tunis, in Africa, represents our work for one hundred ten millions of souls. "We have in our field," says Elder L. P. Tieche, president of the union, "only one million Protestants, while there are six million Mohammedans and Jews, and more than one hundred million Catholics." The laborers are few indeed for such a field.

France

Northern France constitutes the Northern France Mission, with Paris as its headquarters, that city being as fruitful a field as we have in France.

The French Conference, which means southern France, is the field where our work for France began in 1876, by Elder D. T. Bourdeau. Elder H. H. Dexter, president of the conference, reports these experiences:—

Last winter with the help of a lady Bible worker, I held a series of meetings in a small hall, on a side street, of the great city of Lyons. The average attendance was but thirty, yet ten of these



ONE FAMILY, GRANDPARENTS AND CHILDREN, ALL SABBATH-KEEPERS, IN ATTENDANCE AT THE FRENCH CAMP-MEETING

are now baptized believers. Among our regular attendants was a man, accompanied by his wife and son. They were indifferent Catholics. Soon they decided to keep the Sabbath. On going to their home, we were surprised to find that they kept a small wholesale liquor business, with a few groceries. "What a strange combination," thought we, "Sabbath-keeping and liquor selling!" For a while it seemed to us that it was to be seed-sowing on stony ground; that they would not accept the full message. But to our joy, they willingly sacrificed their chief business in order to be in harmony with the Word of God.

For thirteen years the only Sabbath-keeper in this city of five hundred thousand inhabitants was an old gentleman who styled himself "the Solitary of Lyons." He had prayed during these years for the conversion of his wife, son, and daughter-in-law. The devoted old brother has had the pleasure of seeing his children baptized into Christ. Their store is closed every Sabbath, and though they have sustained temporal losses, their hearts are filled with the love of the truth.

Elder Dexter says that they are now endeavoring to work more in the cities. Elder T. Nussbaum is beginning in Toulouse, selling publications, and holding Bible readings. He writes: "I am meeting with some remarkable cases of Catholics who are anxious to shake off the yoke of Rome." Lectures are being given in halls in the cities of Grenoble and Bourg, where the people are almost entirely Catholic.

Spanish Mission

The report of Elder Walter G. Bond, of Barcelona, superintendent of this mission, shows that the laborers are few and the work great in the land of the Spanish Inquisition:—

My brother Frank and I are the only ministerial laborers in this field. To help in our work we have two Bible workers, a lady and a gentleman, both Spaniards. Of the thousands of towns and cities in this country, meetings have been held in only four or five. During this year my brother has been working

near Valencia. He has also held some meetings in the mountain town of Rubielos, province of Teruel. It was in this town that the people stoned the house where the workers were stopping on their first visit, and threatened to stone the workers should they again visit the town; but in October, when I visited the town, in company with my brother, we went about unmolested. Four men united with us, and several others profess to keep the Sabbath, who as yet have not discarded wine and pork; but we believe that in time they will fully accept the message.

Here in Barcelona, in spite of uprisings, revolutions, and opposition, the work has also made some progress. We are now holding meetings in three different parts of the city.

In January we published 10,000 copies of the first number of our Spanish paper. The edition of the next number was 15,000 copies, and of the third 25,000. Since Elder N. Z. Town held the canvassers' institute in Barcelona, in September, during the riots, some of our six canvassers have had special success with the paper.

DELIVERED FROM STONING

Two weeks ago, in the province of Tarragona, two of our colporteurs were arrested and taken before the *alcalde* of the town, who threatened to burn all their literature if they did not leave at once. When given their liberty, they

were surrounded by a great mob, who evidently expected to stone them. But they committed their keeping into the care of our Heavenly Father, and not a hand was raised against them. They believe it to be a special deliverance. Nineteen good members have been added to the list of believers this year, and several others are awaiting baptism. Five of our young people have gone to the school in Switzerland.

Portuguese Mission

Our Year Book shows only Elder C. E. Rentfro and his wife, of Lisbon, as experienced workers in Portugal. No wonder Brother Rentfro writes, "Many times I have wished for a fellow worker with whom I could counsel and plan." From Elder Rentfro's report we give these interesting items:—

Previous to this year we had held only cottage meetings; but with the transfer of meetings to a small hall, the interest has increased. Thirteen have been baptized during the year. I would it were possible to say that all our members had been able to endure the tests that come severely in this land; but a number have faltered and fallen out, so that our year ends with only twenty-three members. Six others have only lately accepted the Sabbath and are being further instructed. The custom of wearing jewelry is a difficult one to abandon here.

Three brethren have gone to Africa to gain a livelihood, and expect to hold up the light there.

In June I visited interested persons in Oporto, and made a trip into the mountains, by stage and "burro," in the extreme north of Portugal, where a family of three are holding up the light. They suffer persecution, and if the brother was not a native of the place, he would be driven out of the village. This brother has his family Sabbath-



C. E. RENTFRO AND FAMILY, A COLPORTEUR AT RIGHT, LISBON, PORTUGAL.

school, and pays his tithe, seeking to walk in all the light.

Following the earthquake of April 23, we began a paper called *Os Signaes dos Tempos* (Signs of the Times). It was a risk to begin with four thousand copies, for generally books and papers here have but a small circulation, and the majority do their selling in Brazil. But the colporteur can find readers by going to them. The canvassing work has been represented by one young man of eighteen years. He is beset by many temptations, but clings to the work.

The Levant Union Mission

THIS union comprises the countries around the eastern Mediterranean. Our work is yet small. The population of fifty-two million is mostly Moham-medan.

Syrian-Egyptian Mission

Of the little band of workers in this mission, Elder W. C. Ising, of Beirut, the superintendent, says:—

We have ten evangelistic and Bible workers in all,—one native, a Copt, of Egypt, and nine foreigners, including

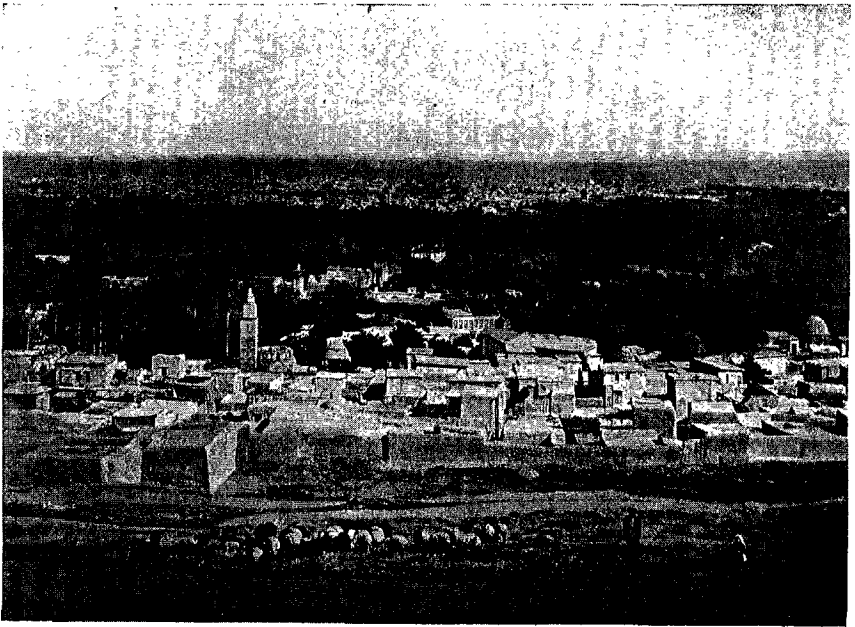
four lady nurses. This little force is located at Beirut, Haifa, Joppa, and Jerusalem, in Syria; and in Cairo and Luxor, in Egypt.

This autumn (1909) we have started on a campaign of public lecturing at Haifa, Jerusalem, and Luxor (the ancient Thebes, or No-Amon of Nahum 3:8, margin). This is the first effort of this kind, to my knowledge. Unfortunately the work among the Germans at Haifa could not be brought to the desired close, for the brother who had come from Germany just a year previous felt that he must return on account of his health. We hope that these efforts will be crowned with some precious souls embracing the truth.

JERUSALEM

Our small sanitarium at Jerusalem is to be transferred to better quarters in 1910. Of this year's work, Brother L. Krug says:—

Our institution has been the means of acquainting a number of persons with this message. Among the persons taking treatments we have counted not less than twenty-one different nationalities. We have had to meet many inter-



DAMASCUS

esting questions pertaining to our faith as Sabbath-keepers; even many Jews who have relaxed in observing this day of rest having been put to shame by our practical testimony. Also financially we have had a good year, better than the last.

IN ANCIENT DAMASCUS

Of the manner in which a man of ancient Damascus found the truth, Elder Ising says:—

Two young Armenians had come to Cairo, one from Persia, the other from Bagdad. When standing in the zoological garden one day, they were addressed by our Armenian brother, Beserdian. This acquaintance resulted in their acceptance of the third angel's message. During the time of my visit to Cairo, in April, I baptized them in a canal of the Nile. Soon after, one of these new brethren returned to Bagdad, a city of about two hundred thousand inhabitants. Thus he has become the first messenger of truth in the central part of Mesopotamia, the native land of Abraham. He writes: "There are many here who believe the Sabbath is true, and say, 'When the Seventh-day Adventists send missionaries here, we will join them.' There is much field here, but the workers are not only few but are none. *God cares.*"

Returning from the General Conference, I was accompanied by Sister E. Z. Simons, formerly of the West Indies, who visited various parts of the field. I hope that her efforts in selling some fifteen thousand pages of literature in Damascus will bear fruit in due season, as well as her distribution of tracts in parts of the Lebanon Mountains.

Turkish Mission

Early in the year 1909 Elder C. D. AcMoody was compelled to lay down the superintendency of this field, on account of poor health. In the spring came

the massacres in the Adana district, in which some of our Armenian brethren lost their lives. Elder Z. G. Baharian and his Armenian associates have pushed forward with the work, however. Some of the believers in Tarsus have endured much persecution. About the middle of the year, Elder E. E. Frauchiger, of Germany, was appointed superintendent, and a publishing depository has been established in Constantinople. Considerable stir was made by the energy with which one of our native colporteurs sold tracts in Turkish. Elder Frauchiger wrote:—

In one of the papers a whole column was devoted to this house-to-house effort to sell Turkish publications. Indeed, we are the first Christian society to canvass with purely Turkish tracts. The future may teach us more about this.

At any rate it has strained the tolerance of the Turkish authorities, under even the new régime, and after several police experiences and the confiscation of considerable literature at various times, the brethren have counseled greater caution. They are working on "Steps to Christ" in Armenian and also in Arabic.

From Smyrna, where he is located with a company of Greek believers, Elder R. S. Greaves has made trips to Macedonia, now Albania, where believers have also sprung up. In November a general meeting was held in Constantinople, Elder Conradi reporting: "The presence of a number of new workers seemed to indicate that a new era is dawning in our Turkish Mission."

In the Asiatic Division

This division was formed at the 1909 General Conference, Elder I. H. Evans being elected vice-president for the division, which includes China, Japan, Korea, the Philippines, Singapore, Burma, and India.

The China Union Mission

THE second biennial council of our workers in China was held at Shanghai, in January (1909), at the close of the visit of Elder I. H. Evans to the far East. For effective supervision, the council divided China into ten great mission fields, including Manchuria, Mongolia, Turkestan, and Tibet, and issued a call for twenty families to come to China in the next two years. Nine families sailed in response during 1909, including Elder W. A. Westworth, appointed superintendent, in December.

A GOOD YEAR

In the meantime, 1909 has been a good year, notwithstanding the absence at General Conference and on furlough of a number of our pioneer workers. Dr. H. W. Miller, of Shanghai, says:—

It has not been a strange thing in the history of this message in the past to see the work double in ten years' time, and in parts of the field the work has doubled in five years. But reports of a doubling in a year's time have not been common. We believe the facts will justify us in saying that the message has doubled in its extent and effectiveness in the Chinese field during the year 1909. Our mission is young in China, and our workers have had to study the language, with no proper literature to pass out to the inquiring. We have been steadily at work on the foundations; and now we begin to see the structure rising rapidly.

PUBLISHING IN CHINA

Our Chinese paper (the *Signs of the Times*) has been issued in Mandarin and Wenli, as also have the Sabbath-school quarterlies. The triumphs and trials of our youthful publishing department during 1909 are thus told by Elder R. F. Cottrell:—

It is estimated that from the beginning of our work, in 1902, to the close of 1908, the entire circulation of our publications in China was 18,000,000 pages. In 1909 the output was 40,533,400 pages—a very remarkable increase, though an average of only one page to every tenth person. The printing work in Shanghai has been greatly retarded by having no suitable quarters. And to make matters more difficult, half the meager facilities in rented quarters were destroyed by fire in December. Hiring the work done is proving most unsatisfactory. The crying need is the means to build a printing plant to spread the printed page among China's millions.

Ground for a printing-house and a general headquarters has been purchased in the suburbs of Shanghai.

MOUNTAIN HEALTH RETREAT

This year the mission has added to the little \$150 cottage built in 1908 on the mountain of Mokanshan, west of Shanghai, where we have a plot of land, two thousand feet above the sea. This mountain has been a refuge for workers stricken ill on the heated plains. Dr. H. W. Miller writes:—

The need of treatment-rooms was forcibly impressed upon us, and a small two-story stone building was put up at a cost of about six hundred dollars. It is located beside a small stream, just above a cascade, on one of the most beautiful mountains in China. The treatment-rooms are very serviceable, and the sanitarium is nature itself. Those of our workers who were sick last summer made most encouraging progress here. Instead of sending our sick over the sea to a sanitarium, why not carry a sanitarium over to the missionaries, with the necessary medical help, where the institution can stand also amid the darkness of heathenism as a beacon light?



EVANGELIST CHEUNG, AND FAMILY, CANTON, CHINA

Province of Kwang-tung (Canton)

(Population, 31,000,000)

In January, 1909, Elder J. N. Anderson and family and Miss Ida Thompson, who had pioneered our way in China (aside from good Brother LaRue's earlier ship work at Hongkong), sailed for America and the General Conference. "It seemed that the work would be greatly crippled," wrote E. H. Wilbur of this loss; but Brother Wilbur moved from Kongmoon to Canton, the work was redistributed, and it has been, he says, a year of progress. From his report we gather these facts:—

It has been the "banner year" for literature sales in this province. Four colporteurs gave their entire time to it, besides what several evangelists' did. Previous to 1909 we had entered but seven districts, or counties, with the publications. This year we added ten new counties.

CANTON SCHOOLS

Miss Amanda Vanscoy took charge

of the Bethel Girls' School, which has had about thirty boarding and forty day pupils. With the East Gate day-school for girls, the total enrolment has been over one hundred. Of eighteen new members added to our Canton church this year, ten were from these schools.

The boys' school had an enrolment of sixteen, mostly boarders. Through lack of means the school building was given up, and the school transferred to our old chapel, where the crowded condition has compelled us to refuse earnest applicants. Through the untiring efforts of Brother Cheung, there has been greater interest in spiritual things than ever before. Three students were baptized during the year, and two give promise of making good workers. A building adjoining our chapel has been rented, and is being repaired, to give us more room.

MEDICAL WORK

Dr. Law Keem has worked away at Fatshan (a city near Canton) for over four years, with no proper facilities. This summer (1909) a rented store building on a business street has been

fitted up for dispensary and treatment-rooms, with several rooms for patients and helpers. A number of Chinese physicians attended the dedication in November, and took appreciative part. The equipment is not completed, for lack of means, but from twenty-five to thirty patients receive attention each dispensary day. The doctor's dispensary assistant is a God-fearing young man who united with our Canton church two years ago.

LO, THESE FROM SINIM

Our only organized church is in Canton, with fifty-three members. More Chinese brethren are paying tithe than ever before. Two or three other church organizations should be formed in the province another year. Four new Sabbath-schools have been formed, and this year, for the first time, we have had our lesson quarterlies printed in Chinese.

A man in an adjoining province writes that he believes the truth, and appeals with Scripture quotations for me to come at once and teach his people. I sent him publications, but could send no one to him. People appeal to come to our schools, offering to pay their board and asking only to learn the truth; but we have not the room. "My wife and

I would like to go to your mission in Canton, to study the Bible and learn to work in God's cause," writes a man nearly a hundred miles up the North River. But we are obliged to say, No. More workers and more facilities are sorely needed.

THE HAKKA AND HOKKLO DISTRICT

This district stretches east about two hundred miles from Canton and northeastward to the Fukien province. Five Hakka young men came to Canton in 1905 to study the Bible with Brethren J. N. Anderson and E. W. Wilbur. Four we believe are working for the mission to-day. Brother J. P. Anderson, who is working in the Hakka dialect, writes:—

This year I moved to Wai Chow Fu, a city up the East River, one hundred fifty miles from Canton, among the Hakkas. The Lord has blessed me very much. Our three canvassers have done well. We have opened two chapels and a boys' school.

I have also looked after the work at Moi Lung, among the Hokklo people. At first a group of violent men, Cath-



BROTHER HUNG, OUR NATIVE WORKER IN CHOW CHOW FU, NEAR SWATOW, AND HIS FAMILY

olics, made us much trouble at Moi Lung. The evangelist thought it very difficult work. I remember telling him to do his best, and that we would pray God for deliverance from these evil men, for such they truly were. I would not have been surprised at any time had they assaulted me personally. Later I visited the place again, and found that two of these men had been imprisoned by the district magistrate, and that

out of seven. Through his efforts quite an interest has sprung up in his place, and about eight persons are reported as keeping the Sabbath. The whole region for a number of miles back of Swatow is agitated over the Sabbath question.

Fukien Province

(Population, 22,000,000)

Elder W. C. Hankins, of Amoy, superintendent of the Southern Mission Field, says:—

STATIONS AND WORKERS

We have five stations in this province; viz., Chin Chew, Tang Oa, Do Gang, Amoy, and Kulangsu, with an average attendance, at Sabbath services, of about one hundred. Thirty-three of these have been baptized. Six were baptized this year.

We have five Chinese evangelists, two colporteurs, two school-teachers, and two Bible women. The stations are within a radius of about one hundred miles, and can be reached by steam-launches, sailboats, and rowboats, as there are many waterways through this section.

Two of these stations, Amoy and Tang Oa, have been opened this year. Besides these regular stations, the truth has entered the cities of Chiang Chew, Chioh Be, Hui Oa, Oa Hai, and the

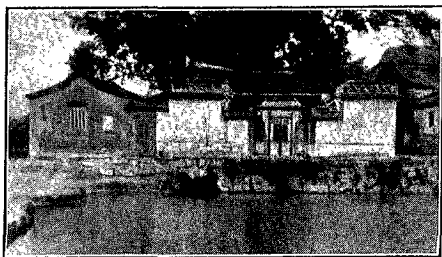


Photo by B. L. Anderson

KULANGSU CHAPEL AND BOYS' SCHOOL.

nearly all the others had died of the plague. The interested ones could now quietly meet for Bible study. I think four will soon be ready for baptism. They have given up idols, and thrown away that which is more dear to a Chinaman than his god—the tobacco pipe. As we see these heathen take their stand for the truth, we feel fully repaid for all our labor.

As other help is expected here, it is decided to build a house that foreigners can live in. No suitable place can be rented. I am negotiating for a piece of land, which will cost two hundred dollars, and about one thousand dollars will be needed to put up a building that two families can occupy. These people number ten million souls. I am convinced the Lord has many precious jewels among them.

SWATOW DISTRICT

The work here was developed from Amoy, in the Fukien province. Swatow is northeast of Hongkong. Elder W. C. Hankins says of it:—

Elder N. P. Keh and Brother Hung have been carrying on the work in the Swatow district. A man named Wong became interested, and walked twenty miles every Friday to meetings at Chow Chow Fu, returning again on Sunday, thus losing three days



Photo by B. L. Anderson

CHAPEL AT DO GANG, CHINA

island of Kim Mng, as well as many other cities and villages where our colporteurs and evangelists have sold literature.

Elder B. L. Anderson opened a boarding-school for boys in our chapel at Kulangsu during the latter part of the year. Nine boys entered, all but one children of our own people. It is a small beginning, but we look for great results from this training-school.

A day-school for girls has been opened in our Amoy chapel by Mrs. B. L. Anderson, with a well-educated young lady, a member of our Kulangsu church, as teacher. There are about fifteen girls enrolled, most of whom come from heathen families.

Provinces of Honan and Anhwei

(Honan, 35,000,000; Anhwei, 23,000,000)

Our first work in central China was in Honan. From this province, our work this year spread into the adjoining province of Anhwei.

CHEO CHIA K'O STATION

Of the work in this station, Elder F. A. Allum writes:—

We have employed three canvassers during the year, and these with our evangelists, have sold 23,959 tracts, papers, and Bible portions. This was over half a million pages distributed by the canvassers of the Cheo Chia K'o station in this province and the province of Anhwei.

God has blessed our efforts, and seventeen precious souls have been baptized. Seven of these are located at Anhwei, and the remaining ten in Cheo Chia K'o. This is the result of the loyal and consecrated efforts of our native workers. We praise the Lord because we have native evangelists who are as true as steel to the message.

We had the privilege of seeing our language teacher give his heart to the Lord, and of his own accord he began to pay tithes. The teacher class is the hardest class of all to reach, and we feel greatly encouraged at seeing this man decide for Christ. One of the best evidences we have of his true conversion is the testimony of his own wife. Two or three weeks ago a little son was born into the family, and his thoughtful kindness and attention to her at that time caused her to tell her neighbors, "Surely my husband is a different man since he became a Christian; he is so

good to me." And then she told them of the many things he did for her that the ordinary Chinese husband would not think of doing for his wife. The change in her husband has made her anxious to learn the gospel, and now she is learning to read.

Two Bible schools have been held at Cheo Chia K'o, and one general meeting. At the meeting there were over 120 adults from Hsiao Iao (Elder J. J. Westrup's station) and Cheo Chia K'o districts. Eleven attended from Ing Shang Hsien, province of Anhwei. The meeting was certainly the best that we have ever held, both foreigners and Chinese receiving rich blessings from the Lord. Dr. H. W. Miller was here several days. Following the meeting, we conducted a three-weeks' Bible school, and over sixty remained throughout. The classes for



EVANGELIST IAN, WITH ANHWEI BELIEVERS

the men were conducted by Elder Westrup and myself, the classes for the women by Miss Pauline Schilberg and my wife. We have two boarding-schools connected with our Cheo Chia K'o station, one for boys and young men, with an attendance of twelve, and another for girls and women, also with an attendance of twelve. These boys and girls are mostly children of Sabbath-keepers, and the women are wives of evangelists and colporteurs.

HSIAO IAO STATION

This station, about twenty miles westward from Cheo Chia K'o, is in charge of Elder Westrup. There is a church company, and school work has been

done for the children. Elder Westrup says:—

When people who have merely heard the name — Seventh-day Adventist Church — come from a distance of thirty-five miles, walking in the mud, and for miles wading in water above their knees (in the rainy season), it is certainly a fulfilment of the view given us by the spirit of prophecy, of people “standing in perplexity, and pale with anxiety, earnestly inquiring, What is truth?” When people come every Sabbath, some from a distance of two to seven miles, and return the same day, having only a little dry bread with them to eat, women walking on their crippled feet, which pain them at every step — and regularly, not spasmodically — this certainly is evidence that they desire the bread of life. Last summer I received letters from a place eighty-four miles west of us, petitioning us to come there to teach Bible truth, and in another place, 127 miles west, are also inquirers.

Recently I was over in Chang-sha, province of Hunan, to visit Elder and Sister P. J. Laird. We baptized some precious souls and organized a church. It rejoiced my heart to see how God has blessed these workers, who have been preaching the truth amid opposition, and ministering to the sick. We prayed and wept and praised God together.

Province of Hunan

(Population, 26,000,000)

This was the last province of China to open to gospel effort. In Chang-sha, the capital of Hunan, Elder Laird and wife (Dr. Emma Perrine-Laird) have conducted a combined medical and evangelistic mission station, in limited quarters, with a Chinese teacher and two colporteur-evangelists as helpers. Through this colporteur work from Chang-sha, a company of believers has begun to form in Hankow, the “Chicago” of China, in the neighboring province of Hu-peh. Of the Hunan work Brother Laird says:—

THE MISSIONARY'S DAILY ROUND

As the bamboo catch-water cup, whirling round and round on a Hunan

undershot water-wheel, — descending empty hundreds of times daily, and as often being swished up again, filled with the crystal stream to pour out upon the thirsty land, — so also the labors of the workers in Hunan. It is the daily round of compassionating the sick, the constant telling of the message of a Saviour from all sin, given to all sorts and conditions of men. It is living Chinese, eating Chinese food, talking Chinese, sleeping among Chinese, in fact, almost everything but dreaming in Chinese.

The prefectural cities, Yochow, Chang-sha, Hengchow, and Yungchow; the country-towns, Siangyin, Iyang, Taoyuan, Liuyang, Pinchiang, Liling, Siangtan, Hengshan, Leiyang, and Kiyang, as well as numerous intermediate and smaller places, have been visited, though not all during 1909. In Hankow, beyond our province, more than ten thousand of our tracts and papers have been scattered.

I have recently returned from nearly a month's trip to and from Hengchow. The inquirers bravely trudged through sleet, rain, and slush, for the privilege of hearing the truth of the soon-coming Saviour. They willingly came twice daily, and after three, and even four hours' meeting, were quite ready to ask other intelligent questions on the Bible lesson given. About a dozen men and women decided to keep all of God's commandments. Calling at Hengshan on our way home, we greatly enjoyed a night meeting with a few other earnest inquirers after truth. We also made calls at Siangtan, where there are a number of Sabbath believers.

FIRST CHURCH ORGANIZED

Two days before Thanksgiving day, Elder J. J. Westrup, in the teeth of a gale, baptized four precious souls at Chang-sha. There were others, also, but they were unwilling to break with their evil habits, and could not go forward, for there can be no compromise with evil, even in China. Next day a little church was organized.

Hunan has but this one tiny church of only six church-members, no schools or Seventh-day Adventist text-books, no proper treatment-rooms, and no permanent headquarters. Means of travel are very slow, making it difficult indeed to meet with and instruct the widely scattered groups of inquirers at the above-mentioned places. Twenty-six millions

of Hunanese are waiting to be warned of the end of the world in this generation. Were we to look at the lack of facilities only, our hearts might well fail. But, no; our God is able! And joined to his promises we praise him for the prayers and self-denying zeal of our people in all lands, as we see them pouring their men and means into China. [As we go to press, reports continue of uprisings in the province of Hunan, and especially in Chang-sha, its capital city. Our workers escaped safely to Hankow.]

Japan, the Sunrise Kingdom

BUT one foreign worker was added to the staff of the Japan Mission during 1909, Miss Etta Cornish, a nurse and Bible worker. The little force of Japanese laborers shows greater increase. Elder F. W. Field, the superintendent of the mission, writes:—

NEW WORKERS

In the autumn of 1908 we opened our first real training-school for workers, in Tokyo. When the course closed in February, this year (1909), nine or ten new workers went out to devote their time to the spread of the message. In November, 1909, the school for workers was resumed, with about twenty students aiming at a quick preparation for the field. We have few facilities for

making a school; but with the blessing of the Lord and the earnest spirit among students and teachers, we expect success.

EVANGELISTIC AND MEDICAL EFFORT

The baptisms for the year numbered forty-nine. Early in the year a new company was brought out at a place not far north of Tokyo. Later others were added, and finally eleven were baptized and organized into a church. During the summer a course of tent-meetings was held at Wakamatsu, and a most encouraging interest was awakened in this city of about forty thousand inhabitants. As a result thus far, eight have been baptized, and twenty more are especially interested. A number have also been added to the churches in Tokyo and Kobe.

In our medical missionary work we have apparently taken a backward step, but not truly so. Our Kobe foreign sanitarium was closed the latter part of February. This was in harmony with the plans for establishing a permanent institution in connection with the center of the work at Tokyo. We have not been able to go ahead very far with these plans for lack of means. But in the meantime the sanitarium workers are enjoying the much-needed opportunity of studying the language. The *Eisei-in*, our Japanese sanitarium at Kobe, under Dr. Noma, has enjoyed a very prosperous year in every way.

YOUNG PEOPLE'S SOCIETIES

Active young people's societies at Kobe and Tokyo were reported for the first time in 1909, organized after the return of Elders Field and H. Kuniya from the Washington General Conference. A somewhat novel campaign is reported by the Tokyo society:—

It is a campaign to induce people to leave off the harmful tobacco habit.



W. D. BURDEN AND FAMILY (JAPAN) TAKING DINNER AT A HOTEL



A KOREAN WORKERS GROUP

Back row from left: Kong Ku Myong, C. L. Butterfield (superintendent), H. A. Oberg, R. C. Wangerin, Kim Ku Hyok. Front Row: Kim Won, Kim Hyo Sep, Kim Na Chun, Ne Keun Ok.

Passing a house one day, Brother Kuniya saw a man smoking his pipe—a very common sight in Japan. Approaching, he accosted the man about as follows: “If you saw a neighbor’s house on fire, you would raise an alarm, wouldn’t you?” “Certainly I would,” the man replied. Then pleasantly referring to the smoke he saw issuing from the man’s lips, Brother Kuniya said he had stopped to give him warning. Then followed a talk on the evil effects of tobacco, with the result that the man was persuaded to stop the practise; and as a pledge of his sincerity he was asked to surrender his pipe, which he did. This experience encouraged others to undertake the same kind of work. At this writing the society’s collection consists of twelve pipes, six pouches, one tin box containing tobacco, and two packages of cigarettes.

PRINTING THE MESSAGE

A year ago we published a special number of our missionary paper, the *Owari No Fukuin* (Gospel for the Last Days), and about five thousand copies were used. We expect this year to use twice as many. We have not developed much new literature this year, as the workers in our little printing-office have

been kept busy supplying the literature already produced. However, some new work has been begun. Our canvassers are gaining a valuable experience, and we believe that this branch of our work can soon be made self-supporting.

Korea, the “Land of the Morning Calm”

THIS is the first year of the organized Korean Mission, the work having previously been under the oversight of the Japan Mission. Elder C. L. Butterfield, the superintendent, says:—

In February, 1909, an institute was held for our native workers. During the institute the leading worker stirred up a revolution that for a time seemed to threaten the existence of our church in Korea. After much prayer and study, he was dismissed from the work. The other workers took their stand for the organization, and our people all lined up with us.

Two further workers’ meetings, of three days each, were held later in the season, and these were times of great blessing from God. Unity was brought in as never before. In September the

mission headquarters was moved from Soonan to Seoul, the capital, a city of two hundred thousand inhabitants, where suitable property was rented.

BLESSINGS OF MEDICAL WORK

Dr. Riley Russell and wife have had their hands full of work at the little Soonan dispensary. As soon as he arrived, the doctor was so beset by those needing help that it was with great difficulty that the necessary time for sleep and language study could be secured. He says:—

During the past year we have had 5,712 patients, and many interesting experiences. One man carried his mother to us on his back to have her treated. A woman brought her child (eight years old) on her back 200 li (70 miles). But as yet we have no place to treat such patients or give them lodging. We do what we can, and God has blessed our feeble efforts to a remarkable degree. A short time ago a man came for me to go to his home 40 li (15 miles) distant to see a sick person. I was away, and he waited two days for me. I rode a little Korean pony, and when about half way there, the pony plunged into a mud-hole, and the mud came almost over the saddle, leaving me stranded. We pulled the pony out, and at last I reached the place and saw my patient. A large company of the most influential people of the village gathered about, and I lost no time in distributing tracts and talking to them about the true God. Truly the medical work may be the means of reaching hearts, and our earnest desire is that we may never miss an opportunity to point souls to Christ.

Of other developments in this newly organized mission, Elder Butterfield says:—

SCHOOL WORK

A boys' school was conducted at Soonan, Dr. Russell having oversight, while two Korean brethren acted as teachers. The attendance has reached thirty. Many more students wished to come, but we could not give them work. This must be made a good industrial school, for there are many bright young men who would come if they only had some means of paying their way. A dormitory was built, mostly by student labor,

which accommodates twenty students. We have about twenty acres of land in connection with this school, and hope to get five acres more. The students are willing and anxious to work, although it is against custom for a student to work in this country. A girls'



Photo by H. A. Oberg

HEADQUARTERS IN SEOUL, BIBLE CLASS DISMISSING

school has been conducted at Chinnampo. Miss Scharffenberg went from Seoul to assist in the opening, and reported seventeen students the first week, with a very earnest Christian spirit. Besides these two schools for advanced students, we have eight church-schools, with an enrolment of 110.

BEGINNING A PRINTING PLANT

In the spring we received a small printing-press from the Japan Mission. It was with some misgivings that we entered upon this work, as we had had very little experience in it. But God has wonderfully blessed our efforts, and we have been able to print the following: 8,000 copies of "The Way of Salvation;" 5,000 each of the "Sinner's Need of Christ" and "Jesus Is Soon Coming;" a 1,000 edition each of "Bell's Bible Lessons," Nos. 1 and 2; 13 studies from "Helps to Bible Study;" and "Sabbath-school Lessons on 1 John." Besides these, Sabbath-school and church record books and a week-of-prayer reading have been printed.

INTO NEW REGIONS

One man who had but recently commenced to keep the Sabbath moved to another part. He took a supply of tracts, and not long after wrote that as the result of reading these tracts about twenty were keeping the Sabbath, and that they wanted some one to come and

teach them. Another man has taken hold of the truth who, fifteen years ago, bought a Bible, and having read it through, saw the Sabbath; but because the other denominations did not keep the Sabbath, he would not be a Christian. When he met one of our workers, however, he became a Christian, and is a firm believer in the message.

On the return of Elder W. R. Smith and wife from America, in October, 1909, they moved from Soonan to Wonsan on the east coast, to begin a new work. As no suitable house could be obtained, they bought a piece of land, and built a wood-shed in which to camp while putting up a house. The winter came on, however, stopping building operations, and they have had to winter in the shed. "We can keep fairly comfortable," he wrote, "by keeping a roaring fire."

THE YEAR'S SUMMARY

During the year two new stations have been opened; three new workers have arrived in the field; four native workers have been added; about one hundred persons have begun the observance of the Sabbath; nineteen have been baptized; \$629.98 has been received in tithes and offerings; over 60,000 pages of literature have been given away; about fifty dollars' worth of literature has been sold; 5,172 patients have received treatment; and our schools have increased in number and size. Calls come to us like this: "Come at once and teach us the way of truth. If you do not come, souls will be lost." To many of these we can only say: "Study your Bibles and pray much. We will send you help as soon as possible, but there is no one who can go now."

The Philippine Mission

THIS mission was transferred from the Australasian Union Conference to the

Asiatic Division at the last General Conference. Elder L. V. Finster, our one minister among the eight millions of the Philippine group, has been busy getting out some tracts in the Tagalog, through a good translator, who has accepted the truth. He reports also a five-thousand edition of "Thoughts on Daniel" in the press, in the Tagalog; also some tracts in the Ilocano language. He says:—



EVANGELIST LE PONG SEUNG AND FAMILY, KOREA

Most of our time has been spent in this work and in the study of the language. Nevertheless, we have spent some time in cottage meetings and Bible work. We now have a Sabbath-school of twenty-five members, of native people, at Santa Ana. The Lord has greatly blessed Brother R. A. Caldwell in placing about fifteen hundred "Patriarchs and Prophets" in and about Manila, also eight hundred of "Coming King," all in Spanish. Nearly all of these have gone into the hands of the Filipinos. We are earnestly praying for laborers for other parts of our field. We have tried to put in a little time each day among the people, distributing tracts, papers, and Bible portions. These people are supposed to have been Christians for three hundred years, but only within a few years has it been possible to circulate the Bible among them.

A MORNING TRIP

Accompany me on one of my early morning village trips, before the burn-

ing heat of the day. As we approach a native house, we give the salutation, "*Magandang Umaga po*" (Good morning). Soon three or four native women and men will appear, with as many children. We ascend the ladder to the door (nearly all native houses are built five to seven feet above the ground, on bamboo poles), and offer for sale some of the Gospels, the price being one cent. After naming the Gospels, we may be asked, "Songs?" "No," I say, "it is the life of Christ." "Have you the life of St. Rosario?" they may ask, or name

cludes Singapore and the states of the Malay Peninsula. Elder G. F. Jones, superintendent, says: —

One signal blessing during the past year has been the building and dedicating of our new chapel at Singapore. People say it is typical of our denomination — small, good, substantial. Singapore is one of those cosmopolitan cities where many languages are spoken, and it stands in the highway to the far East, a prominent spot whence to proclaim with a loud voice, "Fear God, and give



CHURCH COMPANY AT SINGAPORE

some other of the multitude of saints. Another may say, "Ah, *Protestante!* No, we don't want any." But generally some younger member will want to buy one of the Gospels, just to see what a dreadful thing it is.

We go to the next house and show the Gospels. "*Anong ito?*" (What is this?) they ask. As I tell them, it may be that some Tagalog novel or poem will be brought out, to see if it is not the same. All about in their homes are pictures or images of the saints, perhaps with lights burning before them, and dense darkness in the minds of the people. Again, we may meet bright faces, and learn that here is a Protestant home, and they already have the New Testament. Then I show our tracts and pamphlets, as they can appreciate these. The young men and women usually address me in English.

Singapore Mission

THIS mission was also under Australasian oversight in 1909, but now belongs with the Asiatic Division. It in-

cludes Singapore and the states of the Malay Peninsula. Elder G. F. Jones, superintendent, says: —

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Of the very first family of native converts of the Chinese Babas in the Straits Settlements there are three sisters keeping the Sabbath. In 1845 their father, the first Chinese convert under Dr. James Legge, was taken by him to England to be educated, and was placed in the school at Huntley founded by the Duchess of Gordon. We are encouraged to see a few of the different races here taking their position under the banner of truth. Six Chinese workers, five of whom are young, are developing into good, reliable missionaries.

India Mission

EARLY in 1909, Prof. J. L. Shaw was compelled to retire from the superintendency on account of health. Elder W. W. Miller has been acting director during the year. Our India headquarters is at Lucknow, where the *Oriental Watchman* press is located. During the



Photo by J. S. James

DISPENSARY, TINNEVELLI

year a monthly health journal has been started, and a new press bought.

South India

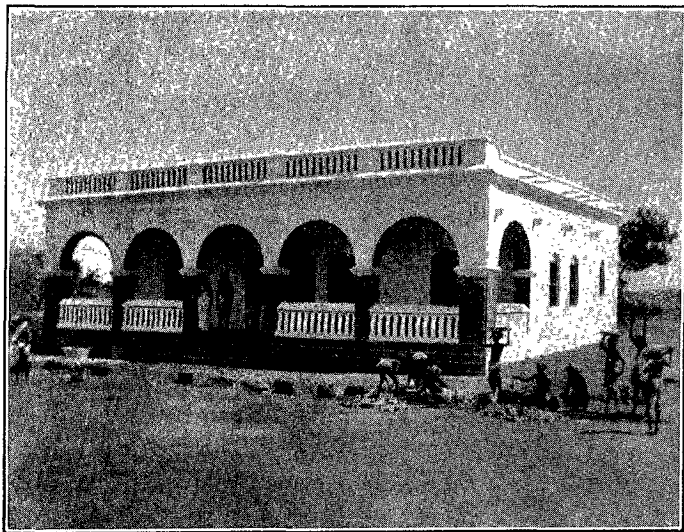
From among the sixteen millions of Tamil people in the extreme southern point of India, Elder J. S. James writes:—

The past year has witnessed a remarkable movement forward in the Tinneveli District. Eighteen months ago we had not a foot of land in these parts, nor a shelter under which we might rest without fear of eviction. To-day we own two acres of land, with a comfortable yet modest house, convenient to the center of our work, but free from the noise and disease of the village. Eighteen months ago our medical work was confined to house-to-house visiting with a few fomentation cloths and a fountain syringe. With these the Lord worked wonders, and forged the bonds of friendship and love which afterward were to bring us through an important crisis. To-day we operate a dispensary under

the charge of a trained nurse, with three native workers assisting. From seventy-five to one hundred twenty-five persons receive help of some kind every day. Scores of calls are answered from surrounding villages. A year ago we had no school and no prospect of one. To-day we have a well-organized school of seventy-eight bright boys and girls under three earnest, qualified teachers.

BREAKING THE BANDS

The most important event of the year was a movement on the part of one hundred forty men, women, and children, in which they broke away from a grotesque form of heathenism and spiritual wickedness that had held them in bondage for over fifty years. These people have placed themselves wholly under our instruction and guidance, pay to us their tithe, free-will offerings, and other contributions, attend our services regularly, and send their children to our school. As far as they know, they have given up



MISSION BUNGALOW, TINNEVELLI

all their heathen customs and ceremonies. Best of all, a number of young men desire baptism, and ask for a training to enter some part of our work. We intend to prepare them for this at our earliest opportunity. We must develop new workers to fill the openings that are calling loudly for help all about us.

THE HEATHEN CALL FOR HELP

In October, a company of six leading men from a village eighty miles south of us called on me. They informed me that some sixty heathen families were ready to throw away their idols and follow Christian teachings if we would send some one to teach them. Later I visited the village and looked over the situation. The place contains about seventy-five families, only one of which is Christian. There is no school or church of any description in the place. The only public buildings consist of eight or ten dilapidated old shrines. They offer to give us land and other help if we will build a small church and school. Why should not this place have a witness for the truth? Whence shall come the men and means to fill these calls? In another village still farther south, fifty families petition us to come and establish a school and place of worship for them, pledging themselves to furnish the land free of cost and the timber to put up the buildings. Doors seem to open to our work in every quarter.

We have been preparing various tracts in the Tamil. All of "Steps to Christ" has been translated, and three chapters are in type. Our Tamil tracts have gone to Burma, Ceylon, Travancore, and the Malay Peninsula. Among our gains we count the arrival of Elder and Mrs. G. G. Lowry, who are giving their attention to school work, and assisting in the evangelical work in general.

By some means reports from other parts of India must have miscarried. From correspondence, however, we give a few items of progress.

Bengal

We have a small English church in Calcutta, that city of a million inhabitants, and a Bengali church. Treatment-rooms have been conducted by Brother J. H. Reagan, and a health-food work.

A Bengali paper was established this year, *Juga Lakhyan* (Signs of the Times), edited by Brother L. G. Mookerjee, whose labors for the Bengali people have been blessed.

East Bengal

Elder J. C. Little and Brother J. H. Watson have been located in a new center for East Bengal, the important city of Barisal. Of the journey by boat, in search of a location, Elder Little wrote:—

On our way we passed thousands of villages swarming with Bengali people. The vast majority of them know nothing of Christ. Our two families are alone in East Bengal, with twenty-five millions of people, in one of the most densely populated tracts of country in the world. What are we among so many?

West Bengal

At our old station of Karmatar, formerly the orphanage school, Miss Della Burroway, later joined by Miss Louise Scholz, have been doing Bible and medical missionary work, and the first converts in the villages have been reported.

Late in the year Brother W. A. Barlow returned from a long furlough in England to his work among the Santals. These are an aboriginal hill people of Bengal. Several converted from heathenism in the work at Simaltala station three or four years ago, have remained firm for the truth.

North India

The mission and school work for the Hindustani people in North India has made headway during the year. A number have been baptized, and some native canvassers developed. Brother L. J. Burgess and wife have been working on translations. Elder S. A. Wellman, who went out in the autumn of 1909, is to join in this Hindustani work.

In Mussoorie, in the Himalaya Mountains, Dr. H. C. Menkel and his associates have conducted sanitarium work, with encouraging results, even though in

Elder R. R. Cook, of Rangoon, reports:—

We can see marked advancement during the year. Eleven have been baptized and added to the church in Rangoon. Others are keeping the Sabbath. The tithe has more than doubled. Our hearts have been cheered by the coming of Prof. R. B. Thurber to develop the school work at Meiktila, north of Rangoon, where the Buddhists have long been asking us to start a school. A grant of land has been offered us, and Buddhists and Mohammedans are raising a fund to help.

Dr. Ollie Oberholtzer, who has been working mostly in Moulmein, writes of changes in Burma:—

When I arrived in Rangoon two and one-half years ago, there was a Sabbath-school of about fifteen members. Now their hall is well filled with as earnest a company as you will find anywhere—who demonstrate by their offerings that they love the message. There are Sabbath-schools also in Moulmein and Meiktila. For these we thank God.



A MARATHI, WESTERN INDIA

inconvenient rented quarters. A native dispensary, with Bible work, has also been a blessing. A number of baptisms were reported, the result of meetings during the year at this hill station.

Western India

Aside from some canvassing in English, we have not until this year made a start in the work for western India. After a year and more in language study, the close of 1909 found Elder G. F. Enoch looking for a location among the Marathi-speaking people of the Bombay Presidency. He has found a location where there are villages of people who have never heard the name of Christ, and now he hopes to see a station planted and a work established in 1910.



Photo by R. A. Beckner

BURMESE GIRLS: THREE OF THEM SABBATH-KEEPERS

Union Mission Fields of Africa

Our work in Africa is thus organized: Algeria and Tunis are under the Latin Union Conference; Egypt, under the Levant Union Conference; East Africa, under the European Division of the General Conference; South Africa, under the South African Union Conference; the West Coast, directly under the Mission Board, report of which appears under "Other Mission Fields."

South African Union Conference

THE territory of this union conference includes the South African colonies up to German East Africa and the Kongo State. Of our English work in the colonial conferences, which are the base of operation for the vast native field, Elder R. C. Porter, the union conference president, says:—

The work has made steady advance in all departments. The financial depression hanging over the country has paralyzed business somewhat, but it has given people more time for serious thought of the eternal inheritance. Our churches have been revived, and five new churches added. Union College, at Kenilworth, near Cape Town, is a real missionary training station. The last year has marked a new era in its history, and an older class of students are preparing definitely for service.

The vigorous growth in the book work may be seen by the record of sales for the last four months of the year: September, \$732; October, \$1,535; November, \$2,215; December, \$4,492. When it is remembered that the financial conditions have been most unpromising, it is apparent that the Lord's blessing enables any department of his work to go forward, regardless of forbidding circumstances.

Our missions have all enjoyed a year of unusual prosperity. Each station has its special aggressive features. The school work has greatly increased in all. The assistant education inspector of government schools visited Solusi while Mrs. Porter and I were at the mission. He said he counted this one of his very best schools. He commended especially the industrial training. Throughout the field the work is encouraging, and the opening providences of God urge us to plan for more aggressive work.

Solusi Mission, Southern Rhodesia

This is our first African station, established in 1894-95, thirty-five miles west of Bulawayo. Elder M. C. Sturdevant, director, says:—

At the close of 1908 we felt somewhat downhearted regarding our school attendance, as the natives are moving back to get farther away from the white man's advance. Many of the chiefs were unwilling, also, to have the children come to us. But this, we believe, has been providentially overruled, for it has led many young people to break loose from the heathen influence of the home kraals. While 1908 closed with fifty-two in attendance, we thank God that eighty-two have come in 1909, and others are coming; and they are of an older and more serious class. The best spirit has prevailed that we have ever experienced, and we praise God for it.

WINNING SOULS

Our out-schools are seven in number. Christmas day we baptized twenty-four dear souls, twelve being the fruit of our out-schools. Most of the teachers were in with us. It was cheering to see the expression of thankfulness and joy on their faces as we reminded them how God had not forgotten their labors of love. Two old women, mothers of some of our married believers, were baptized, being the first-fruits of our long-continued labors for the old people. The Lord has, of a truth, blessed this mission in 1909. There have been added to our church by baptism thirty-three members, making a total of eighty-seven, three being Europeans, eighty-four natives.

EQUIPMENT AND FARM

We have on the station two good brick and iron dwelling-houses for Europeans; one brick building for store and storeroom; one brick and iron building for girls' quarters, dining-room, and night study; a brick schoolhouse and brick



SOLUSI PEANUT CROP: M. C. STURDEVANT SITTING,
V. WILSON STANDING

church building, both with iron roofs. Added to these are fourteen native huts for boys, mud-plastered, with grass roofs. Scattered all about, near by, are huts of the same nature, where our native teachers and helpers live. The natives who live close at our door, boarding students and all, number about one hundred. A busy place is Solusi Mission. The missionary staff consists of the superintendent and his wife, and Brother Victor Wilson, who has the special burden of the teaching, with the superintendent's help. Three native teachers help in the home school, while eleven other native teachers teach our out-schools.

The dear Father has not forgotten our temporal needs. All our wants have been supplied, and the mission has quite a little grain. We raised 820 bags of "mealies" (corn), each bag weighing 200 pounds; 240 bags of peanuts, in the shell; 44 bags of Kafir peas (200 pounds each); 6 bags of *nyauti* (Kafir grain); 1,500 pumpkins, and sweet potatoes without measure. However, fruit is something we do not enjoy at this mission. It can not be raised here to any profit, as the

white ants are the enemy of all fruit. We are still experimenting, however.

I am hoping that others will take the charge of this station in 1910, relieving me to go on farther to the north and east, to open a new station.

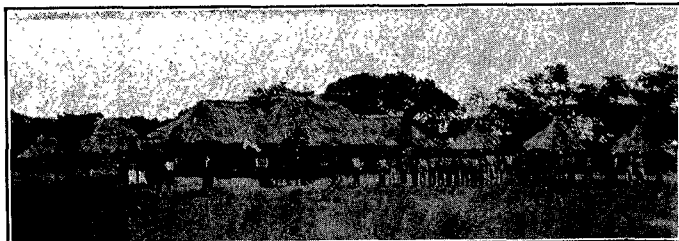
Somabula Mission

Of this station, at Gwelo, 150 miles northeast of Solusi, Elder W. C. Walston says:—

SCHOOL WORK

We opened the year with our school well filled with students anxious to learn. When our missions begin, they are obliged to do the best they can with the means at hand. Our schoolhouse is made of poles and mud. Its furnishings consisted of seats made of hand-sawed planks, tables made from packing cases, and one blackboard, three by five feet.

Early in the year the government school inspector gave us a grant of \$150, and this has helped to improve our facilities—new seats, tables, blackboards, maps, and a globe. The improvements and some new methods in teaching are advertising our school, and the students are crowding in, some from long distances. There are about two hundred gold-mines in this part of Africa, and after the natives brought from up-country have served their contract time, they return. But some hear of our school and come to us. We have students from Portuguese East Africa,



SOMABULA MISSION

Nyassaland, and other parts. When they first come, they are taught the Zulu language, and later English, the simple branches, with Bible; also farming, building, and practical duties. We make the gospel message for this time the great object. It is remarkable how all the natives of this country are in touch with one another. News travels like magic. The sound of the message will go rapidly to this people if we can have the means and workers to establish schools, and train the natives to carry the good news.

We have three out-schools, which are prospering beyond expectations. A native teacher is in, as I write, from a school fifty miles away. He says that though it is the busy planting time, the students come to the school at night. A hundred people attended his last Sabbath meeting, and several are keeping the Sabbath and desire baptism. Calls are coming continually for new schools.

We are trying to arrange with the government to start an out-school seventy-five miles to the north. There are two boys at Somabula from that region, and they keep asking: "Teacher, when are you going to start a school for our people?"

THE FARM INDUSTRY

The Lord blesses in our industrial work. The police patrol tell us our crops were the best in this region. We have 425 bags (200 lbs.) of corn, for which we got a good price at a mine only six miles distant. We sold \$250 worth of eggs, and the same of butter. I speak of this to show that if we can once get started with our missions, we can do much to help ourselves. We must do all things here, almost any day being called from school or farm to treat the sick, dress sores, pull teeth, or perform some other service. On New-year's day, 1910, ten of our number were baptized in the stream near our mission buildings, a hundred natives looking on. Others will follow ere long. We are full of hope and courage. The foreign mission staff is the superintendent and wife, and Brother T. J. Gibson and wife.

Basutoland Mission

Basutoland, where the Orange River has its source, is the Switzerland of South Africa. In this rugged country, near Mafeteng, in the southwestern cor-

ner, is our Kolo station, with about five acres of land. Elder M. E. Emmer-son writes:—

Early in the year we wanted to start a mission school, with our one helper. But no children came. We went out with our few publications in the Sesuto language, and at once an interest was aroused, and students were offered. It seemed impossible to canvass without my native helper, Brother Murray Kalaka, but we decided to let him start a school, and I would go on with the canvassing, language or no language. And the Lord wonderfully blessed. The publications were scattered far and wide, and thirty young people have been in the school.

As our book work went on, some commercial men claimed it was "trading" with the natives, and illegal without a trader's license. I laid our case before the commissioner at Mafeteng, explaining the object of our canvassing effort. "Such work has not been done by other missions," he said; but he saw no reason why we should not be allowed to go on. With thankful heart I started to return to Kolo. Night overtook me, and not being familiar with the roads and hills, I sought a place to stop in a village. The Lord directed me to a place where I became acquainted with a man who has since developed into a good canvasser and an ardent believer. He speaks English, Dutch, Sesuto, Kafir, and Zulu, and now assists in our second station.

This second station is located in the territory of the old and influential chief Jonathan, in the northern part of the country. "You may look over the land," he said, "and if you find a suitable place, come to me." Though others opposed, he was steadfast in his purpose, and gave us about forty acres of land in one of the most suitable locations for an industrial school in all the country. The chief welcomed us there. Concerning the opposition of some to our being allowed in this country, he said: "They want to put blinds on the Basuto heads, so they can see but one way, as men do on horses' bridles. We want our people to be able to see all around." We praise God for his guiding hand. This new station is superintended by H. C. Olmstead. We plan to have a boarding-school there as soon as we can erect buildings.



W. S. HYATT, WITH GOSPEL WAGON

As a result of the sale of 3,365 books and tracts, calls for more light are coming to us from many parts. Just the other day a man came from central Basutoland, on foot, saying, "Those tracts you sold me taught me of the true Sabbath and the second coming of Christ." Two have been baptized during the year.

Maranatha Mission

This mission is on a rented farm at Trumpeter's Drift, thirty-five miles northeast of Grahamstown, southeastern Cape Colony. It is a mission amid the civilized and semicivilized Kafirs and Fingoes of the colony. Elder F. B. Armitage says:—

STARTING A SCHOOL

In coming here, we had taken with us eight students from our Somabula station, Rhodesia, as a nucleus for a school and to help on the farm. After spending most of 1908 in pushing the work on the farm and in building, we began, near the close of that year, to try to awaken an interest among the parents of the young people whom we wished to have in our school. Elder W. S. Hyatt came to help, and, equipped with the Bible, a magic lantern, a small supply of simple medicines, and some fomentation cloths, we started

with an ox wagon for the native reserve. God gave us the victory. The sick were healed, aches and pains were relieved, and the poor had the gospel preached unto them. Our school was full of children, and the power of God's Word has wrought many transformations. Parents have marveled at the changes in their children. With God's blessing, we hope to see a score of young men carrying the message to the thousands of their people.

We are hard at work putting up a boys' dormitory, a dining-room, and a kitchen. Buildings here are all of stone, with iron roofs. The stones are quarried on the mission farm. Our farm work is all done by the students and those in charge. In this part we can grow almost any kind of vegetable and grain, and a great variety of fruit, such as apples, pears, peaches, guavas, figs, grapes, etc. One great drawback, however, is the uncertainty of rain.

EVANGELISTIC MEDICAL WORK

Of the continuance of the evangelistic medical missionary work among the villages, Elder W. S. Hyatt says:—

It was a common thing to see two hundred people at our services listening to the message with deep interest. Our methods of work were quite new to the natives. They had never seen white men



Photo by W. S. Hyatt

BROTHER BURTON TREATING A NATIVE OVER ONE HUNDRED YEARS OLD. ELDER ARMITAGE AND R. MOKO LOOKING ON

going about among them and freely assisting them. Often when a white stranger came into a village, the children would hide away; but it was not so when the "little wagon" came. The half-naked children would gather about the wagon, and come to us when we entered the huts. At one place a man came with his little daughter, who had returned from a hospital a few days before, and was rapidly getting worse. We gave her a few treatments, seeking God's blessing, and he did not disappoint us. One day this father came, saying, "Elder, we have heard of the love of God, and have read of it, but this is the first time we ever saw it." One native teacher, a bright, devoted girl, said: "I am sure your treatments have saved my life. I have heard of the love of God, but never saw it before." While often the tears of gratitude flow from thankful hearts, many—the majority, perhaps—are like the nine cleansed lepers, who returned not to give God the glory.

The work has not been followed up the last few months as we had hoped. I was laid up a few weeks with some fractured ribs, the result of the capsizing of our wagon. Then, as we were about to start out, we learned that the locusts had devastated this portion of the country, hence no food could be secured for our oxen. But we heard of calls for help in many parts. Brother Moko, our native evangelist, has a call to visit a section away beyond the limits of our work, where the people are searching the Scriptures. The message must be given to the million and a half of Kafir-speaking natives in Cape Colony.

Nyassa Mission

Our work began in Nyassaland, British Central Africa, in 1902, when we took over a station at Cholo, south of Blantyre, by purchase from the Seventh-day Baptists. This station is now called Malamulo. A second station has been established, at Matandane, northwest of Blantyre, on the Portuguese border. Elder J. C. Rogers, superintendent of the Nyassa Mission, writes:—

A BAND OF NATIVE EVANGELISTS

One thousand natives, more or less, hear the message, every man in his own tongue, each Sabbath. This is possible

because of our comparatively large force of native evangelists. There are six European workers, and thirty native teachers. Every teacher is a preacher. It is in him. He must preach. As a rule he preaches forcibly, too. These native evangelists are now, and must be more and more, the strong end of our Nyassa work. Look at their faces in the picture,—Simon, in center front, from a village where are many heathen of the heathen, whose chief sells his daughters to the highest bidder, white or black; Moses, by the window, a real warrior of another tribe, who a few years back was catching slaves, and killing those he couldn't catch; Malinki, at right of Moses, who is our head teacher over four village schools, with two hundred heathen children in them; Enoch, at the extreme left of picture, is chief over ten villages, of which Malinki's main school is the center; Ezra, at Simon's right, in shoulder braces and knee trousers, is the fruit of one of our little village schools, a brand snatched from fires of persecution and wickedness. And I would love to go on telling you the story of these teachers; but a little life history of each would fill the whole mission booklet.

REMARKABLE GROWTH

Every feature of our Nyassa work has been strengthened the past year. Every part of the work has grown beyond our hopes. A year ago we had two main schools and six village schools, with eighteen native teachers. Nine village schools have been added, with twelve native teachers. The enrolment last year was 475. Now it is 800. Last year 31 were baptized, and this year over 50 are in the candidates' classes, and new ones join almost every week. As a rule we find it advisable to instruct them in the truth thoroughly, from one to two years, before baptism.

We have just had a month's vacation in the schools during the busy planting season. Many of our students went to their homes from one to two hundred miles away. In our first prayer-meeting on their return they told their experiences among their villages. Nearly all held meetings on Sabbaths, some having over three hundred in attendance. These meetings are held in the open space in the village, no shelter being required,—a very easy and inexpensive way of preaching the truth to the heathen.



Photo by J. C. Rogers

NATIVE TEACHERS AT MALAMULO MISSION, NYASSALAND

The work is going forward at our Matandane out-station, in charge of Brother and Sister S. M. Konigmacher. We hope this station, on the western Nyassa border, will prove an opening door into Portuguese Central Africa.

During the last school year, ending May 1, 1909, forty-eight were baptized and received into the church. Our classes of candidates for baptism are fuller than ever before, upward of seventy-five being enrolled in them. As I have no report of the Matandane out-station class, and one other large school has not reported, it is probable that the candidates number about one hundred. Without doubt we shall have the largest baptism in April, 1910, of any since the opening of the mission. The occasion is deferred until that date for the counsel of our South African Union Conference president, who is expected to visit us then,—the first such visit in seven years.

Northwest Rhodesia Mission

THE headquarters of this mission is at Pemba, six miles from the railway station of Monze, north of Victoria Falls. Elder R. C. Porter, who visited the mission during the year, wrote:—

We were happily surprised to find that,

instead of a wild-looking frontier station, the surroundings were such as to remind us of home life and civilization,—a neat brick cottage for the superintendent and helpers, a brick chapel for school and Sabbath services, and a brick building for the natives' dining- and study-room. Another brick cottage was under construction for J. R. Campbell and wife. The native thatched huts for the students' living quarters, and a native cattle kraal, reminded us that we were in the wilds of Africa.

The report of Elder W. H. Anderson, the superintendent, has some how miscarried; but in a letter he says:—

We are now operating seven out-stations in addition to the central home mission, and it keeps us busy looking after it all. Some time ago we published a reader in the Chitonga tongue. The only Chitonga reader was a book of fables and worthless stories; we have told in our book the Bible story. The reader was so helpful that we have just sent to the printers the manuscript for a second book. All we have in the Bible is the Gospel of Mark. In our readers we shall cover much of the Old Testament ground, and I mean to work for the Gospel of John in Chitonga during 1910.

We have now almost filled the Monza district with schools, and next dry sea-

son we shall fill the Mombashi, and so on until all parts of the field are covered. In our appropriations for 1910 we are not asking for all the wages we shall pay out to the workers; so we are forging toward self-support on the old work, and are spending most of the appropriations in opening new schools. Our teachers are developing. Students come from the western and eastern and northern parts, and these young people are catching the spirit of the message, and are ready to go with it to others.

During the present year we have had five cases of malignant black-water fever with our native boys. In the nature of things we have to deal with it on the ground; we have to know how to take care of them. We also have many accidents and emergency cases. About two years ago one of my boys, while out chopping wood to burn bricks, put the ax right through the center of his foot, severing a fair-sized artery. No doctor was there. I got hold of the artery, drew it out, tied it, and dressed the wound. He did not have any infection, strange to say, but got along all right. A year ago one of my boys was gored by a vicious ox, and I had to put his organs back in place. A year ago last July a native, while out hunting, stopped to rest, and put his hands over the muzzle of his gun. The gun was loaded with gravel stones, and it went off, blowing off three fingers of one hand and a thumb and finger on the other. He came to us to be treated. I did not know how to cut the bone, as I had never had a nurse's training. All I could do was to cut away the flesh, and cauterize it with carbolic acid.

We often have to treat snake bites. The natives come rushing in, having been bitten, usually on the feet or leg, the bitten part being badly swollen. Some of the methods we use are rather crude. With my surgical knife, I cut the wound open, cutting it good and deep, so it will bleed profusely, thus washing out considerable of the poison. Then I apply a saturate solution of permanganate of potash, and dress the wound; if I have not that at hand, I cauterize it with carbolic acid. Then the patient is given a liberal cathartic, to cleanse the stomach and bowels. Patients so treated get along all right.

Sometimes I have dental work to do.

Many of the natives have very poor teeth. I never learned the art of filling teeth, but I know something about extracting. One time a woman came to me who had nine very bad roots in her jaw. These natives are something like children; as soon as they see a little blood, they get wonderfully scared. You can hurt them as much as necessary, but it does not seem to annoy them until they see a little blood. This woman had some ulcers also, and was in a very bad condition. I saw the only thing to do was to take out all nine of those roots. We do not have any dentist's chair, so I had her kneel down on the ground, and one of my boys held her head between his hands; then I got hold of her head, and took those nine roots out before I let her shut her mouth. She got up on her feet, spit some blood, and then ran.

You see from these experiences something of what is expected from a missionary out in the field. He has to be prepared to deal with anything that comes his way, and he ought to have a training, an education, that will enable him to deal with these things successfully.

At the present time we have seven out-stations that we have to attend to, and that means to travel about two hundred fifty miles every month. Traveling the way we do, one can walk only about twenty-five miles a day; at least that is all I care to stand up under. Then you stop a day, two days, or three days, at the out-station. This means that in order to visit these out-stations, one must spend from sixteen to twenty days traveling. And he must keep it up the year round. There are many hardships and privations to meet in this field. If a man is not willing to endure these things, and go through them cheerfully as a part of his regular experience, and not grumble about them, he should not become a worker in this field.

This mission expects to push ever northward toward the Kongo State border. In his first translating, Elder Anderson had to put the matter first into the language of the Matabeles, which he knew, and then his native boys, who knew both the Tebele and the Chitonga, helped him to put the thought into the Chitonga language.

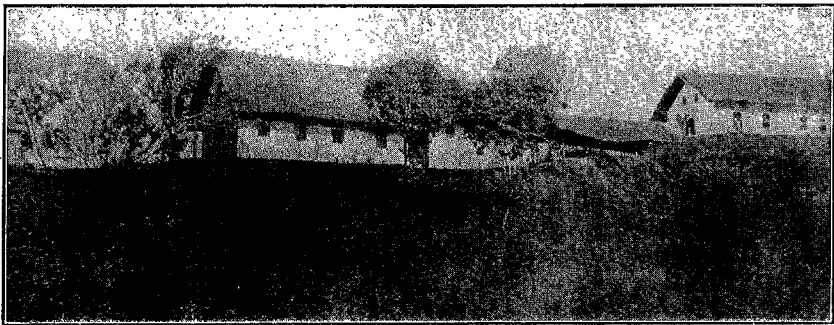


Photo by B. Ohme FRIEDENSTAL MISSION, GERMAN EAST AFRICA

East African Missions

UASU STATION

THE East African missions, under the direction of the European Division, include our work in German East Africa, British East Africa, and Abyssinia.

South Pare Mission, German East Africa

This mission is in the Pare Mountains, south of the great Kilimanjaro peak. Brother B. Ohme, director, says:—

God is teaching us how to take up the work of educating the children of the Pare people. During the year we have opened six new schools, with 350 pupils, under the instruction of baptized missionary helpers. Twenty-six new believers have been baptized.

FRIEDENSTAL STATION

In March three chiefs came, saying: "We come to ask you to open a school in Kiranga, so that our children may learn. We know that the Word which is taught them is good." We visited that place, timber was cut, and in April a school opened, with sixty-seven pupils, in charge of a chief's son, who was baptized at Friedenstal the year before.

The influence of this school brought chiefs from the large district of Mpinshi, saying: "When are you coming to us?" I promised to go, and on reaching them a week later, to my joy and surprise I found that they had already cut down the timbers so that we could at once erect a school. The building, fourteen by twenty-six feet, cost us about fifty dollars. We dedicated the school with ninety pupils. One of our students, who had been two years at Friedenstal, was from this tribe, and volunteered as a teacher.

In June I joined Brethren M. Ponig and M. Kunze, of the Uvasu station, to assist in locating out-schools. Among the high mountains of the Mtai district we planted a school, where sixty-five pupils are now under instruction. Next we visited Ntanda, five hours from Uvasu, and pitched our tent by a village, where the chief greeted us with native hospitality, excusing himself that he could give us no more, as they had a famine in that region. After a council with the chiefs, they were ready to help establish a school, and a site was chosen where we had pitched our tent.

Leaving the brethren there, I visited the district of Mpare, where I had opportunity to preach the message to the chiefs who came to greet me. Steps were taken to start a school, and forty young people were ready to enter. Next morning, as I passed by rich fields and reached the large district of Vergama, a young chief met me, saying: "I have heard you are opening a school at Mpare; do the same here. I myself would gladly take instruction." O, that these people may learn to honor God! On my return journey I passed Mpinshi, in the Friedenstal district, and was rejoiced at the advancement of the school. Among the villages and while about their work, the pupils are singing the songs of Zion which they have learned in their own language.

KIHURIO STATION

In July and August we sought out three further out-school locations for the Kihurio station, which we expect to occupy in 1910, if money is granted for the purpose. Returning from this trip, I was able to arrange for opening a

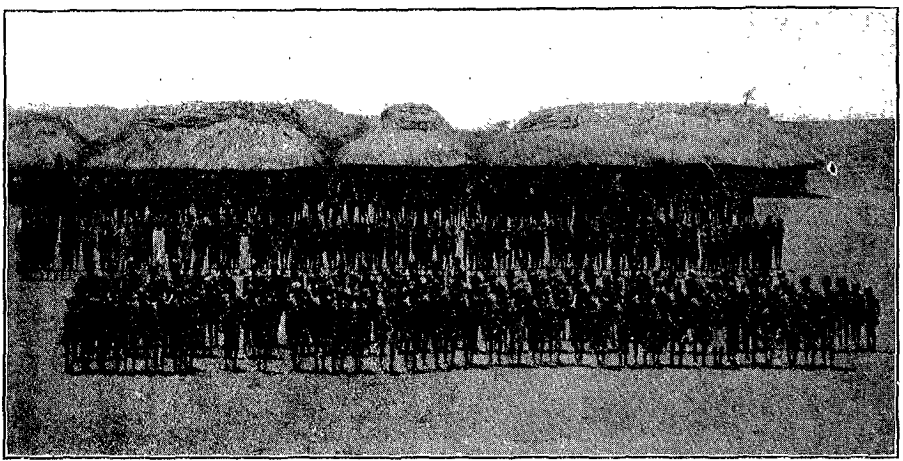


Photo by A. C. Enns

SIX HUNDRED CHILDREN WHO HAD TO BE REFUSED ADMITTANCE TO OUR MISSION SCHOOL IN MAJITA, VICTORIA NYANZA

school in Lugulu, two and one-half hours' distant from Friedenstal, on the border between our territory and that of the Leipzig mission. We have sixty-two boys and girls there.

GENERAL NOTES

We have three Christian villages where our converts may till the land daily, and are not compelled to witness the evil works of the heathen. The believers are increasing in wisdom, and the grace of God is with them. Our sisters give special attention to the girls, and we have a girls' school at each mission station, where they learn to read and write, and are instructed in the Word of God.

At the close of the year we had in our three head stations thirty-two baptized natives, seven out-schools, five more in process of construction, with approximately a thousand pupils. We are eight white workers — one of whom, Brother Kotz, is in Germany on furlough — and ten native teachers. We have a Chassu song-book, a primer, and shall soon have the four Gospels, the final proofs of which Brother Kotz is to read in Europe.

At the close of the year, which had brought so many blessings, we had the grief of laying one of our number away to rest, Sister E. Drangmeister, of Kihurio. After faithfully helping her husband for a year and two months, she now sleeps in Africa, a victim of the dreadful fever. But by the little mound of earth she still witnesses to many souls of the

preciousness of the truth for which she gave her life.

Victoria Nyanza Mission

This new mission is on the south-eastern shore of the great inland sea, Victoria Nyanza. Elder A. C. Enns, of the Vuasu station, was commissioned to explore for the new mission. Two stations were established, Busegwe, with forty acres of land, house and kitchen of sun-dried brick, and a school of 130 children (in charge of E. Rassler and wife), and Majita, where mud and wattle huts had been put up during the summer, while prospecting. The real opening of Majita runs over into January and February, 1910, but we must let Elder Enns tell of it here to complete the story of the beginning of this new station. Speaking of his return to the station, at the opening of 1910, he says:—

In January, Brother E. Dominick and I reached Majita. As soon as the location was settled, we set out to get plants for fruit trees, and some fast-growing trees for future wood supply, as there was not a bit of wood or brush about the place. I returned from this work with a bad attack of malaria, which kept me down five days. But in February we were able to start the school. The building is about 50 x 16 feet. It holds but 160

children, sitting close together. But I was somewhat startled on the fourth day after opening the school to find that I had applications from 600 boys and 175 girls who wanted to learn. So I had my school filled, and 600 running over.

SIX HUNDRED TURNED AWAY

I photographed these, so that you can see whether you would like to have them turned out of the school, as that is the only thing I could do, promising them that we would build a school which would hold all of them as soon as we possibly could. Look at them standing in orderly columns. Would it not be glorious if these children could at last stand about the great white throne, greeting with loud halleluiahs those who have contributed to their salvation? I can assure you it was with great reluctance that I dismissed the 600 children. But even now we have to hold two sessions with those we have, and can scarcely get other necessary work accomplished. Please remember us in this new station when you pray. It costs money to build here. All lumber must be imported from British East Africa. Water conditions are poor, and I must make a cistern on the station, and build a large tank at a place where the water issues from the rock little faster than by drops. All this we must have in order to avoid sickness and death.

During 1909 we also secured a site for a third station, at Kidzo, with eighty-two acres of land, which we marked off at the corners with stone pyramids.

Kavirondo Mission, British East Africa

Our first station in British East Africa, entered in 1906, was located on Kavirondo Bay, on the eastern shore of the Victoria Nyanza, close by the German East African border. Elder A. A. Carscallen writes:—

At the opening of 1909 we had one station and four workers. Our knowledge of the language was not great. We are glad to report progress. In January work was started on a new station. In March, Brother and Sister J. J. Baker moved into the temporary buildings, and the school at the new station is growing. In March, Brother B. L. Morse joined us at the first station, giving attention to school work. This work has grown, and

we have had to turn away more than a hundred boys, as we could not give them work to do. We are on a reserve where only five acres of land can be secured.

INDUSTRIAL DEVELOPMENT

We hope, however, to secure more land for industrial work, and have turned our attention to developing other industries. We have a good carpenter and blacksmith shop, and already some of our boys are becoming handy with the tools.

Four of our boys who have been with us longest have expressed a desire to become Christians, and we feel very thankful for what God is doing for these souls in darkest Africa.

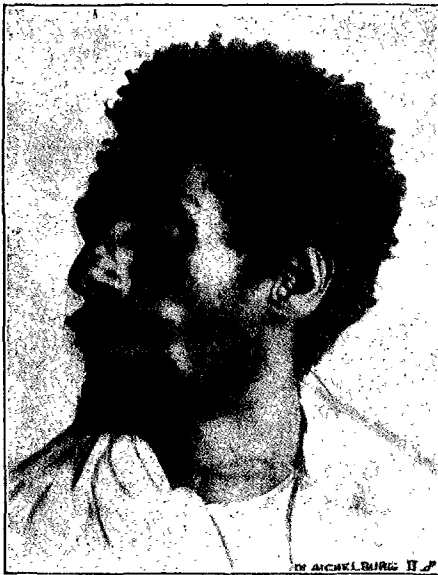
We are getting a few books into the language, which will be a help to those who come from now on. We have a good Kavirondo-English dictionary, and the English-Kavirondo part is quite well along. A primer for use in the school is almost completed, and a grammar of the language is being written.

The Abyssinian Mission

Late in 1907 Brethren P. N. Lindegren and J. Persson, from Scandinavia, located in Asmara, capital of the Italian colony of Eritrea, to begin work among the Abyssinian people, entrance to Abyssinia proper not being open. They gave their attention to the study of the language. Elder L. R. Conradi, who returned from a visit to that field in December, writes:—

The year 1909 marks an important era in the development of our mission work among the Abyssinians. In October, Elder A. Grundset and family arrived at Asmara, followed the next month by Dr. F. W. Vasenius and wife, Brother V. E. Toppenberg, and the writer. Three busy weeks were spent in prayer and counsel and hard work. We sought for a location at some point where there were no other missions, but on account of the unsettled political conditions along the border the governor would consent to grant us a place only at Asmara.

Asmara has a population of 15,000, mostly Abyssinians. The climate is excellent, the elevation being 8,000 feet. There is excellent farming land all about the town. The government reserves the land needed by the natives,



A TYPICAL ABYSSINIAN

allowing other portions to be taken up by Italian settlers as homesteads. We finally purchased a fine homestead of seventy-five acres, a little over a mile from town. The price was \$800. We could judge of the fruitfulness of the land by the fine stack of wheat on it. There are also good water facilities. The title was transferred December 7, and we at once secured a builder and planned two stone buildings, one a dwelling-house for two families, the other having two rooms and a kitchen. A schoolhouse, of two rooms, was also

planned, as well as a stable, as the mission has two mules, three oxen, etc.

We can secure Abyssinian young men who are anxious to go to school. The expense for each will be about thirty dollars a year. By the rent which the workers will pay, and returns from the harvest, we expect to realize enough money to keep about fifteen boys. As Brother Persson has a knowledge of the Tigrene and Italian, we can start the school without delay. Elder Grundset and family are studying the Tigrene, Dr. Vasenius and wife the Amharic (the leading language of Abyssinia), and Brother Toppenberg the Galla. Thus the workers are preparing to enter Abyssinia proper as soon as the way opens. We are only fifty miles distant from the border of that country.

Some of the delays in missionary life will be appreciated when I state that although two sisters arrived in October, 1908, to be married to Brethren Persson and Lindegren, the marriages could not take place until December, 1909. The licenses had to be signed by ministers, ambassadors, and counselors in Scandinavia and Rome. But all parties were only the happier when it was finally learned that the last obstacle had been overcome.

On December 4 we organized the little church at Asmara, with nine members. When I left, December 9, all were happy in the assurance that indeed the promise of the Lord had been fulfilled, and that Jesus, the chief of all missionaries, had been with us.



BUILDING THE NEW ASMARA MISSION HOUSE, ABYSSINIAN STATION

The Australasian Union Conference

THE strong conferences in Australia and New Zealand constitute the base of operations for our work among the forty million in the South Sea Islands and the East Indies. "Australasia's burden" is the phrase by which our Australasian brethren voice this sacred responsibility. The school at Avondale,

Just about the beginning of 1909, Miss Janz gave to us the oversight of her little colony of two hundred persons. Three of our workers are now located at this place. We hope that some of the young men who have learned of the religion of Jesus through her efforts will carry the message to other parts of this great field.

Small leaflets are to be printed in the many languages spoken in Java, so that our native laborers will have a tract for every man they meet. Elder R. W. Munson has returned to Java from Australia, to work in translating, settling at Soekaboemi. Elder J. W. Hofstra, of Michigan, who speaks the Dutch, the government language, arrived this year. He will doubtless locate near the Soember Wekas health home. Here in the mountains will be our Java headquarters. Two other workers were also added,—



AVONDALE SCHOOL PRESS, WHERE LITERATURE IN DIFFICULT LANGUAGES, FOR THE EAST INDIAN ISLAND FIELD, IS PREPARED

near Sydney, and the Sydney Sanitarium and nurses' school, are their leading training centers. Elder J. E. Fulton, president of the union conference, says that 1909 was "another year of victory." From various reports we give a brief outline of the year's advance.

East Indies Java Mission

WITH its thirty-two millions, this island has had little missionary effort. Many years ago a godly Dutch missionary, Mr. Janz, translated the Bible into Javanese. His daughter carried forward a work after his death, and for some years has been an observer of the Sabbath. Elder Fulton says:—

Brother Woods, a trained nurse, and Miss Knight, a Bible worker. The centers of our work are Batavia, Surabaya, Soember Wekas, and Pangoensen.

Sumatra Mission

Sumatra has three millions of people; and we have there three workers. Brother Bernard Judge gives us a glimpse of the complex conditions:—

As there are many different nationalities of the Caucasian race, so there are many subdivisions of the Malay race. In Padang we have the Malay proper, some Battaks from north Sumatra, and the Nias, from the islands of Nias and Paga. The inhabitants of Paga, a few months ago, literally hacked to pieces one of the German missionaries stationed there. This was brought about

by the missionary calling for some soldiers from the government, and then using them to compel the natives to attend his meetings. The Chinese are well represented. There are two classes, the immigrant Chinese, who speak Hokkien or some other Chinese dialect, and those who are born here of Chinese fathers and Malay mothers. These speak Malay as their mother tongue, and are called Babas.

We have two Chinese sisters in Padang, faithful believers, from the days of Elder R. W. Munson's former labors here. A young Battak, in the Singapore school, is preparing publications for his people in Battakland (northern Sumatra), where, during the year, there has been considerable stir over the message. The laws prohibit any of our white missionaries going there, but out of the agitation and by the use of literature, we expect to see the truths for these last days making progress. The workers are studying Malay.

Borneo and Beyond

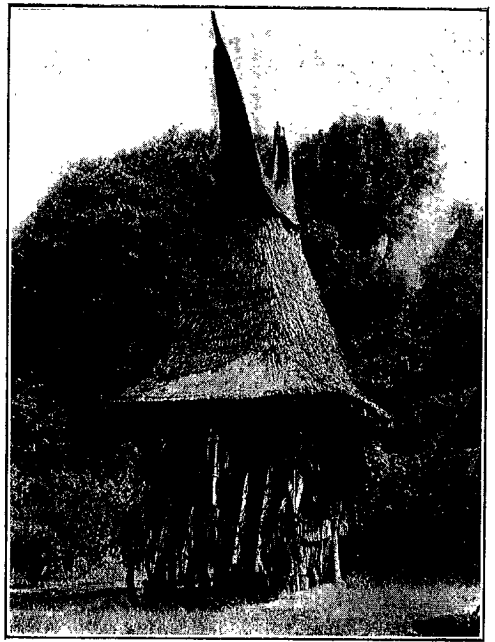
These islands of the East Indies are off the beaten track. Elder Fulton says:—

Brother Lee Chong Miow made a canvassing trip into Borneo, and remained a short time. With this exception, nothing has been done in this land of Dyaks and wild men. From travelers we learn that the moral standing among some of these heathen tribes is far above many in more favored parts of the island world. And all the way east of Java and Borneo are thousands of islands, great and small, with millions of people waiting to hear this message. "O, where are the reapers?"

We can not but express our gratitude to God for his favor to us in the Dutch Indies. The Lord has given us favor with the Dutch officials. Here it is necessary to have permits, which, as a rule, are renewed every six months or every year. One of our workers, a sister, had faith to ask for a life permit, which was granted.

New Guinea Mission

It was late in 1908 that our first workers landed in New Guinea, S. W. Carr and wife, formerly with the Fiji work, accompanied by B. Tavode, a Fijian.



A NEW GUINEA HUT

This year they were joined by Gordon Smith and wife, from Australia, and a Rarotongan, Solomona, trained at the Avondale school. After long waiting, land for a school has been secured, among the raw heathen natives, twenty-seven miles inland from Port Moresby. It is being cleared and planted. Elder Fulton writes:—

During the time of waiting Brother Carr has been successful in bringing the truth before some of the traders and planters. One business man has accepted the light, and is sending his children to our Avondale school, Australia. And so the message spreads!

Eastern Polynesia, South Pacific

IN this mission field are included the Society, Cook, Austral, Gambier, Marquesas, and Tuamotu groups, with the lone but famous island of Pitcairn. The superintendent, Elder B. J. Cady, reports the erection of a new church building on Raiatea, Society Islands, and adds:—

At present we have five meeting-

houses and two mission homes in the Society Islands. Our membership is about seventy. We have seven Sabbath-schools; these are on five different islands, one being on Makatea, of the Tuamotu group. Our mission schooner "Tiare" made one trip to Pitcairn Island, taking mail and such things as the islanders need. This last trip found them well. Brother M. W. Carey, of Tasmania, was doing well in the Pitcairn church and school work. He was expecting Brother H. Thomas and wife to relieve him, as they had come on to Tahiti from Australia, with this in mind. However, as Sister Thomas was able to speak French, it has been thought best to have these new workers continue in Tahiti, which is a French possession. Brother George Sterling and wife, with George Deane and wife, Tahitian helpers, made an evangelistic tour this summer through the islands of Huahine and Raiatea, and then settled on Borabora, which is a comparatively new field.

Cook Islands

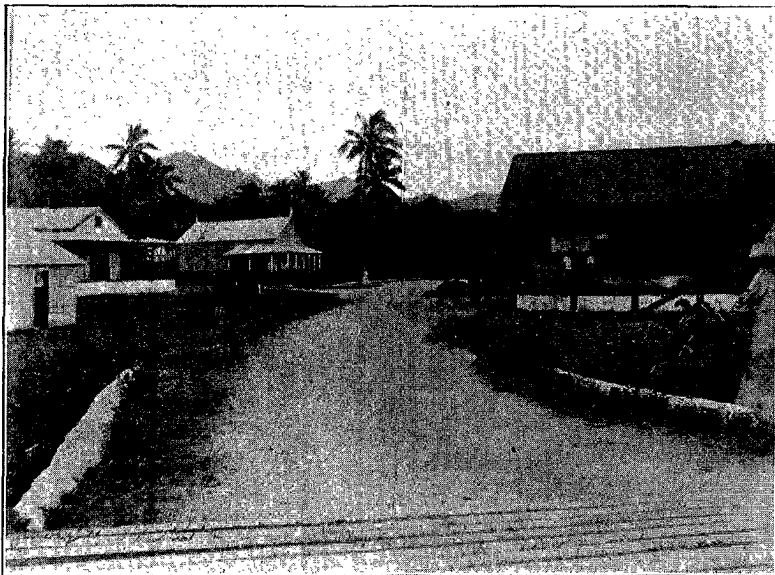
Of the religious conditions, Elder F. E. Lyndon, of Rarotonga, reports:—

The Maoris of the Pacific were all heathen one hundred years ago. The London Missionary Society sent them faithful missionaries, who gave them the gospel in their own tongue, and then

taught them to read it. The Bible, practically speaking, is the only literature the natives have ever had to read. The old natives and middle-aged are quite familiar with the Sacred Book, but the young of the present generation feel quite indifferent to it.

"Thoughts on Daniel," "Christ Our Saviour," and several smaller productions have been translated into Rarotongan, and "Thoughts on Revelation" will shortly be out. Our paper, *Tuatua Moa* (Words of Truth), is widely read. A man from far-away Penrhyn, a coral island in latitude 10° south, came to our mission to ask us for a worker, saying that he and two others are keeping the true Sabbath.

We have a church on Rarotonga, at Titikaveka. Little has been done in other islands, as our workers have been so few. Visiting the island of Aitutaki last September, in response to earnest calls, I found much interest among the people. One leading native accepted the message and is spreading it. He had formerly been intemperate, but his little girl, in dying, begged him to leave his bad habits, so that he might meet her in the kingdom. The father ceased drinking, and having heard Dr. J. E. Caldwell, years ago, explain the evil effects of tobacco, he put that away also. When I found him, he was ready to accept the full light of the message.



RAROTONGA MISSION

Central Polynesia

THIS mission field includes the Fijian, Tongan, and Samoan groups.

Samoan Mission

Our work in Samoa has been an uphill struggle, but Elder J. E. Fulton, of the union conference, writes, "We are hopeful that we are now getting the work there on a better basis than ever before." A change was made at the end of the year, J. E. Steed, the director, returning to Australia, on account of failing health, and Brother Howse coming from Australia to take his place. Of the work there Brother Steed writes:—

For a mission home and school our brethren have secured sixty-three acres of land, rising from the sea to several hundred feet elevation at the upper side. This beautiful piece of land has a permanent stream of water, from which it takes its name, Vaiola (*vai*, water; *ola*, life); it is also well supplied with coconuts, vanilla, bananas, and other things. While many other pieces of land were offered for our work, we had signal evidence that the Lord was reserving this for us.

Among the many blessings that have been our portion, we feel thankful indeed that he placed a bright young half Samoan-Niue woman in our way, with the result that she has been a great help to us in getting out our literature. She is at present at the Avondale school, Australia, the Queensland young people's societies keeping her there. A young man who has taken his stand with us has also helped in translating; so that we have a number of tracts in the Samoan language, and several in the Niue, the language of the island of Niue, several hundred miles from Samoa.

Fiji Mission

The Fiji Islands are our headquarters for Central Polynesia, and workers trained there are going out to other groups. Elder C. H. Parker writes:—

Over fifty have taken their stand with us during the past year. One whole village lately came to us *en masse*. At our June council about two hundred of our people were in attendance. Our

Buresala school, on the island of Ovalau, came in for much thought. Out of their mites the people present gave \$150 toward the erection of a new boys' dormitory. During the year a girls' home was added to the school, now occupied by nine young women and their European teacher, Miss Williams. We have two ordained ministers, one white, the other Fijian; a licensed minister; fifteen Bible workers, native; and five school-teachers, two of whom are natives.

We have a printing plant at the school, which prints our monthly paper, *Te Maramarama* (The Light), and tracts. At the present time a small "Bible Readings," and a partial translation of "Early Writings" are being printed. This press will be utilized also for Tonga and Samoa.

Lately I found one man who had been keeping the Sabbath for two years. He had never come in contact with us as a people. While I was talking with him, another man came in, and said that there were four others, besides himself, who wanted to unite with us. These were entire strangers, but they were acquainted with what their Bibles said. As I left this house, we met the chief of the town on the full run. He was coming to hear me pray. I might relate many such incidents, but these are enough to show that Fiji is ready for the consideration of the advent message.

Tonga Islands

Tonga has had an interesting year of work. A training-school has been built up during the year, and a goodly number of young people gathered in. Some new ones have accepted the blessed truth, and others are interested.

Norfolk Island

Of work in this island, settled by people from Pitcairn long ago, Brother H. Mitchell says:—

We see many encouraging indications of progress in our work in this field. We have a fine mission home, with twenty-eight acres of land, and horses, cattle, and sheep, which we hope in time will defray the expenses of the mission. We are training some young men, whom we hope to see workers in the islands. Three of our young people are in the Avondale school, Australia. There

is little money handled in a place like Norfolk Island, yet our Sabbath-school of forty-one members gave over forty dollars to missions during the year. Tithes and offerings were over \$190, and much labor on the church and mission was given by the brethren.

A PROPHECY FULFILLING

Thus, with the East Indies and the South Pacific under its care, the Australasian Union Conference has a vast mission field. As Elder Fulton says:—

In this area are many thousands of fertile and beautiful islands, containing about forty million souls, and while it is true we have done something, yet we have really only touched this great field. But God has said that the isles "wait for his law." The message of the commandments of God and the faith of Jesus must go to all. Isa. 24:13-15 tells of the gleaning time, when cries of triumph will sound forth from the sea, and the conclusion is, "Wherefore glorify ye the Lord in the east (R. V.), even the

name of the Lord, the God of Israel, in the isles of the sea."

In the six organized conferences of Australia and New Zealand we have several thousand loyal Sabbath-keepers who are the backing to this work in the islands. Reports from the conferences show that substantial gains have been made in the camp-meetings, tent efforts, through the circulation of our literature, and by various other means. In the early part of the year we had Elder J. N. Loughborough with us, and his testimony was a great encouragement to our people. The Avondale School for Christian Workers (Cooranbong, N. S. W.) has had a year of spiritual blessing, as well as its most successful year financially. Good work has been done at the smaller schools in New Zealand and West Australia. Workers trained at Avondale and the Sydney Sanitarium are found in all parts of our field. There never was a time in our field when the opportunities for labor were so great. O for more of the spirit and power of the Model Missionary!



GENERAL MEETING IN FIJI, 1909

South American Union Conference

THE South American Union Conference includes all South America except Colombia, Venezuela, and the Guineas, which belong to the territory of the West Indian Union Conference.

THE GENERAL FIELD

Elder J. W. Westphal, president of the union conference, writes:—

Advancement, in all parts of the field, is the word for 1909. Four laborers left our force during the year (two by illness and two by call to other fields), and twenty new workers from abroad have been added. A new impetus has

UNION CONFERENCE INSTITUTIONS

The first of our institutions in South America was the Rio de La Plata Academy, in the province of Entre Rios ("between the rivers"), thirteen miles from the city of Diamante, on the great Parana River. Elder Westphal writes:—

During the school year the lists registered 123 names, thirty more than in any previous year. Six teachers were employed, Prof. Walton C. John being in charge. Nearly a dozen of the students this year entered the canvassing work during the vacation. We are add-

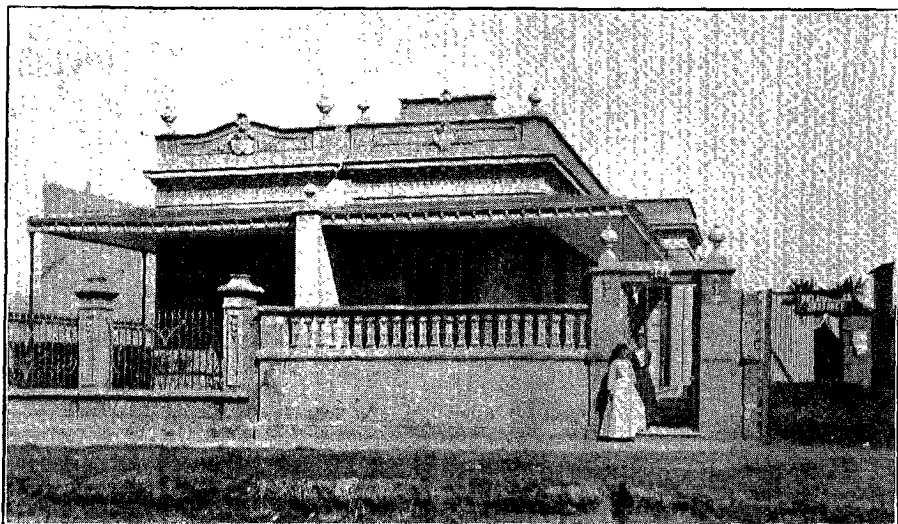


Photo by C. E. Knight

MEETING-ROOM, BUENOS AIRES; MRS. KNIGHT AND MISS HANSEN IN GATEWAY

been given our book work by the arrival from the United States of general agents in Peru, the River Plate, and Brazil. Eight nurses have come from North America and Europe, and are laboring in Argentina, Uruguay, and Bolivia.

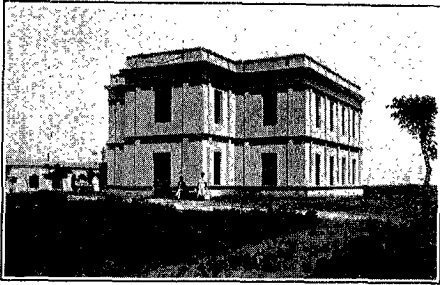
I have this year visited Peru and Ecuador for the second time, and Bolivia for the first. The Lord's Spirit is working on hearts. Recently a young German Catholic came quite a distance to see me. Some years ago a man had remarked to him, "If any people have truth, it is the Seventh-day Adventists." Now he came to find it.

ing a larger dining-room to the school building, and increasing the recitation-room facilities. The one discouraging feature has been the disaster to our farm by the locusts and the drought.

For years Dr. R. H. Habenicht had been teaching, preaching, and practising as a physician in the region of our school. From many miles around the sick had flocked in for help, or sent for the doctor to come to them. The situation demanded a place to receive and care for them. For a part of 1908

the academy building was used as a hospital, while a sanitarium building was begun near by; hence 1909 is the first year of the Rio de La Plata Sanitarium. Elder Westphal writes concerning this institution:—

As rapidly as rooms were at all available, even before doors and sometimes windows had been fitted, and with no more furnishings than beds, they were filled with patients. At one time there



RIO DE LA PLATA ACADEMY

were thirty-three patients in the home. Although much still remains unfinished at the close of the year, and the building is still largely unfurnished, the twenty-two rooms have been fully taken possession of.

In charge are Drs. R. H. Habenicht and G. B. Replogle, with Miss Lillian Voris as matron and head lady nurse. A nurses' class of seven has been started. Many have been blessed spiritually as well as physically. Three weeks ago we baptized a lady, who, three months previously, had come to the place in a sad state, physically and spiritually. Spiritually her case seemed hopeless. Despair was depicted on every feature. She leaves us to return to her home with regret, but a happy, hopeful Christian woman.

Three union conference printing-houses, turning out publications in Spanish, Portuguese, and German, will be mentioned under the respective fields in which they are located.

The Argentine Conference

The Argentine Republic stretches its vast proportions from near antarctic seas to the tropics, twenty-five hundred miles from north to south. No wonder

Elder I. G. Knight, president of the Argentine Conference, says:—

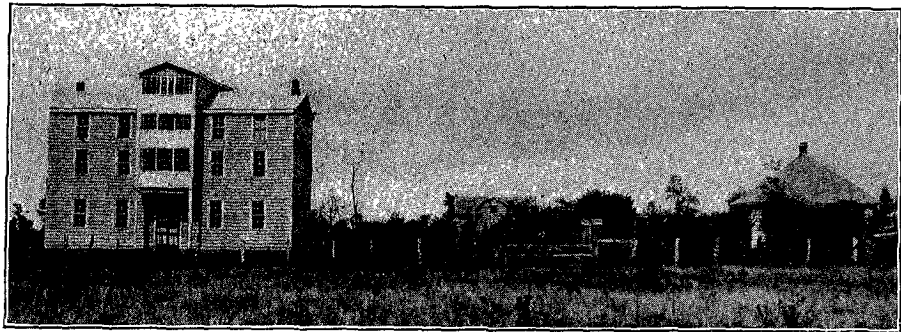
The most unfavorable condition that can be mentioned is the scarcity of laborers to answer calls. People who desire instruction and baptism must often be kept waiting many months before a minister can visit them. Only two ordained ministers speaking either Spanish or German, have been available for calls from the field, and one of these has full work in the great city of Buenos Aires. Our work in Argentina has scarcely left the large rivers in the eastern part. Extending back for hundreds of miles to the Andes Mountains are sections of country, even whole provinces, still untouched by us for lack of laborers to enter them. There is a settlement of German Sabbath-keepers in the pampas, or plains, six hundred miles southwest of Buenos Aires. While the official language of the conference is Spanish, the larger part of the members are Russian-Germans, and the strongest churches are of that people exclusively. These brethren are descendants of Germans, who removed from Germany to Russia some two hundred years ago because of oppression, and being granted favors by the Empress Catherine of Russia, colonized there and retained their own language. Again removing, this time to the Argentine Republic, and colonizing, almost whole communities have accepted the truth, and the financial strength of the conference lies with these German brethren.

EVANGELISTIC EXPERIENCES

Elder G. Block spent three months on tour among the churches and isolated believers in the frontier region northward, called the "Chaco," baptizing new converts and confirming believers in the faith. Later in the year, he visited churches near the Uruguay line, baptizing thirteen in one day. On the same day, a little farther west, another baptism occurred, where Elders Westphal and Knight were visiting. The previous Sabbath three believers were baptized in Buenos Aires; shortly afterward five were baptized in the pampas, and a little before that time seven at another place. During the year fifty-five were baptized.

A GREAT CITY

The great city of Buenos Aires, with a million and a quarter of people, is a



SCHOOL AT PUA, CHILE (BUILDING AT RIGHT, THE FIRST SCHOOL)

vast field in itself for the one minister and two Bible workers there. Six have been baptized during the year. It is only necessary to open the gate of the mission and announce to one or two children that there will be a children's meeting, and in five or ten minutes the chapel room will be filled. Through the children the workers are reaching the parents. Our two visiting nurses and Bible workers have been prospered to the extent of making their work self-supporting. Very providentially, we believe, the national board of hygiene was moved to take special action authorizing our nurses to make use of hydrotherapy in their visiting work.

PUBLISHING WORK

In Florida, a suburb of Buenos Aires, is one of the union conference publishing-houses. Elder Westphal reports the removal of the Spanish paper formerly printed here to Chile, to be combined with the West Coast paper. But the Florida office has begun a monthly illustrated health journal, *La Salud y Vida* (Health and Life). The little church organ in Spanish, *La Revista Adventista*, is printed here. The printing-office sadly needs additional equipment. After the General Conference of 1909 Brother Maximo Trummer arrived to take charge of the book work, and conducted a canvassers' institute at the Camerero school, with good results. Elder N. Z. Town, of the General Conference, also joined in this work of organizing the publishing campaign, and many books are being sold.

The Chile Conference

Chile's narrow coast line stretches north and south for over 2,600 miles. "There is room in Chile," writes Elder F. H. Westphal, the president of the conference, "for teachers, nurses, doctors, preachers, and colporteurs. The Lord has blessed our efforts, and our membership during 1909 grew from 260 to 344." He says:—

We organized this year a new church of twenty-one members in Canete. A shoemaker there accepted the truth four years ago, and remained faithful; and as a result of meetings during 1909, we baptized nineteen other souls in that out-of-the-way place. In order to reach Canete, Brother Santiago Mangold and I made a journey on foot of fourteen leagues (forty-two miles), sleeping out in the woods on the way, as the people are afraid to entertain strangers because of the many robberies. Brethren Balada and Soto report progress in the northern districts of Chile, and twenty-seven baptized.

These believers in Chile are ready to sacrifice for the cause. The treasurer of the conference, C. Krieghoff, says:—

One brother gave two thousand pesos (about seven hundred dollars) for the work, and five thousand kilos of wheat. Several during the year paid a second tithe to create an educational fund. A widow lately sent a thank-offering of fifty pesos, expressing her thankfulness in this way because the Lord helped her in dividing with the heirs and selling her land.

There was a revival in the book work in Chile in 1909. Brother T. H. Davis, the general West Coast agent, reports that they have seen locally trained agents grow into successful service. He says:—

Two of our colporteurs were selling Bibles in Valparaiso, and they finally met a man who said, "You are selling the Bible and recommending it, but you do not obey its teachings." The colporteurs asked, "How is that?" He said, "The Bible teaches that we should keep the Sabbath, and nobody keeps it." The colporteur said, "Yes, we keep the Sabbath." The man said, "But Sunday is not the Sabbath." "We know that very well," responded the colporteurs, "but we keep the Sabbath, the seventh day of the week." Then the man exclaimed, "I am so glad, for I thought I was the only Christian in the world who was keeping the Sabbath of the Lord."

Brother F. W. Bishop sends a message from the world's extreme:—

A year ago I was selling books in Punta Arenas, on the Strait of Magellan. That growing city is like a new world. Would that some one might settle there and live and teach the truth. In a little more than two months I sold about \$250 worth of books. I found several women there who believe the Sabbath, and are trying to keep it. There are hundreds

of Protestants in Punta Arenas, and an English church. The country is healthful; winters cold, but dry. I also sold books on the island of Terra del Fuego, or "Fire Island." The country for hundreds of miles is settled by sheep owners, and these are mostly Englishmen.

The Chile school is at Pua, in southern Chile, about ten minutes by train south of the town of Victoria. The printing-office is a few miles out of Santiago, the largest city on the western coast. Here the *Senales de las Tiempos* (Signs of the Times) is printed.

Peruvian Mission

Our work in Peru has not yet grown into a conference organization; but it is a stirring story that Elder A. N. Allen, superintendent, has to tell for 1909:—

Jan. 1, 1909, the Peruvian Mission office and chapel were established in new quarters, on one of the best streets of Lima, the capital of Peru. During the whole year we have conducted regular preaching services two nights each week, and two services on Sabbath. Although the laws of Peru still forbid the exercise of any religion but the Roman Catholic, we have suffered no disturbance in Lima. In April we baptized six young people.

ADVANCE COURIERS OF LIGHT

Four of these new converts have proved themselves capable and faithful



A SABBATH-SCHOOL CONVENTION, PUA, CHILE



INCA INDIAN YOUTH

colporteurs. Before sending out these new men, they were called together, with others who had had some experience in the field, and a four-weeks' institute was held. At the end of this time all left, filled with the message and determined to give it. Only one who went forth has fallen out. The rest are still working, and are of better courage than ever. They have suffered hunger, thirst, cold, heat, peril by robbers in the desert; were threatened with death by the priests; one was thrown into prison; some were stoned; one was obliged to escape under cover for his life; and the house of one was set on fire. At another time soldiers protected the same house all night from the mob the priests had inspired to destroy Brother Espinoza.

These dear brethren have crossed the frigid heights of the Andes, at an altitude of 17,575 feet, and gone down to the tropical regions of the head waters of the great Amazon. They have walked for days over the burning desert lying between the Andes and the Pacific Ocean, packing the books on their backs, or on a little burro. We have sold over \$2,250 worth of books and papers, nearly all by men who never before sold a book.

A CHEERING OUTLOOK

Wherever these men have gone, believers and friends have been made.

The word can not return void. Letters are received continually, praising God for freedom from crime, sin, evil habits. Souls have been born into the kingdom. People whom we never have seen are keeping the Sabbath, paying tithe, and sending in their offerings. From a dozen places they are calling for more instruction, and asking for baptism. This year it has not been possible for us to answer these calls, as Elder F. L. Perry, the former superintendent, was obliged by ill health to leave the field in April, and I have been held much at the headquarters in Lima. But now three new workers, with their families, have come,—O. H. Maxson, E. T. Wilson, and W. R. Pohle, the latter settling in Arequipa, in the south.

There are now twelve places in Peru where people meet together for praise, prayer, and Scripture study, each Sabbath. Several of these companies have never been visited by a minister, the believers having been raised up as the result of work done by the colporteur and the literature. Some whom we have never seen are already sending in their tithe and offerings. Two of these companies are on the shores of Lake Titicaca, 12,540 feet above the sea. The largest of these companies are all Inca Indians, nearly all speaking only the Haimara tongue. They are the fruit of the labors of an Inca brother, Manuel Camacho. He reports an attendance of twenty-five at Sabbath services. They



Photo by F. E. Hinkley

BOWING BEFORE AN IMAGE: SHRINE OF THE VIRGIN, CUZCO, PERU

have endured much persecution, but are holding on. They have never been visited.

Ecuador Mission

Early in 1909 Elder Wm. Steele was compelled to return from Ecuador on account of his wife's health, and Elder W. W. Wheeler took up his work as superintendent of this field. The mission headquarters is at Ambato, in the mountains, reached by railway from Guayaquil, the chief seaport. In this port Elder Wheeler, on his way out, visited the one Ecuadorian Seventh-day Adventist, and thanked God for the first-fruits. Until November, Brother Navarette, of Chile, was engaged in the colporteur work in Ecuador. Elder Wheeler says:—

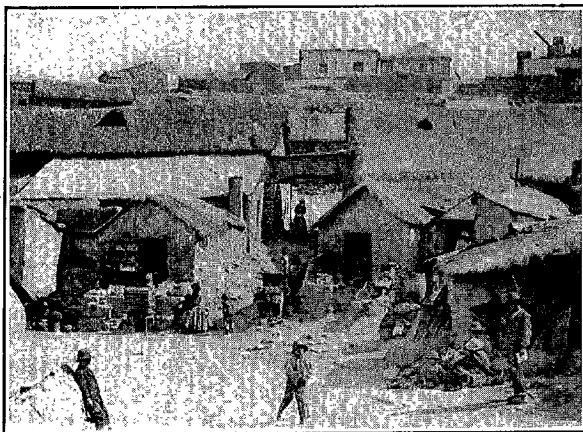
Some of the time I was out with Brother Navarette. It is always best for two to go together here. True, the Lord, alone, protects; but the fanatical ones are not quite so ready to do physical violence when two are together. Twice, when alone, Brother Navarette was obliged to flee, once some of the books and papers being stolen from him. That evening the people of the place made a bonfire of them in the plaza in front of the church. We have seen the New Testament burned in the streets. Twice, when together, we were obliged to put spurs to our horses. One of these times the stones fell very thick around us, but each time God protected us from any harm. Thanks be to him for his abundant mercies. We learned afterward that the priest had given special warning against us only a few days before. When we can meet the people before their minds and hearts have been specially poisoned and hardened by the priests, we find them very kind and hospitable.

Bolivian Mission

Sentenced to death for selling the Bible—that was the experience some

years ago of our first Bolivian worker, a colporteur who entered the country from Chile. Only the providential intervention of a friendly lawyer saved our brother's life. But now Bolivia has declared for religious liberty, and the headquarters of our new Bolivian Mission is La Paz, the capital.

Early in 1909, Elder E. W. Thomann was in Cochabamba, laboring as preacher and colporteur, but able to work but part time, as he was still editing the paper published in Chile. While attending our 1909 General Conference at Washington, Elder Thomann was transferred to Chile, and Brother F. A. Stahl, a nurse and evangelist, was appointed to the superintendency of the field. Returning to help locate the new worker, in La Paz, Elder Thomann re-

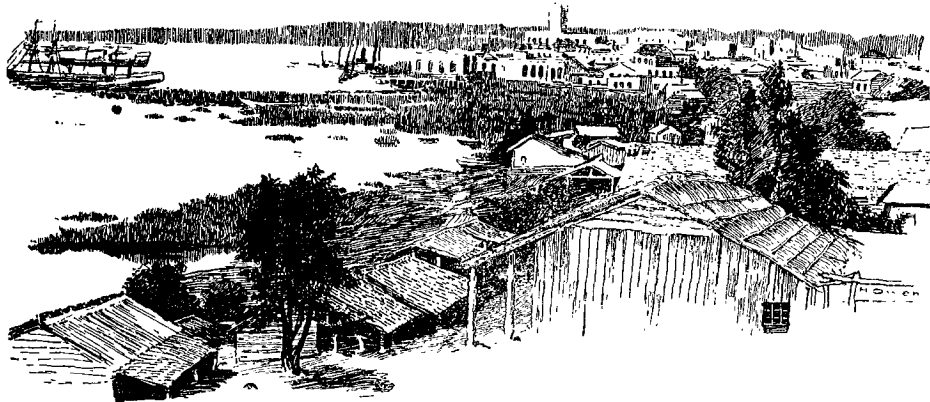


INDIAN VILLAGE, BOLIVIA

ports a visit, with Brother Stahl, to Cochabamba:—

We visited the believers, having several good meetings with them. One day we went over to Quillocollo to visit the believers who live there, among them the lawyer who liberated Brother Pereira eleven years ago, when he had been sentenced to death for circulating Bibles. All were made glad that Bolivia was finally getting workers who could dedicate all their time to the work there.

Brother Stahl found difficulty in se-



HARBOR OF ASUNCION, PARAGUAY, 1,000 MILES UP THE RIVER PARANA

curing permission to practise as a nurse and masseur. He writes:—

One day a leading physician asked me to treat a free case at the hospital. This I did, and my patient improved. Nearly all the physicians of La Paz watched me as I worked. When I got through with the case, this physician, who has charge of such matters, told me to bring my diploma to him, and he would grant me a permit, my patient interpreting for me. So I have now a full permit. The Lord worked it all out for good.

Since then our brother has had his hands full of work, and earnestly calls for additional helpers.

Upper Parana Mission

Paraguay, with the Argentine province of Misiones, on the Parana River, is the territory of this mission. Elder Luis Ernst is superintendent.

Of the beginning of our work in that far inland region, Elder J. W. Westphal says:—

Our work had to begin with much caution, and at times was carried on amid dangers. Later, literature was scattered and battles for freedom fought and won, and the message took deeper root in the Upper Parana soil. Nearly every year has brought with it a revolution, with the consequent hindrances. Times have been hard, gold at a premium of from one thousand to two thousand per cent, and this made the sale of literature difficult. The year 1909 has brought its share of these ex-

periences. Nevertheless the truth is winning its way, with providences showing God's hand in the work.

Elder N. Z. Town, of our General Conference Office, who attended the annual camp-meeting in this mission, held at Villa Incarnacion, writes:—

The tent was pitched on the outskirts of the town, and the wrong-doers made it interesting for us. The trouble came from the soldiers who are stationed there. The first night they slit the curtain of the tent with a long knife. The second night, as soon as we began to sing the last hymn, they all rushed out hissing and shouting and whistling, and began to pelt the tent with stones, etc. They would retire and load up, and then charge, shouting, "*Vayan de aqui los sabatistas*" (Get out of here, Sabbatarian). This they did several times. Several of us were hit, but no harm was done.

The authorities then sent guards to keep order, and the unruly made their attacks upon those who were living in rooms round about. "But with all the excitement," says Elder Town, "we had good meetings." The superintendent of the mission reports growth in the churches, and courage among the believers.

Uruguay Mission

The republic of Uruguay is a beautiful country. Many of our brethren there are Swiss, the mission headquar-

ters being in Nueva Helvecia. Elder John Maas, the superintendent, reports baptisms and growth in the work. Two of the lady nurses and Bible workers sent to South America have been working in Montevideo, Uruguay's great city, and the Lord has greatly blessed them.

Rio Grande Conference, Brazil

Rio Grande is the southernmost state of Brazil, and this conference was the first to be organized in Brazil. It is a self-supporting conference, and has had a surplus to give to the union conference for needier fields. The town of Taquary, in this state, was formerly our general Brazilian headquarters; but now the printing and general offices have been removed to a more central location. Nevertheless, this conference is growing, and school work is continued at Taquary. Elder W. Ehlers was president at the close of 1909.

Santa Catharina-Parana Conference, Brazil

These two states were grouped under one conference administration, with Elder Emilio Hoelzle in charge, but at the close of the year the territory was divided into two conferences. Brother Hoelzle takes Parana, while Elder C. F.

Knott, who arrived in the field during the year, takes the presidency of the Santa Catharina Conference. Elder F. W. Spies, of Rio de Janeiro, reports an experience of two workers at Texeira Soares, a little town of Santa Catharina:—

They had appointed a meeting, and a congregation gathered. A desperado entered, unsheathed his *facao* (a sword-like knife), and with the first blow cut down the hanging lamp. A second blow he aimed at evangelist Jose Lindermann, who was conducting the service, slightly wounding him on the cheek. The brethren in the congregation had to beat a retreat in haste for that night. Now, however, there is a good company of baptized believers at this place. Only recently a large landholder sent all his people to attend the services, and on this occasion nine more were baptized.

Sao Paulo Mission, Brazil

The fine state of Sao Paulo has had the labors during the year of Elders J. C. Kroeker and H. S. Prener. A three-months' school and canvassers' institute was held at the Brazilian headquarters, in Sao Bernardo, and from this school there went out a good company of canvassers. Brother H. Tonjes, of New York, went out this year to take charge of the book work. Some interesting ex-



VISITING THE CHURCHES, RIO GRANDE, BRAZIL

periences are mentioned by Elder Spies:—

In one small town a license of forty-five dollars was demanded for the privilege of canvassing the city for fifteen days. This is not surprising when it is stated that the chief officer was a Roman Catholic bishop. In another city of twenty thousand, no permission whatever could be secured.

A TRUTH-LOVING PRIEST

Our canvassers also meet with encouraging experiences. One day, for instance, a Roman Catholic asked one of our workers if he had been to see the priest. Our brother said he had not been there. "Well," said the native, "go to him first." The canvasser did so. The priest carefully examined his book, "Glorious Appearing," and purchased one. He then wrote a good recommendation for the book, and said, "Go among my people and sell all the books you can; they are good books. And if any of your ministers ever come to this place, tell them that my house is at their disposal. They shall be my guests, and preach the gospel to my people."

Two of our colporteurs canvassed a town, and sold some books to a certain man. A day or two later, meeting them in the street, he invited them to go to his home and hold a Bible study on the Sabbath question. Going at the time appointed, they found six families gathered, all anxious to have the truths for these times made plain to them.

North Brazil Mission

This includes all the territory north of the state of Sao Paulo, more than half the area of the United States. Elder F. W. Spies, of Rio de Janeiro, was the one ordained minister in this mission in 1909. In the city of Nich-

eroy, across the fine harbor from Rio de Janeiro, the believers have this year equipped a nicely located meeting-hall, and Brother Camillo Pereira, in charge, has been pressed to the limit of endurance in following up the interest. Little has yet been done in the city of Rio de Janeiro, with about a million people, though we have a church there. Rio is the fifth city in size of the New World. Of developments to the northward Elder Spies writes:—

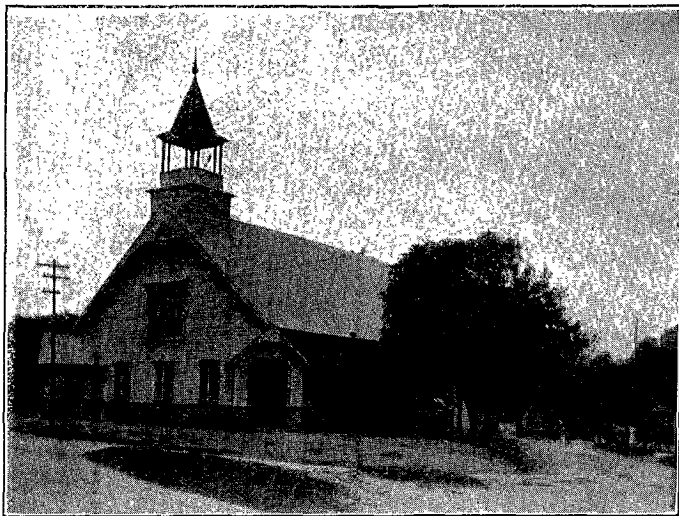
There are interests in the province of Bahia needing attention. For a year and a half a company at one point have been keeping the Sabbath and calling for help, never having seen a minister. Six months ago a minister was on his way to visit them, but after traveling two days by rail he was forced to return because the small steamer by which he was to journey six days farther up the San Francisco River had been laid up for repairs. In and about the city of Maceio, the capital of the state of Alagoas, we have fifteen or twenty Sabbath-keepers calling for help, with no one working there. Openings have developed during the year in many other parts, and earnest calls come for help.

THE BRAZIL PRINTING-OFFICE

This office has been better equipped during 1909 for the work that comes to it. It is located in Sao Bernardo, near the city of Sao Paulo. The office has put out in Portuguese an edition of "Christ Our Saviour," and a new edition of "Glorious Appearing," besides pamphlets and tracts. During the year a new periodical was added to the list, a German youth's paper, *Der Jugendfreund*.



BAHIA, NORTH BRAZIL



SEVENTH-DAY ADVENTIST CHURCH, KINGSTON, JAMAICA

West Indian Union Conference.

WITH the narrowing space at our command, we must summarize very briefly the report of this union conference, which, nevertheless, represents a large and active union. The territory comprises all the West Indian Islands, including Cuba and Porto Rico, Central America, British Guiana, Colombia, and Venezuela. Round this circle of the Gulf and the Caribbean Sea we have about four thousand Sabbath-keepers. Elder U. Bender, president of this union conference, says:—

These islands and the coast of the mainland contribute an interesting chapter to the history of the New World. Having been discovered by Spain, the banner of the Roman Church was unfurled at every point. While settlements were made in the interests of mission work, history reveals the fact that the church gathered wealth and increased in power, while the simple Indian people were wasted until at the present time but few remain. With the turning over of many of the islands to the English, Protestant customs and institutions came as a blessing to the people.

We have two million French-speaking people, four million English-speaking,

and ten million Spanish in our field. At the present time no island of importance except Guadeloupe and Martinique (French possessions) are without a living representative of this message. Panama and all the Central American republics have been entered except Salvador. Venezuela and Colombia are unentered save by our literature.

We have a well-equipped printing-office at Cristobal, Canal Zone, where monthly issues of a Spanish and an English journal are printed. The union training-school is at Riversdale, Jamaica. Nearly all of the students work their entire way on the farm. They are an earnest, devoted band of students. At the time of the week of prayer, one of the girls having a desire to give to missions, but no money, offered for sale a penny postage-stamp to one of the teachers, and put in the price as her offering. It was all she had. I am sure the penny thus secured and given as an offering was as precious in the Lord's eyes as the widow's mite.

Haytian Mission

The director, Elder W. J. Tanner, of Cape Haytien, writes:—

Though the year has been spent in strengthening places already occupied, over thirty-five adults have professed

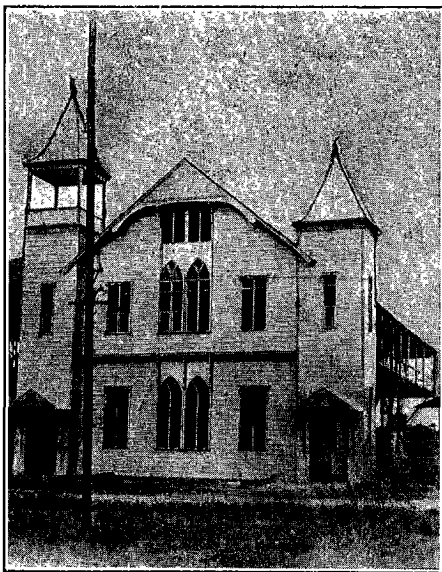
conversion to the truth during the year. With one or two exceptions, all of these came from the Roman Catholic Church, which makes the number all the more significant. That which brings us greater joy, however, is the spirit of progress we have noted in our three churches and four companies.

Wherever we go, we get a good hearing, the interested ones being made up mainly of those who are anxious to find something that can successfully combat the two great systems of superstition, Catholicism and voodooism, the latter being a tremendous power in the island. At present our native preacher, M. Nord-Isaac, is holding a series of meetings in Port au Prince, the capital, with a good interest. We are in great need of another French worker.

Porto Rico and Santo Domingo Mission

On the removal of the Spanish publishing work from Porto Rico to Panama, Porto Rico was left without a worker until August, 1909, when Elder William Steele and wife, formerly of Ecuador, landed to take up the work. Elder Steele says:—

Many in a way hold to the Catholic religion, but the greater number are indifferent to truth. We located in Mayaguez, on the western coast, and have done some house-to-house work. At Arecibo we have held a few meetings with very good results. Several are desiring baptism, and others are interested. In order to demonstrate what can be done in the canvassing work, I have spent a month at it with excellent results, and trust that the scattering of our

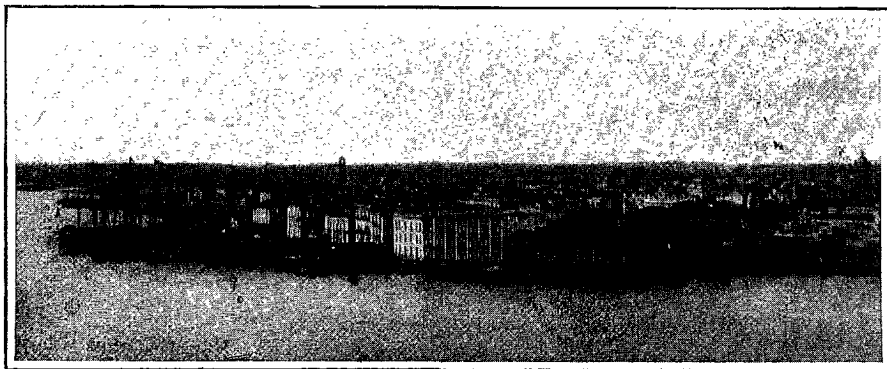


OFFICE, CRISTOBAL, CANAL ZONE

Spanish books may lead to further investigation. I am planning soon to visit Santo Domingo, where we have some believers, but no workers. We are expecting some canvassers in 1910, and hope another year to have more to report.

Cuban Mission

Elder E. W. Snyder, superintendent of the Cuban Mission, has reported encouraging results during 1909. There are churches at Omaja, in eastern Cuba; San Claudio, fifty miles from Havana;



WATER FRONT, HAVANA, CUBA

and in Marianao, a suburb of Havana, where the mission headquarters is located. The two former churches are composed of brethren who have moved in from the States. Of the quarterly meeting with the Marianao church, held just after the end of the year, Elder U. Bender, who was present, says:—

It was an all-day meeting. Sabbath-school was followed by examination of candidates for baptism. Seven were then baptized, and on returning from the river quarterly services were held until sundown. All the speaking was in Spanish or by interpretation. This church is almost entirely composed of Cubans, who have embraced the truth during the year.

Elder Snyder reports many others interested, and calls coming from various parts of the island. He has been the only ordained minister in the field. Several schools are being conducted, one at San Claudio by Brother S. H. and Sister Carnahan, and one at Las Tunas, by Brother J. E. Anderson. At Minas, in eastern Cuba, where Brother Guy Holmes has been working at his trade of carpentry, at the same time distributing literature and teaching the truth, ten or twelve are keeping the Sabbath. The year has been a good one in Cuba.

Central American Conference

The work in this conference, which includes Honduras, Guatemala, and Salvador, has been much broken into, owing to the fact that the president, Elder E. L. Cardcy, was compelled to return early in the year on account of his wife's

health. A new president was not found until 1910. In the meantime Brother C. E. Morgan has been keeping in touch with the field as well as conditions allow from the Guatemala office, and Brother W. E. Hancock and his associates have been conducting an English school in Guatemala City. Elder L. E. Wellman joined the staff during the year, locating in Guatemala. Most of the believers in this conference are in the English-speaking Bay Islands, with others on the mainland of Honduras and in British Honduras. There are a few Spanish believers at La Ceiba and in the interior. The workers appeal earnestly for more laborers and the means with which to open up work among the million and more Indians of Central America almost untouched by any missionary effort.

General Word

We must pass, in a word, the reports from other portions of the West Indian Union Conference field. There have been additions to the believers, churches completed or newly erected, and a good sale of publications reported from the West Caribbean Conference, the South Caribbean Conference, and the East Caribbean Mission. British Guiana, by Elder O. E. Davis, reports a new church organization one hundred sixty miles up the Barama River, a new district for our work. Another mission site has been purchased one hundred miles up the Demerara River. There are more openings than the workers can possibly fill.



Other Mission Fields

(Under Mission Board or American Unions)

West African Mission

THE headquarters of the mission is at Freetown, Sierra Leone. This mission is at the western doorway of the most populous region of Africa.

Thanking God for his care over the little band of workers, Elder D. C. Babcock, the superintendent, says:—

While there has been some sickness, yet the lives of all have been spared, and that in one of the most unhealthful climates on earth. This one manifestation of God's tender care has become a living epistle to the people, and is spoken of in wonder.

THE WORK GROWING

The superintendent's report shows a growing work at Freetown, in church and school, with the usual trials and triumphs of a mission field. He adds:—

In January a church was organized at Waterloo. They are completing a con-

crete church building, with schoolrooms in the basement.

In February, Brother C. E. F. Thompson began meetings at Axim, on the Gold Coast, eight hundred miles from Sierra Leone. In October a church of seventeen members was organized.

A little over a year ago Brother C. A. Ackah opened work at Kickam, near Axim, and as a result of this effort a church of thirty-four was organized (during a visit from the superintendent), and since then about fifteen have been added. At another village, near Kickam, a company is awaiting baptism.

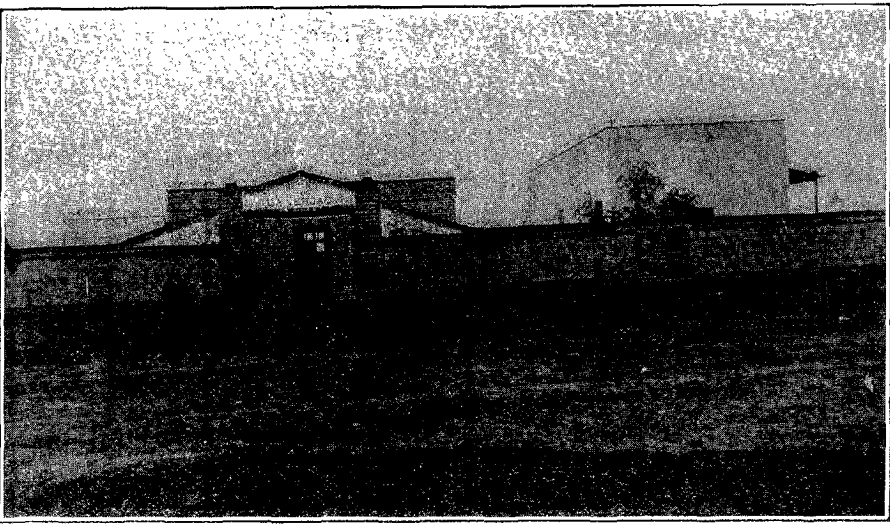
At Axim and other points the enemy has been quite open in his attacks, the power of the civil arm being appealed to to stop the work of our young men. But the message moves on, and the work is widening.

PIONEERING IN THE INTERIOR

About the last of September, Brother R. P. Dauphin was sent on a missionary tour into the hinterland of Sierra Leone. He was away eleven weeks, visited



NSYMBA CHURCH



MEXICAN PRINTING-OFFICE

many native chiefs, and found quite an interest among them. He came across one chief over three hundred miles in the interior who could read and write, and who had in his possession a good supply of our books, and was fully convinced of the truth. I have been informed that far into the Sudan our books and tracts are found. The Lord is preparing the way. Shall we enter the wide-open field?

Last week I received a letter from a man who visited us nearly two years ago, professed to accept the message, bought some books, and left. We had heard nothing further from him. He has been sick during the entire time, far in the interior, and has prayerfully studied the message during that time. His letter is full of hope and courage, and reveals the spirit of a genuine Sabbath-keeper.

Good word comes to us from Brother Randall, our canvasser at Sherbro. He has sold many books, and three have embraced the message there.

EDUCATIONAL WORK

Prof. T. M. French and wife, with their associates, have been working hard to train missionary workers. The past year's experience has been a good school for all of us. We believe our training-school work is now placed upon a good foundation. We have secured a little farm at Waterloo, well suited for farming and gardening. A stream flows

through the entire length of the farm, and a good stone building affords a home for teachers and a limited number of students, while the new church and school building in Waterloo provides ample room for our boys' school. Mrs. Babcock will conduct the girls' department of the training-school in Freetown.

We have nothing but courage to report, and we expect a great ingathering of souls in West Africa during 1910. Our young men in the ministry, developed in the field, are full of hope and courage, and are learning to push the work.

Mexican Mission

THE Mexican Mission has the brightest year in its history to report. The new time has come to our work in that republic. Elder G. W. Reaser, superintendent, says:—

FRUITAGE OF THE YEAR

A part of the visible result from past seed sowing and recent evangelistic effort is seen in the baptism, during the year, of forty-three persons, a number equal to half of our total former Mexican constituency; and fully thirty-five more are awaiting baptism.

Three new evangelistic workers entered the field from Southern California, and a Mexican minister also joined our little force. The mission yet feels its

poverty for help, and pleads for more laborers. New interests have been developed at Torreon, Visnaga (where a school is being started for the children of a new company), Santa Barbara, Chihuahua, and elsewhere. There is a breaking up of the fallow ground in Mexico.

PUBLISHING WORK

The impression had long prevailed that it would be very difficult to sell our larger books in Mexico. But our canvassers have had good success in this first full year of effort in the book work. During the year, \$5,265 worth of books and papers were sold, and in December the sales were \$1,542. An average of 6,417 copies monthly of our Spanish paper have been sold through the various states by our colporteurs. One of our faithful book canvassers, Brother Arthur Reinke, was called to rest from his labors.

Our printing-office in Tacubaya, Mexico City, has been doubled in size during the year, and never has there been such pressure upon this department. We are now printing a child's paper, *El Amigo de los Niños* (The Children's Friend).

Bermuda Islands

IN the mid-Atlantic, in this "land of the lily and the rose," the light of the advent message is glowing. Early in the year Elder J. A. Morrow, who had labored in Bermuda for some years, returned to attend the General Conference, and was retained in the States. Brother M. Enoch, church elder, who is in business in Hamilton, on the islands, writes:—

There are about fifty Seventh-day Adventist believers in Bermuda, thirty-six in full membership in our one church organization. Regular meetings are held in Hamilton, the capital, and in Crawl, six miles away. Meetings are held in other places, but not regularly.

An act for the enforcement of Sunday rest was brought into the Parliament in September, through the efforts of a society organized by Methodists and Presbyterians. A motion to table the act for six months failed, and the measure came up again for discussion; but as there was no second to the motion, there was no discussion, and it was supposed that

the measure met its death. However, the mover of the measure recently made another motion, but it was ruled out of order, and thus this Sunday measure died. It is but just to state that the Church of England, which claims about two thirds of the population, not only had nothing to do with this Sunday measure, but, as a people, opposed it.

In December Miss May Cole, appointed by the Mission Board, arrived in Bermuda to take up church-school work.

Hawaiian Islands

HERE, at the "Cross-roads of the Pacific," we have a foothold. The company in Honolulu have this year added improvements to their church and mission home erected a year ago. Elder C. D. M. Williams, minister in charge, says:—

While not many have been added to the church, we feel that the work has now taken on a permanent form, and that there is a stability about it that it has never had before. We have secured quite a number of subscriptions to the Chinese and Japanese papers, so that on three of the islands many families have been reading the message in these languages. We have two brethren on the island of Hawaii, two hundred miles from Honolulu, and a Korean there reports himself a believer through Bible readings sent by his brother in Korea.

Alaska

THE work in Alaska is under the North Pacific Union Conference, which has maintained a laborer or two in the English work. A lone sister at Cape Nome reports that a number of the Eskimos are keeping the Sabbath as best they know. The leader of the number is an ivory carver called "Happy Jack." This sister says:—

Most of them, even Brother Jack, used to go to the Catholic Church. But Brother Jack told the priest that he must "go one day back," meaning the seventh day. Brother Jack told me, "Priest very mad." But he seems not to mind that. The Eskimos sing "Happy Day," with me, or "Sweet Promise, I will Come Again."

The Bahama Islands

THESE British Islands are a part of the territory of the Southeastern Union Conference, as they lie just off the Florida coast. During 1909 Elder W. A. Sweany and family settled in Nassau, and found

two widows, who had for years been keeping the Sabbath, as the result of work done fifteen years ago by Brother C. F. Parmele. Elder Sweany has secured a hall and begun public meetings, with a good interest.

Annual Meeting of the Manitoba Conference

THE annual session of the Manitoba Conference will convene at Gladstone, Manitoba, June 23 to July 3. The first meeting will be held Thursday, June 23, at 8 P. M. Each church is entitled to one delegate, irrespective of numbers, with an additional delegate for every seven members or fraction thereof.

We would urge a full attendance at this meeting of all members and interested ones. The election of officers, and other business of importance to the work in this province, will be considered during the early part of the meeting, and special attention will be given throughout to the importance of the message for these times.

WM. C. YOUNG,
President.

North Missouri Conference Association

THE annual meeting of the North Missouri Conference Association of Seventh-day Adventists, a corporation, will be held on the camp-ground in connection with the camp-meeting at Hamilton, Mo. The first meeting of the association is called for Monday, Aug. 1, 1910, at 9 A. M., at which time officers will be elected for the ensuing year, and such other business will be transacted as may pertain to the interests of the association.

A. R. OGDEN, *President.*

Camp-Meetings for 1910

ATLANTIC UNION CONFERENCE

Maine, Waterville June 23 to July 3
Northern New England, Burlington
 Aug. 25 to Sept. 4

New York Sept. 1-10
Western New York, Rochester Sept. 9-

CANADIAN UNION CONFERENCE

Maritime Aug. 18-28
Quebec Sept. 1-12
Ontario Sept. 15-25

CENTRAL UNION CONFERENCE

Nebraska, York Aug. 25 to Sept. 4
Western Colorado, Grand Junction, Sept. 15-25
North Missouri, Hamilton, July 28 to Aug. 8
Southern Missouri, Springfield Aug. 4-14

COLUMBIA UNION CONFERENCE

New Jersey, Trenton June 23 to July 4
Virginia, New Market Aug. 4-14
Ohio, Marion Aug. 11-21
West Virginia Aug. 18-28

LAKE UNION CONFERENCE

East Michigan Aug. 11-21
West Michigan Aug. 18-29
Wisconsin Sept. 1-11
North Michigan Aug. 25 to Sept. 4
Indiana Aug. 25 to Sept. 4
Southern Illinois Sept. 8-18
North Michigan, Ishpeming June 20-26

NORTHERN UNION CONFERENCE

North Dakota, Jamestown June 23 to July 3
North Dakota, Dickinson (local), July 13-18

PACIFIC UNION CONFERENCE

California, Napa (local), June 23 to July 3
California, Humboldt County (local)

. July 21-31
California, About the Bay (general)

. Aug. 18-28
California, Visalia (local), Sept. 29 to Oct. 9
Southern California, San Diego (general)

. Aug. 4-14
Arizona, Phoenix (conference only), Nov.

Utah, Salt Lake City (conference only)
 Oct. 4-9

SOUTHEASTERN UNION CONFERENCE

Georgia, Griffin July 21-31
South Carolina Aug. 4-14

North Carolina Aug. 18-28
Cumberland Aug. 25 to Sept. 4

Florida Oct. 13-23

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria July 21-31
Alabama Aug. 4-14

Tennessee River Aug. 18-28
Kentucky Aug. 25 to Sept. 3

Mississippi, Enterprise Sept. 8-18

SOUTHWESTERN UNION CONFERENCE

South Texas July 7-17
Texas July 21-31

West Texas Aug. 4-14
New Mexico Aug. 18-28

Oklahoma Aug. 25 to Sept. 4
Arkansas (local), Ravenden July 20-24

Arkansas Sept. 1-11

WESTERN CANADIAN UNION CONFERENCE

Manitoba June 23 to July 3
Saskatchewan (South) July 6-12

Alberta July 15-24
Saskatchewan (North) July 26 to Aug. 1

British Columbia (Eastern), Vernon
 Aug. 24-31

British Columbia (Western) Aug. 12-21

European Division

BRITISH UNION CONFERENCE

British Union, Watford July 28 to Aug. 2
Scotland June 16-19

Wales Sept. 29 to Oct. 2
North England Oct. 6-9

EAST GERMAN UNION CONFERENCE

East German Union Committee, Friedensau
 July 25, 26

WEST GERMAN UNION CONFERENCE

German-Swiss July 5-10
West German Union, Friedensau July 15-24

Holland Aug. 4-7

LATIN UNION CONFERENCE

French-Swiss Conference, Gland Aug. 10-15
Southern France Aug. 17-21



WASHINGTON, D. C., JUNE 16, 1910

W. A. SPICER - - - - - EDITOR
F. M. WILCOX
C. M. SNOW } - - - - - ASSOCIATE EDITORS
W. W. PRESCOTT }

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

ELDER L. R. CONRADI reports that he has just received word from the Levant that Brother Scior of that field has settled in Salonika, the old Thessalonica of Macedonia; so the message is going to Thessalonica again.

ATTENDING the European camp-meetings, Elder W. A. Spicer reports an excellent meeting of the Scandinavian Union Conference. He says: "The work is going forward most encouragingly in old Christiania. The publishing house, treatment-rooms, and vegetable restaurant are all earning money." The brethren in conference enjoyed a rich refreshing from the Lord.

ON JUNE 11 Brother John Osborne, wife, and two small children, sailed from New York to Colon, Panama. Brother Osborne is under appointment for Ecuador, but, on account of the recent war-cloud hanging over Peru and Ecuador, his sailing has been delayed a little. They go on to Panama; and if, on reaching Colon, it is thought best for them to proceed to Ecuador, they will do so; otherwise they will remain a while to labor on the Isthmus.

IN three leading departments, General Articles, Editorial, and Among the Schools, the May-June number of *Christian Education* presents a veritable feast in the field of education in the home and the school. Students, teachers, and parents will find in it much that is helpful. Many practical suggestions, which may be applied to personal need, or in the training of others, are made in this number. It should be found in every Seventh-day Adventist home.

LAST week Tuesday, June 7, F. H. DeVinney and wife left San Francisco for Japan. Brother DeVinney goes to take the superintendency of the Japan mission field, relieving Prof. F. W. Field, who has desired to devote himself to school work and the training of native workers. Brother DeVinney leaves the presidency of the New York Conference to answer this call. Two younger children remain in the States to pursue their studies, an older daughter being married. Elder I. H. Evans sailed at the same time for the Orient.

WE are glad to present to our readers this special Story of Missions number of the REVIEW AND HERALD. As will be observed, the regular departments are omitted, and all the matter is placed in one general department, that of World-Wide Missions. The thrilling experiences of our missionaries will be read with the deepest interest. Their earnest calls will awaken a response in every heart. The needs existing in the fields they represent will bring a ready response in mission offerings. Let each reader consider the earnest appeals contained in this number, and then respond to the call for help as the Spirit of God may impress his heart.

WE are deeply pained to announce the death of Sister Prescott, wife of Prof. W. W. Prescott, so well known to our people throughout the field, which occurred on the morning of June 10. Sister Prescott has been in failing health for several years, and has made a persistent fight for recovery; but all that the most skilful medical attention could do, has not availed to arrest the progress of her disease. Many earnest prayers have ascended in her behalf from brethren and sisters in various parts of the world, but it has seemed to be the will of the Great Physician that she should rest from her labors. She died with a bright hope in God, and with complete resignation to his will. She rests from a life of devotion to this cause, and of efficient labor in connection with the many responsibilities borne by her husband. To Brother Prescott, his son Lewis, and other mourning relatives in their bereavement, our sympathies are extended in this deep hour of affliction. Further particulars will be furnished later.