



The Advent Review and Herald Sabbath

Vol. 87

Takoma Park Station, Washington, D. C., November 3, 1910

No. 44



The Fields are White

Lift up your eyes — behold the task to which
The Master calls. Earth's fields the reapers wait,
And low much golden grain is bending now,—
So low that, fallen, soiled, and stained it lies
Because no hand has gleaned! The harvests ripe
Invite thy love, thy prayer, thy toil. Before
Thine eye and near thy hand the burdened plains
Are spread. Thy zeal for souls, thine earnest zeal,
He asks, who loved and lived and bled and died
Salvation to secure for thee and thine. . . .

Thy hand, thy heart, thy brain, thy wealth, he needs
To-day! Thy hand to reap, thy heart to love,
Thy brain to plan, thy wealth to cleave the way
Through forests dark and jungles deep, and o'er
"His reapers," on to fields as yet unreaped —
Where harvests rich lie waiting for their toil.

The day is now,— the day in which for Christ
All labor must be done. Too soon the night
Comes on, when toil must cease, and what is then
Ungleaned fore'er must lie ungleaned and lost!

— Ernest G. Wesley, in *Gospel in All Lands*.



"Printing is the latest and greatest gift by which God enables us to advance the things of the gospel."—Luther.

The Seventh-day Adventist denomination now owns and operates twenty-six publishing houses, — six in North America and twenty in foreign lands. This does not include numerous college and private printing plants, nor the sixty-five affiliated tract societies handling our literature in as many local conferences.

Choice Books

Selected from Our List of 336

Books marked * are illustrated.

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Selected from Our List of 123

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The Protestant Magazine. A quarterly (illustrated) advocating primitive Christianity and protesting against apostasy. 64 pages. Yearly subscription, 25 cents. Single copy, 10 cents. Address, Takoma Park, Washington, D. C.

Christian Education. An illustrated bi-monthly magazine for home and school. 48 pages. Advocates the education of head, heart, and hand for service. Yearly subscription, 50 cents. Single copy, 10 cents. Address, Takoma Park, Washington, D. C.

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Selected from Our List of 1,383

Tracts marked * are envelope size.

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Tormented Forever and Ever 01
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* The Seventh, or One Seventh 00 1/2
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* Which Day Do You Keep, and Why? 00 1/2
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For complete catalogue of our English and foreign publications, address any of the four publishing houses or their eight branch offices mentioned on this page.

The Review and Herald

TAKOMA PARK STATION

HARVEST INGATHERING NUMBER

WASHINGTON, D. C.

The Significance of the Great Foreign Missionary Movement of To-Day

THE greatest missionary movement ever known in the history of the church is now being carried forward; and its objective is the greatest work ever undertaken by the followers of the Master,—“the evangelization of the world in this generation.” This movement began a little more than a century ago, and has steadily grown and spread out until it now covers the face of the whole earth. The *Missionary Review of the World* for January, 1910, gives the following information regarding

Christian literature in non-Christian lands.”

1910

“Practically every nation in the world is open to missionaries.

“All evangelical churches are interested in missions.

“More than two million Protestant Christians have been gathered in heathen lands, besides all who have died in the faith.

“The Bible has been translated into about five hundred languages and dialects.

“Total foreign missionary contributions amount to \$25,000,000 annually.

“Thousands of medical missionaries

From this it is seen that this century of foreign missionary endeavor has wrought marvelous changes, and the results would have undoubtedly been increased in proportion to an increase of effort. But what has been accomplished is a summons, a trumpet call, to the whole Christian church to make a supreme effort in behalf of all the non-Christian peoples of the world.

“The evangelization of the world in this generation” is now the appropriate and universal watchword of missionary leaders. The time has come for this work to be done, and the providences of God have so shaped the affairs of the world, and provided the resources in



ROBERT MORRISON, D. D.

Robert Morrison, D. D., born 1782; reached China 1807; died in Canton 1834. Compiled first English and Chinese Dictionary, English and Chinese grammar, and with his colleague Milne, translated the whole Bible. Connected with London Missionary Society. The founder of Protestant missions in China.



CAREY AND HIS PUNDIT

Wm. Carey, born 1761; died 1834. First Baptist missionary to India. Founded the Serampur Mission. Professor of Oriental languages at the College of Fort William. Published Marathi, Sanskrit, and other grammars and dictionaries, and portions of the Bible in about forty Oriental languages.

this “century of foreign missionary achievement:”—

1810

“Nearly every country in Asia and Africa was closed to the gospel.

“The church did not believe in foreign missions.

“There were practically no Protestant Christians in heathen lands.

“Only one hundred foreign missionaries had been sent out.

“The Bible was translated into only sixty-five languages.

“Only a few thousands of dollars were given yearly for foreign missions.

“There were no medical missionaries.

“There were no mission hospitals nor orphanages.

“There was no native Christian ministry.

“There were no mission presses nor agencies for preparing and distributing

in heathen lands treat three million patients a year.

“There are four hundred mission hospitals and over five hundred orphanages and asylums in foreign lands, operated by missionaries.

“There are over six thousand unmarried women missionaries to heathen women and children.

“There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

“There are nearly thirty thousand schools and colleges conducted by Protestant missionaries in foreign lands.

“There are over one hundred sixty publishing houses and mission presses, and four hundred Christian periodicals are published in the mission fields.

“Thousands of college students are in the mission field, and thousands are preparing to go.”

the church, as to make this glorious achievement altogether possible.

To accomplish this more workers, larger contributions, and a larger measure of the Holy Spirit’s power for efficient service, are needed. The church has the money to give and the workers to send. The Holy Spirit has already been given to the church, and awaits its demand and reception.

The remarkable condition we are now facing is the fulfilment of both prophecy and promise made by our Lord to his church. The hour has come when all the world must hear the gospel of a crucified and risen Christ.

To participate in such a work is the greatest privilege that comes to any one on earth. All who are faithful in doing their part will share in the glorious triumph that will follow.

A. G. DANIELLS.

Last Year's Offering

For the third time the REVIEW AND HERALD becomes a special messenger to the friends of the gospel in informing them of the work being done, and the progress made, by this people in carrying the gospel of the kingdom to the nations of the world, the accomplishment of which is to immediately precede the coming of our Lord in glory.

We are encouraged to again thus present the progress of the work and some of the interesting experiences of the missionaries in distant lands, because of the hearty reception given, and the interest manifested in previous efforts of this character, and the very substantial financial assistance rendered by our friends on these occasions. As a result of the distribution of the Thanksgiving number of the REVIEW AND HERALD in 1908, the Mission Board received assistance in its work to the extent of \$44,983.10. In the fall of 1909 the story of the denomination's work in mission fields was again sent out in the "Harvest Ingathering" number of the same paper. This issue appeared to be received with an interest at least equal to that accorded its predecessor, about seven hundred thousand copies being sent out from this office. It is too early to say what the result of this will be in donations, as remittances are still coming in from every conference in America; but up to the present writing, \$40,765 has been received.

While we are pleased to avail our-

selves of these opportunities to impart to those interested some knowledge of the progress of our work, we also greatly appreciate the financial assistance rendered by our friends in carrying forward this great movement. It is in the wisdom of God that the plan of salvation has been so arranged that every one may have some part therein, not only in the enjoyment of its blessings and provisions, but also in extending it to others. For it was to this that our Lord most particularly referred in the parable of the talents, when he likened himself to a nobleman going into a far country, first calling his servants to him, and imparting to every man some portion of his goods, over which he was expected to act as steward, and for which he would eventually be required to render an account and increase.

It would be very gratifying to us if we could report in this paper the results of the gifts received in the saving of souls; but that is something that eternity alone can reveal. It will, however, doubtless afford satisfaction to many to know that these donations, gathered generally in small amounts but from many sources, have enabled the Mission Board greatly to enlarge its work in a number of mission fields, as shown in the following statement, giving receipts and disbursements of the General Conference funds in the past five years:—

RECEIPTS DISBURSEMENTS	
Deficit, Jan. 1, 1905	\$ 47,965.50
1905	\$172,948.17 143,796.86

1906	\$212,296.85	\$163,755.56
1907	232,956.47	253,445.74
1908	270,405.96	272,873.08
1909	371,381.29	351,414.61

For the year 1910, the definite appropriations made, and provision for the expansion of the Mission Board operations in new fields, will call for disbursements in excess of \$400,000.

Another item of interest to those of our friends who have assisted us by their gifts, is that by their liberality we were enabled in 1909 to send from America eighty-six missionaries and their families, besides largely increasing our force of native workers in China, India, Japan, Korea, and Africa. These are all now actively at work in their different fields, proclaiming the gospel of Jesus Christ, and the message of his soon-coming and everlasting kingdom. It is not now, and perhaps never will be, the privilege and duty of the majority of the readers of this paper to leave their homes to carry the gospel to the heathen; but we may all have a part in this work, and thus enter into the toil and sacrifices of others. God's plan in this is so ordered that in the proper use of the means with which we are entrusted, we may become workers together with our Lord and his servants in the salvation of men.

In view of this, we feel free to extend again to all who may feel so disposed, an invitation to contribute to this work.

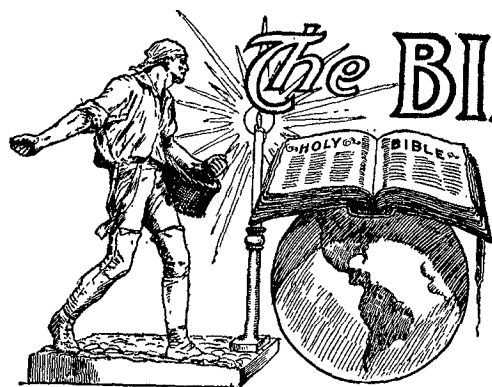
W. T. KNOX.

Bishop Heber's Great Missionary Hymn

From Greenland's icy Mountains,
From India's Coral Strand
Where Africa's sunny fountains
Roll down their golden sand,
From many an ancient River
From many a palmy plain,
They call us to deliver
Their land from error's chain
What though the spicy breezes
Blow soft o'er Ceylon's Isle
Though every prospect pleases
And only man is vile,
In vain, with lavish kindness,
The gifts of God are strown
The heathen in his blindness
Bow down to wood & stone!—

For we, whose souls are lighted
With wisdom from on high,
For we to men benighted
The Lamp of Life deny?—
Salvation! yes Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name!—
~~But~~, waft ye winds the story
And you ye waters, roll,
Till, like a sea of glory,
It spreads from Pole to Pole!
Till, o'er our ransomed nations,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!

ONE day in 1819, Reginald Heber, then a rector of the Church of England, was visiting his father-in-law, Dean Shipley. The dean was preparing for a missionary meeting next day and asked Heber to write "something for them to sing in the morning." Heber retired to a table in another part of the room. Shortly the dean inquired, "What have you written?" Heber read three verses. "That will do very well," said the dean. "No, no, the sense is not complete," replied Heber, and added the fourth verse. The dean insisted that he should desist from his purpose to add yet a fifth, and so was completed the hymn that has been the battle-hymn of the missionary movement. The above facsimile shows the manuscript just as it left Heber's hand that evening at Wrexham, England.



The Buried Bible

THE pagan forces in Madagascar rose against the Christians in 1835, drove out the missionaries, and sought to destroy every Bible. The cause of Christ seemed doomed to destruction.

"But before the last missionaries left the island, they buried in the earth seventy copies of the whole Bible, and stored in various hiding-places several cases of New Testaments, Psalters, and other portions. These books, which passed stealthily from hand to hand, and were read in secret at the peril of the owners' lives, became the fuel which kept the sacred fire burning. When the missionaries returned, in 1862, they found that the little band of Malagasy Christians had grown from two hundred to over two thousand. The Malagasy Bible had been its own missionary."

One of the treasures of the Bible House, London, is one of these buried Bibles. This copy of the Word was hidden in a cave which had served as the village smallpox hospital, fear of the place keeping out the spies of the persecuting officials, while the Christian believers found in it the light and comfort of heaven. The same blessed Word to-day is suited to every age and every condition.

The Century of Bible Circulation

It is by no mere chance that the "century of missions" has been also the "century of Bible distribution." The British and Foreign Bible Society, established in 1804, is the parent of all the societies printing the Scriptures. When it was founded, not a newspaper in London noted the fact. Hardly any one, perhaps, understood what a great movement was begun. One man, George Burden, secretary of the London Missionary Society, wrote in his diary:—

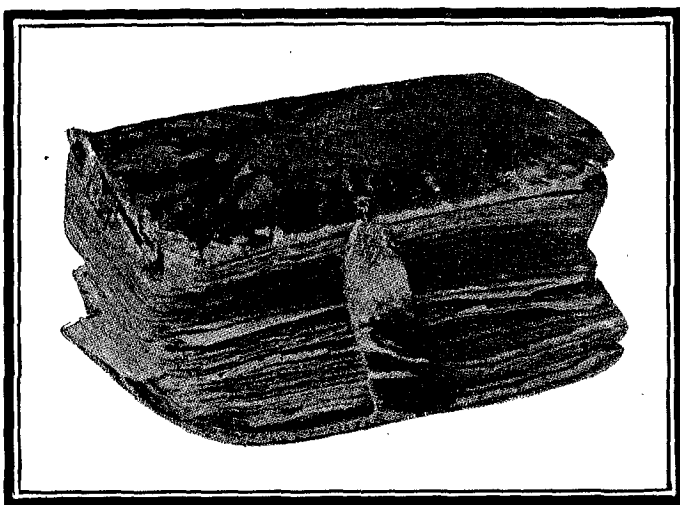
"MARCH 7, 1804.—Memorable day! The British and Foreign Bible Society founded. I and others, belonging to the Tract Society, had long had it in view; and after much preparation, in which we did not publicly appear, a meeting was called in the London Tavern, and the Society began with a very few. . . . Nations unborn will have cause to bless God for the meeting this day."

Now in over five hundred languages, the Word of God, in whole or in part,

is speaking the message that transforms the life. From eight to ten or more languages are being added every year. Our own missionaries have had a small part in this. It is a wonderful thing when, for the first time, a portion of the Book of God is put into the language of a people who never before heard it. Let us hasten the glad tidings to those still in darkness.

The Book Talks

WHEN for the first time an African village was shown a book, and heard the missionary reading the Scriptures in



THE BURIED BIBLE

their own tongue, they cried out: "The book talks! the white man has a book that talks!" And indeed the Bible is a book that talks. It is the "living Word," not as the books of men.

"We know the Word you teach is good," said heathen chiefs who came to one of our missions in German East Africa to plead for a school.

The late John G. Paton, the apostle of the New Hebrides, in the South Pacific, said that an old Aniwan chief had helped him to translate the first little Scripture portion. At last the book was printed. Dr. Paton said:—

"Namakei came to me, morning after morning, saying, 'Missi, is it done? Can it speak?'"

"At last I was able to answer, 'Yes!'"

"The old chief eagerly responded, 'Does it speak my words?'"

"I said, 'It does.'"

"With rising interest, Namakei exclaimed, 'Make it speak to me, missi! Let me hear it speak.'"

"I read to him a part of the book, and the old man fairly shouted, in an ecstasy of joy, 'It does speak! It speaks my own language, too! O, give it to me!'"

"He grasped it hurriedly, turned it all round every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me,

saying, 'Missi, I can not make it speak! It will never speak to me.'

"'No,' said I; 'you don't know how to read it yet, how to make it speak to you; but I will teach you to read, and then it will speak to you as it does to me.'"

"'O missi, dear missi, show me how to make it speak!'"

"A CREE Indian and his son, fishing in the Northwest of North America some years ago during the winter season, traveled on snow-shoes across the plains, thinking that they carried what they called the "Book of Heaven" in their pack. When they reached a hunting-ground one hundred forty miles distant from the fishery, they found that the book had been left behind. One of them went back, walking two hundred eighty miles through the wild country, to regain that Bible left behind."

"THE publication of the New Testament constitutes an important epoch in the Reformation. . . . When the Bible began to be read in the households of Christendom, Christendom was changed. There were thenceforth new customs, new manners, new conversations, a new life.

With the publication of the New Testament the Reformation came forth from the school and the church, and took possession of the firesides of the people."

The Anvil of God's Word

LAST eve I stood before a blacksmith's door,

And heard the anvil ring its vesper chime;

Then, looking in, I saw upon the floor
Old hammers, worn with beating years,
of time.

"How many anvils have you had,"
said I,

"To wear and batter all these hammers so?"

"Just one," he answered; then, with
twinkling eye,

"The anvil wears the hammer out,
you know."

And so the Bible, anvil of God's word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire,
was heard,

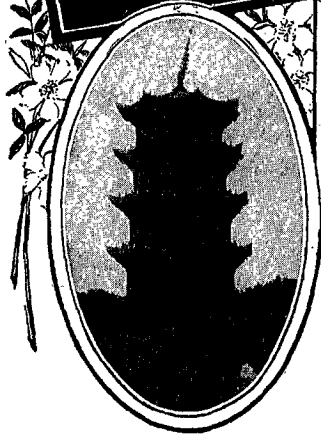
The anvil is unworn,—the hammers
gone.

Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding
sparks death-whirled;

The Master holds and turns the iron, his
truth,

And shapes it as he wills, to bless the
world.
—L. B. Coker.

In The FAR EAST



1. A CHINESE TEMPLE
2. P R A Y A GRANDE, CHINA
3. ONE OF THE OLDEST PAGODAS OF CHINA

castes among them, and they have held aloof from one another for centuries; but they declare that all are now willing to worship and become Christians together.

Now is the time to give help to these people. Their hearts have been made tender by the Spirit of God, and with faithful labor many would be brought into the light of the gospel.

Lucknow.

W. W. MILLER.



The Wealth of the East

SOME centuries ago Marco Polo sent forth from the cells of a Venetian prison wonderful tales of a far East. Twenty years at the court of Kublai Kahn had made him familiar with wealth such as no king of the West might show. He told of ivory couches enshrouded with marvelous tapestries wrought in needle-work; of sparkling jewels, cut with consummate skill and set in the yellowest of gold. All this he had seen, and he desired the newer world of Europe to share in the treasures he had discovered.

You all know the story and the sequel as well. The world was stirred to a maritime activity never known before. Commerce with the East became the great world project. Men like the "Merchant of Venice" risked all in ships, that perhaps they might come to share in this wonderful wealth.

It called for bold spirits to brave the

sea in those days; but men were not wanting, neither was money slow to come; for was there not untold treasure to be won? More ships, and more, followed those which never returned. The way was too long; there must be a shorter route. More men, more money, were needed. Men began to lose heart before the prodigious undertaking.

"I pledge my jewels!" It was a woman's voice that bridged the crisis; for to her the enterprise was not merely commercial; she hoped that by this means the emblem of the cross might come to overshadow this rediscovered world.

In the Temple of Five Hundred Genii, in the city of Canton, a time-worn, smoke-begrimed bust of Marco Polo rests in the midst of a long line of Chinese gods; and as I have watched the incense smoke curling about this decidedly Western figure, in its equally decided Oriental setting, I have wondered at the ever-widening circle of influence this one man was able to create, and that, too, principally while a prisoner under the ban of his state. I have wished that our missionaries might emulate the irrepressible Venetian; that they might be so importunate, so insistent, in representing the actual possibilities of conquest for the kingdom of heaven, that there shall be created in the hearts of those in the home land an undying enthusiasm, which time shall not diminish, and an unflinching zeal, which no difficulties can checkmate.

Do you believe the great mines of the far East are worth the cost of working? Gems not to be bought for the worth of a whole world are lying in the

Asking to Be Led Out of Hinduism

WE were visiting our station in the Tinneveli district, South India, when we were informed that a delegation of five Hindu men had come to see us. They had worshiped idols all their lives, but had found no light in idol-worship, and wished to be taught how to become Christians. We explained that we could hardly open another station just now.

The leader said: "We have one hundred fifty children to send to your school; and now our hearts are inclined to turn from our idols, our minds are receptive, and we want to become Christians; but if we wait, we may lose our interest and not feel the need of turning from our idols. Now God has moved us."

It would have touched any one's heart to see the disappointment in those men's faces as they realized that we were unable to help them. When we asked what they could do to assure us of their interest in the work, they promised two acres of land, but said they were too poor to put up buildings or to make a school self-supporting. There are four



BELIEVERS ATTENDING A GENERAL MEETING IN BURMA



rough of heathenism, waiting. I have seen some that have been gathered, and testify to you that they compare favorably with any in our Western lands. Here, for instance, is a cluster of six. How our hearts beat with joy as we gathered on the banks of the river just outside the village of San-li-ti-en, in the province of Honan, to see them washed in the crystal stream, by baptism into Christ. That they were real gems no one could doubt who witnessed the shining faces that rose to newness of life.

One was Tsai. It was a sharp contest for a time as to which kingdom should have his service. Relatives besought and commanded, and held out official responsibilities in the province. But he esteemed "the reproach of Christ" the greater treasure, and is associated with editorial work on our Chinese paper. Another was Wang, son of a merchant. Father and son were traveling far from home when they came into a gospel meeting. So fascinated were they that it was decided to remain at the inn another day, and come to the meeting that night. Then the sojourn extended to ten days; and when the father had to go on, the son remained at the mission. He, too, is now connected with the publishing work.

Space forbids further details; but through the evangelistic work and the school work and by all means, jewel after jewel has been collected, daily increasing in value.

"Have you really found anything in China worth your effort?" one man asked me. "Yes; a hundred times yes," I answered. For one of these souls the Master himself would have come from heaven to earth.

MRS. EMMA T. ANDERSON.

Canton.

A Japanese Farmer's Experience

Translated from *Owari No Fukuin* ("Gospel for the Last Days").

It was the busy time of setting our rice. I planned to finish setting a certain ground by Friday; but being unable to do so before the Sabbath, had the rice-plants pulled, expecting to continue the work after Sabbath. But on Sabbath it began to rain, continuing for a week, flooding the land. Then I finished setting the rice. But the plants that had

I. FIRST-FRUITS AMONG THE TAMILS, SOUTH INDIA

2. WORKERS' MEETING, FUKIEN, CHINA

3. KOREAN EVANGELISTS, BOTH NATIVE AND FOREIGN

lain for a week looked very bad. Some of my neighbors mocked me for what they called my foolishness in keeping the Sabbath, and indeed the plants did look half dead.

It worried me somewhat to be thus mocked. But nature helped my rice-field; and when harvest came, I had the best crop in the whole village. Thereby I learned this lesson: That while everybody desires to have a good crop, our efforts do not entirely decide the result. And now I give this testimony, that if we only work, and trust in God, he will harmonize our efforts with the work of nature. This is truly wonderful.

K. NEMOTO.

The "Name" Unknown

"Does this Jesus live in Poona?" This was the question asked in one village, as we were seeking to locate a new station among the Marathi-speaking people of western India. No Christian had ever entered their village, they told us. They had never even heard of the Name by which alone men can be saved.

In one town a deputation of the Mohar caste came, promising that if we would but start a school for their boys, they would permit us to take in also the Mang boys—of a lower caste—to sit alongside their own. "Kindly grant our petition," was their parting word; "for no one takes an interest in us, no one cares for us."

Indapur.

A Land of Unevangelized Villages

WE were prospecting for a new headquarters site in eastern Bengal, Brethren A. G. Watson, L. G. Mookerjee, and I, traveling much by boat on river and canal.

On our way to Madaripur we passed thousands of villages swarming with Bengali people. The vast majority of them know nothing of Christ and the gospel. As we saw these countless villages, and realized that beyond the mile or two of our vision, on each side, lay hundreds of miles in the same condition, we had brought home to our hearts very forcibly the great work before us, and the need of more laborers for the Lord's harvest. When will these millions for whom Christ died receive the warning? Who will accept the burden, and come over and help us give the last message of mercy before it is too late? My dear brother or sister, as you read of these millions who sit in darkness, ask yourself the question, Have I done my duty by them? or is God calling me to bring to them the light of life?

J. C. LITTLE.

Barisal, Bengal.

The Teacher's Wife Knew

WE have had the privilege of seeing our language teacher give his heart to the Lord. The teacher class is the hardest class 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 wife. She has told her neighbors, "Surely my husband is a different man since he became a Christian; he is so good to me." Then she told of the many things her husband did for her that the ordinary Chinese husband would not think of doing for his wife.

The change in her husband has made the wife anxious to study the gospel, and now she is learning to read.

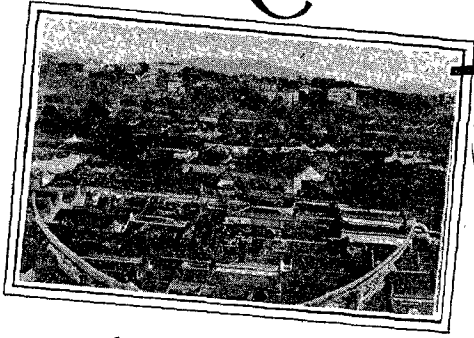
F. A. ALLUM.

Cheo Chia K'o, Honan.

WORK among WOMEN and CHILDREN



A KOREAN HOME



A VIEW IN FUKIEN, CHINA

Home Life in Chang-Sha, the Center of the Recent Uprising

THE women of Chang-sha enjoy considerable liberty, though foot-binding and other customs confine them closely to their homes. In the better families, women seldom go on the streets except in covered sedan-chairs. In wealthy homes, children are reared by a wet-nurse. Relieved of care and responsibility, the mothers readily resort to the water-pipe for smoking tobacco, or card-playing and other kinds of gambling; and, alas! too often they fall victims to the terrible opium habit, which has slain myriads.

I have been inviting the women and children to my home two afternoons each week, for Bible study, prayer, and singing. Never having attended a Christian meeting before, these women know nothing about order and quiet. When one point has been told them, it is necessary to rehearse it again and again. They often ask questions, which our Sabbath-keeping women are very ready to answer. After about an hour's study in this simple way, Bibles are laid aside, unless some desire to question further, and they are invited to see my little three-room house, which is an object of great curiosity. Their first question is, invariably, "How do you get the floors so clean?" The foreign cook-stove is

also a marvel to them. "How wise the foreigner is," they say, "to make a stove so that no smoke nor ashes will come out into the kitchen, and that will cook so many things at one time."

I am training our own women as fast as possible, so that they may be able to give Bible readings and visit the women in their homes, thus opening the Word of life to thirsty and hungry souls. They take great interest in their daily study.

What do you plan to do for these very interesting women during the coming year? You can have as definite a part in this work as those who are in the field, by remembering the work in your offerings and in earnest prayer.

DR. EMMA P. LAIRD.

Chang-sha, Hunan.



Emergency Work by the Missionary Nurse

THE work of the missionary nurse is not confined to women and children, especially in village dispensary work. Here is a note from such a nurse, Sister Louise M. Sholz, in Bengal, India:—

"Only the other day a man came who had fallen, and cut his leg almost half-way through. We had to put him under chloroform. He was very strong, and we did not have enough chloroform, so I tied him on the table, and two men

and three girls held him. He had had enough of the anesthetic so he did not realize what we did. I had to put in about twenty stitches. The man is getting along well, and the wound is healing. In this place I must do, many times, the work of a doctor, as there is no physician here. I leave the results with Him who is able to heal, and who says, 'Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.'

"To-day we are going on a large cart to see an aged Mohammedan woman to whom we have given seven treatments for lumbago. Before coming to us, her back had been burned with a hot iron, to cure it. When we arrived at her home the first time, the room was filled with natives. I suppose nearly the whole village was present while we treated the woman. How thankful these people are! I only wish I could impress upon them that it is not I who heals, but God, through me. I can see how he gives his healing power, as I am called many times to severe cases, and without a physician."



A Heathen Mother's Example

ONE day as I walked through the grounds of a large Buddhist temple, I noticed a mother, with a baby strapped on her back, approach the bronze image of Buddha. She took the heavy rope



PUPILS OF THE CANTON (CHINA) GIRLS' SCHOOL

hanging in front of the bell, and struck it two or three times to awaken the god, if perchance he might be sleeping. Before the bell had ceased vibrating, clapping her hands together, she bowed as she offered up her petition. Her baby was only about two years old; but as soon as the mother had finished, she put the baby's hands on the rope, and helped her strike it. Then the child put its

On Tour in Korea

OUR women missionaries are sometimes called upon to do itinerating work, which may mean very nearly "roughing it," as the following experience will attest:—

Miss Mimi Scharffenberg and Miss May Scott were visiting among the churches. Miscalculating the time, they

used, it was also damp. Good could be accomplished by staying; so they remained, although the steam from the heated floor wet their clothing the second time. As they went on their way, in the morning, they passed a little stream of clear water, which served as a mirror while making their morning toilet.

C. L. BUTTERFIELD.

Seoul.

Are All the Children In?

"Gather the children." Joel 2:16.

ARE all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone—
Are all the children in?

ARE all the children in? The night is falling,
When gilded sin doth walk about the streets,
O, at the last, it biteth like a serpent!
Poisoned are stolen sweets.
O mothers! guard the feet of inexperience,
Too prone to wander in the paths of sin;
O, shut the door of love against temptation!
Are all the children in?

ARE all the children in? The night is falling,
The night of death is hastening on apace;



WORKING WOMEN AND CHILDREN OF MEXICO

hands together, and bowed its head also for a moment or two.

Those who serve Satan are wiser than many Christians. O that Christian parents would as faithfully instruct their children to reverence Jehovah and his worship! Shall it be said of us that the heathen are wiser in their generation than we?

W. C. DUNSCOMBE, M. D.

Tokyo, Japan.

were caught out in a storm and overtaken by darkness, so that they could only let the horses pick their way, which the animals did, bringing them safely to an inn at their destination. The accommodations at a Korean hotel for travelers consist simply of a hot floor (the flues running beneath the floor), with no bedding. In such a hotel, Sisters Scharffenberg and Scott spent the night. Their bedding, which they had brought

Under Evil Influences

ALMOST all Chinese women believe in Spiritualism, and they will tell how the spirits come and touch them, and converse with them.

One of our Bible women recently told us how the spirits tried to trouble her, but she began to sing, in a loud voice, "Revive Us Again," and the spirits left her. She told us that at one time she had been a Spiritualist medium. Chinese women think that evil spirits can do much harm, and that they are responsible for most of the sickness of themselves and children. I have seen women stab their children with a needle till the blood flowed, in order to frighten out the evil spirit. It is not lack of affection, but ignorance. We have a faithful old woman with us who has been an earnest Seventh-day Adventist for over two years, but who, years ago, killed one of her children in this way.

Sometimes the men at our mission are quite a numerous company before a woman can be induced to come, and she, practically always, is one whose husband is a Christian, and who at home for some time past has already knelt at the family altar. Once the ice is broken, it is not difficult for others to follow.

MRS. EVA ALLUM.

Honan.



GROUP OF STREET CHILDREN IN JAPAN

with them, was spread out to dry, and they lay down on the hot, hard floor in their wet clothing. Morning came at last, and their clothing was dry. That day they went to visit a new company three miles distant, taking only their Bibles, as they expected to return in the evening. But the people insisted that they spend the night there also. This meant that they would have to sleep in the newly built church. The floor was hot, but as it had never been

The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when he comes, the King in all his glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in!

ELIZABETH ROSSER.

Gaston, Ore.

Turkestan and Tartar Land



SHEIK OF SYRIA

Turkestan

AN interesting feature of my trip to Turkestan was the Kirghizen tent. Sometimes three or four of these tents stand in a group. The dwellers in the tents engage in prayer at sunrise and at sunset. They spread their carpets, wash their feet, and then, kneeling toward Mecca, chant their prayers, bowing till they touch the ground many times with their faces. They never forget nor fail to perform these morning and evening devotions. If they are on a journey, they dismount by some pool of water, wash, and pray. There is devotion enough among them, but no Christ. Their religion is a religion of works.

In their tents there is no furniture. They sleep on mats spread on the ground. In the center of the tent is the fireplace, where their rice porridge is cooked. There is no escape for the smoke except through the top of the tent. In the summer there is an opening, but in the winter there is none, and the smoke remains inside.

The women are very poorly clad, and usually remain at home, while the men are off to make a trade of some kind. They never go on foot, but ride camels, donkeys, horses, oxen, and even cows. Often two persons ride on one beast. They are honest and upright in trade, and one feels perfectly safe among them. They have many traditions from Old Testament history. For instance, I was given a rod which by them is called

"Moses' staff," and was told that any one carrying it would be received in friendship by the Kirghiz.

Although I could not understand their language, there was one word which I recognized. It is a word they use in exchanging greetings, "Salem," coming from Jerusalem, and meaning "peace." But true peace of heart they know nothing of. It is for us who know the peace

gathered. Here we are holding our first tent-meeting in Siberia. We expected to build a booth of the branches and leaves from the trees in which to hold our meetings, but were surprised to find a tent pitched, capable of seating one hundred persons.

Near the lake on the land of our brethren stands a Kirghizen tent, just like those seen in Central Asia. It is the home of a Kirghizen family, who herd the cattle of the settlement. Last Friday, while looking about, we passed this tent, and went inside to visit the family. The tent is round, and contains an astonishing number of things. In the center was a fire from little sticks laid on the bare ground, the smoke escaping from an opening in the top of the tent. There were no chairs.

Our brethren tell us that these Mohammedan people are very trustworthy



ON THE CARAVAN ROAD INTO CENTRAL ASIA

of God, which passeth understanding, to give to these in heathen darkness a knowledge of the blessed gospel.

J. T. BOETTCHER.

Riga, Russia.

Across the Tartar Border Into Siberia

AFTER a long journey from across the border in Asia, we reached this beautiful spot, many miles from any village, in the edge of the woods beside a small lake, where a company of believers had

as herders. This afternoon, while we were singing our hymns by the side of the little lake where a young man had followed his Lord in baptism, two of the Kirghizen women came out of their tent to join us and listen to the singing. We shook hands with them to make them feel welcome, and later three of them attended one of our meetings.

After the meeting was closed, and the tent taken down, and we were packing our things to leave, the Spirit of the Lord still worked in a wonderful manner upon the people. The wife of one of our brethren said, with tears in her eyes, that she desired baptism. The brethren and sisters met together to pray, and to examine this young woman, who had resisted the Spirit of God for many years. When it was decided to have baptism at once, the son of Brother H. K. Loeb sack, a promising youth of sixteen, and his sister, a bright little girl of fourteen, confessed that they had been under conviction during the meeting, and that they knew they ought to take this step. Men and women wept for joy as we left our packing, and proceeded once more to the lake, singing as we went. It was about nine o'clock in the evening, and the baptism was a most beautiful scene. All decided that the close of the meeting was the best part of all.



A KIRGHIZEN TENT ON THE GREAT SAND DESERT OF CENTRAL ASIA

MRS. J. T. BOETTCHER.

GIVING *for* MISSIONS

Native Teachers

OUR Nyassa superintendent says: "Every teacher is a preacher. It is in him. He must preach. Look at them, — Simon, in center front, from a village where his chief sells his daughters; Moses, by the window, a real warrior a few years back, catching slaves and killing; Malinki, at the right of Moses, head teacher over four village schools; Enoch, at extreme left, chief over ten villages. But the story of each life, now consecrated to Christ, would be too long."

What Dollars Will Do in China

THE superintendent of one of our Washington Sabbath-schools wrote on the blackboard, "A dollar a day for missions," as the aim in the class contributions. Dr. A. C. Selmon, of China, who has since returned to his field, happened to be present that day. His eye caught the motto, and he jotted down three things, any one of which "a dollar a day" for one year would do in China: —

"1. This \$365 would fit up two dispensaries, where hundreds of patients could be treated and cured of sore eyes, ulcers, malaria, etc. Judging by our experience, these two dispensaries would save from fifty to a hundred lives from suicide by opium. Besides, thousands of pages of literature would be scattered, and gospel talks unlimited be given.

"2. It would support fifteen Chinese Bible women, who never fail to get the women and girls of non-Christian homes to listen to the gospel.

"3. It would support twenty-three boys or girls in one of our boarding schools, to be trained as workers among their people."

This illustrates what regular systematic giving, even in small amounts, will accomplish for the cause of missions.

Two Scenes in a Nyassaland Village

I CAN imagine a brother, a sister, who has never seen a heathen village, who was born in a Christian land, with the light and blessings of ages all about him, saying: "I am always hearing calls for missions,—money for missions, weekly offerings, yearly offerings, special offerings. I am tired of giving. I can't afford it."

Come with me, brother, sister, along a foot-path through the woods. Now we

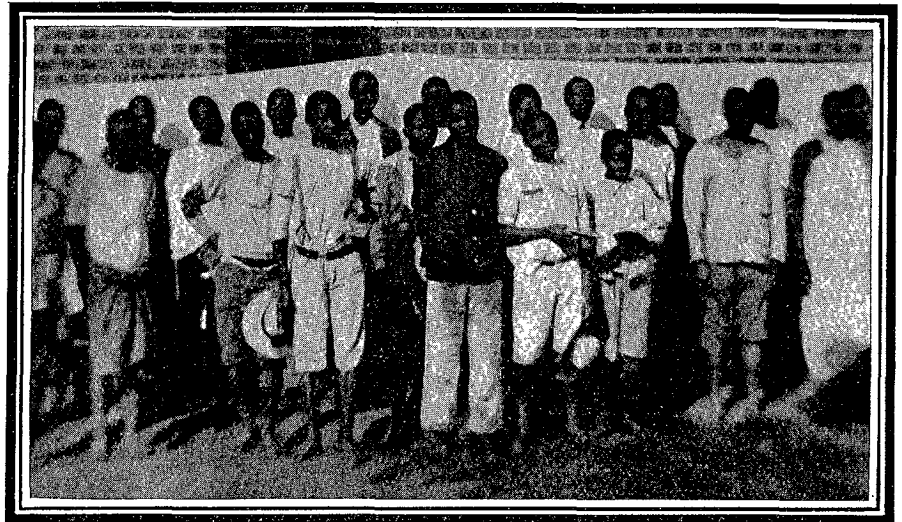


POINT VENUS, TAHITI

hear drums, tom-toms. Now we are nearer, we hear wailings, weird, heart-breaking. Leave the path now; go quietly, keep hidden behind trees. The wailing sounds are women's cries.

See! there about that large hut are all the women of a dozen villages. A child is dead. Look! they bring beer and food, a sacrifice to the evil spirit. Again the wailing. You are a mother, a father. I need not show you more.

But come with me to the other side.



NATIVE TEACHERS, NYASSALAND. THE YOUNG MAN BY THE WALL, AT RIGHT EDGE OF WINDOW, WAS A SLAVE HUNTER BEFORE ENTERING OUR SCHOOL

Two hundred men and boys are in the court. Now the women are coming also. They are gathering round some one. Listen! —

"Yesu Ndiye Bwenzi latu, Atikonda ifedi; Ati, Nsoni ndi zoipa kutenga."

("What a Friend we have in Jesus, All our sins and griefs to bear.")

It is one of our teachers, leading these heathen in their own tongue in that blessed hymn. Now he prays with them, and opens the Book which they have never seen. He reads, in their own tongue, words of life and comfort to the mourners.

He tells them how Jesus died and rose again, and that he died to save them also. This same teacher will come again and again, until these people put away their sacrifices for the dead, and learn to hope in Jesus.

We will open a school in that same heathen village, where some teacher will hold services every Sabbath. Some will be converted and baptized, and no doubt two or three teachers will be developed who will go to other villages. So the message will extend till all this land hears the gospel of the kingdom.

Are you sorry that you gave ten cents, ten dollars, a hundred dollars, to clothe and feed these evangelist teachers while they preach the Word to their people? I listen for your answer, and seem to hear you saying, "O, that I had a hundred lives to spend; and more means to

give, for the saving of these poor souls who never tasted a Saviour's love!" Such an answer from every one of us will soon see the work of the gospel message finished, with a glorious ingathering of souls. Let the glad time be hastened. J. C. ROGERS.

Malamulo Mission.

On the Altar

SOME must give far more precious gifts than gold and silver. When the cable brought word of the death of Elder F. L. Mead, of our first Matabeleland station, the message was sent to the aged mother that her only son had laid down his life for Africa. By divine

grace she was able to return answer from the old New Hampshire home: —

"My heart aches for the dear ones left there, and for the work he loved so much. But 'God is my refuge and strength, a very present help in trouble,' and he cheers and comforts me with the precious promises of his Word. I felt it when they went away; but they felt it duty to go, and I would not hold them back. I laid my sacrifice ON THE ALTAR OF AFRICA then, and I have never taken it back, and I hope I never shall. 'The Lord liveth; and blessed be my Rock.' I know he can give beauty for ashes, and the oil of joy for mourning, for he has done it for me, and he can do it again in his own time and way."

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; . . . for God loveth a cheerful giver."



FORTY MILES INLAND ON WEST COAST, AFRICA



Among the Abyssinians

ABYSSINIA, called by the Arabs "Habesh," signifies mixture, or confusion,—a very fitting term in view of the diversity of its inhabitants, and the strife waging among them. The great wedge-like plateau of ancient Ethiopia rises on the west side of the Red Sea to a height of eight thousand feet, sloping gradually to the west, its watercourses forming the Blue Nile. The ten million inhabitants of the highlands and the coast are made up of the Abyssinians proper, who show their Semitic origin in their brown color, becoming quite dark toward the north, the Arabs, the Jews, the dark Gallas, the genuine Negroes, and the various shades of mixture between.

Their religion and language are as varied as their color. Along the coast the Arabic and Somali tongues prevail, and with them the Mohammedan religion. In the highlands the Amharic, Tigre, and Tigrinya are used by the Abyssinians, who are nominal Chris-

tians. Interpersed among these are the Falashas, or Jews, who have a dialect of their own. To the south live several million Gallas, still

mostly heathen, who use different dialects of the Galla tongue. All the coast land is under British, French, and Italian rule, Eritrea, a possession of Italy, including some of the highlands.

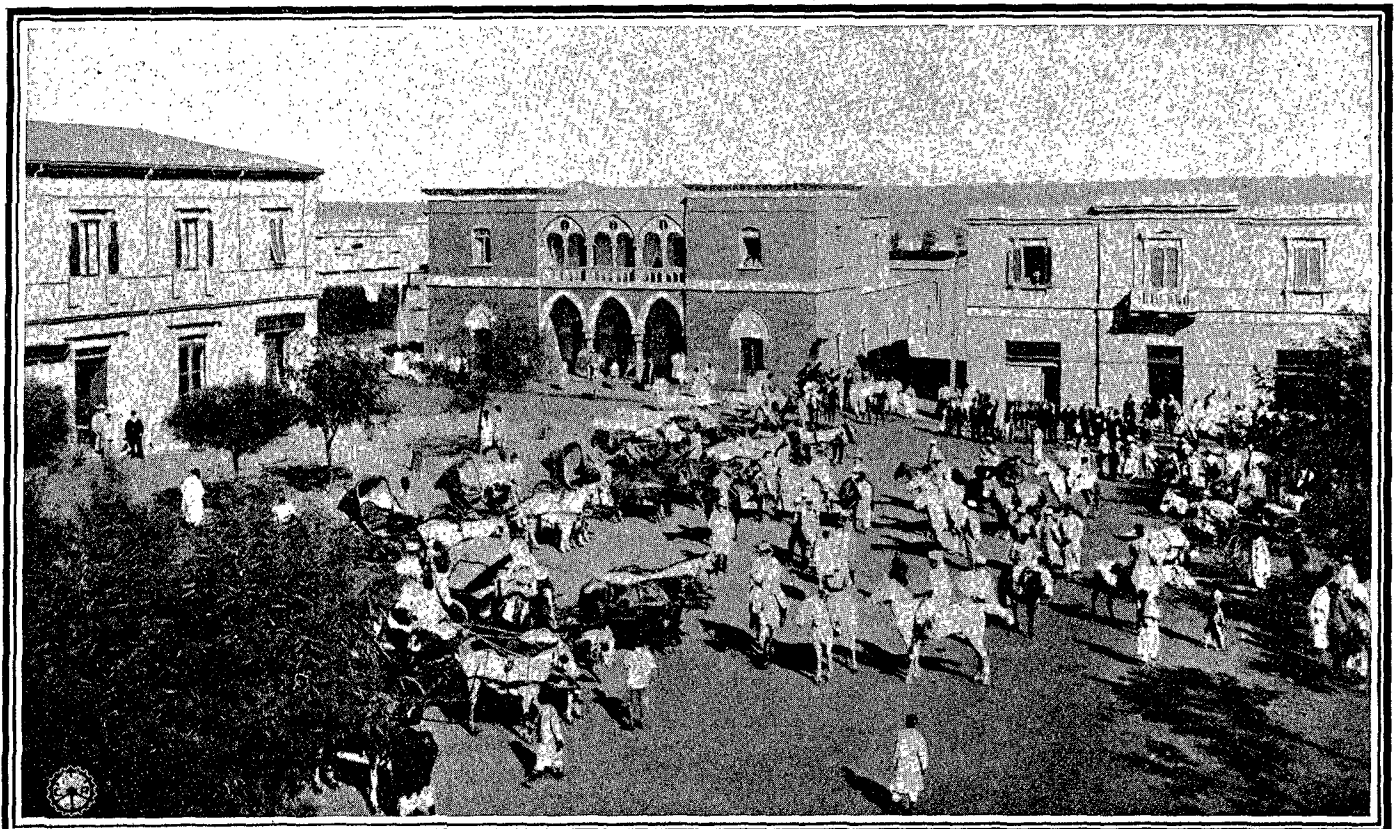
Abyssinia proper is ruled by the Negus, who, associating himself with the religious traditions of the country, claims descent from Solomon, and has the Lion of the Tribe of Judah, with the cross, in his coat of arms. As absolute ruler over all his subjects, he styles himself king of kings.

The history of Abyssinia is of intense interest. That worship of the true God must have been known here at an early date, may be inferred from Acts 8:27. Christianity was introduced about the fourth century, and gained such strength that in A. D. 522 King Caleb, in order to protect the Christians in southern Arabia, made war upon that country, and held it under subjection for more than fifty years. But with the rise of

Mohammedanism, the latter spread over the coast lands, and the highlands themselves were also threatened by its influence, so that in the

sixteenth century the Abyssinian rulers were compelled to implore the aid of the Portuguese for their own preservation. The Abyssinian creed is a mixture of ancient Christianity, Catholicism, and Judaism. The country swarms with priests and monks, and still has Levites and high priests. The ecclesiastical head, called the Abuna, or father, is selected from the Coptic Church, of Egypt. The churches are built after the fashion of the ancient sanctuary of Israel, the most holy place being inaccessible, and containing an ark of the testament with the decalogue. Services are held early in the morning, chiefly on the seventh day, but also on Sunday; and besides these, there are almost innumerable holidays.

The British Bible Society has succeeded in establishing a depository in Adis Abeba, the capital, and from there distributes many copies of the Scriptures in the various tongues of Abyssinia. It has published the Bible or parts of it in the Ethiopic, Amharic, Tigre, Tigrinya, Galla, Galla-Bararetta, and Galla-Itti, also Bogos. Many of the natives read the Scriptures with such interest that some of the Bibles have been worn to shreds, and have been borrowed from house to house and reread by many different families. The late King Menelik was highly pleased with the copy sent to him, and declared, "These books we



ASMARÁ, ON THE BORDER OF ABYSSINIA, NEAR WHICH A NEW MISSION STATION IS BEING BUILT

shall keep, for they are good." During the summer of 1907 the emperor of Abyssinia also ordered that all the children above seven years of age in his kingdom should attend school, and issued the following quaint decree, which was read in the market-place of Adis Abeba:—

"In our country, learning and wisdom have become a disgrace and abused. Learning, therefore, is now despised in this land; but if there is no teaching, the churches will become shut; and if the churches become shut, we shall find no Christians. Let now your sons and daughters who are above seven years of age attend school; otherwise the ruler will take your inheritance as a barren one, and your children shall not inherit the inheritance. I am able to give food and salary to the teacher."

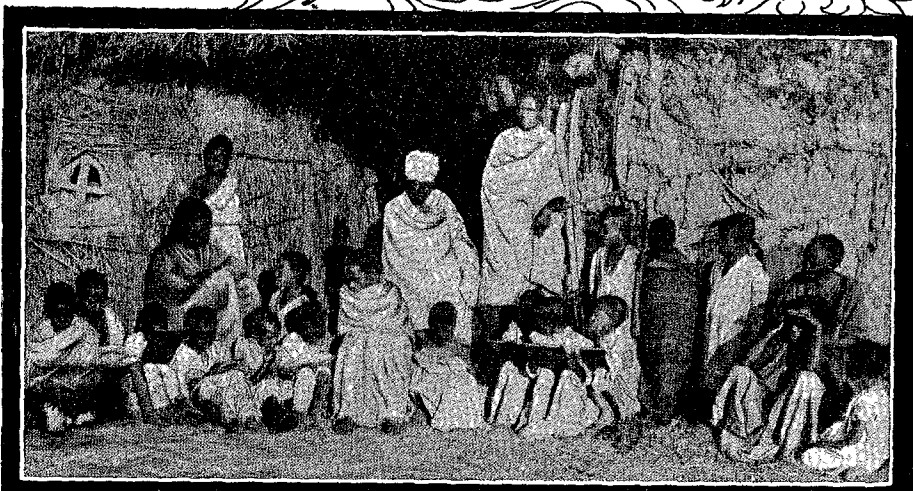
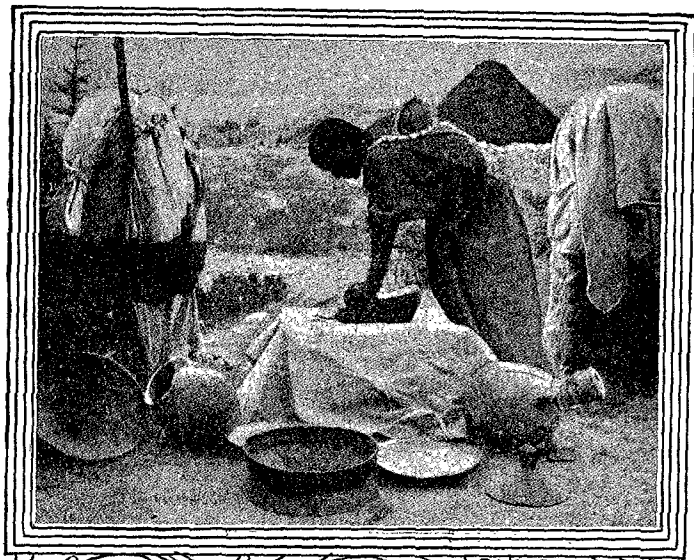
A country presenting so many interesting features, being the only one which had to a certain extent still retained the ancient Sabbath, attracted our attention nearly ten years ago, and we tried to get all the information possible concerning that field. While I was relating the incident connected with my meeting some Abyssinians in the Holy Land, our believers in Germany raised \$500 to begin work in Abyssinia. After our work was opened in German and British East Africa, we tried hard to gain access to southern Abyssinia; but the British possessions adjoining this land are still closed to missionaries. Consequently, in the spring of 1907 we sent Brethren P. N. Lindegren and J. Persson as our first missionaries to begin operations among the Abyssinians, in the Italian colony of Eritrea. They settled in Asmara, the seat of the Italian governor, and began at once the study of the Tigrinya. In recent months we have sent re-enforcements, in A. Grundset and family, Dr. F. W. Vasenius and wife, of Finland, and V. E. Toppenberg. During a recent visit of the writer to that land, we purchased an Italian homestead of seventy-five acres, about a mile from Asmara, for mission and training-school headquarters, and plans were laid for the erection of the mission home, a school, and the necessary outbuildings, one of our good builders from Germany, Brother Kaltenhauser, being sent down to superintend the work of construction. Elder Grundset writes, in a recent letter:—

"We are putting the roof on the south end of the dwelling-house. By another month we hope to have it so nearly completed that it can be moved into, and then we shall be ready to begin the building of the school, the walling of the well, etc. The well will be no easy matter, as we shall have rock to deal with. I have a few prospective students, and I think we shall have no trouble to find as many as we can accommodate, for we must begin with but a few."

The openings presented by the medical missionary work there may be best seen by a letter written by Brother Toppenberg, a nurse and evangelist:—

"The people come from all directions to the new Protestant physician, Dr. Vasenius. Sometimes as many as four, five, or six stand with their mules outside the doctor's door early in the morning to have him help them. They bring

1. NATIVE WOMAN OF ABYSSINIA MAKING BREAD
2. AN ABYSSINIAN HOME
3. ABYSSINIAN WARRIORS
4. MOHAMMEDANS OF THE EAST COAST



mules to carry the *hakim* (doctor) and his instruments. In all the surrounding towns he is well known. The people have come as far as twenty miles for him, and brought him back again, besides paying for his services. Several times he has taken his wife with him, to assist; on one occasion he took Brother Lindegren, to help him vaccinate the people of two towns."

One mission station is thus fairly opened. As Asmara, which has an Abyssinian population of some fifteen thousand, lies about eight thousand feet above the sea, and is the door to all northern Abyssinia, it is a most favorable location both healthwise and for

opportunities to carry forward the work.

In order to prepare for the work in the leading languages, some of the brethren are studying Tigrinya, some Amharic, and others the Galla. How difficult these languages are may be seen by the fact that the Tigrinya has no fewer than two hundred sixty characters.

During the coming year we ought to start two more mission stations in this region; but here, as everywhere, the great call is for men and means. The promise of God is, "Ethiopia shall soon stretch out her hands unto God." Let us enter the doors now opening to the gospel.

L. R. CONRAD.

Hamburg.



RUINS OF THE
INCAS' FORTRESS,
CUZCO, PERU

In MISSIONARY BY-WAYS



LAKE TITICACA, PERU

Our Message for the Inca

DELWIN REES BUCKNER

TIME, brusksly brushing past each massive door,
His wings as sharp as pointed edged swords,
Effaced at length the graven, lying words
The gold-adorned Inca temples bore
In cult they paid the bright-rayed, radiant sun.
The helpless priest beheld his temple fall,
Or fell himself beneath some staggering wall
Where still he lies, his ministration done.

The Spaniard came, and built his human creed
On soil the heathen Inca priests had sown;
But, O! ere long, our hearts in anguish pray
That we may see some grains of gospel seed
Grow where tradition, lifeless as a stone,
Has borne for ages well-nigh endless sway.
Ambato, Ecuador.

Among the Incas of Peru

HERE was the capital of the ancient empire of the Incas, the wealth and dazzling glory of which drew Pizarro and his bands across the Spanish main. Oppressed through the centuries, in the land of their fathers, with its ruins of departed glory, it is just and right that the Inca Indians should hear the message of the goodly land.

The largest company of Seventh-day Adventists in Peru are all Inca Indians, a few of whom speak any language but the Haimara. They live high in the mountains, by the famed Lake Titicaca. This company, so far as I know, has never been visited by any of our workers, but is the fruit of labor done by a native of the place, Manuel Camacho, who was taken to serve in the house of

a gentleman in Moquegua when a boy. While serving here, he was allowed some school privileges. Afterward learning the gospel, he desired to give it to this people. He returned to his native home, opened a school, and began teaching them the gospel story.

While in Puno with Brother W. R. Pohle, recently, we tried very hard to procure horses that we might visit this company; but, all efforts failing, we sent Brother Camacho word to come to us. The night before he received the word, he dreamed that he was in Puno (the place we were waiting in); that he met two strangers; and that in talking with

The Indians of Guatemala

NEARLY all the peoples of other nations are receiving attention from the various missionary societies of the world at the present time, but the Indians are for some reason strangely neglected. South America receives many missionaries, but their efforts are directed to others rather than to the Indians, who form a large part of the population of the country. The same thing is true in Central America. Not only has the Indian been conquered, but he has been crushed in spirit and aspiration. In place of his original independence he has received nothing but superstition; his manhood has been destroyed, and he is degraded by social conditions and by intemperance.

In spite of all this, evidences of their original intelligence and independence of



A FEAST-DAY RELIGIOUS PROCESSION IN GUATEMALA

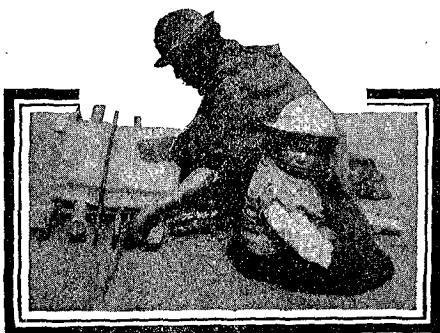
them, one of them told him he had been called to give his people the gospel. After receiving our message, he came to us. I had just finished telling him that he had been called to a sacred work, and that as he could read, and his people could not, he must break the bread of life to them, when he related this dream. At present this brother has fifty-two enrolled in his school, and he reports a Sabbath attendance of from twenty-five to thirty. The priests have never ceased to persecute him. Only recently his house was surrounded by an angry mob of Indians, who, swinging clubs and threatening his life, called him to come out. This has been done several times, but each time they have retired in confusion. God protected his servant, fulfilling his word, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

A. N. ALLEN.

Lima.

character still exist among some of the tribes. Traces of their ability and aptness in learning, when they have an opportunity to demonstrate these qualities, may still be seen. The Indian spends all he can earn for drink, yet he is the producer of many supplies for the white races. He is a hard and often a skilful worker. The signs which hang over places of business here are painted by Indians who have perhaps never had a lesson in this art. The Indian brings his produce fifteen or twenty miles on his head or back, and sells it very cheap; then he returns home, works his little plot of ground, and again returns. He knows nothing about skilled labor. He does not know how to cultivate the soil in order to make it more productive, nor how to utilize profitably what he produces. He needs instruction by those interested in his industrial development and in his soul's salvation.

Something must be done for the In-



A BOLIVIAN INDIAN WOMAN WEAVING

The Indians of Bolivia

THERE are two classes of Indians in Bolivia, the Aymaras and the Kechuas. There are many Aymaras in La Paz, where we live. They are a peaceful, hard-working people, most of the work in the city being done by them. They build the houses, and even make the bricks, drying them in the sun. I have seen some of them remove hills, from twenty to thirty women carrying earth in their shawls, day after day, for months, using their hands as shovels.

The streets and walks in La Paz are all paved with small stones, the paving being done by the Indians. All the farming is done by them. If you purchase anything, an Indian carries it to your home.

Most of these Indians live on the mountain or the mountainside, the home consisting of a small piece of land and a mud hut of one room. As a rule, the family is large. There are no beds, no chairs, no tables; they sit, sleep, and eat on the floor. They use no spoons, but eat with their fingers. Their food consists mostly of white bread, dry beans, and very small potatoes called *chumo* and *tunta*, which have gone through a process of freezing. They also eat what is called *ahie*, made of red and green peppers ground between two stones. Both men and women chew *coca*, the dried leaves of a native shrub, which contains a powerful stimulant. They believe that without it they would be unable to work.

These Indians are under the complete control of the Roman Catholic Church, and are kept in ignorance. They have no schools, and most of them can not even tell how old they are. But they



AN OLD INDIAN OF BOLIVIA



A ZAPOTECAN (MEXICO) INDIAN GIRL

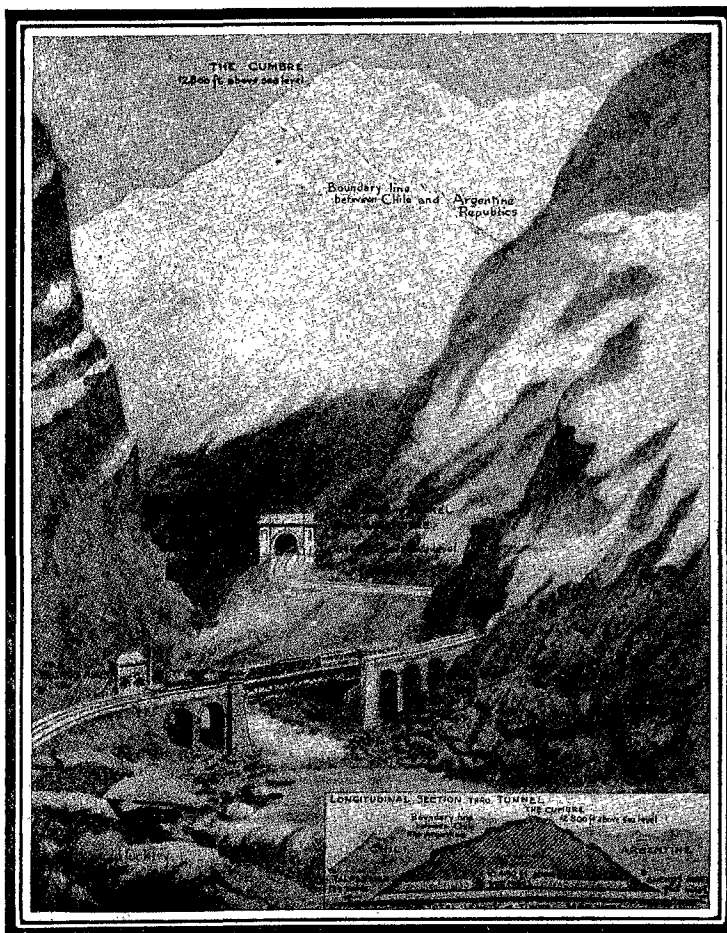
The children can be reached by teaching them to read, but the older people can be brought under the influence of the gospel only by teaching them simple Bible stories. They are natural orators, and anything told to them will be remembered and repeated later at some large gathering. Missions established among them, working in the direction indicated, would certainly bear fruit. A mission farm, located in the right place, with two or three hundred Indians gathered to work it, would become a center of influence in reaching surrounding tribes. One such mission here is accomplishing something in this direction, and is greatly appreciated by the people in the surrounding district, because of its good influence over the Indians. They are instructed in the Bible, and their children are taught to read.

We are praying that the Lord will lay the burden upon other hearts to establish centers of this kind in this country.

W. E. HANCOCK.
Guatemala City.

“FORTY boys or girls, giving only five cents each week, will support a native preacher in the foreign field. One hundred persons giving twenty-five cents each a week, will support one or more in the mission field at home or abroad.”

IMMIGRATION into Argentina, was as great in 1908 as into the United States in 1898.



THE NEW TUNNEL JOINING ARGENTINA AND CHILE. FORMALLY OPENED APRIL 5, 1910

have their feast-days, which are all controlled by the church. Then the men and women drink pure alcohol, and play and dance. I have seen them keep this up for a whole month, day and night. Many lose their lives. Mothers, with their babies on their backs, drink and dance until they fall, and in that way end their lives.

They do not desire to be in this condition; but once under the influence of alcohol, they become fiends, and have no power over themselves. In passing one of their places of feasting, my daughter noticed an Indian woman who lives on our place, and called to her not to drink but to come home. The poor woman said, “Take me home, and lock me securely in my house until to-morrow; for if they call for me, and I can open the door, I can not resist the temptation.” My daughter did as she had requested, and the woman was able to go to her work next day.

Are these people in darkness? Do they need the saving gospel message? Is it not worth while to give some of your means, and even your life, if need be, to save these poor souls? How thankful we are for the promise that those who sit in darkness shall see a great light. We need more means, more workers, and your prayers for Bolivia.

MRS. F. A. STAHL.
La Paz.

THE longest telegraphic line, where instantaneous communication can be maintained, is the one connecting London, England, with Calcutta and Bombay, India, a distance of 5,342 miles. And by turning a switch in one of these cities of India, London can communicate directly with Rangoon, Burma, a distance of 7,970 miles.

Among Our Medical Missions

Medical Missionary Work

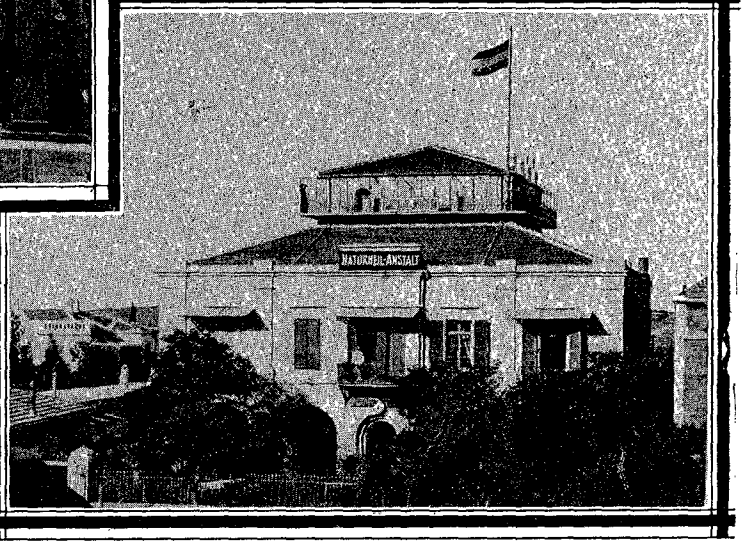
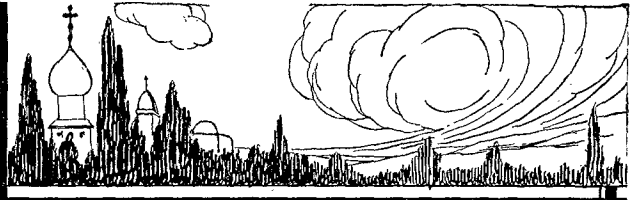
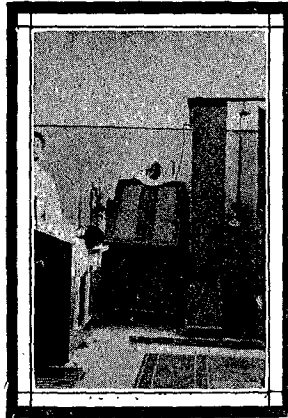
THE medical missionary work has had its place with us as an important factor in evangelical work, both at home and abroad. This work has been carried forward by the aid of city missions, visiting nurses; missionary physicians, sanitariums, and hospitals. The material growth of this work is now represented by eighty institutions, over half of which are operated by the denomination.

These sanitariums are situated in various parts of the world, including South Africa, India, Japan, Australia, New Zealand, Palestine, Norway, Denmark, Germany, Switzerland, Ireland, England, and the United States. A few of them are represented on these pages. There is also shown here the denominational College of Medical Evangelists, located at Loma Linda, Cal., a medical school that is duly incorporated in harmony with legal and professional requirements. Here men and women will receive a medical education that will make them the better able to fulfil the Master's great commission.

A number of training-schools for nurses are also conducted by the denomination. In these schools about one thousand young men and women are preparing for more efficient service in missionary work. Nearly two thousand persons are directly engaged in our medical missionary work, and still the number is not sufficient to meet the calls that come from all parts of the earth.

Cheering reports are received from those in the field, giving evidence of the blessing of God upon this service.

L. A. HANSEN.



OUR MEDICAL MISSION AT JERUSALEM

In Japan

FROM Kobe, Japan, comes the following encouraging word of progress:—

“Doctor Noma and the workers at the sanitarium are very busy now, and they are all of good courage. They have made many friends by their faithful work. One patient has rented a piece of ground, and given the use of it for five years

to the sanitarium. Another man is paying for an advertisement for them for a whole year, in the best and largest circulated paper in Japan. The principles so faithfully carried out by the workers here have found an entrance into the hearts and homes of the people. Some are showing an interest in the truth.

“Several doctors have become interested in the work. One has sent a nurse to the sanitarium to receive a thorough training in hydrotherapy, massage, and dietetics. Another



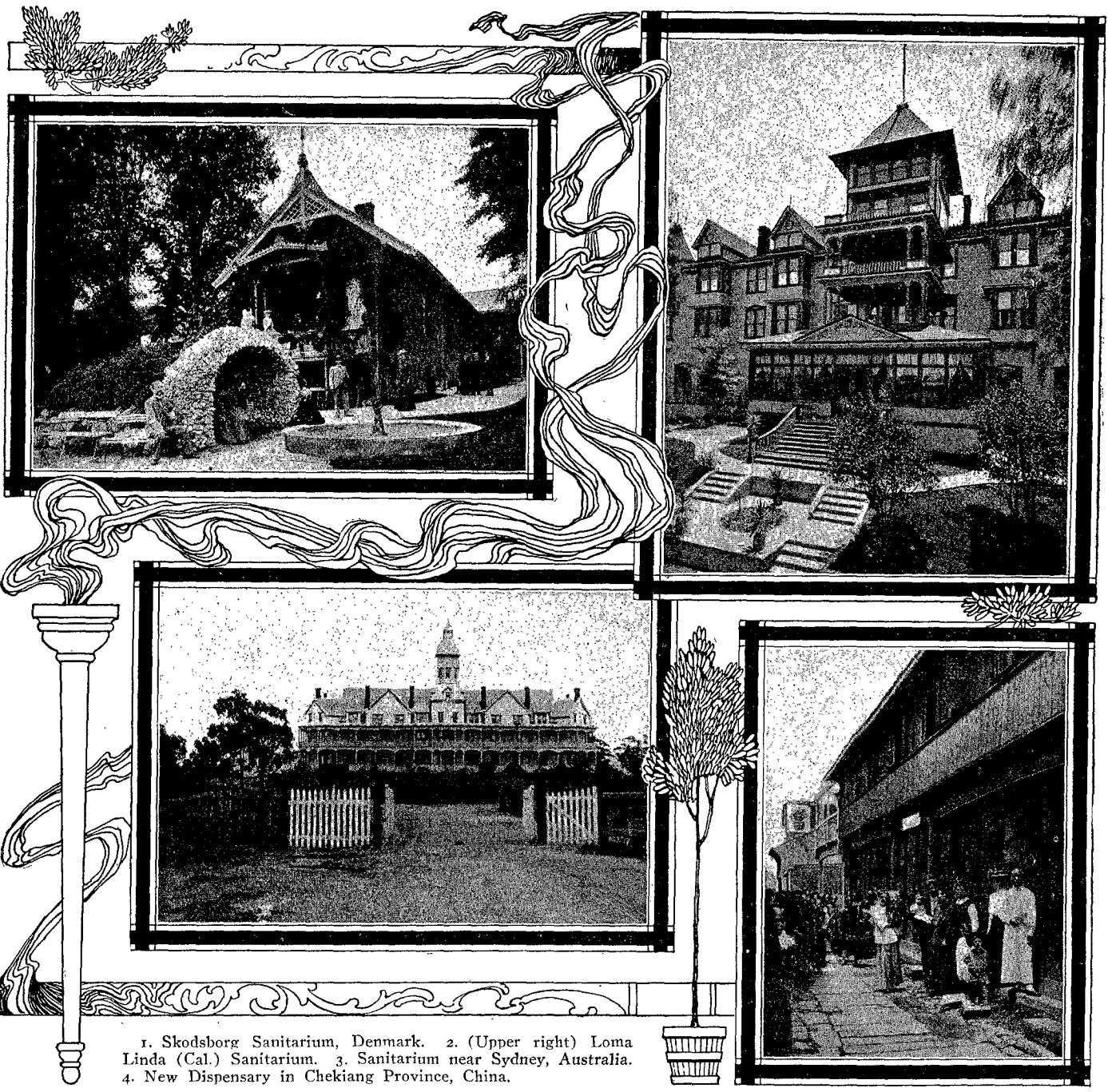
A SHADED PATHWAY



LAKE GENEVA SANITARIUM,
GLAND, SWITZERLAND



VIEW ON LAKE GENEVA



1. Skodsborg Sanitarium, Denmark. 2. (Upper right) Loma Linda (Cal.) Sanitarium. 3. Sanitarium near Sydney, Australia. 4. New Dispensary in Chekiang Province, China.

doctor is asking for instruction in hygienic cookery and in dietetics. Another is so interested in our methods that he comes frequently from his home, twenty miles away, to receive instruction. He shows great interest in all our work, and now desires to go to America for a course of study in one of our institutions.

"God is blessing the medical work in Japan, and we are thankful that we have this part in his great work to help carry forward the message in this dark land."

◆ ◆ ◆
Nurses at Work in the Jungles of India

MISS DELLA BURROWAY writes me, as I am away from our station taking a few days' rest, that during her five years of labor in Karmatar, India, there has never been such a busy time during the hot season as now, except when there has been an epidemic. In our work together we have often made from two to four visits every day. Many times we were out at noon in the heat, and sometimes were out all night. We traveled an average of eighteen miles a

day, besides attending to our work at the dispensary. During one month we had 392 patients, gave 1,472 treatments, and made ninety-one visits. Many of these visits were made out into the jungle, so considerable time was consumed in travel.

I will mention one instance that will show how the Lord has helped us. One day we were called to a confinement case five miles from our bungalow. We always know, when such calls come, that the native midwives have exhausted their resources, and that the patient's life is in danger. We reached the village about eleven o'clock in the morning, and found the woman in very bad condition. The child had been dead several hours. We did all in our power for four hours to relieve the poor woman (not having any instruments), but without result. The people said, "Let her die." Miss Burroway told them that God could help her, and again we asked the Lord to help us if it could glorify his name. A few minutes later the child was born, and we praised God. But the people fell down to worship me. I tried to explain to them that it was not I, but God that

had worked through me. They said, "Yes, but you are our god. We can not see God, and you did it." After the woman recovered, while the hearts of the people in the village were tender, Miss Burroway gave the stereopticon views illustrating the life of Christ.

LOUISA SCHOLZ, *Missionary Nurse.*

◆ ◆ ◆
In the Land of the Judsons

MISS OLLIE OBERHOLTZER, M. D., who has been at work in Burma three years, writes:—

"Of late I have been doing some work in the Rangoon church, and the eagerness shown to have me call and talk on health principles demonstrated their interest in this work. I also visited Meiktila, in Upper Burma. Here I met Mohammedans, Burmese, and natives of India anxious to learn concerning health principles. In Meiktila there is a real interest springing up among the Buddhists to know more about the gospel. One man ordered a Bible."

Ministry to the physical needs is a valuable means in reaching the heart. Christ employed these methods of labor.

With Our INDUSTRIAL MISSIONS in AFRICA

Planting the Ntanda School

FIVE hours' journey from our Vuasu station, in the Pare Mountains, up-hill and down, through stream and tangle, brought us to Ntanda, where the chief lived. He welcomed us, and we asked him to call in his chiefs in the neighboring districts to talk about a school.

We then pitched our tent, a little distance from the village. Early in the morning we were awakened by the biting of ants. They were the detested visiting-

who gives the rain and the sun and the harvests in their season; for the Wapare worship their ancestors, whose spirits they greatly fear. They also pray to the exhumed skulls for the gift of cattle and goats, for the blessing of children, for rain, for health — yea, even for everlasting life itself.

As I now urged these people assembled before me to worship the living God, who can not die, who created them, and who made the skulls which they

ing the year, we were enabled to open six new schools, with three hundred fifty pupils, who are daily instructed by baptized missionary helpers.

B. OHME.

German East Africa.

“We’ve Come, Mr. Missionary” An Incident of the Founding of Busegwe Station

FIRST the chief’s sons came with a drill as soldiers that is known only in the German army. They presented front, and in a chorus said, “*Tamekuja Bwana Mwalim*” (We’ve come, Mr. Missionary).

“Well, what is it you want, my sons?” I said.

“We want to learn to read, during which time we want to live with you.”

“Well, but you can not appear before me again naked, nor so dirty.”

After a moment of quiet, as they evidently were struck with my firmness, they began to get uneasy. Finally they took breath, and asked: “But what shall we do? We have no clothes. Shall we wear skins of goats?”

“No, indeed! don’t appear in goat-skins. Buy clothes, and keep yourselves clean.”

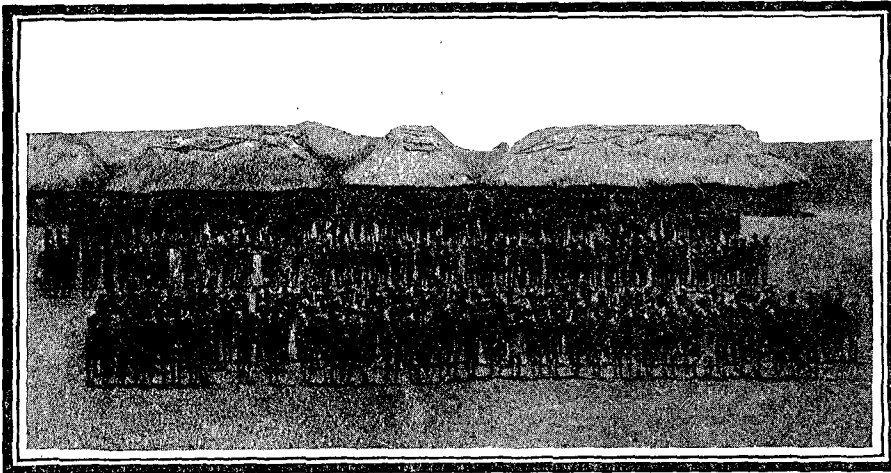
“But we are too small to hoe and plant our own fields, so we can sell peanuts and buy clothes. And mother’s field is not enough to eat and sell also.”

“All right, I am building a school, for which I shall have need of thatch and sticks. You may work for me until my school is finished, which will be enough to pay for your clothes” (consisting of a white jacket, and a piece of American cloth to tie about the loins).

“But how many days will we have to work?”

“Twelve days, if you work all day fast.”

“*Ndic Bwana Mwalim*” (Yes, Mr. Missionary), was the answer in a chorus, and with considerable satisfaction, off



THE SIX HUNDRED NATIVE CHILDREN WHO ASKED ADMITTANCE TO ONE OF OUR MISSION SCHOOLS IN EAST AFRICA, BUT FOR LACK OF ROOM WERE DENIED

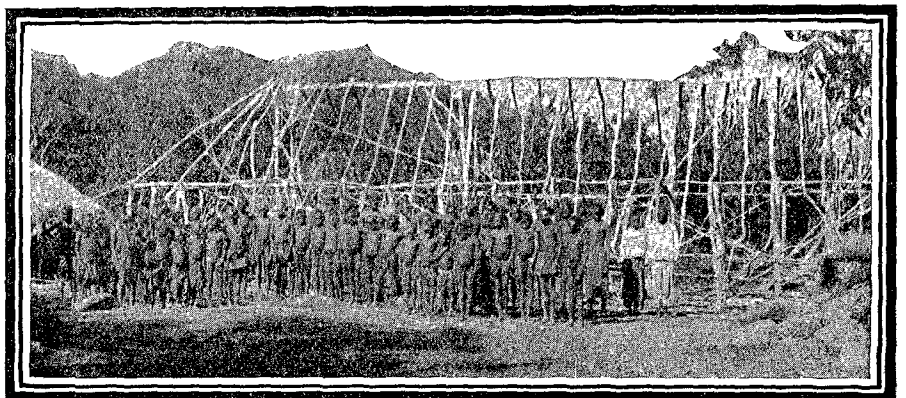
ants, thousands of which were running about the tent. We had to hasten away with our clothes into the open, and our boys made a border of hot ashes around the tent. Said one of the boys: “The ants have been brought here through the witchcraft of the people, to prevent the erection of a school in this neighborhood.” But I strengthened his faith with the words: “If God be for us, who can be against us?”

As the sun rose, those who had been invited from the neighboring mountains came marching in. After we had greeted them, and they had formed a circle around me, I began to tell them of the creation of the world, and how sin had come. I spoke of the plan of salvation, and of the second coming of Christ, who would judge the world. They listened quietly, interrupting now and then when something seemed impossible to them. Many also laughed.

As I told them that God had a warning message for all the world, and had sent us to help them and to instruct their children, and to teach them how they should pray to the great God, they were not at once in harmony with this plan; for, they said, they needed their children now during the famine to protect their corn from the wild hogs and from the monkeys. I told them how God allows famine, that we may think of him

adored; and as I asked that they send their children to school, only two hours each day, after which they might work in the fields as heretofore, there arose among the people a peaceful murmur which showed that they were satisfied with the suggestion. We then chose the place upon which we had pitched the tent as a building site for the school, and they were ready to help in the erection of the schoolhouse.

Year by year we are seeing the words fulfilled: “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” God is teaching us how we are to take up the work of educating the children of the Pare people. Dur-



“WE’VE COME, MR. MISSIONARY,” AND THIS IS THE WAY THEY CAME



went the whole squad, keeping step as well as they could, which was not faultlessly. This illustrates the need of this great mission field for Christian schools and teachers.

A. C. ENNS.

Victoria Nyanza Mission, German East Africa.

1. NATIVES OF WEST COAST, AFRICA, WEAVING CLOTH

2. CARRYING GRAIN FROM OUR NYASSA-LAND MISSION

3. TREATING A NATIVE AT OUR AFRICAN MISSION STATION

Downs and Ups at Solusi

From Our Oldest Matabeleland Station

FROM before the advance of civilization the natives had been moving away, and our school attendance was dropping off. We felt seriously over the situation. The feeling of the chiefs was bitter toward all school work. As I went out among the kraals, I found the trouble was with the parents and chiefs. I tried to persuade them to send their young people to school, or let us put schools in their villages. The young people grew courageous, and said to the chiefs that if they would not let teachers come, they would run away and go to school anyhow. Some of the chiefs saw that the youth meant it, so gave consent for me to send teachers. Soon we had seven out-schools running, and our home station began to fill up. We now have

ninety-two boarding students, and the usual number coming in from the outside. Our hands and our houses are more than full, and on Sabbath days our church building will hardly accommodate the people. Never did the young people seem more hungry for an education than now. We praise God and take courage.

The church work has also advanced the past year. Thirty-three have been baptized, and many others desire to take this step, but we think it well for them to wait till they can be thoroughly proved. We have about three hundred acres of land under cultivation, besides the store and stock to care for, so our hands are filled to the utmost. Yet God has blessed our efforts, and given us fruit for our labors. I can truly say the work for this mission never looked more encouraging.

M. C. STURDEVANT.

A Workshop in the Wilds

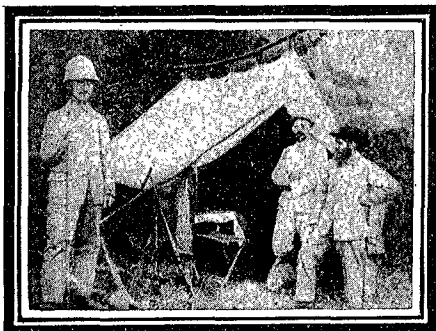
We have an excellent carpenter and blacksmith shop, and during the year we have purchased a fine set of carpenter tools, and are doing good work with them now. We were supplied with a turning-lathe several months ago, and as we had no power to turn it, I made use of an old bicycle that was left here by a government employee, who had run into a ditch, and broken the frame of

his machine. I removed the tire from the back wheel, and wound the rim full of cord to level it so it would hold a belt. I then made a frame after the order of a grindstone frame, and fastened the wheel in, fastening the pedals and sprocket-wheel at the bottom of the frame, and putting the chain in place. We then lined the wheel up with the pulley of the lathe, and put on the belt. We can now run the turning-lathe at great speed by simply turning the pedals.

We have made good progress with the language, and are getting a few books written, which will always be a help to those who come to work in this field. We have a Kavirondo-English dictionary written, and an English-Kavirondo quite well along. A primer for use in the school is almost completed, and a grammar of the language is being written.

A. A. CARSCALLEN.

Kavirondo Mission, British East Africa.



PROSPECTING IN GERMAN EAST AFRICA FOR MISSION SITE

Gospel Literature

In Many Tongues

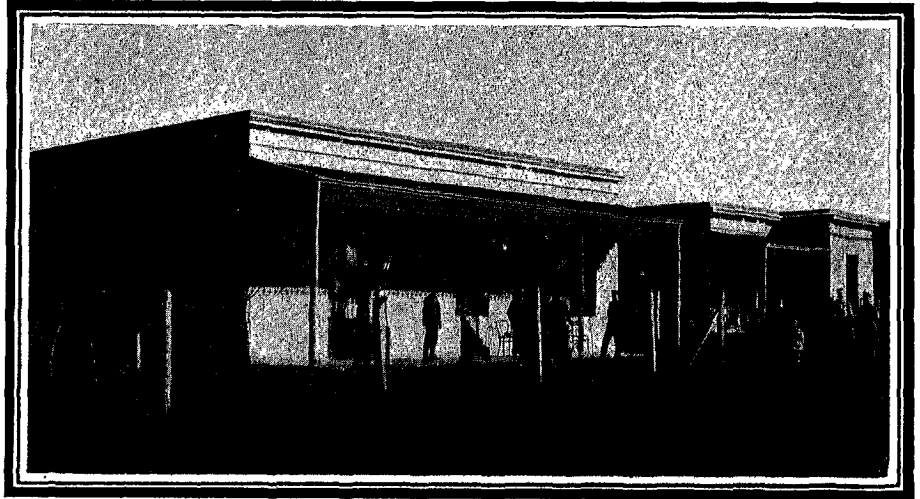
IN their missionary operations, the Seventh-day Adventists have found the circulation of Bibles and other religious literature to be an important factor, and in nearly every country where mission stations have been opened, small printing-plants have been established. These presses are publishing the good news of salvation in Spanish in Old Mexico; in Spanish, Portuguese, and German in South America; in English, Bengali, Hindu, and Santali in India; in the respective languages of the countries in Japan, Korea, and China; while others in the States and in Europe publish literature in French, German, Danish, Swedish, Spanish, Dutch, Hungarian, Russian, Bohemian, Rumanian, Latonian, Esthonian, and others — a total of sixty-three languages. E. R. PALMER.

Washington, D. C.

Latin America

THE whole world is awakening to the vastness and variety of the resources and possibilities of the twenty republics which reach from Mexico and Cuba on the north to Argentina and Chile on the south, a section of the western hemisphere which includes every variety of climate and product, and representatives of nearly every people.

The total exports and imports of Latin America amount annually to over \$2,000,000,000. Argentina alone, with a population of 6,000,000, has a yearly foreign trade of over \$700,000,000, a total greater than that of Japan or China. Buenos Aires, the largest city south of the equator, has a population of 1,250,000, and is growing faster than any city in the United States except New York and Chicago. In Buenos Aires is to be found one of the best-equipped



GENERAL OFFICES, INCLUDING PRINTING, FOR SOUTH AMERICA

newspaper offices in the whole world.

But intellectually and spiritually these countries are as dark as they are prosperous commercially. In South America from fifty to eighty-five per cent of the people are illiterate, and the number of illegitimate births ranges from eighteen to sixty-eight per cent in the different republics.

The missionary can not but be thankful for the financial progress that is being made, as this enables him more readily to place the gospel in printed form in the homes of this needy people. The Lord is especially blessing the colporteur work throughout Latin America. One worker says:—

“In spite of the fact that eighty-six per cent of the people of Brazil can neither read nor write; in spite of the long distances the poor boys have to travel; in spite of the hot season; in spite of the heavy taxes the canvassers are compelled to pay; in spite of the fact that our workers are inexperienced; and in spite of all the walls the enemy can erect, the battle is on, and the record

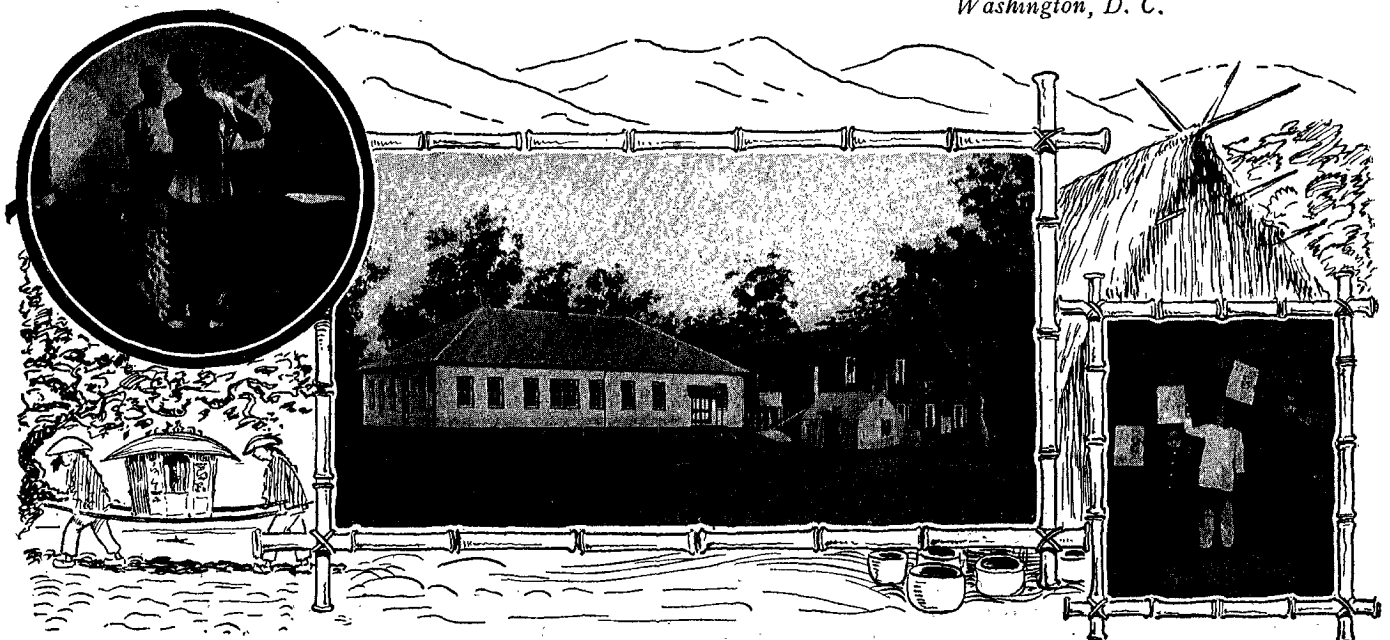
of sales is continually running higher.”

During the year 1909 the American Bible Society distributed in South America over 60,000 Bibles, Testaments, and Bible portions, an increase of 15,000 copies over the previous year. During the year 1908 the publishing house that prints our Spanish books shipped to the Spanish-speaking fields books to the value of \$15,000; in 1909, to the value of \$25,000; and during the first six months of 1910, books were sent to the value of \$43,000.

The outlook for gospel work in the Spanish-speaking fields was never brighter than at present. The workers in those fields are earnestly pleading with the Foreign Mission Board to send them more men and more means, that they may provide better facilities, and carry the work with greater rapidity while circumstances are so favorable. “The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”

N. Z. TOWN.

Washington, D. C.



A CHINESE PRESS

AVONDALE PRESS, AUSTRALIA, WITH FOOD FACTORY IN REAR

GOSPEL PAPER-SELLERS, CANTON, CHINA



GROUP OF MEXICAN
BOOK WORKERS

MEXICAN DRAY

DISTRIBUTING GOSPEL LITERATURE IN RUSSIA

Japan

I AM now working in Hiroshima with the students. When we came here, some told us that we would never succeed in selling Christian papers in this city, which is the central place of the Buddhists. But, trusting in the Lord, we started to sell. The first day's work demonstrated clearly that the papers could be sold, and, more than that, that a large number could be sold. Brother Y. Seino sold 215 of *Owari No Fukuin*, our Japanese paper, besides a number of tracts, in one day, working about six and one-half hours. In two weeks (though it rained several days) we sold 1,622 copies of our paper and 686 books and tracts. Our force is made up of eight persons, including myself.

Hiroshima.

H. KUNIYA.

China

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



INTERIOR PRINTING-OFFICE, LUCKNOW, INDIA

in Shanghai has been greatly retarded by having no suitable quarters; and to make matters more difficult, half the meager equipment in rented quarters was destroyed by fire last December. The crying need is for means to build a printing-plant to spread the printed page among China's millions.

The Chinese are pre-eminently a people of books. Buddhism converted them, not by preaching, but by literature. The essay, the pamphlet, the placard, and more recently the newspaper, are the common means of disseminating ideas. Christianity must make a larger use of this method if it is to supersede Buddhism and Confucianism.

R. F. COTTRELL.

Shanghai.

Brazil

SOME years ago a Brazilian living in the interior of the state of Bahia bought an illustrated Bible. He read parts of it, but nothing seemed to make an impression upon him; he did not obey its teachings. Later he passed through some difficulties. The experience led him to read the Bible, and he received much consolation. He was then ready to obey the Word of God. Through reading the Scriptures he became converted. He found that he must observe the Sabbath, and thought he was the only person in the world who kept it. He began to preach in the market and at street corners, and wrote articles on the Sabbath question for a secular paper.

This brother has been anxiously waiting a long time for a minister to visit, instruct, and baptize himself and others. Recently he wrote that every

month for a whole year he has sent a man "with animals" a day's journey to the landing-place of the steamer to get a minister—but in vain. He writes that the people of the place are astir; they desire to obey the truth, but have no one to teach them. It will take a minister eighteen days by train, steamer, and horseback to reach them.

Sao Paulo.

JOHN LIPKE.

Korea

ONE colporteur began work last July, and we have been well pleased with the sales made, considering the time he has been able to work, and the kind of literature he had to handle. Our list of salable literature is yet very small, but we are working hard to get more; for we believe that colporteurs will do well in this field. The people are anxious to read, and there are almost unlimited possibilities before us in this work. We are greatly in need of a publishing house and a new printing-press.

C. L. BUTTERFIELD.

Seoul.

THE editor of the *Missionary Review of the World*, speaking of work being done in Syria, says:—

"The work in Syria has always been fourfold, and can be understood only when this is borne in mind,—preaching, teaching, translating, and publishing. If we were to select any department of the Syrian work as permanent, it would be translation and publication."

ONE writer says: "The ministry of the colporteur is humble in principle, but none the less far-reaching in its results. The striking testimony paid by E. A. Anderson, a missionary in Honan, China, to his two colporteurs, may be applied with equal truth to the whole body of their colleagues: 'From an evangelistic point of view, the work they accomplish is admirable. How few, comparatively, would hear the gospel were it not for the colporteurs.'"



A World-Prophecy

The Great Image of Daniel Two

The Kingdom of Men

WHAT a wonderful chapter! What a sweep of vision it covers! From more than six centuries before Christ, unto the endless cycles of eternity!

Down through the kingdoms of Chaldea, Medo-Persia, Grecia, Rome in all her phases, to the present time, aye, even to the everlasting kingdom of God! From Babylon on the Euphrates to Jerusalem on the river of life!

This vision of the kingdom of men came first to one of the greatest of earth's long list of monarchs. It came through one of the greatest of the prophets of God, a noble prime minister. It was for the instruction and benefit of Nebuchadnezzar, the king of Babylon, to whom it was given, and beyond him to the people of God and all the rulers and the ruled of earth to the end of earth's history.

Nebuchadnezzar reigned over an empire which has placed its moral and religious stamp upon all the world as has no other nation. Great Babylon has had influence world-wide and ages long. We are still pursuing her methods in education, and her religious principles have affected all Christendom.

Nebuchadnezzar, mighty warrior, noted scholar, famous builder, a discriminating and wise statesman after the manner of men, but haughty and proud, ruled over Babylon from B. C. 605 to 562, a period of forty-three years.

The great monarch was anxious to know the future. His father and himself had builded upon the ruins of other empires. What would follow when he should die? Would any empire succeed Babylon? And to answer these questions in the king's mind, God gave the king the dream of the great image. For thus the prophet declares: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." Verse 29.

We appeal to the reader to turn to Daniel 2 and read the entire chapter. Read how Nebuchadnezzar was troubled by his God-given dream; how, not to be deceived, he demanded of his wise men, who claimed to possess supernatural knowledge, that they should make known both dream and interpretation. They could do neither. As imposters, the king decreed their death. Daniel, not consulted because a Hebrew in religion, was, however, numbered among those to be slain. He asks for time to consider the matter. It is granted. He holds a prayer-meeting with his fellows. God reveals dream and interpretation. They

praise God for his goodness, and before the king they ascribe all their knowledge to the "God in heaven" who "revealeth secrets," the One with whom there is "wisdom and might," who "revealeth the deep and secret things." This is the dream:—

"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible.

"As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

In these verses is compressed the history of the world. We need not dwell on the details of the interpretation, as there is no room to doubt the application, if we believe the prophecy. In short, the head of gold represents Babylon, of which Nebuchadnezzar was the chief. "Thou art this head of gold."

The breast and the arms of silver symbolized the successor of Babylon, Medo-Persia. The belly and thighs of brass, from the breast to the knees, represented Grecia. The legs of iron represented Rome in its imperial period; the mingling of iron and clay signified the division of the Roman kingdom, never to be united as one.

It is well to note that it is not particular parts of the image, anatomically, that are symbolical of the successive empires, but the *metals*. Gold for Babylon. Then silver, a kingdom "inferior." Then a third kingdom of "brass." Then a fourth kingdom as strong as *iron*. No division is indicated by parts of the image. The two arms do not represent two elements in the Medo-Persian empire. Nor do the two legs or ten toes represent aught in Rome. But the mixture of iron and clay does portray Rome in her imperial unity and in her division. Iron and clay will never mix. Men have tried and planned and plotted to unite divided Rome, but God foresaw the future, and correctly delineated it on the prophetic page: "They shall not cleave one to another, even as iron doth not mingle with clay." Verse 43.

In the days of this divided condition of the fourth kingdom—Rome—the God of heaven shall set up a kingdom

which shall utterly obliterate all earthly kingdoms and shall stand forever. This everlasting kingdom is not established by the conversion of worldly kingdoms. It does not enter through the gateway of politics. It is not set up till all earthly rule has been demonstrated failure. It is established only when Jesus Christ shall come the second time, and shall sit upon the throne of his glory. Then, indeed, will the great mountain kingdom fill the world, and her people shall endure forever.

Two Pictures

But we never shall get the emphatic view which God designs we should of this prophecy till we compare it with the third chapter. The image of the second chapter is God's picture of the kingdom of men. The image of the third chapter is God's picture of the ambitious minds of men who are patriotic and powerful. God said that Babylon was only the *head* of gold, and would be succeeded by others. Nebuchadnezzar, in his selfish patriotism, declared, "Babylon shall stand forever;" and so he made his image all of gold,—the apotheosis of patriotism, *his* prophecy of Babylon,—and commanded all to worship it under pain of death.

Similar has been the dream of all ambitious patriots of power. So Alexander thought of Grecia, Cæsar of Rome, Napoleon of France; many Englishmen so think of Great Britain, many Americans so dream of the United States. Let them all learn from the lesson to Nebuchadnezzar. Babylon has gone and all her glories. Medo-Persia long since passed away. Grecia lives only in her beautiful ruins and works of art. Rome is utterly and forever divided, and her divisions are watching one another with jealous, warlike eyes. Thus has it been for years. They will never know peace or quiet or rest or continuance, for God has spoken. Just on before lies the only kingdom worthy to exist forever, because it is a righteous kingdom. It shall "never be destroyed, nor shall the sovereignty thereof be left to another people; but . . . it shall stand forever." To that glorious kingdom, dear reader, God invites you. The message of his soon-coming kingdom has belted the earth again and again, and kindled in many lands burning and shining lights. Heralds sent of men are proclaiming its coming; all nature, and conditions in the social and the religious world, proclaim in sure and oftentimes trumpet tones that the sands of human empire are nearly run, and then the everlasting kingdom. Reader, will you continue to be a subject of earth-doomed empire? or will you by faith grasp the eternal in Christ Jesus?

M. C. WILCOX.



To his disciples to-day is the Master saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

UNDER RESTRICTIVE LAWS

Where Police Watch Church-Membership

SOME of the regulations in Russia, while perfectly in harmony with the idea that it is the business of the state to foster and enforce religious observances, seem rather strange to us in lands where the Bible principle of religious liberty is recognized. In reply to the question, What about the progress of religious liberty in Russia? Elder J. T. Boettcher, president of our Russian Union Conference, replies:—

"The cause of religious liberty is not progressing as fast as we had hoped. The Dumá, the national representative body, is divided on this question. Some are working earnestly for a greater measure of liberty, others as earnestly opposing. It was but recently that the police brought us a written document telling us what steps a person must take in order to be released from the Greek Catholic (or orthodox) Church:—

"1. A petition must be sent to the governor, declaring his intent to leave the church.

"2. The governor informs the priests, whose duty it is to labor for one month to persuade the petitioner from taking the step.

"3. If the person remains firm, he may then unite with another church, and the leader of said church must inform the governor, who, in turn, notifies the orthodox clergy.

"4. Persons under twenty-one years of age can not be released from membership in the orthodox church. If parents having children are converted, the children must remain in the former church until they are of age.

"If these requirements are violated, the minister in charge is held responsible."

Canvassing Among the Moslems

It is apparently a new thing in Turkey systematically to canvass the Moslems with Christian literature. When our Constantinople publishing depot, the International Tract Society, issued Arabic publications, and set agents to selling them among the Mohammedans, it was a problem to the authorities, even under the new order of constitutionalism and liberty. The following report, from Elder Z. G. Baharian, of Constantinople, tells of first experiences:—

"One of our publications, 'Who Is Jesus?' was written in Arabic and dedicated to the Moslems. It was sold with great success from house to house and in the restaurants of Constantinople. This drew the attention of a Moslem newspaper, which raised a warning cry.

"The next day the police began to search for our canvassers. Several times they were arrested, and the tract was carefully read. But as it contained nothing against the Islam religion, they were permitted to go free. One day a canvasser went over to Scutari, across

the Bosphorus. A Moslem gentleman invited him in, engaged him in conversation, and while politely talking and purchasing a liberal supply, he had a policeman brought, who arrested our canvasser as soon as he stepped into the street. The chief of police set him free, however, and notified the ministerial department of the government concerning our work. The question was finally referred to the superintendent of the punishing department.

"With the superintendent of our book depot, I went to the director, to give him information concerning our work. When

we entered his office, he dealt kindly with us. We asked him to examine for himself the booklet 'Who Is Jesus?' Just at this point a Moslem teacher, who was standing by, testified that he had read it, and found it wholly in harmony with the Bible. This testimony made a good impression upon the mind of the official, and he assured us that we should not be hindered, if he found that it was in harmony with the Bible.

"Later he gave orders to all the police stations, in substance: Though the nature of the Seventh-day Adventists' religion has not yet been verified by the government, the tract entitled, 'Who Is Jesus?' has been investigated, and found to be in harmony with the four Gospels; therefore, let them be unmolested."



1. SOME OF THE CHURCH-MEMBERS AT RIGA, RUSSIA

2. RUSSIAN STUDENTS IN ATTENDANCE AT FRIEDENSAU COLLEGE, GERMANY

3. SALZBURGER, PRUSSIA, A REFUGE FOR PROTESTANTS ONE HUNDRED FIFTY YEARS AGO



IN THE CITIES



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The Heart-Beat of a City

EACH day the living tide throbs in and out —

A rush of human atoms to and fro;
Some carry healing,—health and hope
and truth,—

And some a secret poison, as they go.
Some feed the hungry veins through
which they pour,

And unto life bring new life — flame
to flame;

While others, ruled by wolfish passions,
rend

The very heart whence their own being
came.

In love and hate these fluent atoms strive,
Flung back and forth by Time's insistent
breath;

For weal or woe the fitful torrent runs,—
The blood that gives the city life —
or death!

—Herbert N. Casson.



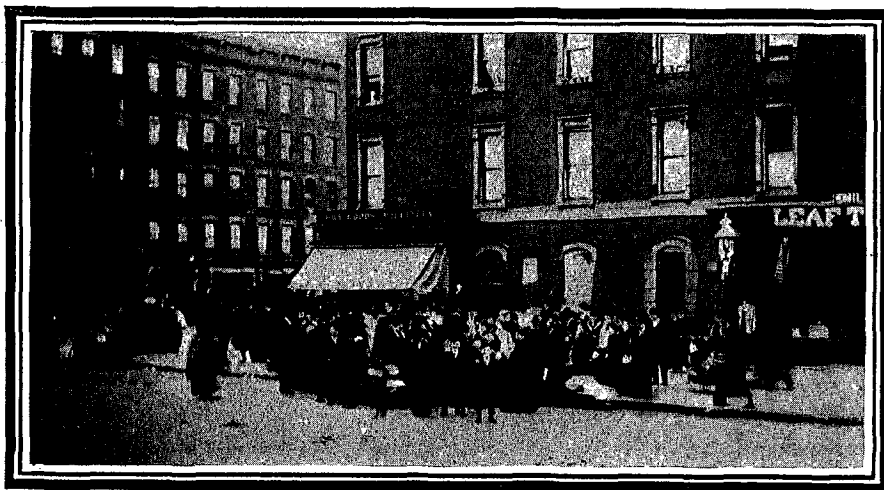
A Plea for the Foreign Population of Our Cities and Country

MUCH is being done to send the gospel to other lands, and to enlighten the heathen nations concerning the plan of salvation through faith in Jesus Christ. This is as it should be; for none too much interest can be shown in bringing the last warning message to all parts of the world in these closing moments of time. But while our minds are directed to the needs of peoples and nations in

far-away lands, we must not overlook the great and equally needy and important foreign field here in the United States.

It is well known that there are a large number of foreigners in this country; but I feel certain that few have any just appreciation of the vastness of the for-

our shores, he appreciates the vast numbers of these people and their need as he can in no other way. Steamer after steamer, vessel after vessel, empties its living freight at the receiving station at Ellis Island in numbers beyond the belief or comprehension of those who do not take the pains to investigate it.



OUR SLAVIC EVANGELIST HOLDING A STREET MEETING AMONG THE SLAVIC-BOHEMIANS IN NEW YORK CITY

eign population of our cities and country. When one stands for a little time at the immigration landing, where he can see the thousands, and hundreds of thousands, of immigrants coming from the European countries and landing on

To give the reader a better idea of the increasing flood of immigrants, let me refer to the fact that in 1906 the total number was 1,100,735. Where do they all locate? Government statistics for that year tell us that thirty-four per cent settled in New York, over eighteen per cent in Pennsylvania, six and one-half per cent in Massachusetts, a little larger per cent in Illinois, and so on.

The writer has had some opportunity to see the needs of the heathen in Africa and the South Sea islands, but I have not met any conditions that plead more earnestly for the gospel of salvation than what I have seen in New York and other great cities of this country. Truly we have, right here at home, a mission field whose condition is pleading most earnestly for the message of salvation; and as the providence of God has brought these people to our shores, it would certainly be a very wicked thing if we should be indifferent or negligent to our God-given responsibility for this most needy and destitute part of the Master's vineyard. Therefore let us rally to the call of God, and take up this work with an earnestness, a zeal, which we have not as yet manifested.

O. A. OLSEN.

Chicago, Ill.



GROUP OF SLAVIC-BOHEMIAN BELIEVERS IN NEW YORK CITY

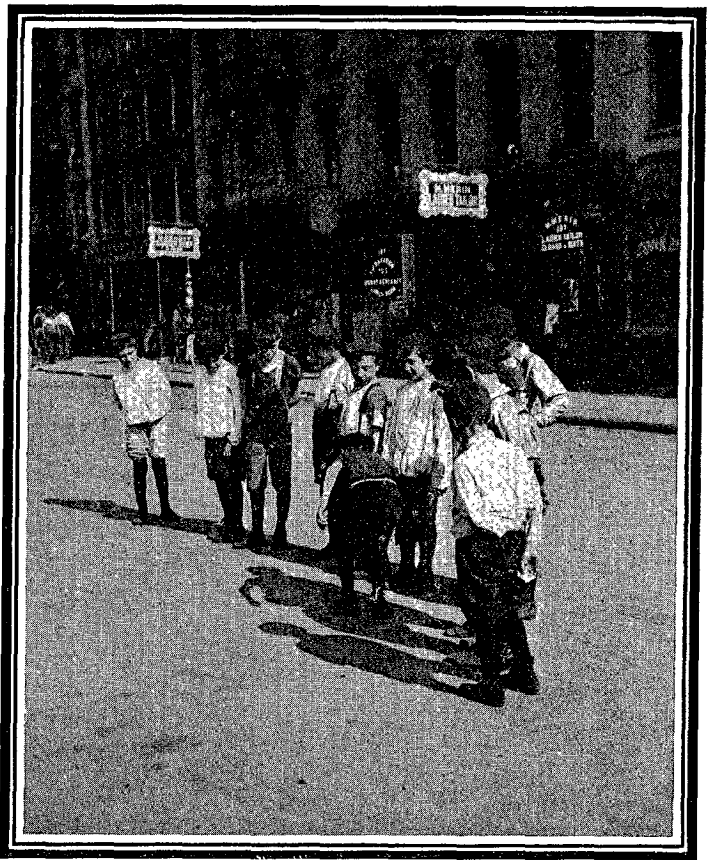
Giving the Message to People of Other Tongues in the United States

WHEN the light of the everlasting gospel for the last generation began to enlighten the world, God drew the races of the earth to one country, in order to reach them with the last glorious message. At about the beginning of the "time of the end," or the beginning of the last century, people began to flock into the United States. At the time when God gave his special message in 1844, the first wave of immigration really began. It continued till, in 1854, it reached the high mark of four hundred one thousand a year, a number equal to the total of all who had landed on our shores prior to 1830.

When God has a special plan in view, he creates circumstances to bring about the fulfilment of the same. This was seen at the deliverance of Israel from the bondage of Egypt. It was thus at the time of the restoration of the city of Jerusalem, and the rebuilding of the temple after the captivity of Babylon. God not only aroused the minds of his own people to feel the necessity of this work, but moved upon the hearts of the kings of Persia, and especially of Cyrus, to fulfil his will at the right time. The third angel's message was to go to "every nation, and kindred, and tongue, and people;" and God not only showed his chosen ones the necessity of missionary effort in the regions beyond, but also drew many from those lands to these shores, where they would have an opportunity to learn the message, and take it back to their fellow countrymen.

In the beginning of the last century, in Europe and elsewhere, attention was called to the United States. On account of oppression, and for other causes, numbers were, through unseen forces, driven to immigrate hither. The years 1840 to 1844 mark an especial era in the flow of immigration to the United States. The tide began to rise steadier and higher, and it has continued so to rise until the present day. God had begun to fulfil the great plan of the age—to bring the last message to the nations of the earth. Various conditions and circumstances combined to induce immigration to the New World. In some places religious persecution was the cause of driving many to the land of liberty.

When the host of the enemy surrounded the city of



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THE CITY PLAYGROUND

Dothan, and the servant of the prophet could not see the hand of God which was with them, Elisha prayed, "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw." 2 Kings 6: 17. Even so we need a clear vision to understand what this immigration to the United States means to us. Elisha's prayer is well applicable to our time, because we should realize the divine hand in this marvelous movement,— a movement never seen in the past,—and the great blessings we may bring through the gospel to this vast army coming to our land.

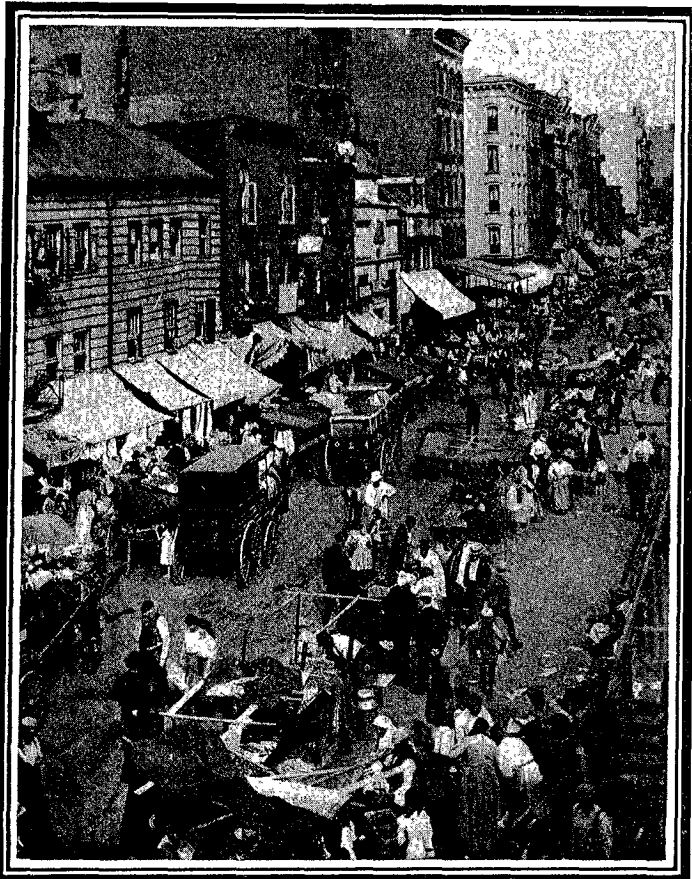
Surely the fields are ripe for harvest, and many are ready to hear the gospel. When the immigrant arrives in our country, the old religious ties have been weakened by the voyage, sometimes broken altogether. The bulk of the new immigration, which began in 1880, is Roman or Greek Catholic. And while, in their respective countries, these are the state religions, yet the ties are not very strong after the individual leaves his home country. "We are tired of our church and our priests," is an answer we often meet in our labor with this class. The same is experienced by others who have come in contact with them. Mr. Goose says: "Thousands of these nominal church-members drift into open infidelity or schools of atheism, or else into nothingism. Their former church does not keep them, and Protestantism does not get them."

Perhaps the condition prevailing in many large cities will show this more clearly. In one city in Massachusetts, where there are one thousand seven hundred Italians, it is said that only fifty or sixty attend the Roman Catholic Church; and in another of six thousand, only about three hundred attend the religious services of their church. They are tired of the Roman Catholic Church, and have lost faith in its priests.

The tide of immigration is rising higher and higher. In the past we have not been able to do much for the foreigners already here—and still they continue to come at the rate of a million a year. Shall we be able, in the future, to care for these incoming millions? God has provided us with some means to carry the message to them. There is literature in our publishing houses in nearly thirty different languages. Will you help to distribute this literature among your foreign neighbors?

New York City.

A. BOETTCHER.



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JEWISH MARKET ON EAST SIDE NEW YORK CITY



IN ISLAND FIELDS

Tropical Island Fields Not a Paradise

Nor long ago I received a letter, which said: "O, how lovely it must be to live in the islands of the sea, where you can have everything that you want! It must be a paradise." I trust that no one thinking about making the islands his field of labor will have such thoughts in mind; for if he does, he will be sadly disappointed, and will be anxious to take the first boat back home. Workers for these fields should understand that there is hard work before them. There are sacrifices to make, privations to endure, bitter disappointments to meet, and sin in its vilest forms to face at every step.

But do not look alone at the dark side of the picture. Turn it around, and there is seen the new earth, with many of these poor, ignorant, degraded souls sitting at the feet of Jesus, with you to live eternally where sin can nevermore touch them. This is the hope before us as we labor here in Fiji.

Buresala.

C. H. PARKER.

Voodooism in Haiti

THE gospel was given for the express purpose of saving those who are downtrodden and degraded by sin, and it is answering its purpose here in Haiti. Morality here is at a very low ebb. For example, a man's importance in the eyes of his fellow beings may be accurately estimated by the number of concubines he is able to keep. Except in

the case of the few Protestants, it is a rare thing to find a man who is living with but one wife. It would appear that this fact would greatly hinder our work. However, although about seventy-five per cent of our members are men, we have had little difficulty with this problem. This I attribute to the fact that reverence for the law of God has such a conspicuous part in all our evangelical work. If the people know nothing else about us, they do know that we honor the ten commandments, and they are not slow to come to the conclusion that if they accept the gospel, they must not only keep the Sabbath, but also change their standard of morality in other respects. Therefore, none come to us but those who are willing to make the sacrifice, and up to the present the sacrifice has always been made; the concubines are put away, and family affairs adjusted without our speaking about it.

Another thing that has a very conspicuous place in the life of these people is voodooism, which was introduced from Africa by the slaves who were brought here in the sixteenth and seventeenth centuries. Roman Catholicism has had little influence over this relic of heathenism, except to modify some of its forms. The altar, for example, is much like those seen in Catholic churches, and the voodoo devotees have also adopted the cross. It was not until after living here two years, that I made this discovery. It was explained to me that the blue cross is the voodoo emblem, and is used to protect the faithful of the cult from evil spirits.

Voodooism, in its worship, in its sacrifices, and in its dance, is demoralizing and degrading in the extreme. It is simply a cunningly devised system of vulgar and obscene worship, whereby the

enemy of righteousness succeeds, it would seem, in destroying all desire for truth, honesty, and virtue. Those who have never studied the workings of this vile cult can little understand the influence it has over the masses. It apparently blocks the way of the gospel to the hearts of all its votaries. Yet here, too, the third angel's message is admirably fitted to the needs of the missionary. The truths relative to man, his condition in death, the fall of Satan and his angels, and the fact that they can transform themselves into angels of light, all strike a death-blow at voodooism and all kindred beliefs. Without this precious truth I feel that our work for these people would be most discouraging. That we are making headway against such things as I have mentioned, should strengthen and encourage every child of God who reads these lines.

Cape Haytien.

W. J. TANNER.

By a Little Child

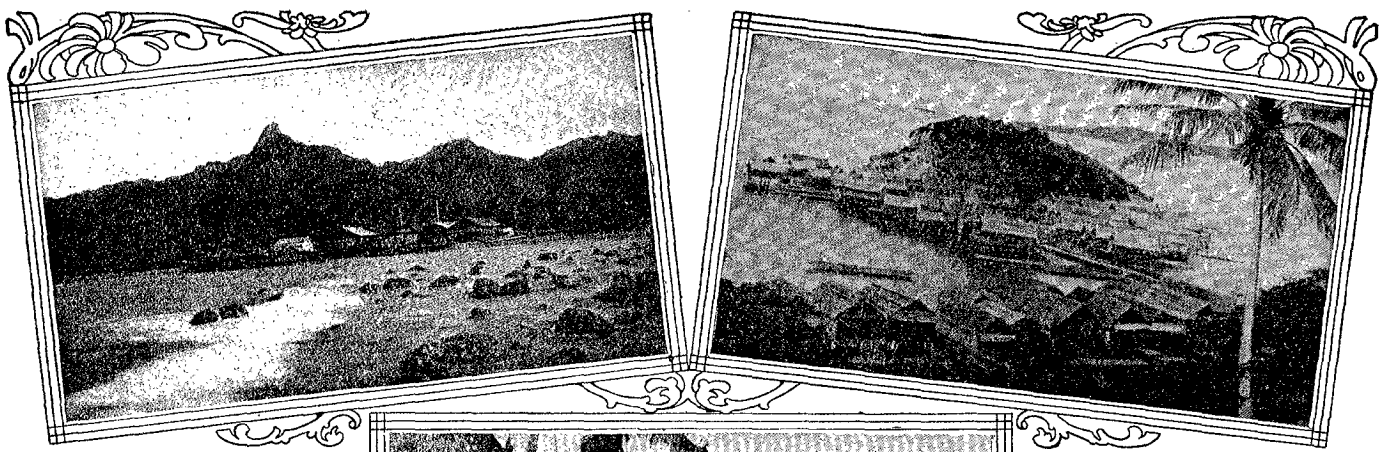
A MAN whom I met on Aitutaki Island was once a heavy drinker of the Maori bush beer, made from bananas, pineapples, etc. It is a custom of the Maoris for one man to make a tub of beer, and then invite his friends to help drink it. This man made frequent visits to these "tubs," and was often drunk.

His little daughter was grieved at her father's intemperance, and made it her business to hunt for him, and bring him home from these places of evil. This little girl became very ill; and just before she died, she called for her father to come to her bedside.

"Father," she said, "I am going to die. You are my father, but you are a wicked man. Who will bring you home from the 'tubs' when I go? If you



TENT-MEETING IN PROGRESS AT ST. CROIX, DANISH WEST INDIES



RAROTONGA ISLAND,
SHOWING ITS HARBOR

wish to see me again, you must give up drink, and become a better man, so that we may meet in the kingdom of the Lord Jesus." After saying these words, she kissed her father and died.

The father told me that these words so touched his heart that he never drank beer again. He had heard a lecture on the evils of tobacco by one of our medical missionaries, Dr. J. E. Caldwell, who formerly was in these islands. A few years later he became ill; and when his wife reminded him of the warnings of the white missionary regarding the evil effects of tobacco, he decided to give that up also. When I found him, he was ready to receive the fulness of saving truth, and it was indeed a pleasure to open before him the way of salvation.

F. E. LYNDON.

Rarotonga, South Pacific.



Mixtures of Races and Religions in Sumatra.

IN Padang, the capital, we have the Malay proper, some Bataks from north Sumatra, and the Nias, of an adjoining island. Then there are the immigrant Chinese, and the Babas, born of Chinese fathers and Malay mothers, and speaking Malay as their mother tongue. The Chinese proper are Buddhists, Shintoists, or Confucianists in theory, but their real religion is ancestor worship.

Then there are the Tamils, Japanese, and Arabs, the latter being the ones who brought to this country Mohammedanism, which is the religion of the Malays. Mohammedanism is a faith that denies the Trinity, but contains some truth, and in theory teaches many great truths. But the truths it does hold are held in unrighteousness. The result of such a religion is to make the people who accept it more bigoted, more cruel, and more wicked than before its acceptance. Such is the condition of the people among whom we have come to labor in this field.

BERNARD JUDGE.

Padang.



GROUP OF NEW GUINEA CANNIBALS OF INTERIOR

Fiji Becoming Orientalized

LAUTOKA, the first port in Fiji, was reached on Tuesday, May 3. Here a large sugar-mill is operated, the second largest of its kind in the world. As we approached the jetty, it seemed good to see again the woolly-headed, good-natured Fijians. As our ship was making fast, they chanted a native song, much to the pleasure and amusement of some of the passengers, especially the newcomers. But this had its charms for me also. How different they are from the stolid, indifferent Indian coolies standing near them! These Indians are now found here in large numbers, being imported by the sugar company to work on the plantations.

That Fiji is destined to be Orientalized is very evident to those who knew these islands a decade or more ago, and compare the numbers of Indians then with the numbers found here to-day. Then there were a few thousand here, but to-day there are about forty thousand. Of native Fijians there are only eighty-seven thousand, showing that there is in Fiji one Indian for about every two Fijians.

Once these islands were peopled with



NATIVE TREE-HOUSE IN NEW GUINEA

PORT MORESBY, NEW GUINEA

a savage race, but under the faithful labor of the early missionaries, they yielded to the influence of the gospel. They have also to a certain extent been molded by modern civilization. But silently and swiftly these native sons and daughters are passing away. Now it appears as if, after all these years of missionary toil,

an alien race is to step in, and in a few years' time Fiji will be largely heathen again unless the church awakes fully to her duty. To those who have labored for the Fijian race, there is something very sad in the change described. Poor Fiji! May God grant that a remnant may be saved to the message.

Buresala.

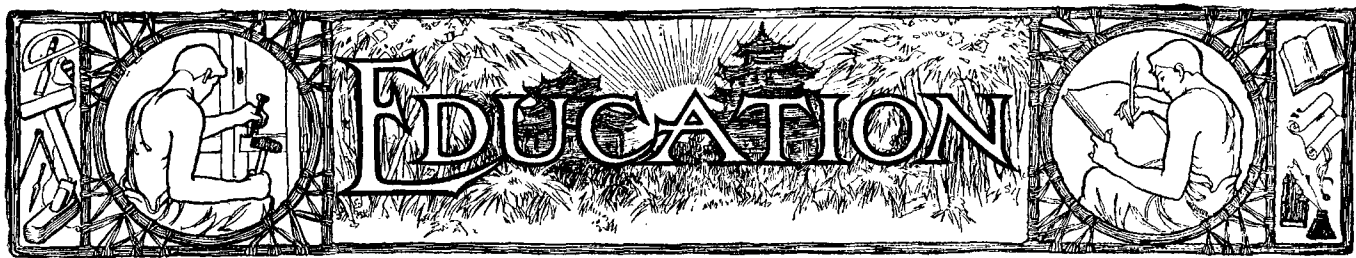
J. E. FULTON.



Philippine Islands

SEVERAL months ago I visited the town of Antepolo on business, and took occasion to see the famed "Virgin of Antepolo," of whom it is claimed that the carrying of her image insures complete protection in traveling by land or sea. The padre kindly gave us an opportunity to inspect the image. It is a little wooden doll about two feet tall, with long, flowing hair, and dressed in a magnificent robe. Her hands and crown are covered with jewels of all kinds. They say that she is covered with about \$50,000 worth of ornamentations. As I stood there viewing her, some devout Filipinos came up, fell on their knees, and kissed her hands. What sadness filled our hearts as we saw people kneeling to an image,—and this in a supposedly Christian land, and by professed Christian people! Before I left Australia, a Catholic asked me why I was going to the Philippine Islands as a missionary. "Why," he said, "they are all Christians. Why not go to the heathen?" Can you tell me the difference between bowing down to wood and stone images of Buddha in India and bowing before the images of some "saint" or of even the Lord Jesus himself?

L. V. FINSTER.



The World's Need Educationally

THE greatest need of the world to-day is men of honor and worth. In the great battle between right and wrong, lasting over six thousand years, the keenest talents, the brightest intellects, have ever been needed to advance the gospel of truth. The Bible is replete with the biographies of God's missionaries—men who have been sent forth by the power of his love, who were well qualified to carry this gospel to the great as well as to the lowly of earth. Surely the work of a God of perfection requires skilled workmen. The blindness of the heathen is not necessarily an intellectual blindness; and often they are as able to give a reason for their heathen belief as the Christian is for his hope. It needs skilful minds as well as a very pure faith to present the gospel in an attractive and convincing manner. And the greatest work for these men to do is that of advancing the gospel of Jesus Christ, the good news of a wonderful salvation. This gospel is to be carried to the ends of the earth, and in this generation. But the men who carry it must be those who are inured to hardship, who are conquerors of self, rulers of their own spirits. Not only is it necessary to have well-trained minds, filled with useful information, in order to meet the intelligent Orientals, but even the darkest places of earth also need skilled intellectual laborers: missionaries to these lands are often obliged to make the first translation of the Holy Scriptures into the languages of the peoples where they are laboring.

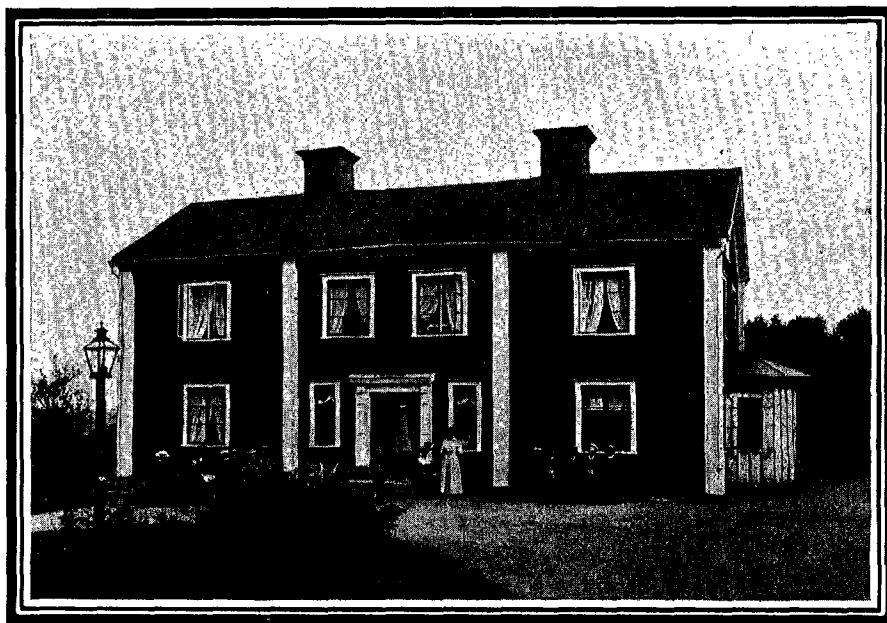
Not only must the missionary possess a mind capable of close, accurate thinking, and a culture of worth, but he must be skilful in the use of his hands, and resourceful in turning all the elements of his environment to practical account. He must have acquired for himself that perfect poise of the intellectual, the physical, and the spiritual which makes him capable of entering into the world's fiercest strife, and mastering the condi-

tions and odds which may oppose him. These necessary qualifications for the missionary demand schools that give a high grade of intellectual and manual training, and that teach young men and women to be self-reliant, sturdy, and vigorous in their work. Above all else such schools must be permeated with a deep missionary spirit—the spirit of the great Missionary.

Seventh-day Adventists have been

training in the home lands, but the mission fields themselves offer fertile soil for the development of Christian missionaries. In fact, nearly all our mission schools have constantly in mind the educating of natives to teach their own people, and to preach the gospel to them. And we reap large results from this effort.

Seventh-day Adventists have four grades of schools—primary, intermedi-



NYHYTTAN (SWEDEN) MISSION SCHOOL

seeking for the last thirty-five years to develop just such a system of schools. Hundreds of boys and girls, yea, thousands, from Christian homes, grow into the years of adolescence with but slight purposes concerning their preparation for life's responsibilities, and with absolutely none regarding gospel effort. These schools have a responsibility to receive such young persons, and so to direct the current of their thoughts, so to mold their ambitions and aims in life, that they may qualify as valiant soldiers of the cross of Christ.

Not only is there need for this sort of

ate, academic, and advanced; and the same general system prevails in all lands, adapted, of course, to the particular needs of the people among whom they exist. They have about 550 primary schools, with an enrolment of upward of 11,000 pupils, employing about 650 teachers. Of the schools above the primary, there are about 85, with an enrolment of nearly 6,000 students, employing nearly 500 teachers. The total property value of these schools is approximately \$1,500,000. This is exclusive of the valuation of mission-school property, which, of course, is not so large proportionately as that of the home field.

All true Christian education is identical with the work of the gospel; for it holds in mind the restoration of the image of God in the soul. Our divine Lord was himself a teacher. He came in that capacity, and he was ever known as such. And it is the work of the Christian school to qualify children and youth, no matter what may be their race, color, or degree of understanding, to enjoy the good things which a beneficent Creator has provided.

In the world's evangelization, Christian education should be considered an integral part of the gospel work.

FREDERICK GRIGGS.

College View, Neb.



OUR SCHOOL AT GLAND, SWITZERLAND

The School Around a Rice Sieve
A Chinese Evangelist's Discovery

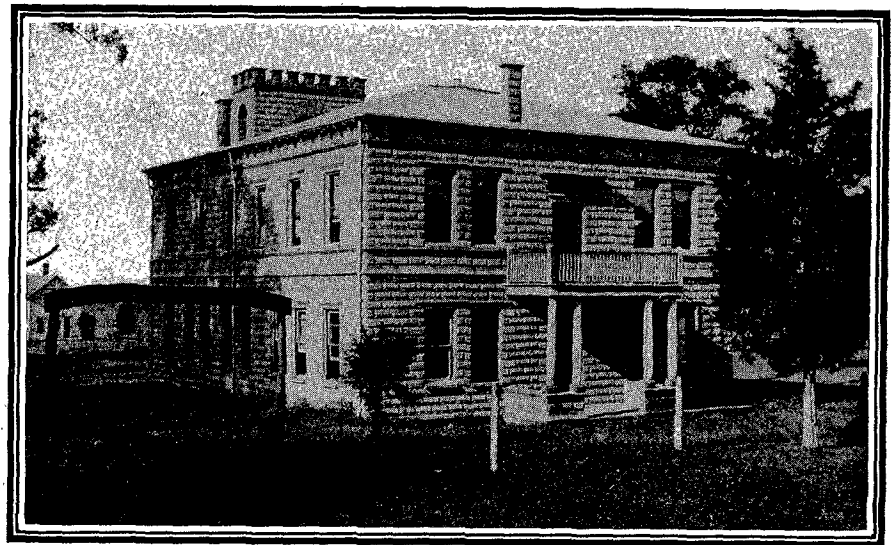
SOME time ago, while visiting among the country villages back in the interior from my home, I was surprised in one village to find the children intelligent in Bible knowledge. They seemed to know about the Bible characters, and could readily answer a great many questions. This was very strange; for the women, and even many of the men, did not know how to read. Where, then, had these children learned?

I asked if they had a school in their village. No, there was no school there. A chapel then?—No, there was no chapel in that part. Where, then, have you learned these things? One boy answered that a certain man in the village taught the boys a little every evening.

I made it in my way to search this man out, and this is what I saw: He was a farmer, and lived in a little mud-brick house with a straw roof and no floor. He was a poor man, too, for he must pay a high rent to the landlord on the fields he tilled. But every day after the evening meal was finished, he gathered into his little home his own children, and as many others as were willing and free to come. The big rice sieve was turned over on the bottom of a grain basket, and the children clustered around it for their lesson. This was their table, and the plain farmer was their teacher. The school went on happily for an hour or more, the teacher naming the characters, and the children, all together, repeating them after him. Afterward each child took a turn in reading by himself; then the teacher spent a few minutes explaining the meaning of what had been studied.

The table was then inverted, and became a rice sieve again, and the teacher was transformed into the farmer. "Come, children, we must work the harder now, to make up for the time spent in reading. All hands move fast." The children flew to their work with the same willing spirit they had shown in their study.

These people were too poor to spare the children from work during the day, too poor to help support a school, or even to afford a table upon which to lay their



OAKWOOD MANUAL TRAINING SCHOOL, HUNTSVILLE, ALA.

books; but earnestness and zeal made up for the lack of these things, and eternity alone will reveal the influence of that faithful farmer and his school around the rice sieve.

HUNG HEI YING.

◆ ◆ ◆
A New Cry in the Old East
Young India at School

A NEW day has dawned in India, and there is a cry for knowledge abroad in the land. It is estimated that in India and Burma there are one hundred fifty thousand schools, with upward of five million students. There are one hundred sixty colleges granting degrees, with eighteen thousand students. It has been said, and it is probably true, that more degrees are granted in India than in Great Britain. In conversation on a street-car, while in Madras, a graduate of a university, holding a B. A. degree, told me there were so many university graduates seeking clerical employment at so small a salary that he found it advisable to become a cook.

This knowledge of Western learning is arousing India. She is waking up, as from centuries of slumber. A leaven is working in her, the result of which only the future can reveal. One thing is sure,—the call of the hour is for Christian schools in India. The time is ripe. Our missions are besieged. Hea-

then villages call earnestly for teachers.

These requests for schools come from those who expect the teaching of the Bible, and allow us to give as much religious instruction as we see fit. We regard these openings for schools and the educational awakening all over the East as a sign of the times, a moment in the history of southern Asia freighted with the glorious privilege of carrying the gospel to its present generation, and declaring unto them the near coming of Christ.

Everything conspires to make the present a time of great moment in India. As missionaries, we have the protection of a stable government; thousands of miles of railway plying to all parts of the empire, opening up the country for mission work; an excellent postal and telegraph system; a rapidly growing reading public; and a vast educational system. This is the time to enter in. Who will volunteer for service?

J. L. SHAW.

Washington, D. C.

◆ ◆ ◆
The Brighter Side

AN American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christ-life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of his students, unknown to him, met in a grove, and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Christian training-school at Kyoto, and some of them are now preaching the gospel which their teacher thus unconsciously commended. Christ's gospel received its corroboration in its fruitage.—*Missionary Review.*

◆ ◆ ◆
The Magna Charta of Missions

"AND other sheep I have, which are not of this fold: *them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.*"



GUATEMALA ENGLISH SCHOOL

HERE *and* THERE *in the* WIDE WORLD

A Cry in the City

WISDOM crieth aloud in the street;
She uttereth her voice in the broad
places;
She crieth in the chief place of
concourse;
At the entrance of the gates,
In the city, she uttereth her words:
How long, ye simple ones, will ye
love simplicity?
And scoffers delight them in scoffing,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my Spirit upon
you;
I will make known my words unto you.
— Proverbs 1: 20-23.

British New Guinea

WE have been granted land for a new station, among the raw heathen, about thirty-five miles north of Port Moresby. The land is being cleared, and the sta-



YOUNG SAMOANS

tion established. This is truly a dark island.

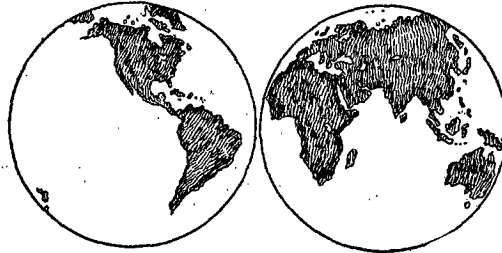
While recently about one hundred fifty miles east of Port Moresby, I visited, in a *lakatoi*, several villages. The *Papuan lakatoi* consists of two or more canoes lashed together, and boarded over.

We ran up a small river to a native village to purchase food. The houses were all grouped around the *dubu*, or men's house, which no woman is ever allowed to enter.

In the semidarkness of this building, I soon had a number gathered, and with the aid of an interpreter was able to tell them the old, old story of the cross.



A KOREAN MISSION SCHOOL



With what interest they listened as the story was told in Motuan, and interpreted into their dialect! How strange it all seemed to them—God in heaven, his Son sent to earth as a little child, his life of good words and works, his cruel death, his resurrection and ascension, and the promise of his speedy return to gather his children!

Exclamations of wonder escaped their lips, especially when the resurrection was mentioned. How could such a thing be possible? All knelt in prayer to hear from the lips of the *misineri* a fervent petition for the Father's blessing upon the words spoken in weakness, and that the darkened minds of the hearers should not long remain in heathen ignorance.

The day following, the same story was told to a gathering on the beach near another village, and was listened to with the same interest.

One's heart goes out to them in their darkness and ignorance. There is no missionary, white or black, along seventy miles of coast, and none inland. Apparently this was the first time that any of those present had heard the gospel of salvation.

S. W. CARR.

Port Moresby.

Language Distribution in Egypt

OUTSIDE of the large towns there is no need of any language but Arabic. English is taught in all the schools. There are foreigners of all nationalities in Cairo and Alexandria, and much French is spoken; but the greatest number of foreigners are Greeks and Italians. The number of Greeks in Egypt is 60,000, and of Italians nearly 40,000. Next in number are the British, with over 20,000; then French, 14,000; Austrian, 7,500; German, 2,500; with many smaller representations of other nations. With the foreigners, the number of Christians in Egypt is nearly 1,000,000.

There are over 10,000,000 Mohammedans,—an immense number when we think of our small force of workers, and of the fact that it takes a missionary at least two years to learn the language sufficiently well to be-

gin to work for the Arabic people. We need the outpouring of the Spirit to accomplish the work of carrying the message of the Lord's soon coming to all Egypt. But that blessed gift will come, and the work will be accomplished. In this confidence we joyfully labor on, sowing the seed, and leaving the results to the Lord of the harvest.

GEORGE KEOUGH.

Cairo.

New Era in South America

THERE is a new world of South America growing up to the southward. The River Plate region is the great center,

but all the continent has entered the new era. Pastor N. Z. Town, of our Washington headquarters, who formerly lived in Buenos Aires, and who has just revisited that country in the interests of our Spanish publishing work, writes from Argentina of the rapid changes taking place:—

"Can you imagine yourself rolling through Patagonia on a railway train? Yet this is the way now. This country is forging ahead by leaps and bounds. Thousands of immigrants are pouring in. Shiploads of two thousand or twenty-five hundred

are not at all uncommon in Buenos Aires.

"*La Nacion* (Buenos Aires) says of the newly opened Trans-Andine line and other railway projects: 'With the opening of this line of railway, the republic realizes another step in the program of communication with all the neighboring countries. Paraguay will soon be joined to us, uniting Asuncion to Buenos Aires by a direct route of thirty-nine hours. The railway communications with Bolivia are authorized, and in part realized. With the Brazilian frontier there are several projects of easy realization. A few days ago the government inaugurated the first line in Patagonia. The government has in construction at the present moment eleven new lines, nearly all of which are frontier lines, on which are employed eleven thousand men.'

"The opening up of these new re-



OUR FIRST COLPORTEUR IN SYRIA



NEW CHURCH AT SINGAPORE

gions, and the coming of so many new peoples, make the demand more and more urgent for an increase of gospel laborers. South America needs more colporteurs, more ministers, more evangelistic nurses, and more medical workers."

◆ ◆ ◆
Conditions in Portugal

I HAVE spent a few weeks out with the colporteurs, both to encourage them and to share in this blessed means of spreading the light. The incredulity seen on every hand is appalling. The name of Jesus is heard by multitudes with scorn. One meets the same spirit toward religion that we read of in the history of the French Revolution.

Now and then we meet people sorrowing over present conditions. The old people especially call for a moral awakening, come by what means it may. We know there is but one way,—to spread abroad the Word of God and the literature by which to interest people in Bible study. We have begun the publication of a paper, *Os Signaes dos Tempos*. ("Signs of the Times"), by which to call attention to the signs of the soon-coming King.

C. E. RENTFRO.

Lisbon.

◆ ◆ ◆
On the Equator

LEGALLY there is perfect freedom to propagate any religion in Ecuador. Still this idea of religious freedom is not always well understood, especially in the interior. Recently I was with Brother Navarette in one town, where his publications were taken from him and



MEDICAL MISSIONARY WITH HIS WAGON

burned in the plaza, or public square. In the country around Quito, the capital, it made us think of old times to be stopped by a mob, and see the New Testament torn up and burned in the street. Twice we were obliged to put spurs to our horses, in order to escape the stones. But our prayer is that all this will create inquiry, and lead some to find Christ and learn to love his appearing. Pray for these, who, religiously, know not their right hand from their left, and of whom less than one half can read.

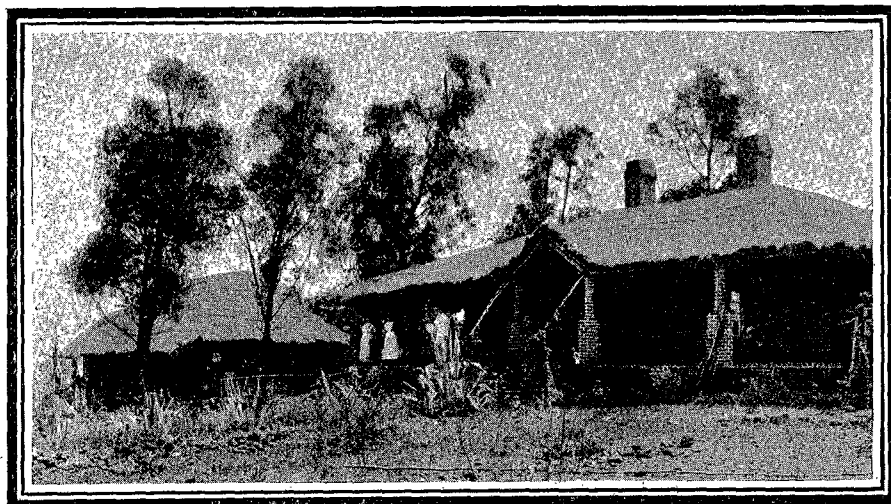
W. W. WHEELER.

Ambato, Ecuador.



A Chinese Druggist

ONE of those now deeply interested and studying the Word is a heathen druggist, who lives not far from Amoy. He is a man of good reputation, and fairly well off. He has long known about Christianity, has read much in the Bible, and also other Christian literature. He has a number of friends who are



HEAD MISSION HOUSE, NYASSALAND, AFRICA

Christians. These have often tried to get him to attend church with them, but he always refused to do so; for, said he, "The Bible says the seventh day is the Sabbath, and you are keeping the first day of the week."

One day, however, he heard of a denomination of Christians who keep the seventh day as the Sabbath. He was so interested that he wrote to one of our Chinese evangelists at Amoy, Elder Keh, asking us to come to see him. Brother Keh had several days' visit with him, and the man is apparently giving evidence of conversion, and is planning to keep the Sabbath, as he had so long felt it should be kept. There are others in that same region who are interested with him.

W. C. HANKINS.

Kulangsu, Amoy.



Abroad With a Medical-Evangelistic Wagon

Two or three generations of the Kafir people of the colonies have grown up more or less under the influence of the gospel. Two classes have developed,—those who entered the schools and accepted Christianity; and those who re-



MALAY HOUSE

jected all, declaring that education and Christianity spoil the natives. The latter have sunk deeper and deeper into superstition.

From our Maranatha Industrial Mission, in eastern Cape Colony, we have gone out among the Kafir villages with an ox-cart, holding evangelistic services, and ministering to the physical needs of the people.

The medical missionary work drew large numbers of people to the wagon, seeking help. Men, women, and children came from far and near with all manner of ailments. Having but a limited knowledge of diseases, we were often at our wits' end to know what to do for them; but we did what we could, trusting that Christ's blessing, physically and spiritually, would follow the work done in his name. The results were surprising to us, a few fomentations often accomplishing more than we would usually expect from weeks of treatment.

Our method of work was quite new to the natives; as they had never before seen white men going about among them and freely assisting them. When a white man came into a native village, they often suspected that he was there for no good purpose, and the children would hide away; but not so when the "little wagon" came.

At one place a man came seeking help for his little daughter. We gave her a few treatments, seeking God's blessing upon them, and he did not disappoint us. One day the father came to me, and said: "Missionary, we have heard about the love of God; but this is the first time we ever saw it."

W. S. HYATT.

Maranatha Mission, South Africa.



ON THE NILE



WASHINGTON, D. C., 1910

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

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 unto the Saints"

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General Church Paper of the Seventh-day Adventists

Terms: in Advance
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 Three Months.....50

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REVIEW AND HERALD
 Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

It is estimated that every year 12,342,840 Chinese die without hope in God. In thirty years 450,000,000 of these people pass into eternity without any knowledge of a dying Saviour's love.

THREE delegates appointed by our Foreign Mission Board attended the recent International Missionary Congress in Edinburgh, Scotland. One of these, W. A. Spicer, secretary of the board, spent the summer in Europe attending general meetings.

OFFERINGS to missions by the children and others attending our Sabbath-schools during 1909 amounted to \$112,047. This was a great help in meeting the demand of the mission treasury for more than a thousand dollars a day to support the workers in distant lands.

LAST year 705,000 copies of the special Missions number of the REVIEW were printed for circulation. As a result of this distribution, \$40,765 has been received in gifts, large and small, for extending the knowledge of Bible truths in heathen lands. This generous response by the people is hereby gratefully acknowledged.

OUR Mission Board, in making a tentative list of workers who should go into foreign fields this year and next, to answer pressing calls for help, conservatively estimate that over two hundred will be needed. Those to be sought out and sent include evangelists, physicians, nurses, teachers, and evangelist-canvasers to circulate gospel literature.

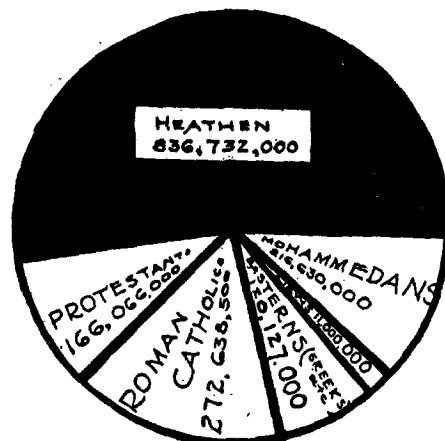
To the Public

All the proceeds derived from the distribution of this issue are dedicated to Foreign Missions. The distributors who carry with them official solicitors' cards are authorized to solicit donations in behalf of the Seventh-day Adventist Mission Board; and we assure the donors that the funds contributed to such persons will be transmitted through the regular denominational agencies to the treasurer of the Mission Board.

W. T. KNOX, Treasurer.
 Takoma Park, Washington, D. C.

FROM the time that the British and Foreign Bible Society began operations in China to the end of 1905, this society alone distributed 13,246,263 copies of the Bible, Testaments, and portions of the Bible.

THE editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words: "Look all over Japan. More than forty millions of people have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."



Courtesy Missionary Review of the World
 RELIGIOUS CENSUS OF THE WORLD
 What are you doing for those out of Christ?

"TWENTY years ago a layman laid aside his pen at six o'clock one evening on his office desk in the city of Louisville, Ky., and set out for China the day after. To-day in the heart of China he spends eight months of every year in a small house-boat, which is so low that he can not stand upright in it; so narrow that he can stretch out his hands, and touch the edge on either side. He is the only missionary among a million starving souls, and he told the writer on the occasion of his last furlough in America that these have been the twenty best and happiest years of his life, which he would not exchange with any of the members of his former firm, who have since become men of wealth in material things, but who are poverty-stricken toward God."

FROM Australia missionaries are sent into adjacent islands of the Pacific with the gospel. These workers receive their training for the most part at institutions in Australia — schools, sanitariums, and publishing houses. G. B. Thompson, field secretary of foreign missions, is visiting Australia in the general interest of mission work.

Two of our missionaries, P. J. Laird, an evangelist, and his wife, a physician carrying on dispensary work, passed through the recent uprising in Changsha, an inland city in the province of Hunan, China. In common with other foreigners in the city at the time, they lost all in the riots. Soon after, as the result of their experience on that occasion, they were compelled to leave China on sick furlough. They are in the home land now, earnestly working for China's millions as only returned missionaries can.

ONE of our missionaries, located at Pakhoi, Kwangtung Province, China, early during this present summer passed through a terrible siege of the plague. Over a thousand victims in a short time perished. A beautiful garden was the scene of his labors. This was formerly owned by a rich man, but passed quickly into the possession of the people, the owner and nineteen others of his family and servants dying within one week. Here those stricken with the plague were brought in great numbers. The groans of the dying and the inability to care for the dead made it a place to strike terror to the stoutest heart. Among these dying ones this missionary labored on until his chair-carriers were stricken and died. The missionary escaped the disease, and succeeded in giving the good news of the gospel to several before death struck them down. The gospel herald must often sacrifice his all for Christ, but the blessed Master promises that he who loses his life for the gospel's sake shall find it unto life eternal.

MOHAMMEDANISM presents, perhaps, the greatest challenge to true Christianity found in all Christendom. It is cheering to know that God has raised up three powerful allies to Christianity in the conversion of three of Islam's most learned and talented leaders. These men are Mohammed Schukri Effendi, Sheik Achmed Keschaf, and Mohammed Nessimi Effendi. Two of these are brothers whose forefathers sprang from the conqueror of Rumelia. They have founded a seminary in the German Orient for the training of missionaries to work among the Mohammedans. They are also led out to publish much; and they say that wherever they have journeyed in Rumelia, Anatolia, and Arabia, they observe that, through this literature, the Moslem learned ones have always been put to silence. May God prosper their work greatly, that many out of the ranks of Islam may learn of the "Way, the Truth, and the Life," and experience the "power of God" found alone in the gospel of Christ Jesus the Lord.