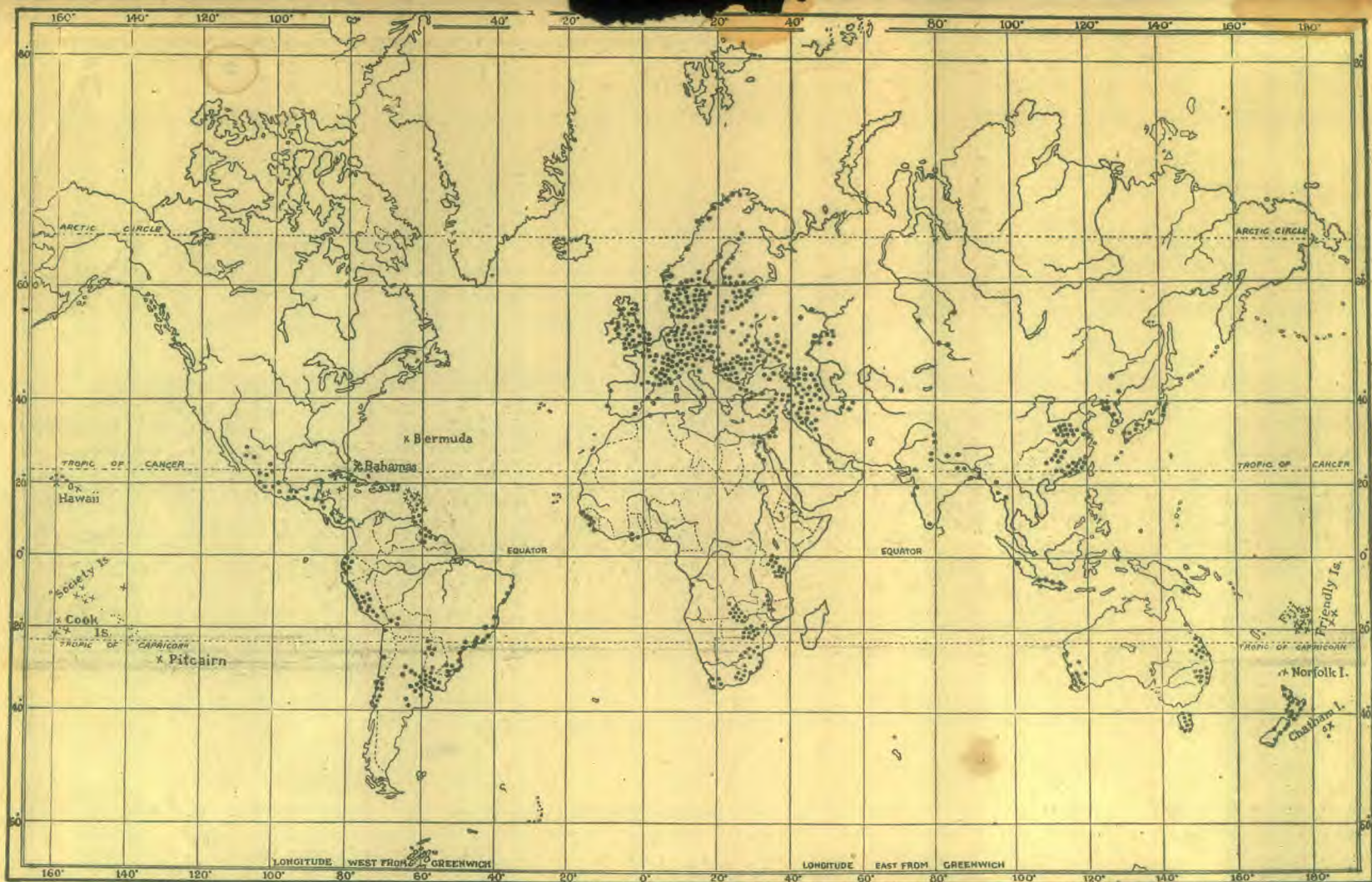


The Harvest Ingathering for Missions

Signs of the Times





Map of the world, indicating our mission stations outside of the United States and Canada. These stations are shown by a small cross among the islands, by black dots on the mainland.

Some Fundamental Principles Held by Seventh-Day Adventists



THE people who publish this paper have no human creed, no formulated principles to which believers must subscribe. Their norm of faith is the Bible. They unitedly hold, however, to certain clearly defined teachings of the Bible, some of the more important of which may be stated as follows, altho these are not a creed:

1. "There is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Cor. 8:6, A.R.V.
2. That God, the Creator of the heavens and earth, is infinite in every attribute of knowledge, wisdom, power, goodness, truth, mercy, and love; unchangeable in character, and omnipresent by His Holy Spirit. Isa. 40:28; Ps. 145:3, 8, 9, 17; Ps. 147:5; James 1:17; Ps. 139:7; Rev. 4:11, et al.
3. That the only mediator between God and man is our Lord Jesus Christ, one with the Father before the world was, who gave Himself to save His fallen creatures and vindicate the character of Deity (1 Tim. 2:5; John 17:5; 1:1-3; 1 Peter 1:18-20; Titus 2:14); that the Father joined in this sacrifice (John 3:16); that in the development of this purpose Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross (Phil. 2:5-8); that in this He took upon Him our nature, lived our example, "full of grace and truth," died for our offenses, was raised for our justification, ascended to the right hand of the Father as priest in the heavenly temple, where He ministers the merits of His blood in our behalf (Rom. 1:3; Heb. 2:17; 1 Peter 2:21; John 1:14; Rom. 4:25; 2 Cor. 5:21; Eph. 1:20-23); that in the close of this priesthood all sin is put away, perfect atonement is completed, His ministry closes in a judgment work (Heb. 8:1; 9:12-15; Rev. 10:7; 14:7); that His sacrifice and priesthood are typified in the services of the sanctuary and temple in the past dispensation, and that at the close of this priesthood our Lord will enter upon His eternal reign as king (Heb. 8:4, 5; 9:8, 9, 11, 12, 24, 25; 1 Cor. 15:24-28).
4. That the Holy Scriptures of the Old and the New Testament are given by inspiration of God, and are a perfect and full revelation of God's will to man, and the only infallible rule of faith and practise. 2 Tim. 3:16; Ps. 138:2; Acts 20:32.
5. That the prophetic scriptures are a part of God's revelation to man, a light that shines in a dark place, a warning of judgments to come, a blessing to those who hear and heed it, God's time-table of world events, and is therefore to be understood. 2 Peter 1:19; Amos 3:7; Rev. 1:1-3; Deut. 29:29; Dan. 12:10.

6. That God is the great moral governor of the universe (Ps. 103:19); that His moral requirements are the same upon all in all ages (Eccl. 12:13, 14; Mal. 3:6; Ps. 111:7, 8; Matt. 5:17-20); that these are summarily comprehended in the Ten Commandments, spoken by the great Jehovah from Sinai, written by His own finger on tables of stone, deposited in the holy ark, confirmed and kept by our Lord Jesus Christ, pointing out all sin, witnessing to the righteousness of God by faith, written and established in the heart by faith in Christ, and will be the rule of judgment in the last day (Deut. 5:22; 10:1-5; Isa. 42:21; John 15:10; Ps. 40:7, 8; Rom. 3:20; 7:7; 3:21; Heb. 8:10; Rom. 3:31; James 2:8-12).
7. That the fourth commandment of God's holy law, of equal sacredness, obligation, and authority with all, requires the observance of the seventh day of each week, from what is called Friday night at sunset to Saturday night at sunset; that this is the only weekly Sabbath known to the Bible; that it was observed before sin entered, and will be observed when the earth is made new. Ex. 20:8-11; Gen. 2:1-3; Mark 2:27; Isa. 66:22, 23.
8. That the grace of our Lord Jesus Christ is manifest not to save us in sin, but from sin, not in disobedience, but from disobedience (Matt. 1:21; Titus 2:14); that this may be, we renounce all, must be born from above, and His law written in our hearts, so we shall say, "This is the love of God, that we keep His commandments; and His commandments are not grievous" (Luke 14:33; John 3:3-5; Heb. 8:10; 1 John 5:3); that this new birth includes the moral change wrought by conversion and sanctification, and the change to immortality at Christ's coming and the resurrection of the righteous (John 3:3-5; Matt. 18:3; 1 Cor. 15:51-54).
9. That baptism follows faith and repentance, and is the visible means before men, the marriage ceremony, which unites us to Christ; and by this act we show our faith in the death, burial, and resurrection of our Lord, of which immersion only is a fit symbol. Rom. 6:3-5; 7:4; Gal. 3:27; Col. 2:12.
10. That our Lord promised that He would come again as literally as He went away, personally and visibly (Acts 1:9-11; Rev. 1:7); that great lines of prophecy and special signs will mark when that coming is near, but none shall know the day or hour, consequently this people have never set times, nor can they ever while they hold to fundamental principles (Daniel and the Revelation; Luke 21:25-27; Matt. 24:33-36); and that a message of warning shall precede His coming (Joel 2:1; Matt. 24:14).
11. That prophecy clearly foretold the falling away from apostolic truth and holiness, predicted the coming of apostasy, the change of God's law, and the trampling of God's truth underfoot (Acts 20:29, 30; 2 Thess. 2:3, 4; 2 Tim. 4:3, 4; Dan. 7:25; Rev. 13:5-8); that it also foretells a reform respecting God's Sabbath and law, and the giving of a great threefold message to the

- world, which will develop a people waiting for their Lord, that "keep the commandments of God, and the faith of Jesus" (Isa. 56:1, 2; 58:1, 13; Rev. 12:17; 14:6-14).
12. That the Spirit of God convicts the sinner, regenerates the believer, is the life bond of union among believers, and is designed to be manifest among Christians in various spiritual gifts for the service of God, among which are apostleship, prophecy, evangelists, pastors, teachers, gifts of healing, wisdom, knowledge, ministry, etc. (John 16:7-10; Eph. 4:4; 1 Cor. 12:13; Rom. 12:3-5; 1 Cor. 12:1-11, 28; Eph. 4:8, 11, 12); that these gifts, tho lost in part to the church, will be restored in all their fulness as men return to God and His holy law (Prov. 29:18; John 14:15, 16; Acts 2:17, 18, 37, 38; Eph. 4:13; 1 Cor. 1:5-7).
 13. That the earth was created not in vain, and when purified and cleansed will be the eternal home of the immortal children of God. Isa. 45:17, 18; Matt. 5:5; Dan. 7:27; Matt. 25:34; Rev. 11:15; 2 Peter 3:7, 13; Rev. 21:1-7.
 14. That man was created a candidate for righteousness or unrighteousness, for life or for death (Gen. 2:7, 17; Prov. 12:28; Eze. 18:4); that he chose sin and therefore became mortal, dying (Gen. 3:17-19, 22-24); that death is a state of unconsciousness (Ps. 146:3, 4; Eccl. 9:5, 6); that God only hath immortality (1 Tim. 6:16; 1:17); that man, to obtain life, must believe on the Lord Jesus Christ, apart from whom eventuates eternal death (John 3:16, 36; 2 Thess. 1:9); that immortality will be bestowed upon the faithful when Christ comes, and not till then (1 Cor. 15:51-54), necessitating our Lord's coming and the resurrection (John 5:28, 29; 1 Thess. 4:13-18; 1 Cor. 15:16-18).
 15. That the immortal saints will be taken to heaven at Christ's coming, where they begin their reign with Christ in the New Jerusalem, the earth will be desolated for one thousand years, the wicked dead will then be raised, the city and people of God descend, all sin and all those who have identified themselves with sin will be destroyed, sin will be blotted out forever, the earth shall come forth new from the hand of God, and "there shall be no more curse." John 14:1-3; Rev. 19:1; Isa. 24:1-3; Jer. 4:23-27; Rev. 20:5, 7-10; Zech. 14:4, 5; Rev. 20:13-15; Rev. 21:1-7; 22:1-3, et al.
 16. That the support of the Gospel ministry and the work of God should not be left to worldly, uncertain, or questionable methods, but to the Lord's own plan of tithes and offerings. Lev. 27:30; Mal. 3:10; Matt. 23:23, etc.
 17. That God's people should be a devoted, earnest, honest people, frugal, temperate in manner, in dress, in appetite, faithful followers of the meek and lowly Jesus. James 4:4; 1 John 2:15-17; Matt. 6:24; 1 Tim. 2:9, 10; 1 Peter 3:3, 4; 1 Cor. 9:27; 10:31; Titus 2:11-14.

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A. G. Daniells, President General Conference



THE great world-wide missionary movement of the nineteenth century is the most significant factor of this marvelous age in which we live. It is a sign of the times, for this reason: When Christ was on earth, He told His disciples that He must leave

them and go back to His Father. This filled their hearts with sorrow. To comfort them and all His people through all succeeding ages, He promised to come back again, and gather all His redeemed to Himself.

Believing this emphatic promise, His disciples asked this pointed question: "What shall be the sign of Thy coming, and of the end of the world?" Jesus made a prompt, positive reply, in which He said:

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Some time after this interview between Christ and His twelve disciples, the Master gave to His beloved John a revelation of this great Gospel movement. In his description of it in the book of Revelation John says:

"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

And immediately following this world-wide proclamation of the Gospel, the prophet beheld, in vision, the coming of the Lord.

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown,

and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

These inspired statements very fitly describe the great world-wide Gospel movement of to-day as the preparation for the second advent of Christ. Therefore it is right to conclude and affirm that the missionary movement is a most significant sign of the times.

The present great endeavor to preach the Gospel of Christ to every heathen nation, was definitely set on foot just a little more than a century ago. The conception of it was given to William Carey, of England. He expressed his conception of the world-wide scope of the movement by drawing a large map of the world, on which all heathen lands throughout the world were designated by a dark color. The population of each country was placed on the map.

The facts which William Carey faced regarding the Christian and non-Christian peoples of the world, made a tremendous impression upon his mind. During the remainder of his life he proclaimed to all the world his belief that the hour had come for the church of Christ to go into all the world, and preach the Gospel to every lost soul. By his trumpet-calls to Christendom, and his life of toil and sacrifice in India, he set on foot the greatest Gospel missionary movement the world has ever seen. Small at the beginning, it has steadily developed

and enlarged until it now reaches to the uttermost parts of the earth. And at no time during this century of missionary endeavor, has there been manifested greater interest in Christian missions than there is to-day. Everything is provided that is necessary to enable the Christian church to make it possible for every human being to hear the Gospel, and be saved by it, in this generation.

This is the greatest of all signs given by our Saviour to assure His people that He is soon to return. Then let the church hasten this work, and thus hasten His coming.



What Opportunity Means

Surely God has set before us open doors in Asia, Africa, South America, papal Europe, and the islands of the sea. And opportunity means responsibility. Wo to us if the Laodicean lukewarmness and indifference make the Philadelphian privilege and duty to be lightly esteemed and practically neglected. Never had the church a louder trumpet peal ringing in her ears, saying, "Occupy till I come!" Men are needed, money is needed, but above all prayer is needed; for while neither men nor money will fill the gap if prayer be lacking, true prayer will compel men to offer both themselves and their substance. There is no place where a lack of self-surrender and of true liberality is so mercilessly exposed as in the closet of secret communion! — *The late A. T. Pierson.*



I SHOULD not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should shrivel down into a king. — *Spurgeon.*





Report of the Campaign of 1910

Thanks to the Helpers

W. T. Knox, Treasurer General Conference

THE hearty reception given by our friends to the three previous issues of the Harvest Ingathering Number of our denominational paper, the *Review and Herald*, and the interest manifested by so many in our mission work in foreign lands and the large cities of America, have encouraged the Mission Board to issue a similar paper for 1911, using our well-known missionary periodical the *SIGNS OF THE TIMES* as the agency by which our message and information are to be conveyed to the public, instead of the *Review and Herald*, as formerly.

Great gratitude is felt by the treasury department of the denomination for the very substantial assistance rendered by our many friends in the distribution of the previous numbers, and for the satisfactory results attained. The reports received from those who have engaged in the work of distribution of our last number have been many and of great interest. Of the issue of the 1910 number of the Harvest Ingathering *Review*, over half a million copies were printed and mailed from the office of publication. These were distributed in all portions of the United States and Canada. As a result of thus informing the public of the work we are seeking to do, and the progress made, the treasurer has during 1910 received contributions to the amount of \$41,643.92, which was a very great help to our Mission Board in sending the Gospel out into the dark corners of the earth, and winning souls to Christ.

To give some idea of the good accomplished by the offerings, it might be stated that the cost of sustaining for one year a native Gospel worker in such lands as India, China, Korea, or Japan, will average about \$100. This would mean that there was received during 1910 from this source a sufficient amount to maintain for the year at least four hundred native Gospel workers in those countries.

The results obtained from the native workers are appreciated by but very few who

are not in close touch with the mission fields. It is to those workers chiefly that we must look to carry the Gospel finally to their countrymen; for while we will doubtless always be obliged to have American or European leaders for our work in heathen lands, yet we can only hope to reach the unnumbered millions of China, India, and Africa, through the agency of the natives of those lands. Reports received from our missionaries invariably state that among their con-

stations must be strengthened, and new ones must be established. Already to almost every nation has been carried the Gospel of the kingdom. Some countries that have in the past required a large outlay of men and means from the Mission Board, are now not only self-supporting, but have taken upon themselves the responsibility of maintaining the work in other fields. Other missions give promise of being self-supporting in the near future, leaving the home board free to utilize its resources in needier lands.

Thus the good work goes on. But in the meantime many open doors stand before us, inviting and urging us to enter needy but most promising fields beyond. Our efforts can not slacken, for we still hear the Master's command, "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."

To all lovers of the Gospel and its advancement, we believe this paper will be of great interest, showing as it does, to some extent, the progress of this work that has

been laid upon us by our Saviour. Our gratitude goes out to those who by their past liberalities have assisted us in this work; and we take this opportunity of again inviting you to cooperate to the extent that you may feel inclined, and thus be hastening unto the coming of the day of God. For when "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; . . . then shall the end come."



Pray for His Power

THE message for to-day is now proclaimed in all the continents and island groups of the world. It is heralded from mission stations already planted in every main division of every continent. Growing rapidly, few are the fields yet unentered. The gaps must now be filled so that the rays of light will touch; and then the Lord, by the outpouring of His Spirit, will flood the world with His light and glory. Every one who loves Christ and yearns for the salvation of a lost world and the final consummation of the Gospel, should pray now as never before that the Lord will baptize His heralds with the Holy Spirit.



TWO COLPORTERS IN RUSSIA, POLAND



verts are continually found those in whose hearts exists the true missionary spirit, those who for the love of the Gospel that has found them

are willing to endure all manner of hardship and opposition in order to impart to others the blessings of the Gospel. No other can appreciate so fully the benefits of the Gospel of Jesus Christ as he who by it has been rescued from the darkness and despair of heathenism.

While the responsibilities of the Mission Board are increasing with each passing year, and the demands made upon the treasury are always in excess of our ability, so that many times we know not where to turn for deliverance, yet our confidence in the ultimate triumph of the work, and the urgent necessities of the different fields, cause us to continue to go forward. Old mission

AFRICA



The Year in West Africa

THE last year has been one of unusual severity, the death-rate being the greatest for many years. While we mourn the loss of Sister French, one of our mission staff, we yet have witnessed many tokens of the protecting hand of God over the workers.

The addition of our factory to our industrial school is proving a great help to the training work. The factory is turning out wagons, carts, platform-trucks, and doing much repair work. With the farm and factory in connection with our Waterloo school, we have facilities to train the African boys into useful, practical men, while still continuing their study and training for school and evangelistic work.

The calls from the interior keep coming urgently for the extension of our work. Three years ago a man of the Mendi tribe came from two hundred miles in the interior to see his nephew, who was in our school. This man had been taught to read, and we supplied him well with our literature. As a result he now reports that he has accepted fully this message of the Lord's soon coming, and now he is anxious for a station to be opened in his village.

A paramount chief of the Timni tribe came in to Freetown not long since, on invitation of the governor, to attend a reception in honor of the Duke of Connaught, who was visiting Sierra Leone. This chief's son had for some time been in our school and factory. The father was pleased with the progress the son has made, and is urging us to open work in his country.

We hope that the gain from our factory will enable us next year to open two new sta-

tions in response to these calls. Difficulties abound, but the prospects are bright, and our trust is in God. We greatly need men and means to meet the calls.

D. C. BABCOCK.

Freetown, Sierra Leone.

A Call to Christians

From Greenland's icy mountains,
From India's coral strand,
Where Afric'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.

Can we whose souls are lighted
With wisdom from on high,—
Can we to men benighted,
The lamp of life deny?
Salvation, O, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name.
— Bishop Reginald Heber of India.

Developing Mission Industries

Nyasaland

Our first paying industry was a dairy, which now yields an income of one hundred dollars per month. Apparently this can be still further increased, as we have more calls for our butter than we can supply. It is used by many of the government people eighty miles away, at Blantyre. Our carriers are met midway.

Last year we planted twenty-five acres of cotton, from which we had a crop of two tons. It paid well on account of rather high prices. This year we have in seventy acres. Cotton-growing is now taking a leading place in Nyasaland industries. The rubber industry also is a rising one.



You would be interested in seeing our school men and boys hoeing the rows of cotton. The hoe has a blade five by eight, with a handle eighteen inches long. A young tree is cut at the ground, giving a strong, heavy base for inserting the sharpened hoe shank. The shank is heated red-hot, and burned into the handle at the proper angle, about thirty-five degrees.

We have sent to Blantyre for a two-wheeled cultivator to try this year, and intend to do some plowing next season. We are now breaking oxen for this work.

As our school and farm work develop, we must have more helpers. We now have 1,521 pupils enrolled in our two mission stations, with their twenty-six village out-schools. We employ fifty-five native teachers and assistants in this work.

We are calling on our Mission Board for an appropriation for printing a reader and hymn-book, and series of outline Bible lessons for use in our village schools. We have duplicated these with the typewriter, but now they should be printed.

J. C. ROGERS.

Malamulo Mission, near Blantyre.



On the Gold Coast

THE Apollonian people of the Gold Coast have been famous for their indifference to Christianity. In their villages the evidences of heathenism are on every side. Sacrifices



FACTORY WEST COAST INDUSTRIAL SCHOOL WATERLOO-SIERRA LEONE



A GOLD COAST SCHOOL



OUTPUT OF THE WEST COAST INDUSTRIAL SCHOOL

BUILDING STUDENT HOUSES

MALAMULO STUDENTS HOEING COTTON

to the spirits appear at many places along the highways; and on entering the villages one sees usually small huts erected where they cook food for the dead. Fetish groves are connected with nearly all the important villages. But God is moving in these last days upon the hearts of this heathen people, and they now send to us the Macedonian cry, "Come over and help us."

At one point we have a church of over forty members, and a thriving school. On my visit, with an interpreter I spoke to a large concourse of people, who listened with the deepest interest to the message of salvation. My heart was made to rejoice as those who have taken their stand related to me their experiences in coming out from



SOLUSI MISSION SCHOOL - MATABELELAND



MISSION STAFF AND NATIVE TEACHERS



ANGONI CHIEF
NYASALAND

heathenism and accepting our Lord Jesus Christ.

I visited another school forty miles farther up the coast, and returned with a greater burden for this long-neglected country than ever before. Twenty-two villages in the Apollonian region of the Gold Coast are calling for Christian schools to be opened among them. We are unable to respond without funds. Must these people wait in darkness, who are calling for light?

T. M. FRENCH.



Among the Basutos with the Message of Christ's Coming

HEARTS in Basutoland are awakening to the message of the soon-coming Saviour.

One Friday we reached the home of a leading chief. He gave us welcome, and spread for us the bed of cow skins upon the floor.

The following morning being the Sabbath, we asked the privilege of holding a service, which was granted, the chief himself attending. I spoke on the coming of Christ, and impressed upon them the importance of seeking power from God to stand in that great day so near to come.

After the service, one man came twice, and said repeatedly, "How sweet those words were! and God sent you here." He continued, "I never heard it before."

The chief spoke: "Two nights ago I had a dream. A messenger came from heaven to me and said, 'You must seek more power.' I said to the messenger, 'What power must I seek?'" At this he awoke, and wondered what the dream could mean; for he said it was not as tho he had dreamed. When I came that night, he felt sure that I was the messenger, and consequently granted me, tho a stranger, the privilege of holding a meeting. After the meeting, he said: "Now I know what power God wants me to seek. It is power to stand in that day near to come." He said he believed the

messenger God had sent. Many others expressed their thankfulness to God that we had come, and invited us to come often.

Sunday morning we started for home; but we were called aside by another chief, who lived about three miles from the one we had just visited. On reaching his place, we were surprised to find six persons, including the chief, keeping the Sabbath. They had heard of the Sabbath truth through reading our books, and through our native boys. I spoke to them that morning, and also in the afternoon. Both services were well attended.

At the close the chief came to me and said, with tears in his eyes: "We have no shepherd. There are six of us keeping the Sabbath; and will you not send us a teacher to tell us more about this truth?" He then took me out and showed me a house, which he told me he would give for a church building, and said a house was ready any time a native missionary could be sent. Then he took me to a thirty-acre field, and said: "This field belongs to the missionary you send. I will furnish oxen to plow this field; and in whatever way we can help the missionary, we will."

M. E. EMMERSON.



No More the Death's-Head

JUST now a bright young man has been in to tell me that never again will he worship the death's-head, or skull, but that he now desires to be fully instructed in the way of the truth of God, and to be baptized. Thus we are gladdened as in ones or twos souls break away from heathenism.

This situation is the most elevated of our East African missions, 4,800 feet up among the Pare Mountains. We have had three out-schools to build,

and roads to construct. We have just dedicated a fine chapel, surrounded by other mission buildings, the school, the pupils' quarters, the workshop, the barn, the wood-shed, and the dwelling. Thus we have a place for divine worship with the pupils and workmen morning and evening, and with the people of all the neighborhood from Sabbath to Sabbath.

My wife and I are cheered as we see evidence that the Spirit of God is working upon hearts.

M. PONIG.



By the Wayside

ONE of our native women converts, Maria by name, started to visit a neighbor who was ill. On the way a heathen woman accosted her. A report of the conversation will show what these new converts from heathenism have to meet:

Maria: "Why do you interrupt me?"

Heathen woman: "I wish to tell you something."

Maria: "But I am in haste, as I desire to visit one who is ill."

Heathen woman: "But sit down a moment."

The request was somewhat unwillingly complied with, and the heathen woman began to speak of very commonplace matters. Finally,—

Maria: "What did you desire to tell me? for I must hasten."

Heathen woman: "Well, I will tell you: You will now have no more children looking like you."

Maria: "Why not?"

Heathen woman: "You have forsaken the spirits of our ancestors, and bring no more offerings to them."

Maria: "But God will be with me."

Heathen woman: "However, our spirits will prevent this anyhow."

Maria: "Tell me, as I became a Christian, was I a child, or was I grown up?"

Heathen woman: "You were grown up."

Maria: "Had I not always appealed to the spirits of our ancestors in all my distress, as you all?"

Heathen woman: "Yes, you had."

Maria: "Well and good; but they did not help me. You remember that three of my children died, and the spirits did not help me. But since I have been a disciple of Christ, my fourth child has remained alive."

After Maria had given further testimony in behalf of her Lord, the old heathen woman acknowledged: "Truly, your God is more mighty than the spirits; but how can I pray to Him? I can not now learn to read."

Maria: "Have you not formerly prayed to the spirits?"

Heathen woman: "Yes."

Maria: "Well, then, in the future bring all these requests to the God who is really able to hear them."

Such experiences as these fill the hearts of us missionaries with the greatest joy; for we often must watch over these young Christians who have just been received into the church of Christ direct from heathenism, with fear and trembling, because they are just like the tenderest of plants, and every evidence of their growth fills us with unspeakable gratitude.

E. KOTZ.

Friedenstal, German East Africa.



MARANATHA MISSION - Kaffir Country - Cape Colony

Africa Is Calling

ONE hundred sixty-eight millions of souls in Africa sit in heathen darkness.

Their great need should be a mighty appeal to every devoted child of God to aid in sending to them the message of salvation.

It is marvelous, the way in which the providence of God is opening ways by which the Gospel may find access to heathen hearts.

A missionary in Kaffirland found that after all his sacrifice of home associations, native land, and the association of white people to bring a knowledge of salvation to those in the darkness of heathenism, they did not appreciate his coming. They would neither hear his message, nor permit their children to attend his mission school. He was greatly disappointed, but not discouraged. He remembered that when the Master came even to His own, His own received Him not. He prayed, visited, and labored from hut to hut for months with little results. At last a drought came. Their cattle began to suffer for want of food, and the natives themselves were facing starvation. One day two tribes, led by their chiefs, came to ask the white missionary to pray for rain. He recognized God's hand in this overruling providence. He sought wisdom of God to know how to use it to the best account to find entrance to the hearts of these heathen tribes with the Gospel. He first read the Bible to them, dwelling especially upon the mission of Christ and the importance of faith in Him on their part if his prayer should be answered. He read to them the story of Elijah's prayer and the cloud as large as a man's hand which brought an abundance of rain.

While he was pleading with them to believe in God when he prayed, they could see a cloud arising from behind where he was standing. The missionary did not see it, but he prayed in faith, and before his prayer was finished God sent an abundant shower to refresh that parched land. From that time those tribes regularly gathered from week to week to hear the Word of God. Their children were sent to the mission school, and the work prospered.

R. C. PORTER.



Pegging Out New Stations

FROM over the Zambezi River, word comes that our chain of stations is reaching out toward the Kongo border. W. H. Anderson, superintendent of



MARRIAGE SERVICE WEST AFRICA

the Northwest Rhodesia missions, writes from Pemba, north of Victoria Falls:

"The railway now extends into the Kongo from this side; and I shall try to make a trip up there soon, to see what the openings are in that field. Last year Brother Campbell pegged out nine out-stations down along the Zambezi, and we plan to have six occupied this year. Then we plan to occupy more stations north of the Kafui River, where Brother Robinson has three schools running. Some of our natives, I rejoice to report, are becoming soul-winners, and are beginning to lead their own people into the light. We shall now be able to devote more of our time to training workers, of which an army is needed to publish the message of truth in all the field."

Visiting Out-Stations in the Wilds Beyond the Zambezi

REPORTING a trip among the out-stations in Northwest Rhodesia, Brother E. C. Silsbee writes:

"After dark we were beset with lions that seemed to want an ox for supper. As a rule, they do not attack a team (we had eighteen oxen) when on the move, so we kept going. Sometimes they would be following us, and sometimes they were alongside the wagon out in the bush. It was too dark to shoot at them; and the occasional crackling of bushes near at hand, on one side or the other, made things interesting, and sent the dog fairly into convulsions.

"But the Lord protected us, and after two or three hours of this kind of trekking we arrived safe at the out-school. The next day we were kept busy. From this school we loaded and took five thousand pounds of mealies [corn] across to another school. It was a big load, and we were 'stuck' in the rivers several times. One place was where some time before a lion had chased Pastor Anderson to his wagon and carried off one of his oxen. So we built two fires to keep them away, and carried the mealies up the steep river bank till the oxen could pull the rest. Later we stuck in a sand ridge, where we stopped all night, tigers and hyenas giving us a royal if not a harmonious serenade. And here we broke our water jug and lost our water.

"The next stop for the day was at a salt spring, where we had nothing but warm water from a hot salt spring to drink. But when the sun is hot here one can drink anything that is wet and drinkable. After this for two days we almost famished for water. At one place we were sure we would find water and plenty of it; but after trekking twenty or thirty miles with the joyful anticipation of having a good drink when we came to this well-known watering-place, lo, we found it dry.

"We had twenty miles farther to trek, which also must be done in the middle of the day, before we could get water. Tired, hungry, and thirsty, and our oxen also nearly famished, we started on again. I hurried on ahead of the wagon to the next out-school, to send water and fresh oxen to meet the boys I had as drivers; and I nearly fainted with the heat and a burning fever before I reached the station. Finally I came to a native village, or kraal, near the school, and



Liwonde a Yao, Rescued from Islam, in Moslem and Native Dress

He came to us for work as overseer in our cotton field. He had been initiated into the Mohammedan faith, and was following it as best he knew. Very shy at first, after a while he was seen on the back seat in our meetings. Later he offered himself for enrolment in the candidates' class. It was my privilege to baptize him with twenty-four others. May he be as good seed to multiply into many from Islam, which counts its millions in Africa.

J. C. ROGERS.

had a drink. O, it was so good! After seeing that relief was sent from the school to meet the wagon, I lay down to rest."



Our First Abyssinian Station

WE are glad to report a dwelling-house for two families nearly completed, and a school building, with three rooms and a *tokul*, or native kitchen, where students prepare and eat their food. These, with our barn, granary, implement room, and a good well, represent hard labor, everything being built of stone, with the roof and ceiling of zinc and sheeting. All the trade work, as the masonry and carpentry, have been done by the missionary staff.

Our last year's grain crop was good, considering that it was our first year. We feel thankful to God for His sustaining grace.

We have a good class of students; and as we have but fairly begun, we expect a yet larger training school work, from which we believe fruit will appear in due time.

A. GRUNDSET.

Asmara.



"ALEXANDER MACKAY, writing from Uganda, in Central Africa, home to England, says, 'I often think if I were in England, how I would plead with Christian men and women to leave the fashions of the world, with the terrible expense which compliance with these involves, and consent to spend and be spent in saving a lost world.'"

THRESHING WHEAT



D. ANDERSON'S MISSION SCHOOL

CHINA

China's Need of the Word of God

THE last score of years has wrought wonderful changes for the better in the great nation of China. Its formal ritual of dead service has proved powerless to keep the nation and the people apace with the world's progress. Its study of the classics, which for centuries have been its Alpha and Omega of learning, is rapidly declining in popularity, and the government is establishing a new order of things along educational lines; the old examinations are being abolished, hundreds of foreign teachers have been brought to China to help inaugurate the new régime, while thousands of Chinese young men have been sent abroad to study in the universities of Japan, Europe, and America. Railroads have been built, a new army and navy are created and organized, and China is breaking with the past.

Now is the time for Christian people to unite their forces in one mighty conquest of China and her people,—not by war and bloodshed, but by flooding the land with the Word of God. His Word is doing a mighty work in the East; and if ever there was a call to duty from God to His church it is at the present time. Wherever the Word of God is preached with power and in the Spirit of God, hearts are regenerated and a new life is begun. In scores of communities, individuals and collections of individuals are calling for the foreign teacher to come and expound the Word of God to the people.

The temples representing the ancient religions of the empire, are neglected, and thousands of souls are looking for light. They know there is something better than what they have, and they believe it is to be found in the religion taught by the Man of Calvary.

To gather these people to hear the Word of God, is not a great task. In many places they flock to hear; they come for many miles on foot, in or on donkey carts and wagons, longing to be taught the way of God.

It is wonderful what these dear people know and can learn from the Word of God, while unable to read a character. I have seen old women from sixty to seventy years of age, who never learned a character to read, recite chapter after chapter, verse by verse, from the Bible. As the prophet said, "Thy words were found, and I did eat them;" it is true of this people at this time.

If the Christian church does not press in now and lead this people to a fuller knowledge of God and His Word, they will fail to meet the opening providences of God. The rock of which Xavier cried, "O when shall it be riven!" is already riven, and the church of God is called upon to enter China and give this people, as never before, the Scriptures. If this be done, then we may confidently look for the fulfilment of that prophecy in Isa. 66:7, 8.

Surely, China's greatest need is the Word of God; and as surely as God has wrought this wondrous opening and opportunity for His church, He is now calling His people to service in their behalf.

Shanghai.

I. H. EVANS.



COUNTRY CHAPEL
SUIHUA



SOME CHINESE
EVANGELISTS

A Chinese Brother's Gift

REAL sacrifice is not confined to the more favored lands. Recently, in connection with our mission work in the southeastern part of China, we presented the manner in which our world-wide work is carried forward, and how in the home fields people sacrifice, that money may be sent on to support workers in distant mission fields. The native brethren's hearts were touched. They immediately began taking up a regular Sabbath offering. One of the brethren gave a gold ring, that he had bought before becoming a Christian, and said that he would sell it and give the proceeds. He managed to sell the ring for nine dollars, to which he added enough to make it an even ten dollars. To be sure, from our standpoint, this is not a large sum; but it must be remembered that a man here can be hired to work hard for two whole months for that sum. Thus really this brother gave a sum equal to the wages of two day-laborers anywhere in the world for the period of one month.

Our other Chinese brethren are lifting bravely. It will do you good to know that we are doing all we can on this side of the water, to help carry the financial burden of our mission enterprises.

W. C. HANKINS.

Kulangsu, Amoy.



How One Heathen Woman Found the Lord

WE have just received a letter written by one of our Chinese sisters in Honan:

"I have truly learned to trust our heavenly Father. I can not be thankful enough for His goodness to me. My mother-in-law has come home to live with me, therefore I am unable to be in the school this year. Pray for me, that I may grow in grace, and be a witness for the Lord no matter where I am."

When I first saw this woman, seven years ago, she had never heard the Gospel. She was as unhappy as a woman could be. She was born in an educated family, and married an official's son, but he had deserted her. Her mother-in-law is one of the most wicked women I have ever seen. She cursed Shao Nai whenever occasion offered, and had she dared, she would have beaten her; but Shao Nai's parents being well-to-do, she dared not do this.

When we arrived in Honan, Shao Nai was living alone. She could not read, and had nothing to live for, and spent the most of her time smoking her pipe. She was then sallow looking, and her heart was full of hatred for the foreigner and the

Gospel. She cursed us when we came to live in the compound next to hers.

She was then thirty-eight years old. She expected we would treat her harshly; but when we did not, her interest soon got the better of her. She would come in alone when sick people came to the dispensary, and soon she began to take an interest in that work. Later she was persuaded to learn to read. Since then she has learned the Chinese characters. She has read much of the Bible, and has become a sincere Christian. She has taught the younger girls in our school to read, and has studied some geography and mathematics herself. She learned to write the Romanized, spelling the sounds of the Chinese with our letters. No more tobacco, no more curses now; she is a happy woman, with something to live for, and enjoys working for the salvation of her sisters. She expected to be back to work in the school; but as her letter indicates, she is hindered in this by the return of her brutal mother-in-law, now old, whom she must care for in her home. Still she writes with full submission, "Pray for me, that I may be a witness for the Lord no matter where I am."

BERTHA L. SELMON, M.D.

Shanghai.



After the Hunan Riots

FOLLOWING the Chang-Sha riots of a year ago, we had thought that our work in Hunan Province might be seriously retarded. It is true that for a time the believers were scattered; but as the excitement died away, it was found that in the hearts of a goodly number the message of a crucified, risen, and soon-coming Saviour had taken root altogether too firmly to be thus easily destroyed. The loyalty and devotion of the true-hearted was by that means only made the more apparent.

Not only this, but it seems as tho the truth had gained momentum by the break. In a number of respects the work is double what it was a year ago; and in the amount of literature sales, it has increased fivefold. Two schools, one for the boys and one for the girls who are children of believers, have been started, in both of which manual labor is combined with the study of books. We truly believe that these are destined to do a good work in the preparation of our children and youth for true service.

Looking backward, we can truly report a prosperous year; looking forward, we are full of courage.

R. F. COTTRELL.

Chang-Sha, Hunan.



An Active Family

IN Anhwei we are cheered by many evidences of the working power of God to save. Here, for instance, is a family just out from heathenism. The son is in our boys' training school, the daughter is in our girls' school, and the father and mother are working for these blessed advent truths among their neighbors.

The Chinese expression, *reh hsin* ("hot heart"), which is their term for "earnestness," can truly be applied to them. Already the father has influenced a number of his friends, all of whom are heathen, and they are studying with much interest.

This big man, who was once an officer in the Chinese army, one Sabbath began crying like a child as we were in the meeting. When asked why he wept, he said it was because his heathen father and mother, who were dead, did not have the opportunity to hear this truth. This shows the working of the Spirit of God on a man's heart, giving him a burden for the souls of others. Wherever he goes he can not keep still. He must tell all how much better it is to worship a loving God than a mud idol or a dead ancestor.

FREDERICK LEE.

Province of Anhwei.

The New Honan Training School

WHEN it was decided to make a beginning with this central training school for workers, we thought perhaps we could get eight or ten who could be put in training for evangelists and medical workers.

When the day came for the opening of school, only three of those whom we had counted upon were present. School had continued but a week, when a house-boat arrived from Ying Shang Hsien, one hundred and forty-five miles to the east of us, with seven bright young men as students. A few days after, another boat arrived, having on board four men, and an aged lady, the mother of one of the men. They had come a distance of about one hundred and forty miles, having never met one of our missionaries, only having seen a native evangelist. This mother, over fifty years of age, was as earnest as her son to learn and receive training. Altho reared from childhood in ignorance, in a home without order and system, she was prompt at her classes, and observed the regulations of the school as did younger pupils. We believe that she will make a valuable worker.

The coming of this party at the time of the opening of school, having heard nothing of such an enterprise, and their demands being met in the establishment of the school, was to us an indication of the approval of God in the inauguration of this training school. We had many other experiences throughout the school year, assuring us that God was leading in the enterprise. We opened industrial work for the boys. This consisted mostly of selling literature. A four-year course is offered for evangelists and Bible workers. One year is added to complete the medical course, the students for the latter course working in either the laboratory, the dispensary, or the hospital.

Our hope in reaching the Chinese is centered in our Chinese brethren; we must develop every one of talent who gives promise of becoming a worker, and urge such into the work of soul saving.

H. W. MILLER, M.D.



Out of Bondage

A Convert's Testimony

FORMERLY, I had many bad habits, among which was the smoking of opium. In these ways I spent all the money I could earn. I began the use of opium when I was nineteen years of age, and was bound by this habit for thirty years. As a result my body became very weak. Year before last, a friend of mine told me of the Gospel of Christ, and desired me to go with him to a Gospel hall. Afterward I purchased a copy of the Scrip-

tures, and read it through from Genesis to Revelation. Later I bought a copy of the tract entitled "The True Sabbath," and read it carefully.

I then resolved to abandon the use of opium,

Almost—But Lost

By Kathrina B. Wilcox

Christian, have you long been waiting
For the blessed Christ to come—
Waiting, working, praying, watching,
For your Lord to take you home?

Have you labored for the Master
With a long and earnest zeal?
Have you patiently responded
To the love for Him you feel?

He delays now, waiting, yearning,
For the souls He has not blessed,
For the wild and wand'ring children
Who have ne'er His love confessed.

While thus waiting, are you growing
Cold and careless, worldly-wise?
Are you just as anxious, earnest,
As before, to gain the prize?

Are you lukewarm, brother, sister?
Is your past all spent in vain?
Will your years of earnest labor
Prove but loss instead of gain?

Wake! arouse you! hear the summons,
All are needed in the fray;
Yes, arise! be up and doing,
For the Master calls to-day.

Shall He say of you, O Christian,
"Almost saved—but lost at last;
Harvest's here, the summer's ended,
And probation now is past"?

O, awake, before the Master
Comes to bind the sheaves away;
Rather hear from angel reapers,
"Almost lost—but saved to-day."

and every wrong habit, and also to keep the Sabbath. From the seventh moon of year before last to the present time, I have kept every Sabbath. In the third moon of last year, evil men stirred up a riot, and nearly all the missions in this place were



destroyed. We in our mission also suffered some persecution. The Lord tested us, and our faith was strengthened. In the eighth moon, Pastor Cottrell came to Hunan, and we received baptism.

My bodily strength is increasing. Our hearts are continually happy, for in everything we are receiving of the Lord's grace. We write this letter to especially praise the Lord. To all who read, we send greetings of peace.

Your humble brother and sister,

WU GWAN SAN,
WU DJI DAO.

Chang-Sha, Hunan.



ONE church spends twenty times as much for its choir as for its missions; in another, the printed programs cost more than they give to this great cause; in another, the soprano costs enough to support two missionaries and a hundred native preachers in the field.



AT A BIBLE INSTITUTE IN HONAN



JAPAN

GATEWAY TO TOKIO
IMPERIAL
UNIVERSITY



GOSPEL
TENT AT
NAGASAKI
JAPAN



Among Japan's Millions

ROTWITHSTANDING all that has been done by Christian missionary effort in Japan, Christianity can hardly be said to have obtained a foothold in the Kingdom of the Rising Sun.

The ambition of the Japanese is unbounded, and their progress since 1868 has been rapid; yet the changes have been in the adoption of the customs and ethics of the Western world, rather than the changes that vital Christianity brings to the human heart and life.

The governing classes are suspicious of Christianity, and lay most of the ills in public life to the change from the old order to the new. Among the great masses of the middle and lower classes, there is almost complete indifference to any form of religion that does not promise to bring immediate advantage in things worldly, over the old worship of their gods; but here and there the light of truth has found its way to hearts with all its transforming power. And there are none with whom the change is more apparent, or who will suffer and sacrifice more for Christ's sweet sake, than these honest hearts.

By actual experience, the use of tents during the entire period of the warm weather has been found to be a splendid manner of attracting the attention of the different classes of people. A song or two will fill the tent at almost any hour of the day with interested if only curious listeners, but never fails to bring some burdened, hungry heart who receives gladly the news of a Saviour's love and care.

This season we have had tents located on each of the principal islands: Honshiu (mainland), Kiu-shiu, and Shikoku. Our paper, *Owari no Fukuin* ("The Gospel for the Last Days"), with the books and tracts, goes ahead by the hands of our faithful canvassers to prepare the ground for the public and house-to-house labors of the living teachers. To our training school are called the promising young men and women from the efforts in the field, who are instructed in Bible, methods of work, music, as well as in such common branches of education as may be found necessary. These are then tested and tried in the canvassing field, in our printing-office, and at the sanitarium, and heavier burdens placed upon them as they develop. In this way those who are not genuinely called to Christian service, are eliminated.

From our last year's students, fourteen new, earnest, active workers are assisting in tent, canvassing, Bible, and sanitarium work this present season.

We can see many of the difficulties which, like mountains, loomed before us, break down before the onward spread of the message.

F. H. DE VINNEY.

Tokio, Japan.



Found the Divine Chart and Compass

An old sea-captain was visiting Nagasaki, Japan, at the time of our tent meetings. He was one night studying the stars, and thought, "What wonderful lights to guide the ships over the pathless sea!" As he pondered, he longed to know more about them; and then the thought came to him, "Why, those people at the tent claim to know the Lord, who made these things; it may be they can tell me."

The Lord was guiding him; for when he came to the tent the next night the text of Elder Kuniya's sermon was: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work." Gen. 2:1-3. The Spirit of the Lord impressed his heart, and he came again and again, and was baptized with others converted at the meetings.

His home is on an adjacent island. He says there is only one Christian worker on the island, and begs that some one be sent to teach the Bible there.

W. L. FOSTER.

Nagasaki, Japan.



Woman's Work in Japan

We have lately begun organizing "Dorcas" societies in our churches, and the members are showing much interest. The Japanese women are very ambitious to learn the Western ways of cooking, general ways of housekeeping, caring for children, and simple treatments for common ailments, such as can be given in the home. This calls them to the meetings; and as fast as they learn the object of the society, they respond eagerly to the invitation to become regular attendants. One feature of every meeting is a Bible reading, and we trust this will be the means of bringing many of these precious souls to a knowledge of the saving truth for these last days, and also broaden the sphere of usefulness of our sisters in the church, by making them real soul winners.

The Lord has blessed every effort put forth for His name's sake, and has watered our own souls as we have ministered to others.

MRS. F. H. DE VINNEY.

Tokio, Japan.

Importance of Missions

NAPOLEON said, "The army that remains in its entrenchments is beaten."

A church without missions, without earnest, aggressive work, is a declining church. The spirit of self-indulgence grows, the spirit of Christian self-denial dwindles. The gravitation of pure love is toward equal distribution. You can not accumulate water in a heap except by freezing it. Neglect of missions is the blight of the parish and the church. God blesses the church which goes out in self-denying ministries to others.—*Exchange*.



CHAPEL AT WAKAMATSU, JAPAN



JAPANESE
TRAINING SCHOOL
OF 1910-1911
TOKIO

A "DORCAS SOCIETY"
GROUP - TOKIO



During the institute we lived and held our meetings in the Chinnampo Girls' School. Our attendance, including women, girls, and our native Bible workers, was about thirty. Some could not leave their homes for any length of time, so would stay only for a week; but the majority stayed through the whole month.

an unbeliever for fourteen years and three months. But when, in March, 1909, an evangelist came to my village teaching the true Sabbath, I at once became a Christian, and am rejoicing in the truth.
(Signed) KIM CHYONG SYONG.



Dispensary Ministry in Korea

IN one week recently we had four hundred patients at our Soonan dispensary.

We pray that God may bless the ministry to their souls as well as their bodies. Three months ago a woman came with paralysis. She made so rapid progress that in three weeks she was able to return home. Yesterday her mother came to tell us that the patient, her husband, and the mother had decided fully to follow the Lord.

Last week a man was struck by a train, and we thought he must die. But after a few days' care, one of our students staying by him, he was able to go home. Last Sabbath afternoon a man came from a village fifteen *li* away, saying his wife had every appearance of death. We reached the place and found a most serious condition, but being just in time, were able to bring relief, and I think she will recover. So we returned glad at heart, tho we lost our way in the night and mired in the rice fields several times.

As we see these poor souls in their need, we think, What more can we do? We see a healthy growth in our Soonan church. As both Mrs. Russell and I teach some in our school, we have more than we can handle, and long for a female nurse to join in the work.

R. RUSSELL, M.D.

Soonan.



The weary ones had rest, the sad had joy that day—I wondered how;
A plowman, singing at his work, had prayed,
"Lord, help them now."
Away in foreign lands they wondered how their single word had power;
At home, the Christians, two or three, had met to pray an hour.
Yes, we are always wondering, wondering how, because we do not see
Some one, unknown perhaps, and far away, on bended knee.

—Selected.



If you want most to serve your race, go where no one else will go, and do what no one else will do.—Mary Lyon.

"Dying in the Dark"

Face to Face with Devil-Worship

[One of the first Christians in Korea, in a prayer for missionaries, described his land as a place "where all believe in devils and are dying in the dark." The following from our Korean mission treasurer, illustrates the terrible darkness of the worship of demons:]

YESTERDAY afternoon my coworker, Kim Pyong No, and I were called to a village a few miles away, to a devil-worshiper's house. The man had heard of the Christian's God and His power to save from evil spirits. His wife had been a sorcerer for seventeen years. Three years ago he made her discontinue these dealings with Satan, upon which she lost her mind. They continued to worship the devil, having a room dedicated to that purpose, in which sacrifices were offered daily.

We gave the man a thoro Bible study on the true God, and also on the impostor, Satan. After singing of hymns and prayer, we went to see his wife, who was sitting on the floor, in a corner of a dirty room, clothed in tatters and filth. She would not look at us, could give no reasonable answer, and altogether was a pitiable sight.

We then told the *choo en* (master of the house) that God could not be an inmate of the same house with Satan; that he would have to tear down his idolatrous work completely, and place himself in God's hands. This he agreed to do, upon which we were taken to the spirit's room. The picture of that famous Chinese general, Kwan Hong, who lived in the second century, and was canonized in the twelfth, and known as the god of war, was torn down, as well as all things pertaining to devil-worship. Numerous offerings to the different spirits were brought from all parts of the premises and destroyed.

We sang and prayed further, and then returned home at midnight, after making preparations for the woman to be moved to other quarters for a time. So there is one less shrine in Korea for spirit-worship. O that God may work mightily to save! Unite with us in asking help from our Master in this warfare.

H. A. OBERG.

Seoul, Korea.



A Bible Institute for Women

We had decided last year to conduct a Bible institute especially for Korean women.

From Pyeng Yang, ten Korean women who had gathered there from different places left with me for Chinnampo, where we were going to hold the institute. As the river was frozen, we had to go overland. We had five horses, and took turns walking and riding. We made the journey in two days.

The first night we had to stop in a village where there was but one hotel. We managed to get some rooms, and nine of us slept on the floor, as all Koreans do, in a room eight by sixteen feet. The following night eleven of us slept in a room eight by ten feet. I managed to lie next to the door, and hoped to get a little fresh air once in a while; but as soon as I would open the door a little, some one would exclaim, "Please close the door; it is cold, and I am catching cold."

Special instruction was given to our Bible workers, and they in turn helped in other meetings. A portion of each afternoon was spent in active work among the people of Chinnampo.

On the last day of the meeting, when Elder C. L. Butterfield was present, nine souls were baptized. One sister, sixty years of age, mother of one of our Bible workers, had been awaiting baptism for a long time. When she heard of the opportunity, she walked a distance of over ten miles to reach the place. When this Korean mother met me, she put both arms around me. I said, "You make me think of my own dear mother at home." Then her daughter said to me, "You know Jesus is coming soon, and it will not be very long until you can meet all your loved ones, never more to part." To hear these words of comfort from a Korean sister did me more good than I can tell.

MIMI SCHARFFENBERG.

Seoul, Korea.



Why a Heathen Could Not Believe

SEVENTEEN years ago a friend of mine, who was a Christian, told me to read the Bible. I at once bought one, and after reading it day and night for a year and two months, decided to believe. Then I sought my friend for advice, and in our conversation I asked, "Is to-morrow [Sunday] the Sabbath?" He replied saying that to-day was the true Sabbath but that to-morrow was the Lord's resurrection day. I then asked him why he transgressed the Sabbath. As he replied that "alho we transgress the Sabbath we do no sin," I asked him if he ever read James 2:10 and Matt. 5:19, and whether he thought we did no sin alho we transgressed all the commandments. I told him that I would not keep the resurrection day, and without further conversation I returned home.

There were no Sabbath-keepers in Korea at that time; and so, because of the teaching of a church which violates the fourth commandment, I remained



A Gate of Foral, Korea, a good illustration of the open doors to the "Hermit Kingdom"

OFF BEATEN PATHS IN ASIA



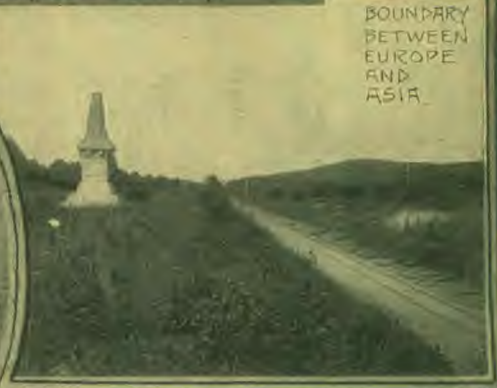
A GROUP OF CHATUNACH ADVENTISTS IN NATIONAL DRESS
FOOTHILLS OF MT. ARARAT



PLOWING WITH CAMEL IN THE CAUCASUS



FAMINE SUFFERERS
IN CHINA



BOUNDARY
BETWEEN
EUROPE
AND
ASIA

By Boat and Stage in Central Asia

Reported by a Pastor's Wife

ONE of our general Siberian meetings was held near the Tartar town of Kokpektinsk, not far from the Chinese border. The nearest point by rail was the city of Omsk, a thousand miles short of our destination. The route lay up the river Irtysh by boat, the river steamers being built after the American style, with electric lights and every modern convenience. There was a strange contrast between the boat and its surroundings as we sailed up the river. On the right were the Cossack lands, with their primitive towns and villages; and on the left we passed the Kirghizen and Tartar dwellings, generally consisting of dilapidated mud huts. But Russian-German emigrants are pushing into this far-off country and establishing homesteads.

The third-class passengers on the boat were mostly home-seekers, bravely bringing European civilization into the heart of Asia. At almost every port our ship unloaded American foreign machinery,—hay-rakes, self-binders, mowers, etc. As the boat called at ports, we distributed Russian papers; and often, as we left, we could see the people gathering in groups, while one read aloud as others listened.

After five days we reached Semipalatinsk, and transferred to a smaller river boat. The heat was intense, the thermometer in our cabin often registering as high as 106 degrees F. Here we met brethren who had come fifty miles to meet us, knowing that our boat would stay some time in the harbor.

We had expected one of the brethren to go on with us to the general meeting; but he reported times so hard on account of the drought that he felt he could not go. However, as meetings were held, and the blessing of the Lord came in, this brother, with tears, said, "Forgive me; I will go with you to this meeting." He did go, and was ordained as a local elder, and is joining in carrying forward the work in this part of Asia, the Lord blessing him in his service. He speaks both German and Russian well.

Two days further by boat, and then we took the Kirghizen stage for one hundred fifty miles through the Altai Mountains to the place of general meeting.

These stages are curious affairs. Each one carries two passengers. They have four wheels, with poles stretched across the axles, between these poles a big willow basket being fixed. There are no springs nor seats. It was an exciting ride, as these Kirghizen horses go swiftly up-hill or down-hill, stopping not for ditches, stones, or small rivers. About every twenty-five miles we changed horses, wagons, and drivers. There was no slackening of speed when night came on. The one hundred-fifty miles was made in twenty-four

hours, after losing our way a couple of times, and being spilled out once into the roadway.

As we drove into the Tartar town of Kokpektinsk, where the meeting was to be held, we saw Europeans with modern wagons and horses camped upon the steppe. My husband called out, "That must be the brethren come to get us." He was right; and all rejoiced at meeting with those of like precious faith.

Our way now lay across the steppes, with no villages nor settlements, but only now and then a Kirghizen tent, with herds of cattle. The mountains rose bare and high on every side; everything was still.

But thirty miles from the Tartar town we came to a Russian-German colony, where our meeting was held. More than half the settlement are Seventh-day Adventists. With tears of joy, they told us that they had sometimes feared they never would be visited by our ministers. They were hungry for the preaching of the Word, and wanted meetings day and night.

The meetings were held in a tent. The Spirit of God was present, souls were converted, and all were revived and refreshed. They were instructed and organized, and plan to carry forward aggressive work throughout the settlement, and out among their Mohammedan neighbors.

Thirteen of the brethren, with their horses and wagons, accompanied us when the time to return came, showing a shorter way through the mountains, and bringing us in their comfortable wagons. Most of the time we were riding through valleys, the great summer pasturing ground of the Tartars and Kirghizen. Immense herds of cattle and camels were grazing, with the shepherds' tents scattered all about the valleys. Both people and cattle were astonished as our sudden appearance disturbed the unbroken silence of their homes. But the inmates of the tents were always friendly and hospitable.

I saw few beds in Siberia, and none in any of the inns at which we stopped in Central Asia. These inns are kept by Russians, and as a rule are surprisingly clean and comfortable. They were often carpeted, and contained a table, chairs, and some



ENTRANCE TO ANCIENT
ZOROASTRIAN
FIRE
TEMPLE



TRAVELING BY STAGE
SIBERIA



ASIATIC PEOPLE GOING TO MARKET



A Group of Hindustani Believers in North India

kind of couch. Often plants were blooming in the windows, and always the icons—holy pictures—were on the walls, as well as portraits of the czar and czarina.

The rooms in these inns, or stage-coach stations, were free and open to us, as are the waiting-rooms in a railway station. Even tho we arrived in the middle of the night, waking the household, we were always patiently served. The men of our party lay upon the floor to sleep, while I took possession of the couch.

Our workers experience great blessings as they go among the people over these Siberian roads and rivers; and more than once the people of an inn have been so anxious to hear the Gospel message that they have refused to bring out the horses until they had had another meeting. Our workers and members are scattered from Russian Asia away across to Manchuria, by the Pacific.

MRS. J. T. BOETTCHER.

Riga, Russia.



Tashkent

THIS remarkable old Tartar town, in Turkestan, with an area nearly equal to that of Paris, with the roofs of the houses generally covered with flower beds, is the headquarters of our new Central Asiatic mission field, which, with the Volga, the Ural, the West Siberian, and the East Siberian field, now forms our Siberian Union Mission.

The dearth of Gospel laborers for these great fields is heartrending. To be present in missionary councils and witness the urgency with which the superintendents of the various fields call for laborers, leaves an impression that one does not forget. These men grasp for the available helpers as a drowning man grasps at a straw.

G. DAIL.



On the Caspian

BAKU, or Bad-kuba, as the Persian calls it, meaning "weather-beaten," is a cosmopolitan city on the west coast of the Caspian Sea. A strange contrast between Oriental and Occidental life greets



A Group of Child Widows

the eye. One needs but to compare "New Town," with its fine shops, paved streets, fashionable folk, and large steamer-filled harbor, with "Old Town" and its quaint bazaars, little workshops, and Persian life, and one sees the wonderful progress made under Russian rule.

A short time ago a little company of us gathered on the sandy beach, and there in the blue waters of the Caspian a number of souls were buried with their Lord in baptism. Our Seventh-day Adventist people are scattered all through this region, from Mt. Ararat on the northwestern, to Askabad on the northeastern border of Persia. Brethren dressed in strange costume, but with faces beaming with the joy of the Lord, have visited us from both of these remote places.

The calls for help can not be filled. At one place our Russian worker preached hour after hour, without an intermission, to over a hundred attentive listeners, who wished to hear more and more. The believers are just as earnest and truth-loving as they are in any land. Thus out over the border-land of the Caucasus and of Persia, we hear the warning message sounding.

Baku.

F. F. OSTER.



Why Have You Waited So Long?

THE following dialog, told by Dr. Edgerton R. Young, missionary among the Indians, illustrates what is true of other peoples who have waited long

Away to the Field

By Charles A. Smith

Loitering still in the market-place,
Idling the moments by,
Listlessly dreaming, while sinks the sun
In the glowing western sky,
Still there comes to thy drowsy ears
The Master's urgent cry,
As He earnestly calls thee to the field,
Ere the harvest-time pass by.

Think you the Master will gently come,
Softly will smooth the way,
Pleadingly ask that you will go
To the harvest-fields away?
Waste not thy time in such idle dreams.
To the mart He comes no more;
He is out in the fields with the workers
there,
Who gather the golden store.

Softly the shadows dim the plain,
Silently sinks the sun;
Only the moments now remain
Ere time's long day is done.
Speed ye to answer the Master's call
That comes from the field away.
O, hasten to gather the gleanings in,
For the harvest ends with the day!

in darkness for latter-day Christianity to respond to the Master's command, "Go ye into all the world." We hope this typical appeal will touch many hearts.

"Missionary," said a savage, stalwart looking Indian to him, "gray hairs here, and grandchildren in the wigwam, tell me that I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, missionary; tell us much of these things; and when you have to go away, come back soon."

"He turned as tho he would go back to his place and sit down," said Dr. Young in narrating the story, "but he only went a step or two ere he turned round and said:

"Missionary, may I say more?"

"Talk on," I replied; "I am here now to listen."

"You said just now, 'Notawenan' [Our Father]."



Mule Cart in Central China

"Yes, I did say, 'Our Father.'"

"That is very new and sweet to us," he replied. "We never thought of the Great Spirit as Father. We heard Him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So, when you tell us of the Great Spirit as Father—that is very beautiful to us."

"Hesitating a moment, he stood there, a wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said:

"May I say more?"

"Yes," I answered; "say on."

"You say, 'Notawenan' [Our Father]; He is your Father?"

"Yes, He is my Father."

"Then he said, while his eyes and voice yearned for the answer, 'Does it mean He is my Father—poor Indian's Father?'"

"Yes, O yes!" I exclaimed, "He is your Father, too."

"Your Father—missionary's Father—and Indian's Father, too?" he repeated.

"Yes, that is true."

"Then we are brothers!" he almost shouted out.

"Yes, we are brothers," I replied.

"The excitement in the audience had become something wonderful, and when the conversation with the old man had reached this point, and in such an unexpected and yet dramatic manner had so clearly brought out not only the Fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight.

"The old man, however, had not yet finished; and so, quietly restraining the most demonstrative ones, he again turned and said:

"May I say more?"

"Yes, say on; say all that is in your heart."

"Then came his last question, which millions of weary souls dissatisfied with their false religions are asking:

"Missionary, I do not want to be rude; but why has my white brother been so long time in coming with that Great Book and its wonderful story?"



"THE populousness of China may be inferred from the striking remark of Professor Giles, of the University of Cambridge, at Columbia University, New York City, that 'if the Chinese should begin to file past a given point to-day, the procession would never end, as the next generation would begin to pass on as soon as the present had gone by.'"



TIBETAN PLACE OF WORSHIP.

LANDS OF THE BIBLE STORY



In Old Jerusalem

ANY sick and lame in the ancient city of Jerusalem and about its gates have found healing or relief of their pains at our health institution. As we secure an entrance among the various nationalities by the medical missionary work, we hope to see many souls converted to the Lord Jesus. We are thankful to our brethren for the financial aid that has enabled us to provide new quarters for our work.

LUDWIG KRUG.

Jerusalem.



A Baptism in "the Brook Cherith"

It was "by the brook Cherith, that is before Jordan," that Elijah found refuge, the Lord sending him food by the ravens. Still the waters of Cherith flow on to the Jordan.

Two believers in Jerusalem were awaiting opportunity to follow their Lord in baptism. We could find no place about Jerusalem where there was sufficient water, and so our party went by donkeys down through the rocky roadways to the fountain of the brook Cherith, about two and a half hours' journey. Here, among scenes made famous by the sacred story, these believers in Christ Jesus were "buried with Him by baptism," and rose again to "walk in newness of life."

This search for a place of baptism illustrates the text, "And John also was baptizing in AEnon near to Salim, because there was much water there." John 3:23.

Our numbers are few, and the conditions difficult; but in nearly every place occupied by our workers in the Syrian-Egyptian mission during last year, some Gospel fruit has appeared; namely, in Beirut, Jerusalem, Joppa, Luxor (ancient Thebes), and Alexandria.

Work in the Levant touches a great mixture of peoples. We have a representative in ancient Damascus. Here is a word from Brother Gabestian, sent from Bagdad, on the Tigris: "Present my best salaams to all the brethren in Christ." Colporter Zachary bears testimony: "I am a native of Ispahan, Persia. The blessed truth caught me two years ago in Cairo." And this word comes from our Brother Hasso: "I am of Mosul (Nineveh). The truth of the third angel's message (of Revelation 14) has found me while studying pharmacy in Beirut." So from lands

of the earliest history, souls are gathering to the cry of the last Gospel message.

W. C. ISING.



"To the Greek"

At the beginning of the present year a new Greek mission was organized, which includes also Macedonia and Albania. Janina, our present headquarters, is in Albania, just north of the Greek border. It is a city of 30,000, with a large Turkish



garrison. Nearly all speak Greek, including the Moslem people.

The general formalism among the Greek Orthodox is fairly illustrated by the remark of a young business man the other day. "I don't care much for religious reading," he said; "that isn't in my line." Then, not to be misunderstood, he added, "But I'm a good Christian; I belong to the Orthodox Church." Tho this people seem among the last to be quickened by the message for these times, I am persuaded a great work will yet be done in these regions from which the Macedonian call sounded in apostolic days.

Janina, Albania.

R. S. GREAVES.



The Work and Instruction of the Great Missionary

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

Then saith He unto His disciples, 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.

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

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. Amen.



Why Did You Not Come Sooner?

At a meeting of the British and Foreign Bible Society, the bishop of Selkirk, whose diocese is in Alaska and the Far Northwest, spoke as follows:

"I shall never forget an old Eskimo coming to me the very first time I visited Kittygagzyooit on the Arctic Coast. He asked me why it was that I had not come sooner, as I had been living in the same country. He said, 'Did you know this good news then?' I said, 'Yes, I have known it from boyhood.' 'And your fathers before you?' 'Yes, they knew it.' 'Then why was it that you did not come sooner? I thought that it was, perhaps, only a few winters since you knew; and you knew all this time! Why was this good news not brought to us sooner?' What could I do but bow my head in shame, and pray that God might use us, as a Christian people, more and more to extend the work of the Bible Society!"



DR. JOSIAH STRONG asks: "What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"



A CHURCH-GROUP IN CONSTANTINOPLE



CAIRO - The Great Nile Bridge



IN TOUCH WITH THE MOSLEMS

Colporter Work in Turkey

IN these new times in Turkey, we have thanked God that permission has been granted us by the Sublime Porte to sell our literature even among Moslems, tho forbidden to enter Turkish houses. Nevertheless our colporters have been arrested nearly every week, and the officers of the old régime can not understand that the Sublime Porte has allowed the sale of such publications in the Turkish language.

Workers have had the pamphlets thrown back in their faces, and some have been spit upon. Others have been beaten, and were thankful to escape with their life.

Yet the work goes on, and our printers are surprised at the editions ordered. They are astonished to see how much literature we are selling, where they formerly could hardly find people to take tracts as a gift. Some of the Moslem leaders have been taking counsel together as to how to interrupt our work. Our trust is in God, who opens doors that no man can shut.

E. FRAUCHIGER.

Constantinople.



Mohammedan Village Schools, India

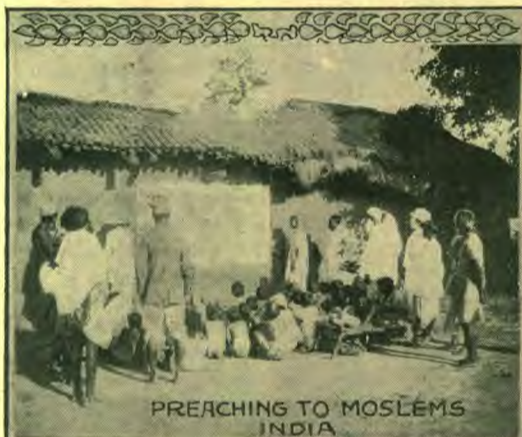
A CALL for a school came from a Mohammedan village six miles away. We attempted to fill it, even bringing a teacher up from Calcutta. The villagers tried to put up a school building in three different places, but each time were forced to give up. One site was near a tank where high caste Hindu women bathed. Another was a government grazing ground. And the third time they were not permitted to get water for mixing the mud. Just at the time when all looked dark we were asked to open up school in a Mohammedan village near the Karmatar bazaar. A large house was offered us by a cripple who is very favorable to Christianity and who is highly respected by both Hindus and Mohammedans. He called the villagers together, and decided to open two schools, one for girls and one for boys.

The people were a bit fearful at first to send their girls, as no girl had ever been educated in Karmatar before. The first day we did not have more than twenty in the two schools. To-day we have twenty-two girls and fifty boys. From the first day the Bible has been taught, and appre-

ciated by the children. School always opens with prayer. Tho we are only beginning, these children can tell about the birth of Jesus, and His childhood and miracles, as readily as our Christian children in the home land.

DELLA BURROWAY.

Karmatar, West Bengal.



PREACHING TO MOSLEMS
INDIA



MOHAMMEDAN GIRLS SCHOOL
BENGAL - INDIA

Temperance and the Advent

THERE are two points on which I find I can freely talk with Moslems; namely, temperance, and the second coming of Christ. I have thanked God for

these avenues of approach in speaking of this message of the Lord's soon coming and of the preparation to meet Him.

Speaking the other day to a company of Moslems visiting the Greek proprietor of a wine shop, they were pleased to hear that the Christian Scriptures were against the use of intoxicating drinks. I appealed to the Greek proprietor for confirmation, and he said, Yes. Then, to cover his confusion, he raised a general laugh by asking a Moslem if he would buy a bottle.

This message of the coming kingdom must go to all before the end comes in this generation. This thought urges us to be up and doing.

GEORGE KEOUGH.

Sohag, Egypt.



By the Caspian Sea

LITTLE evangelizing has been done among the Moslems of the Caucasus. An American missionary is now writing the first Christian tract for the Moslem Tartars, who are numerous here.

One apparently honest Mohammedan has been visiting our German-Russian meetings here. He is a member of the police force of the city. His heart has been much softened by the advent truths. Conversing with him, through an interpreter, he told me that he had been reading the Bible for six years, and believed it. I asked him whether he now accepted the forgiveness of sins through the blood of Christ. After thinking a while, he said, "I do not know."

The average Mussulman believes that he comes to God through his good works. We read to this man the text, "No man can come to Me, except the Father which hath sent Me draw him." I tried to tell him that we can come to God only as we yield to the drawing of His Spirit, and that thus salvation is dependent upon the mercy and goodness of God, through the merits of Jesus Christ. He seems quite convicted, and we have hopes of him.

Another Mohammedan exclaimed, "If I should do as you preach, my fellows would shoot me." But God knows each Mussulman heart, and will yet do a great work for many of them.

H. DIRKSEN.

Baku.



PILGRIMS ON THE
WAY TO MECCA



BOSPHORUS WITH CASTLE OF EUROPE

TOMB OF SULTAN MAHMOUD
CONSTANTINOPLE



Some of God's Heroes in Modern Missions

1. JOHN ELIOT. Born in Nasing, England, 1604, early chose ministry for a life-work. Well versed in Hebrew and Greek. Came to America in 1631. Pioneer missionary among the North American Indians. He translated the Ten Commandments, The Lord's Prayer, and later the Bible, into a native tongue. He died in 1690.

2. AUGUST FRANCKE. 1663-1727. Missionary educator at Halle. His Biblical lectures were distinguished for piety, warmth, and zeal, under whose instruction sat Ziegenbalg, Zinzendorf, and Schwartz. To his large-hearted Christian philanthropy and zeal the cause of missions owes a great debt.

3. BARTHOLOMEW ZIEGENBALG. 1683-1719. Danish pioneer missionary to Tranquebar, 1706. Having neither grammar nor dictionary in native tongue, yet in less than a year he was preaching, and souls were converted. His New Testa-

ment in Tamil was the first in any language in India.

4. COUNT NICHOLAS LUDWIG ZINZENDORF. 1700-1760. A native Saxon, he early came into connection with some of the scattered followers of John Huss, the Moravians, and became their leader. He formed bands among them for more effective missionary work. A decade before Carey preached his memorable sermon, they had 27 stations, and supported 165 missionaries.

5. CHRISTIAN FREDERICK SCHWARTZ. 1726-1798. Native of Prussia. Educated at Halle, as were Zinzendorf and Ziegenbalg. Began labors in India, 1750. In 12 years he had baptized 1,238. The last 20 years of his life in Tanjore. He died mourned by all.

6. WILLIAM CAREY. 1761-1834. Native of England. Early a preacher of the Gospel, keeping school by day and

cobbling shoes at night. Devoted his life to missions to heathendom. His motto: "Expect great things from God, attempt great things for God." His work in India, against all kinds of opposition, hardship, and trial, was greatly blessed of God. He brought out the Bible in Bengali in five volumes in 1809, and translated it in whole or in part into twenty-four native languages or dialects, rendering the Bible accessible to more than three hundred million human beings.

7. ROBERT MORRISON. 1782-1834. Native of England, Scotch descent. He early decided to become a missionary to the heathen. Was appointed the first missionary of the London Missionary Society to China, and thus became the pioneer of Protestant missionaries in China. Translated the Scriptures and prepared a Chinese dictionary. He was in China 27 years, when he died.



A Sad, Shameful, and Striking

AMERICA, sometimes called "Christian America," spends over two billion, eleven million dollars for intoxicating liquors. America — this nation of the United States — spends over nine hundred twenty-six million dollars a year for tobacco; she spends three hundred sixty million dollars a year for tea and coffee and chocolate; she spends at least two hundred million dollars a year for confectionery, soft drinks, patent medicines, and body- and soul-destroying drugs; she spends for army and navy two hundred eighty million dollars per annum.

Here is an aggregate sum of more than three and three-quarters billion dollars expended for things worse than useless. This does not include what is lost in gambling, horse-racing, prize-fighting, wanton extravagances in a thousand ways, and in unnamable vices. It is not overstating it to say that more than four billion dollars is thus expended for things not one of which is necessary to life, comfort, or happiness, and nearly all of which, if not all, are positive detriments to health, to mental vigor, to peace of home and community, to temporal prosperity, to life itself. It is not overstating it to say that an average of forty dollars per annum for each man, woman, and child in Christian America is expended in these ways.

America gives yearly, it is said, for foreign missions seven and a half millions, an average per man, woman, and child of seven and a half cents. To make the estimate liberal, there may be ten millions spent every year for foreign missions. That would be ten cents per capita. Think of it! Forty dollars for self-indulgence, for expenditures worse than useless; 10 cents for God!

But not more than seventy per cent indulge in these wasteful extravagances, and in these body- and soul-destroying habits and vices. This would be nearly sixty dollars per capita thus expended. There are in this country less than one hundred million souls, but there are in China four hundred fifty-three million. There are in East India, exclusive of Malaysia, forty-five million; in "dark Africa," all the way from one hundred forty to one hundred seventy million; in Japan, over fifty million; in Malay Islands, over sixty million; in the rest of Asia not named, nearly seventy million. The most of these do not know Christ, do not know the blessings of Christian civilization. Yet the people are all humans, the same as

we, with longings, hopes, aspirations, desires, feelings, such as we

EAST INDIA FRENCH AND BRITISH
245,592,729

AFRICA
140,000,000

UNITED STATES
100,000,000

REST OF ASIA
68,405,000

MALAY ISLANDS
62,688,262

JAPAN
51,458,037

ISLANDS OF THE SEA
1,000,000





Some of God's Heroes in Modern Missions

8. REGINALD HEBER. 1783-1826. Became a preacher in 1822, was consecrated bishop of Calcutta in 1823. He labored with great zeal in India for three years. Among his hymns which will never grow old are "From Greenland's Icy Mountains" and "Holy, Holy, Holy, Lord God Almighty."

9. ADONIRAM JUDSON. 1788-1850. Native of Massachusetts. A most devoted man from his youth, one of the first missionaries sent by the American Board, but afterward became a Baptist, and was the pioneer missionary in Burma. He and his wife suffered fearful hardships in the years 1824-26, during the war between England and Burma. Translated the Bible in Burmese. Efforts at first seemed fruitless, but in 1838 there were said to be a thousand converts from heathendom formed into churches.

10. ANN HASSELLTINE JUDSON. 1789-1826. Adoniram Judson's first wife. Native of Massachusetts. One of the

noble army of women who have given their lives for missions. Never physically strong, she labored almost incessantly. While her husband was in prison, she was called to share his sufferings, following him from prison to prison, ministering to his wants, continuing this for a year and a half, walking miles in feeble health in the darkness of night or under the noonday sun, much of the time with a babe in her arms.

11. ROBERT MOFFAT. 1795-1883. Native of Scotland. His mother saturated him while young with a knowledge of the Bible and stories of the early Moravian brethren. Offered himself to the London Missionary Society for a missionary, and was accepted, sailing for South Africa at the age of 21. His chief service lay in the region of Bechuanaland, the Orange River country. Most noted of his achievements was the translation of the entire Bible into Bechuana.

12. JOHN SCUDDER, M.D. 1793-1855. Native of New Jersey. Was led by a

tract to give his life to missionary work, and sailed in 1819 to Ceylon under the American Board. In 1836 was transferred to Madras, where he founded a new mission with Dr. Winslow.

13. DAVID LIVINGSTONE. 1813-1873. Noted African explorer and missionary. Native of Scotland; died in the "Dark Continent," on his knees. At 19 he resolved to be a medical missionary, and was called in 1838 by the London Missionary Society. His faithful men, after embalming his body, carried it a year's journey to the coast at Zanzibar, one of the most heroic journeys ever undertaken.

14. JOHN C. PATTESON. 1827-1871. Missionary martyr of Melanesia. Native of England, son of Sir John Patteson, the distinguished English judge, his mother a niece of Samuel Coleridge the poet. He made many voyages in the missionary ship "Southern Cross." He was killed, evidently by mistake, on a voyage to Nukapu Island.



Contrast for All to Consider

have; but these have not been touched by the life of Christianity. Compare their conditions with conditions where Christianity prevails. How would you, reader, like to be in their place? And if you were in their place and they were in yours, what do you think their duty would be to you? In many of these nations woman is considered but little, if any, better than a beast, in some cases even lower; yet these women have the same impulses, desires, the same human affections, as do women in America. What is our duty toward them? Besides all these, there are millions upon millions in Europe, in South America, yea, in our own land, who, tho they have heard the name of Christ, do not know Him as a personal Saviour, as the One above all others who is the Friend and Saviour of sinners. What is the duty of those who do know Him? Look on these pictures, study them, take time to drink in their lessons. There are one thousand five hundred million souls for whom Christ died in this world! How very little are those giving to His cause who profess to know Him! How a contemplation of these things ought to lead Christians to a deeper consecration! Those who are Christ's give all to Him, hold themselves stewards of the manifold grace of God, count themselves, like Paul, "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1: 14.

Christian, do not the more than one billion souls out of Christ appeal to you? How small is enlightened America, with its one hundred million, compared with these! Are you Christ's? You are a debtor to the world, the need of which — your need, our need — moved the heart of God to give heaven's richest treasure — His only-begotten Son. That need demands that we, who have tasted of the sweets of Christianity, shall sacrifice to save the lost. But what shall be sacrificed? First of all, the very life, with all it implies, should be laid upon the altar of Christ, to die or to live for Him. Surely this includes those things which are only and always an unmitigated and direful curse. Great blessings would come to men who do not know Christ, who would do this for His sake and the sake of souls. It would be an opening to their heart which would bring greater blessings. Think of what America's alcohol bill would be if it were turned to the salvation of humanity! Christian America pouring down its throat two billion dollars' worth of cursing and crime and death! Think of what America's tobacco bill would be if turned toward Christian missions — Christian America burning, smoking, chewing, snuffing nearly a billion dollars' worth of tobacco a year — tobacco, a feeder of alcohol, a breeder of disease, a stunter of intellect, a wicked waste of time and means, a tyrant over soul and body! Think of it! What a help to missions would be the tea and coffee expenditure, nerve-destroying stimulants, useless and worse than useless! And these expenditures are increasing yearly in far greater proportion than are gifts, sacrifices, for God and for souls. What will be the end? Is it not time for a humbling of heart, and a seeking of God? The Master's question to us is:

"I gave, I gave My life for thee;
What hast thou given for Me?"

And our response ought to be, in truth, in the words sung by so many thoughtlessly:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Then would soon be fulfilled this prophecy of the Master: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

FOREIGN MISSIONS \$7,500,000

WHISKIES, WINES, BEERS, ETC.
\$2,011,120,000

TOBACCO, CIGARS, CIGARETTES, SNUFF
\$926,419,989

ARMY AND NAVY
\$280,000,000

TEA, COFFEE, COCOA AND CHOCOLATE
\$360,000,000

CONFECTIONERY, SOFT DRINKS, DRUGS, PATENT MEDICINES
\$200,000,000

EDITORIAL

A Message and a Mission

READER, this paper stands for a Message and a Mission. The Message is "the everlasting Gospel," the "eternal Good Tidings" of God for to-day. The Mission is by the proclamation of that Message under God to save souls; and "as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." We believe that the Message and the Mission are needed to-day; that they are in the plan of God due and applicable in this present time.

THE people who publish this journal are a Bible people, believing in the all-sufficiency, in the infallible guidance, of the Old Book. They believe that simple faith in its teaching is sufficient without a hindering human creed which would crystallize God's living truth into cramped dead forms. They believe that the great vital Gospel of God is in its fulness adapted to every human need, and in its expansive life development meets the requirements, the demands, of every age till its work is accomplished and all things are gathered into one in Christ Jesus our Lord.

MARVELOUS work was wrought by the apostolic church. Copiously fell the early rain of the Spirit, and abundant was the harvest. But the fine gold became changed; men arose, "speaking perverse things," and drew "away disciples after them." "Grievous wolves" came in, "not sparing the flock." Acts 20: 29, 30. "Teachers having itching ears" were tolerated as leaders in the household of God, and many were turned away from the truth of the Word to the sophistries and fables of heathen philosophies. 2 Tim. 4: 1-4. The Holy Spirit was grieved; spiritual gifts were little manifest; form and ceremony were substituted for the lost regeneration and spirituality; tradition usurped the place of the Word; and having lost spiritual power by breaking with Christ, the church sought a substitute by union with the world and the State. The opinions of men brought confusion which the Bible designates as Babylon. Union with the world, with the State, God calls fornication. Out of the tradition, the error, the assumption of men, the union with the State, grew the formalism, the darkness, the intolerance of the Medieval Ages.

TO UNIFY the divisions, to heal the sore sickness, to give hope again to hearts longing for light in darkness, praying for life in death, God sent the messages of the Reformation of the sixteenth century. This mighty reform was correct in principle in being based on the Word of God as the rule of faith, on the Holy Spirit as its power, on Jesus Christ alone as Saviour and King, with the utter repudiation of the union of Church and State. We honor those mighty men for their work's sake. We approve their basic principles, because in harmony with the Gospel. Yet we all appreciate the great sad fact that they saw not all things clearly. Not a few of them were not consistent with their expressed principles; and in many cases their followers repudiated the basic principles of the Reformation, by the adoption of the very things that brought weakness and apostasy in the early church, and which developed into the intolerance and persecution of the Dark Ages. For dead formalism and intolerance ever follow a traditionary creed and union with the State. This demanded the noble work of Wesley, Finney, and others. A mighty reviving came to many hearts in the opening work of modern missions; and we rejoice in all that has been wrought by the noble souls in all the centuries of the past.

WE honor the Reformers, mistaken tho they were in some particulars, for their work of faith. We honor

God's advance guard in modern missions, under whatsoever name they wrought. They were God's pioneers, who broke ground in the dark, hard fields of the earth. We honor them for their "labor of love" and their "patience of hope;" not alone those whom we have specially named, and whose portraits appear elsewhere in this issue, such as Eliot and Ziegenbalg and Carey and Morrison; but the many others also, like Brainerd and Duff and Martyn and Paton, who held not their life dear if His cause could be served, who counted it joy to suffer for His sake, who gave their lives, like the Master, for others.

THE great movement of modern missions was in the order of God. It was not only a logical result of the great Reformation, but it was a subject of prophecy. The war of infidel France against the Bible was foretold in Revelation 11. The seemingly almost successful effort to crush God's two witnesses, demanded special power from God in their quickening and exaltation. Nay, even before the devil's wrath was manifest, God's servants were breaking ground in other lands. Ziegenbalg entered India in 1706. Schwartz followed him in 1750; and Zinzendorf, with his Moravian brethren, was sending out mission bands decades before Carey preached his historic sermon. The devil came too late in his efforts against the Bible; it was already multiplying in other tongues when the prince of evil made his master-stroke in France.

THE effort in France had no sooner spent its blind force than the great Bible societies in England, Scotland, America, and elsewhere followed, and faithful colporters went forth with their seed baskets laden with the Word of God, often watering the seed with their life-blood.

BUT the devil was not idle. He came in a new form — within the ranks of religion. He masquerades in canonicals in the sacred desk, under high-sounding titles, and "semilunar fardels," as Leonard Woolsey Bacon called them. In sly, suggestive, insidious, crafty ways, by honored names that have fallen under his spell, the devil has undermined faith in the Word of God, has blinded men to the creative and hence the regenerating power of God, to the origin of man, to the sinfulness of sin, to the primal fall, to the wages of sin — death, to the loss of all in sinning, to the necessity of a vicarious atonement in Christ, to a personal Father in God and personal Saviour in Jesus, to the all-sufficiency of the Word as a rule of faith and life, to the efficiency of its power in re-creating souls. Man is exalted to the place of God, and man's opinion above the Word. All honor to the noble souls who are attempting to stem the tide of theologico-scientific atheism that attempts to measure God by the human and present Him to needy souls under the empty names of Law and Nature.

BUT as God had a message to meet the flood of wickedness in the antediluvian world; as He had a message for sinful Sodom; as He had a message for Baal-worshiping Israel under Ahab; as He had a message for sin-saturated Nineveh; as He had a message for the "chosen people" incased in self-righteousness and formalism, previous to our Lord's first advent; as He had a message for tradition-ridden, tradition-darkened lands in the sixteenth century,—so God has a message for this sin-degenerating age of seductive infidelity. And as the great God of love found a Noah, an Abraham, an Elijah, a Jonah, a John the Baptist, a Luther, a Zwingli, a Wesley, so will He find men and women who are willing to bear this Message, willing to be mere voices cry-

EDITORIAL

ing in the wilderness of error and confusion, willing to be nothing for Christ's sake that they may find all in Him.

THAT Message—threefold in its aspect—is outlined in Rev. 14:6-14.

Its first phase presents the everlasting Gospel, the old reliable, never-failing Gospel, the power of God unto salvation to every one that believeth. It presents that Gospel free from all the errors of the centuries, from all the traditions of men. It contains no more than God's Gospel ever did, but it emphasizes the special truths for this time. Paul preached the Gospel, and warned of "judgment to come." See Acts 17:31; 24:25. The Message of the Revelation declares that the hour of God's "judgment is come." Rev. 14:7. It is the Gospel of the kingdom of Christ, declaring the proximity of His coming reign. Matt. 24:14. It gathers to itself all the light of past history, all the great lines and facts of prophecy, and focuses them upon this age; for at the close of the giving of this Message, the Son of Man comes to reap the harvest of the earth. Rev. 14:14.

"The hour of His judgment is come," with all that it means, is the great fact of the Gospel Message for this day. The judgment involves the Judge, the rule of the judgment, His holy law (Rom. 2:12; James 2:8-12), the time of the judgment, the close of the age of grace, the results of the judgment, the apportionment of awards to be given by the coming King.

THAT Message emphasizes for this age three obligations: the fear, the loving reverence, of God; giving glory to God; the worship of God. Conversely it calls us from the fear of man and men, from human tradition and creed and custom, to the fear of God, the beginning of wisdom. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." It calls from giving glory and honor to men which hides the glory and honor of God. God has magnified His Word above all His name. Ps. 138:2. The Message bears another expression of the truth of the evangelical prophet: "All flesh is grass. . . . The grass withereth, the flower fadeth: but the Word of our God shall stand forever." It lays the glory of man in the dust, and exalts God alone as the Creator and Re-Creator of men. The worship of God is truest service. Says Jesus, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10. "Why call ye Me, Lord, Lord," said He on another occasion, "and do not the things which I say?" Luke 6:46.

THE Message demands specifically the worship of the Maker of the heaven and earth. The everlasting Gospel brings us directly to the everlasting God, whose distinctive characteristic is creative power. Jer. 10:10-12; Ps. 96:5; Acts 17:24-26; 14:15. The wonderful works of God are made to be remembered by the institution and observance of the Sabbath day. Ps. 111:4; Ex. 20:8-11. The Message therefore demands the full acceptance of the Gospel, God's remedy for the restoration of man to perfect harmony with the will of God, to a loyalty tested and demonstrated by adherence to the Sabbath of the Lord by faith rather than the acceptance of a human substitute enforced by civil law. For the Sabbath is to us more than a day; it is a mighty test of principles, involving the loyalty and life of the religious bodies of Christendom, and the fate of the nations of the world, that are through the influence of religionists effecting the fatal union of Church and State. The Message calls from man to God. God gave it, is giving it, to heal the divisions of Christendom; and the second phase of the Message is a sad lament that Babylon is not healed, the divisions of Christendom continue, and fornication, union with the State, is poisoning the very life stream of Christendom.

WE appeal to you, reader, whoever you are, if this condition is not pre-eminently in evidence now. The old-time spirituality, the old-time conversions and revivals, are in the past, and the church is turning to the

world, clamoring in legislative halls for State aid, federating together to obtain it, that certain dogmas may find support in civil law, among which is the sabbath of tradition in the place of the Sabbath of the Bible. Is not the appeal to the State a sad confession of loss of power in the Gospel of Christ?

AGAINST all coming Church-and-State union, against all perpetuation of the beast power or its prerogatives or control in matters religious, the third phase of the Message warns us with warning so vivid, with penalties so fearful, that its like is not found elsewhere in the Word of God.

IN the first phase of this great threefold Message is found its great positive truth, represented as going to the world with wonderful rapidity, sounded out so strong and clear in mid-heaven that all may hear and know. That Message is developing a class described in verse 12, living upon the earth when the Son of Man comes to reap its harvest: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." In other words, the Message develops Sabbath-keeping Christians, Christians whose faith in Christ leads to specific, faithful obedience to all the commandments of God, as did the same faith in the life of the Master on earth.

IN the face of every temporal interest of the natural man, against all the unpopularity of truth which involves a cross, the Message has developed and sounded far forward. It has more than doubled its adherents and facilities every decade of its existence. The still strong, active manager of one of its large publishing houses, forty years ago operated their first power press, which, running half time, printed in one language all the literature of this people. Now the publishing houses number 27, the periodicals 126, other separate publications in bound books and tracts 2,000, printed in 68 different languages. Its operations have extended to the great, dark, needy lands of earth. And everywhere the bearers of the Message go, they find the Master's footprints before them, find souls longing for the Message, or living the Message, who have not seen a white instructor in the Gospel. Despite the obstacles, despite the opposition to truth, despite the weakness of men, the Message has progressed. It was to go to all; it is going to all. The old soldier of Christ needs its vivifying power. The weak-hearted, doubting Christian needs it. It is equally applicable to the darkest heathen in the heart of Africa.

KNOWING the Master, knowing His Message, knowing its power to change hearts, we must give it. But even tho we refused, it would go forward, for the life and truth of God are in it. Should men hold their peace, the very stones upon which we tread in the streets would cry out. It is God's Message; it is God's time to give it.

The Message meets opposition. We are sorry. It is because men do not know it; if they would but study and yield to its truth, they would be charmed by its simplicity and clearness, awed by its wondrous scope and depth, won by its love. We know that it converts souls to God and righteousness, and therefore we herald it to the world. It unifies. It has gathered from every creed, every land, every nation, every race; and it blends all into unity of faith and spirit. To God be all the glory. Will you not help us? "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

THE closing of the Message will be glorious under the latter rain. The mighty outpouring of the Spirit of God, the plentiful showers of which the foretaste is already given, will do quick work for God. Now, now is the time to work for souls. Now is the time to forsake that which fetters, binds, hinders, cripples, kills, and give one's self to God for humanity. God is calling for us and our means. He is calling you. Millions of souls dying in darkness are calling. Will you not respond?

INDIA

Our Work and Opportunity

WITH an even force of one hundred workers, including Indian helpers, our India Union Mission is at work in eight languages among the hundreds of millions of people in various parts of India and Burma.

Each station represents a candle of light shining forth a knowledge of present truth amidst the dense darkness of India's heathenism. As index-fingers they point to the one true God, telling of salvation alone through His Son and proclaiming His second coming and the preparation necessary



BURMESE INDUSTRIAL SCHOOL MUKLITA



OUR INDIA MISSION PUBLISHING HEADQUARTERS LUCKNOW

for welcoming Him when He shall appear as King of Kings and Lord of Lords.

In our work agencies are used which appeal to the Indian mind and serve to meet the people where they are. Medical missionary work is a helpful factor. With malaria, dysentery, cholera, bubonic plague, leprosy, and many other dreaded diseases making India a lazar house of need, caring for the sick and suffering becomes a necessary means of preparing the way for the Gospel of Christ. Last year at our various dispensaries more than forty-two thousand treatments were given. Our medical work is appreciated by the rich as well as the poor.

Mission schools fill another want in this country, and afford a grand opportunity of teaching the Word of God in thousands of villages. India is awaking from centuries of slumber, and an eagerness for knowledge is taking hold of even the most ignorant. Village schools are wanted in every part of the land. Into these openings our workers are pressing; and the unable to find teachers to answer in any measure the calls, a beginning is made. I recently visited one station where a Mohammedan head man offered land and promised to put up buildings and furnish one hundred pupils if we

would but provide a teacher. At present seventeen schools in seven different languages are conducted. In every one of these the Word of God is pressed home to the heathen mind. Recently in one school four souls were accepted for baptism.

Evangelical work, preaching to the people in the crowded thoroughfares, at the market-places, or in more quiet meeting halls, affords opportunity of telling of Christ. Hindus and Mohammedans will listen to the simple story of the cross; and no means is more potent in reaching even heathen hearts than the portrayal of the sacrifice and sufferings of Christ, the Lamb of God.

Literature is another powerful agency, tho the number of people able to read is small compared with the multitudes of those who are illiterate. Yet it is not uncommon to see a company of Indian peasants listening to a head man of their village, or some other person willing and able to read to them. The Holy Scriptures in many Indian languages, and the ever-increasing number of Christian books, periodicals, pamphlets, and tracts, are having a quickening influence. Our "Watchman" press is now printing periodicals, pamphlets, and tracts dealing with the vital points of present truth in five different languages. Yet what are five among one hundred and forty-seven!

There lie before us in every line of mission effort vast unentered fields. Our slender forces pitted against the entrenched forces of heathenism seem as nothing. Our mission stations, dispensaries, and schools should be greatly strengthened and increased; and for this, men and means are urgently required.

We look to the home land, where every man, compared to an Indian villager, is a wealthy king; and upon your prosperity, liberality, and sacrifice depends in a very large way the Gospel's measure of success in this Gibraltar of heathenism.

As you lengthen and strengthen the ropes, and God

grants power and prosperity, the message of present truth so greatly needed will swell into a strong cry in every part of this unchristian land. Now is the decisive hour of India missions. It is the time of all times for lovers of truth to unite, and with quickened loyalty, and reliance upon the living God, to undertake to plant the standard of righteousness in every nation of the India Mission field.

J. L. SHAW.



Where the Modern Tool Is a Marvel

"THESE are people of the gods; see what wonderful things they make!"

The Garhwal mountaineers said this as they saw the grindstone, and the planes, bits, and other tools that we are using in the building of our new Garhwal mission.

This mission is beautifully located, high up in the Himalayas. The Ganges River has its rise in the Garhwal country. Our school has opened with sixty large boys, all from Hindu homes, where the Gospel of Christ had never been heard.

Our school is on the industrial plan, all students joining the teachers in work every day. This is



a new thing in these parts, as many of the higher castes object to doing what they consider menial work. But there has been hearty cooperation by all.

"You surely were born on a lucky day," said a Brahman pundit (teacher) yesterday; "on a very fortunate day of the moon."

He was watching me at work with an expansion bit and brace. This opened the way for me to explain to him that the knowledge of useful inventions, as well as all other blessings, comes from the one true God, who gives to all without respect to birth. This was a new idea to one who had been taught that everything depends upon fate and fortune. So even these modern tools may assist in preaching the Gospel.

One period each day in our school is spent in Bible study. At the beginning and close of the Sabbath many of the students join voluntarily in our worship. One hour each Sabbath we are studying the prophecies of Daniel, in which they are much interested. We also have frequent Bible studies with the men who are engaged in the building work.

L. J. BURGESS.

Deosa, Garhwal.



The Wife Saw the Difference

PEOPLE often ask if when the Hindu accepts Christianity it really makes a change in the life. Such should see the transformations wrought as the truth of God takes hold upon heathen hearts.

Here is an example: A Hindu attended our meetings and was baptized. He found little sympathy on the part of his wife, who was not a Christian and had no confidence in the newly accepted faith of her husband. However, he bravely lived in his family the principles of truth which he had learned. As a result, after watching his life about a year, she herself was convicted, and firmly took her stand and was baptized.

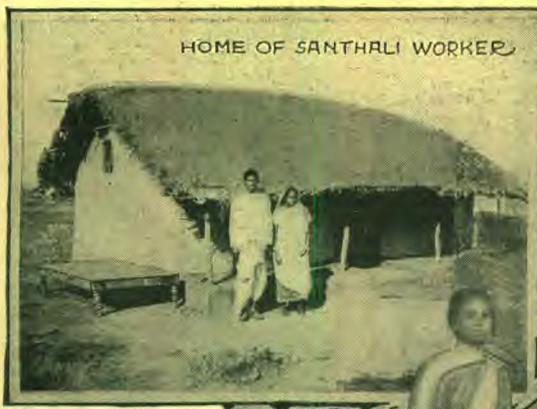
A few days ago she came to the mission bungalow, and in talking with Mrs. Lowry, said: "My husband was a different man after his conversion. He used to leave me to care for the children alone. If the baby was fretful, it made no difference to him. Now he is changed. He loves the children better; and when I am busy, and the baby frets and cries, he does all he can to pacify it. He takes a greater interest in the welfare of the family in every way."

When we consider the standing of the women in the ordinary Indian family, and the little consideration generally shown them, this is indeed a gratifying testimony. When the love of Jesus comes into the life, the hardest and most cruel heart is melted to tenderness and sympathy.

G. G. LOWRY.

Nazareth, South India.





The Best Master

An Incident in Burma

THE following in a private letter from Pastor H. H. Votaw, superintendent of our work in Burma, throws an encouraging side-light upon mission work:

"Shortly after coming to Burma we engaged a house which had no well in the compound. Water had to be brought from the railway workshops a quarter of a mile distant. With two other families we hired a man to carry the water. Believing that missionary work begins at home, Mrs. Votaw took the trouble to secure an interpreter (the water-carrier speaking Telugu, having come from Southern India because work is more plentiful and wages are better than in his own country), and she began to give him simple lessons in the Scriptures. Sometimes some of our neighbors' servants came also to hear the Bible stories.

"Servants do not have the easiest time here. A coachman earns from \$4.00 to \$6.00 per month, gardeners from \$4.00 to \$5.00, a butler \$6.00 to \$8.00, a cook about the same amount. A sweeper—the lowest caste—does not average more than \$3.00. In India proper the wages are even a little lower than these I have given. Men must board themselves and keep their families from the above sums. Think of it! And there are no eight-hour days and no holidays. They are supposed to work every day in the year. The only way to get a day off is to be ill or to have a relative die. To me it is not strange that some of these poor people seem possessed of such startling numbers of relatives. According to their statements some have a dozen grandmothers die in the course of two or three or four years. But to their work. From the time that the master of the house wakes and calls for his 'chota hazri,' meaning 'small breakfast,' at about six o'clock in the morning, until after dinner is finished, at about nine o'clock at night, servants are supposed to be ready for any command.

"Mrs. Votaw was giving the account of the making of the world. Each day's work was talked about. It was intensely interesting to the listeners; for some, at least, had never heard of such things. To know that there is a great God that made everything, was wonderful to them; and to think that He cares for the children of men, loves them, and desires to help them, was even more wonderful. When the studies came to the seventh day, a special emphasis was put upon the fact that the Lord intended that every man should have a day of rest every week, that this day was God's day, given to man for his good. For a little time our water-carrier was thoughtful, and then he said, 'Your God is the best "sahib" [master] that I have ever heard about.' I have often pondered his words,



Our Mountain Mission Home, Mussoorie, India

BURMA

and



DISPENSARY WORKERS NAJIDABAD NORTH INDIA

and I find that I can express it no better than this poor heathen who was catching his first gleams of light, who was grasping his first impressions of God. I know that every child of God can say, My God is the best master that I have ever heard about."



Out of Buddhism A Student's Letter

Following is a statement from a student in our Burmese industrial school:

When I was a Buddhist, I was one day traveling by train from Maulmain to Rangun. A Burmese man warned me not to smoke, as it would be bad for my health. I asked him where he was going, and he said to the industrial school at Meiktila. Then he told me of the Adventist missionaries who taught there.

I was led to go there. At first I fought with the missionaries about the truth of God. But I finished fighting, for one day the Word of God was shaking in my soul. I now believe the truth of God with all my heart. The commandment says, "Thou shalt have no other gods before Me." The Buddhist religion was light to me; now it is darkness, and I see a new light.

MAUNG NGWE ZIN.
Meiktila Industrial School, Burma.

Mohammedan ruler, and is a testimony to the value of Christian medical institutions, where the intelligent classes of Indian peoples may be brought in contact with strong Christian influence.

This was further demonstrated when, a few weeks later, her highness made the proposition that we come to her State and conduct another just such institution, she agreeing to supply all the funds for building and equipment. The importance of this invitation is emphasized by the fact that conditions in this particular State have not been favorable for the entrance of Christian missions.

Our sanitarium work has exerted a favorable influence among the Indian people, and it ought to have help for the extension of its operations.

H. C. MENKEL, M.D.



The Karens of Burma

IN Judson's day, the Karens first came into contact with the missionary. When first discovered, it was found that their traditions told them of

creation, a sinless pair in the garden, the fall, the Flood, and other things of which the Scriptures speak. In all essentials, the account they have is in agreement with the Word.

Added to this they say that the knowledge of the true God was lost to them through disobedience and



BURMESE GIRLS



AN INDIAN QUEEN (IN VEILED MOHAMMEDAN COSTUME AT THE RIGHT)

A Mighty Man of Prayer

THE first Karen convert to Christianity was Kothahbyu, whom Judson bought as a slave and kept three years before he was truly converted. Then his whole heart was given to God, and his life devoted to his people. Often he spent whole nights in prayer to God for his countrymen. His life was one of travail for the souls of the Karens, and God gave him much fruit.



An Indian Queen's Request

"I WANT to know when you pray, so that I may pray at the same hour."

The speaker was the female Mohammedan ruler of a native State, whose son was at our Mussoorie Sanitarium.

"I am told that the workers of the sanitarium pray for their patients every morning," she said, "and that you especially pray for my son's recovery. I believe God hears you pray; and I want to know the hour, that I may pray at the same time."

This was a remarkable concession to Christian prayer, coming from a distinguished and educated

a failure to prize His revelation as its worth demands. They say that the Lord offered the Bible to the other nations, but that it was refused by the natives of India,—by the Burmese, and by the rest. At last it was offered to the Karens, the "younger brother" among the tribes. It was accepted, but not heeded and followed. But God promised that He would again visit them and restore what had been taken away by "white men from the west."

They seem different from most heathen people. Even those who have little sympathy for missionary effort as a whole, admit that in the case of the Karens the results seem to have justified the efforts.

Ever since we first learned of this intensely interesting people, we have pleaded for some one to come and bear to them the knowledge of the Lord's return. Repeatedly we have mentioned them in the articles prepared for publication. Again and again we have presented them before the Mission Board. During a furlough in the home land, we spoke of them whenever opportunity presented. Yet after all these years we have no one who can speak to the Karens in their own tongue.

H. H. VOTAW.

SOUTH AMERICA

"The Continent of Opportunity"

WELL has the great South American continent been recently so named. In missionary terms it has been the "Neglected Continent." But for this very reason, the new times of awakening and development make it truly the land of blessed opportunity. Railway development is making new regions quickly accessible, and the people have receptive minds.

For the stronger pushing of our evangelistic work, the field has this year been organized into two great union conference divisions. The Brazilian Union includes the self-supporting conferences and the missions in the various States of Brazil; and the South American Union, the conferences and missions of Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, and Ecuador.

Thousands of dollars' worth of literature have been placed in the hands of the people by our faithful colporters. There are difficulties, plenty of them. Thus, the past year Argentina suffered drought, and because of the failure at harvest our brethren have had their resources cut down. Notwithstanding this, by faith we are seeking to follow the counsel of the Lord, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

J. W. WESTPHAL.

Diamante, Argentina.



A Brazilian's Question

AGAIN and again we meet with experiences which show that the Spirit of God is stirring up hearts to inquire for the very truths that are to be made clear in these days. For example, just now from the Sao Paulo Mission comes the news of a certain native who could not read, but who was a Christian believer. One day he asked the elder of his church how it was that when the elder read from the Bible, it always spoke of *Sabado* (Sabbath), and not of *Domingo* (Sunday). His elder told him that the Bible did not speak of the first day of the week as a day of rest, but only of the seventh. But notwithstanding this acknowledgment on the part of the elder, he tried to convince the unlettered man that he ought to keep Sunday. The latter, however, could not see how this could be,

in view of what the Bible said of the Sabbath. Not being able to satisfy the man, the elder told him he had better go to those Adventists, who keep the Sabbath; he told him where he could find them. The man then went sixteen miles, to where our brethren lived, and asked them to explain the Sabbath question to him, which they gladly did. He then begged that they write out the proofs on paper, giving the reasons why we observed the Sabbath, so that he might take them home with him, and have some one read them to him and his family. This was done, and he, like the eunuch of old, went his way rejoicing, and is to-day keeping the Sabbath with his family.

Calls keep coming to us from many places, but which, on account of lack of laborers, we are unable to fill. In the interior of the State of



OUR FIRST VENEZUELAN COMPANY

PERUVIAN INDIANS WITH FLAGS meeting the missionaries



Roughing It in Bolivia A Colporter's Experience

AFTER having worked some time round about Cochabamba, selling many of our publications, I left for Oruro in the midsummer. The route lay over the mountains, in regions of ice and snow. Cold and rushing mountain streams had to be crossed, sometimes many in a day; and at times the path along a chasm narrowed down to less than a foot, with the torrent thundering hundreds of feet below.

There are no houses for shelter from the weather. The mountains are bare, affording only moss as food for the llamas. One day I reached an Indian hut. I was tired, hungry, and cold. Inside I found a company of Indians lying on the ground, drinking and making hideous noises blowing on cow-horns. With the noise they kept me awake all night.

In many places the Indians are half wild, with long hair, and dirty and lazy. They spend much time in drinking, chewing coca, and smoking. Reaching at last an Indian town, I found it a most fanatical and hostile place. Many threats were uttered. One Indian seized my hat and wanted to fight. To impress the people that I had no fear, I walked up and down the main street so boldly that no one threatened me again. The angel of the Lord, I was assured, was by my side. But I could buy no food.

That night I lay on the ground, in a house, with a stone under my head; but cold and hunger forbade sleep. I prayed God to send me food; and in a little while a white man came to the place and knocked on the door and brought me some food and a lighted candle. Thus God answered my prayer again.

I was safely brought through to Oruro. I very much need a good brother whose trust is in the Lord, to join me in the work.

OTTO H. SHULTZ.

Cochabamba.



A Medical Evangelist Among the Aymaras of Peru

"THIRTY more ready for baptism!" With this cry I was greeted by the Indian brethren by Lake Titicaca, in the Peruvian Andes, four months after a former stay among them. It was true. Thirty more were walking in the light, meeting at the altar of prayer morning and night, and worshipping on the Lord's holy Sabbath.

I found many more awaiting instruction and treatment. Calls came in to visit the sick. On

The Last Hour

"It is the last hour." | John 2:18.

The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower.
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun:
And through all lands the saving Name
Ye must, in fervent haste, proclaim.

Ere yet the vintage shout begin,
O laborers, press in, press in,
And fill unto its utmost coasts
The vineyard of the Lord of Hosts!

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of His own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O, work, while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour!

— Clara Thwaites.

Bahia, there are persons who, for three long years, have been begging that some one come to them, that they might be baptized.

Brazil, with its twenty-one millions, not including perhaps a million or more Indians roaming its immense forests, deserves our consideration as a needy field.

F. W. SPIES.

Rio de Janeiro.



"WITH gasping breath upon a dying bed, not long to live, a Hindu woman whispered, 'Tell your people how fast we are dying, and ask them if they can not send the Gospel a little faster.'"



GROUP OF COLPORTERS IN THE BUREAU OF OUR BROTHER PUBLISHERS, HOUSE, SAN FRANCISCO



INTERIOR OF OUR ARGENTINE PRINTING OFFICE



TRACK LAYING OVER BOLIVIAN PLAINS
Preparing the way for the message in Bolivia.



SOUTHERMOST CHURCH IN PATAGONIA
SOUTH AMERICA

reaching their homes, I would find, instead of one person, five or ten others, who had been brought from still more distant parts. After attending the sick, a meeting would be called for. The people never tired of hearing about Jesus, and that He was soon coming back to earth.

At one place, a boy eight years old was brought to me. Disease had destroyed the sight of both eyes, and he was sobbing as if his heart would break. I drew the little fellow close to me, and explained that if he gave his heart to the Lord, and remained faithful, Jesus would soon take him to a new home, and his sight would be restored. The child stopped weeping; his face lighted up as this new hope came to him—the “blessed hope,” the same that cheers our hearts.

Every day more people came long distances, bringing their sick, two and three days' journey. But the sad part of it was, we had no place to keep them, nor had we the proper food for them. Twenty-two patients were compelled to lie on the bare ground in a school building, without sufficient covering. I had used up everything available of which to make bandages and compresses. Finally, I asked Brother Comacho, our chief brother here, if the people would stop coming soon.

“No,” he said; “the people will return to their homes and tell others in still more distant parts.”

I told him that it was better that I should leave for the present, and that I would present their needs to our conference brethren, and the Lord willing, I would soon return to fit up a place where the sick could be cared for. All we need is a plain two-story building, fitted up to give the most simple of our treatments; board beds, which we will make ourselves; and then provide these sick with clean, well-cooked food, as the case may demand.

Some may wonder why they are sick; but this is no secret. It is because of their ignorance of the laws of health. Cleanliness is something they do not understand. To help them, I formed what I called a “washing class.” It was very amusing, at the same time pathetic, to watch an Indian scrub one part of his face or hands until told that it was time to move on. What they need is simple, loving instruction in the principles of right living, and how to believe on the Lord Jesus.

F. A. STAHL.

La Paz.



In South America's Metropolis

THE longer I live in Buenos Aires, the more I think of that phrase in Revelation 14, “to every nation, and kindred, and tongue, and people;” because it seems that they are all here in this great city. All of the prominent nationalities are represented, and many of the lesser. The population of this city has increased from 547,144 in 1890, to 1,302,855 in 1910, Buenos Aires being surpassed in rapidity of growth only by the city of Chicago. The following figures illustrate the growth of immigration into Argentina:

In 1900	84,551
In 1905	177,117
In 1910	238,024

The boats come in from Europe loaded with those seeking homes in this newer part of the New World.

Our own church-membership is English, North American, German, French, Spanish, Italian, Portuguese, Argentinian, Belgian, Austrian, Danish, Nor-

wegian, Chilean, and Armenian. Our services in the city are held in three localities, and we are about to open a fourth. The following incident shows how the Lord works to give the increase:

An Italian family joined one of our companies, and later moved to a suburb almost wholly Italian. Soon their life of obedience created an interest among their neighbors. A minister was called for, to hold meetings. This interest increased until

If you can not be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties
You can do what heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands,
While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
“There is nothing I can do!”
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
“Here am I, O Lord, send me.”

— Daniel March.

about thirty adults had united with them in their worship. All are Italian, and it is likely we shall soon organize a purely Italian church.

C. E. KNIGHT.

Buenos Aires.



Opening Work in Venezuela

HERE is a country larger than any in Europe save Russia. On these shores Columbus touched the American mainland, in 1498. Venezuela has had a troubled history that has retarded its progress. Since it was declared a republic in 1830, there has been an average of one revolution every two years. We pray now for more peaceful times in which to preach the Gospel message.

A large part of this great country is still in its primitive state, inhabited only by Indians. Some of these in the remote parts are of the lowest type of cannibals.

Health conditions are not of the best. This is to be expected of the hot and swampy lowlands; but in the highlands, where the climate is all that could be desired, there is sad neglect of sanitary provisions. Caracas is a fair example. It is a city beautiful for situation, 3,000 feet above sea-level, with good water and drainage; but there is much sickness and death in the poorer districts, because of the uncleanly conditions amid which the people live.

The people of Venezuela are chiefly Spanish and Indian, with some Negroes. There seems to be no organized system of general education. It is said that taking the country as a whole, less than five per cent can read and write.

There is said to be four hundred miles of railway in the country, in five or six widely separated sections. Of roads there is no general system, those that exist turning into mere paths a short distance from the towns.

Thus it can be seen that Venezuela can be classed as one of the very difficult fields to cover with Gospel effort.

Infidelity is a strong and growing factor. A large part of the people have no place in their lives for religion. The government itself runs lotteries and gambling enterprises. Yet here, too, are many whose hearts hunger for the truth of God.

We arrived here with no knowledge of the language, but trusting in God to lead us. In a little less than eight months our first little church was organized, and the hearts of the believers are full of courage as we seek to spread the message of the coming Saviour.

F. H. LANE.

Caracas.



“MANY times as much money is puffed away in tobacco smoke by the men in America in one year as the church gave in a century to evangelize the world.”



“A CONGREGATION of 125 Christian Chinese gave \$2,000 for foreign missionary work in one year.”



“IN China there is one ordained minister to every 1,000 people.”



WORKERS AT A GENERAL MEETING IN PERU



ISLAND FIELDS



A Long Step

I NO longer worship the idol at my home," said one of the students in our English class the other morning.

He is a young Chinese, of whom we have many in Sumatra. In fact, most of those who attend our meetings and our classes are Chinese. It would do your hearts good to see the eager and interested faces, as some Bible lesson is presented to them. A number come long distances, and have been regular attendants for months.

The remark of the young student means a long step from darkness toward the light. Our regular Sabbath-school attendance has been increasing; and we are encouraged by the indications of a seeking after the peace of God, which none of these souls can find among their idols.

Mrs. E. JUDGE.

Padang, Sumatra.



Reformation of Life

THE father of a Baba-Chinese family had been bitterly opposed to Christianity; but when on his death-bed, he cried to God to have mercy on him, and to forgive and save him. He found peace with God, and exhorted his family.

In his death, light broke into the home. Members of the family were reconciled to enemies, and all began earnestly to seek the Lord, and to keep the Sabbath in compliance with the father's wishes. Two men and two women of the family have been baptized.

Thus the Lord is calling hearts from among these mixed multitudes. At a recent baptismal service, three different peoples were represented among the candidates, the Baba-Chinese (a mixture of the Chinese and Malay who speak the Malay tongue), the Menadomese, and the Eurasians. We see that it is not a surface work when the Spirit of the Lord converts these hearts. They give up tobacco and liquor, and keep God's Sabbath conscientiously.

Bible workers and colporters are entering the work, and we are publishing in Romanized Malay, Arabic Malay, Chinese, and Romanized Sudanese.

R. W. MUNSON.

Batavia, Java.

A Sumatra Malay

Is it possible, I wonder, to give you a description of the Malay character as we find it here? Here comes a Malay now.

He approaches within a few yards, and with a polite bow, raises his hand in salute, saying "Tabeh tuan" (good morning, master). If he receives a reply, he comes a little closer. On asking what his quest may be, usually the reply is, "I request a little help, sir."

His appeals, his gestures, his deep earnestness, cause you to feel that his story is perfectly true. He receives the gift with thanks (tho originally there was no word for "Thank you" in the Malay language), politely salutes, bows, and is gone. But probably if you have believed that fellow, you have believed a rogue. No sooner is he gone than he laughs, as he thinks how easily you were imposed upon. The idea that he is loved for the Master's sake is an incomprehensible idea to the Malay.

You know, of course, that the Malay is a Moslem. Mohammedanism has been here for over three hundred years, but it has had no power to save a man or to change his character. But there is a power—the Gospel of Christ—that can change these hearts. Some gems lying amidst the rubbish and dust of Sumatra will shine throughout the eternal ages, to the glory of Him who has found and cleansed them by His own blood. Will you take some shares in this mine? We need facilities, and we need workers.

BERNARD JUDGE.

Padang, Sumatra.



In Populous Java

WHAT can we do among so many? This is the question that comes to us in Java, with its thirty-seven millions. "Pray ye the Lord of the harvest."

As we watch the harvesting of the vast rice fields, which is done by cutting carefully one handful at a time, we wonder when it will all be gathered. But it is not left to one or two to perform this tedious task; a large number come together, till the yellow field is a moving mass of people, and in a very short time all the precious grain is gathered. So it will be when the prayer for many laborers is answered; souls will be gathered, not wholesale, but one by one, till the field is reaped and the precious grain is stored in the heavenly garner.

During the four years of our labor in Java, some have been gathered and are in training for reapers. At our mission home at Soember Wekas, we have a little school, with an enrolment of twenty-five children.

The other evening at our prayer-meeting, many prayed for one of the sisters who has been very ill, but who is

now, through prayer, much better. One boy showed his faith, thanking the Lord for having already made her better. The simplicity of faith with which these children approach God in their prayers is very touching.

The teacher of this school, and his wife, came to us about a year ago. He was a staunch Mohammedan, but since coming to us has shown a deep interest in the teachings of Christ, and has now openly expressed his desire to be a true follower of the meek and lowly Jesus. His prayers are simple and earnest, and the interest he takes in his work proves the genuineness of his profession. It means much for a young man like this to step out boldly from the superstition of Mohammedanism; because in so doing he lays himself open to bitter persecution, even by his nearest relatives.

But we are of good courage. The Gospel of Christ possesses a power which man does not, and God is able to work, even as in times past, marvels with a few. He can multiply the seed sown, and accomplish a great work with small means.

P. TUNHEIM.

Soember Wekas.



The Power of the Voodoo

NO ONE can be long in Haiti without finding that the cult of voodooism is a powerful evil. In every case where we have come in contact with it in our Gospel work, we have been able, however, by the power of the Word of God, to make headway against it.

To those who have never studied the workings of this African cult, its hold upon its votaries is incomprehensible. The sway of the *papa-loi*, or priest of voodoo, is absolute over all members of the sect. He is believed to possess charms, or to have power to pronounce imprecations that will bring health, happiness, riches, or poverty, and even death—immediate or lingering—at will. The natural result is that the voodoo priest or priestess is the most feared and the best obeyed personage in Haiti.

Even those who have no confidence in the extraordinary pretensions of the *papa-lois* fear them, and for very good reasons. Writers generally agree that the voodoo priests have secret knowledge of plants that produce poisons of which the pharmacopœia is silent; and all are persuaded, who have lived any length of time in the country, that the mystic spell that is invoked against an enemy is something enforced by more material agencies.

Such being the unsavory reputation of voodooism, is it any wonder that not only the lower classes, but also the more intelligent Haitians, fear the





the richer the man or the higher his position, the more pigs are expected, and the larger the attendance at the funeral. All the time the need of teaching these poor people how to care for themselves, is impressively forced upon us, as we work for their souls.

MRS. MAYBELLE H. K. STERLING.
Rarotonga, Cook Islands.

In New Guinea

By a Fijian Teacher

We see that the people are beginning to understand why we came two years ago to live among them. At first the boys at our Bisiatabu station laughed during worship, now they reverence; they used to talk during service, now they rebuke others for talking; before they did not know what it was to confess a fault; now they admit wrong-doing.

When they first came to Bisiatabu they used to say, "Misi Ka ena gabu" (this is Mr. Carr's place); now they say, "Dirava ena gabu" (this is God's place). At first we were delighted to hear any of them speak the name of Jesus; but now they can tell us what Jesus did to save them from their sins. When we think of the generations these people have been in utter darkness, now that we see them beginning to appreciate the things of God, it is wonderful in our eyes.

With two of the boys I made a trip far into the mountains to preach to the people; and I realize that the Holy Spirit used us to tell the people of Jesus. I was pleased to hear the boys tell their people of what they had seen and heard at the mission. And the Lord protected and brought us home in safety.

BENNIE TAVODI.

Bisiatabu, New Guinea.

A Cry for Help from Heathen Lips

(From Life of John G. Paton, by Langridge)

"When I went to Ambrim three years ago, we saw people on shore all lying under arms. We hesitated to go on shore, and whenever we approached them, they would rush to the shore and draw up their canoes. For hours they acted in that

(Continued on page 26, 3d column)



power and influence of this base fetishism that has taken such deep root in the republic?

The light of Gospel truth alone can dispel the darkness of voodooism; the hammer of God's Word, and nothing less, can break its chains and set its captives free. We have been able to cover but little ground, comparatively; but what we have seen in the salvation of souls and the transformation of life by the power of God's Word, shows us what can be done with more men and more means. The harvest truly is great, and ripe; but the laborers are few.

W. J. TANNER.

Cape Haitien, Haiti.

Porto Rico

THIS is a land of fruits and flowers, and all that delights the eye. The people respond slowly to the Gospel. Last year we held meetings, for a short time, in Arecibo. One day a man who lives twelve miles in the country, passed the place of our meeting, and hearing us sing, entered. He at once became interested. He continued coming to the meetings, walking the entire distance from his home; accepted the Gospel, and was baptized. Not long afterward, a young man from a town at some distance, heard of a people who kept the Bible Sabbath. He attended meetings regularly for a week, and went back home, beginning to teach what he had learned, with the result that several have been converted and baptized.

We believe great possibilities are before us here.

WILLIAM STEELE.

Cuba

THE Cuban believer is earnest. It is very inspiring to attend the weekly missionary meeting of our Havana church, and hear the relation of experiences in working for others.

It is not without opposition that the believers maintain their faith in Bible truth. A young man, only seventeen years of age, whose family are all opposed to his obeying the Gospel, has encountered much persecution. His father endeavored to force him, one Sabbath day, to work; but our brother stoutly refused, saying to his father that while he

the study of the Bible mold the sentiment of the people to higher ideals of Christian living.

E. W. SNYDER.

A Peep at the South Sea Islander

SOMETIMES it seems that the Maoris have one meal a day, and that is all day long; and then again they will live with a scarcity of food.

Only this morning a Maori came to the mission to get the missionary to come and see a sick baby. It was found to be nearly delirious from teething and poor feeding,—not the lack of food, but rather the superabundance. The Maoris love their children, and in their mistaken kindness are often imprudent. Often their houses are in such condition, and so poorly lighted and ventilated, that it almost makes one sick to remain long inside. Not all are like this. Some are quite cleanly.

It is true that the Maoris seem much more subject to disease now than in former years, and no doubt it is due to the evil ways of the foreigner which they have adopted. Many subsist much of the time upon tea and bread, or coffee and bread, which they purchase from the many tea-shops. This can be procured by going out and gathering a few coconuts, five or six, and taking them to the shop in exchange for a cup of tea and a generous piece of poorly made bread.

This little description would be incomplete without mentioning their feasts. These are a great thing in the Maoris' minds. If a man wants to build a house he makes a feast. Many come to the feast and work hard on the house for a short time, and then leave. The house then stands in its unfinished condition till another feast is made. Feasts are made at marriages, deaths, Christmas, and New Year's. At these times large native ovens are made by digging holes and partly filling them with stones. These are heated with fire, after which the food to be cooked is laid upon the hot stones and covered with leaves. Sometimes cows are cut up and baked in these ovens, but always a generous number of pigs are baked whole, and bunch after bunch of bananas, and *poe*, or native pudding. At a funeral women come bringing a piece of white cloth, expecting to get some pig; while the men who make the coffin and prepare the grave also expect a generous allowance. As a rule,

MEXICO and CENTRAL AMERICA



A Tehuantepec Welcome

IHAVE this year again visited the Isthmus of Tehuantepec, Southern Mexico. On my arrival at one place, where a family had long been interested in the advent truths, I had the most touching reception I ever received.

Two of the brothers met me at the station; and as we reached the gate of their home, the whole family came to meet me. After shaking hands all round, one of the brothers began a sweet Spanish hymn of welcome. To the strains of this we marched into the house, and there remained standing until the song was finished, when a short prayer was offered. There was a sweetness and tenderness about it that brought tears to the eyes.

The people gathered in for public meetings and listened with deep interest. It was inspiring to present to them the truth, and to see the eagerness with which many received it. Frequently after a meeting they would say, "What preaching! how clear! how simple!" We now have four small companies of believers in this region.

These people are largely Zapotecan Indians, and are of a serious, religious disposition. It was from this State and race that President Juarez, the great reform president of Mexico, came. They are an intelligent and capable people. Their life and customs are very simple and patriarchal.

G. W. CAVINESS.

Tacubaya, Mexico City.



English School Work in Guatemala

The school year in Guatemala lasts eleven months; but, after all, no more days of school are taught here than in the United States in a nine months' session, for there are many holy days and holidays, and even whole weeks of vacation. The patrons pay tuition by the calendar month for the entire twelve months.

It is customary here that the girls and boys attend separate schools. We, however, have both in our school, but for the most part they are kept in different classes and rooms. The Spanish children are very quick to learn the English. The school has

become self-supporting, and perhaps this year will yield a little increase. Many opportunities for good are presented to the Christian teacher in these lands.

J. G. PETTEY.

Guatemala City.



Teaching the Guatemala Indian

THE Indians of Guatemala are very easily impressed by any kind of illustration. Not only are they susceptible to object-lesson teaching, but they are capable of expressing their ideas in objects and pictures. They do not understand abstract reasoning, or fine distinctions of doctrinal points, but they do catch readily an idea illustrated by a picture or an object.

A few weeks ago, four Indian workmen were putting some electric lights in the house in which we live. One of our prophetic charts illustrating the historical prophecies of Daniel and the Revelation, was on a table in the room where one of them was working. He noticed it, and wanted to know what it meant. I began to explain to him the great image of Daniel 2, when suddenly I found myself surrounded by all four of the *mosos*, or workmen. Their eyes fairly danced as I explained in a simple way the different lines of prophecy. They wanted to buy the chart at once. I told them I could not sell it to them, but invited them to come again and hear more concerning these prophecies which show that the end is near.

W. E. HANCOCK.



On the Isthmus

WE have here swarms of peoples and tongues, gathered from all parts of the world. In the Canal Zone the Chinese fill our shops, and work our gardens. Turbaned Arabians drive our carts. Greeks, Syrians, and East Indians sell marvelous cloths and laces from house to house. In Panama Spaniards are the police, and fill government offices. Germans, English, and French fill the better business places, while Americans are prominent in places of trust along the canal. And everywhere,

in every place where man can serve his fellow man, is the Negro.

Such a field presents opportunity everywhere for the earnest Gospel worker. During the past year our Christian colporters have sold \$17,519 worth of books and periodicals, the larger portion being in the English language. And many of these publications have been sent by purchasers to their friends in the many islands of the Caribbean Sea. Thus the influence of work done here reaches out through all the West Indies.

H. C. GOODRICH.

Cristobal, Canal Zone.



A Cry for Help from Heathen Lips

(Continued from page 25)

way. At last two men came off in canoes, with shaking and trembling limbs, and one called:

"You missionary?"

"Yes, I am a missionary."

"You true missionary?"

"Yes."

"You no got revolver?" I bared my body and showed I had none.

"You no come steal boys or woman?"

"No; we come to tell you about God."

"Then he cried: 'Me savvy you! You true missionary! You brought Missi Gordon who come here long, long ago!'

"I said, 'Yes;' and with one rush the two men came in their canoes, and leaped into our boat, and one called ashore, 'Missi! Missi! Missi!' and something else that we did not understand.

"Soon the cry was taken up along the shore of the island. You heard it echoed everywhere; 'Missionary! Missionary!' The people then piled up their rifles and crowded together as we came near the shore. When we got there they rushed in, and took our boat up onto the beach.

"As soon as I got out, I saw a painted, forbidding looking savage making at me. I kept my eye on him, for I did not know what he was after. He seized me by the arm, and began in broken English:

"Me die for missionary! Me die for missionary! Me no got a missionary! Me no got a missionary! Me die for missionary!"

"I said, 'We can not give you a missionary.'

"Do, do, do!" he said, looking at the young men with us.

"I said they were for another island. He replied: 'You stop 'long o' me. Me die, me die, me want missionary to teach-a me.'

"When we went to the boat, he said, 'When you come with missionary?'

"I said, 'We can not for a year!'

"O," he said, 'me want missionary; me die for missionary; not say year!'

"As we left the island, crowds caught at me to keep me back, and the last sight that I had was that of the old chief sitting there on the beach, silent and despairing; and his plea is still ringing in my heart. The anxiety of the heathen lies at the feet of Jesus. That is my one consoling thought. And He will answer their need."



CITY MISSION WORK



Conditions Existing in Our Large Cities

THE intense passion for money-getting, the thirst for display, the luxury and extravagance,—all are forces that, with the great mass of mankind, are turning the mind from life's true purpose. They are opening the door to a thousand evils. Many, absorbed in their interest in worldly treasures, become insensible to the claims of God and the needs of their fellow men. They regard their wealth as a means of glorifying self. They add house to house, and land to land; they fill their homes with luxury, while all about them are human beings in misery and crime, in disease and death.

By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. There are multitudes struggling with poverty, compelled to labor hard for small wages, unable to secure the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden heavy. When pain and sickness are added, the burden is almost unbearable. Careworn and oppressed, they know not where to turn for relief.

The Scriptures describe the condition of the world just before Christ's second coming: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:5, 6.

The spiritual darkness that covers the whole earth to-day is intensified in the crowded centers of population. It is in the cities of the nations that the Gospel worker finds the greatest impenitence and the greatest need. In these same wicked cities there are presented to soul-winners some of the greatest opportunities. Mingled with the multitudes who have no thought of God and heaven, are many who long for light and for purity of heart. Even among the careless and indifferent, there are not a few whose attention may be arrested by a revelation of God's love for the human soul.

The cities everywhere are calling for earnest, whole-hearted labor from the servants of God.

The conditions that face Christian workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom.

With heart and soul and voice they must respond to the summons of the Master of the vineyard to enter the cities, and work as laborers together with God for the winning of precious souls.

MRS. E. G. WHITE.



Among Seamen, in the Great Ports

"'CORAL Leaf,' ahoy! Take a line for us, please. This is a beautiful morning, shipmate. Are all hands on board?"

"We be all here, sir."

"What nationality is the crew composed of?"

"English, German, Danish, and Portuguese."

"We wish to give you some choice reading-matter which will no doubt interest all hands."

This is the work that the motor launch Liberty, now in the port of New York, has been engaged in for the last sixteen years in the different ports

on the coast, helping to give the message of the soon-coming Lord.

Some time ago we visited the steamship Lord Stanley, and placed in the hands of the crew a supply of literature. The captain was very indifferent, in fact refused even to accept the SIGNS after carefully looking it over; but he made this remark: "You Seventh-day Adventists are an aggressive lot of people." "Why do you say this, captain?" I asked. "Why, we meet you folks in every part of the world," he replied. Before the

chart and call attention to the prophecies and the grand time we are living in; and we have many a glad response, to the truths presented.

CAPT. J. L. JOHNSON.

Motor Launch Liberty.



Opportunities at Home

THE gift we should pray for is vision. Missionary work lies all around us. The story is told of a German girl in a large American city who prayed for years that she might be sent to a foreign field as a missionary. One morning, after her usual prayer, it seemed almost as if the Lord were talking to her, and her thoughts ran something like this:

"Where were you born?"—"In Germany."

"Where are you now?"—"In America."

"Who lives in the room next to yours?"—"A Swede girl."

"Is she a Christian?"—"No."

"Who lives in the flat below?"—"An Irish family."

"Christians?"—"No."

"Who lives next door?"—"Italians."

"Christians?"—"No."

"Have you ever done any missionary work in this neighborhood?" And she was obliged to answer with shame and humiliation, "No."

In a foreign land, in the midst of foreigners who knew nothing of God, she had not recognized her opportunity. Is she the only one of whom that could be said? How is it with you?—*The Youth's Comrade.*



City Work

WHEN Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king in surprise said he thought only missionaries asked blessings. "True," replied the admiral quietly, "but every Christian is a missionary."



Keep It Warm by Working

MRS. ANN HASSELTINE JUDSON wrote while in Burma: "Nothing do I dread so much as becoming cold and worldly-minded, and losing the life of religion in the soul. Tho I have but few temptations, I find that the innate depravity of my heart is constantly showing itself in some way or other. I find it is just as necessary to watch and pray and guard against easy besetting sins in this heathen land as in any other situation. O for a more holy heart, more fervent love to God, and more ardent longings for the promotion of His cause!"

That is the spirit which ought to possess not only Christians in mission fields, but Christians at home.



"THE missionary enterprise is not man's work, to be picked up and dropped at will. It is not natural, but supernatural; not a human, but a spiritual movement."

IN THE STREET

Don't go work to-day in my vineyard? Matt. 21:28
L. D. SANTEE

Around me, before me, behind me,
I am meeting with many a face,
And the tears fill my eyes till they blind me,
For on each one has sorrow left trace;
For many the eyes that look weary,
And the face that is shadowed with care:
Their lives may be loveless and dreary,
And their burdens heavy to bear.

We meet, and we pass, we are strangers,
And perhaps we shall meet not again,
For each life is shadowed with danger,
And each joy is mingled with pain.
I can see a weariness showing
In the tread of the hurrying feet,
And my heart is with pity overflowing
For those that I pass in the street.

And I wonder how many have treasures
Laid up in the kingdom above,
And how many find their chief pleasure
In trusting in Christ and his love,
And how many ne'er have been given
The light to the Christian allowed,
That have no knowledge of heaven,
Of those that I meet in the crowd.

Around me, before me, behind me,
I am meeting with many a face,
But the tears cease to flow, that did blind me,
As I think that Christ and his grace
Is offering salvation to many,
To those who are stricken and bowed,
And I ask myself oft, Are there any
That I can help here in the crowd?

steamship Stanley sailed, we had the privilege of placing in the captain's hands a tract on every point of these advent truths. After examining the same, he remarked, "What a beautiful lot of subjects to read on!"

The message is onward with rapid power to earth's remotest bounds, and there can be no stop until the earth is lightened with its glorious truths and Jesus comes.

Hardly a day passes but we hang up the prophetic



NEW YORK HARBOR BOAT "LIBERTY"

HEALTH AND TEMPERANCE



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An Inherent Part of the Gospel

By D. H. Kress, M.D.



HERE is no doubt that much of the misery that exists in the world, both of body and mind, is traceable to strong drink.

According to reports from the United States and State government officials, there is sixty-seven per cent more crime in

cities where drink is sold than in those where drink is prohibited, and there exists eighty per cent more pauperism. In fact, all social evils are increased in like proportion. To take into the body a poison that tends to dethrone reason and to destroy every noble instinct, IS SIN, from which the Gospel purposes to save man.

The man who is careless in his habits of eating has poisons generated within, which are just as real as the alcohol taken by the drinking man, and sometimes they are more injurious to both mind and body. Patience is a virtue that is not usually associated with intemperance in either eating or drinking. A dyspeptic is seldom good-natured. It is difficult, if not impossible, for a person to have a sweet, amiable disposition and a sour stomach at the same time. In order to sweeten the disposition, the stomach must be sweetened by correcting wrong habits of eating.

The Gospel exerts a refining influence, and leads to the abandonment of all habits which tend to interfere with moral development and spiritual growth. For this reason, the Gospel and temperance or physical reforms are intimately associated.

Every true revival of godliness has associated with it health and temperance reforms.

The revival of the Gospel among the children of Israel which led to their departure from Egypt, was designed to lead them to forsake their Egyptian habits of eating and drinking as well, just as later the revival that began at Pentecost resulted in greater simplicity in dress, in food, and in drink. They had "all things common," and "took their food with gladness and singleness of heart."

The revival which began with John the Baptist, called for reforms in eating and drinking.

During the Dark Ages, revivals were unheard-of, the Gospel was withheld from the people, and as a result the body and its needs were ignored. Filth was considered a virtue. The body designed of God to be the temple of the Holy Spirit was defiled.

At the time of the end, with an open Bible, the Gospel was again preached, knowledge increased, and remarkable reforms resulted. Delavan L. Leonard, D.D., in his book, "The Story of Oberlin," in speaking of the marvelous revivals at this period, says, "These seasons of refreshing which first made their appearance in 1798-1803 were of frequent occurrence for two decades, throughout the Eastern and Middle States, in 1825-1845 were well-nigh continuous, and extended to the West and South."

Between the years 1826 and 1830, two hundred thousand converts joined the leading denominations. Sixty thousand of these were young men. It is estimated that from the year 1800 to 1830 not far from one million one hundred thousand were added to the

four leading churches—the Congregational, the Baptist, the Presbyterian, and the Methodist, the latter increasing in number sevenfold. "Reaching the destitute and perishing with the bread of life came to be a ruling passion." Colleges for the training of missionaries sprang into being. The Bible was given its proper place in the system of education. Missionary societies were organized whose aim it was to evangelize the world in a short period of time. Among other reforms, abstinence from tobacco, tea, coffee, condiments, and other unwholesome foods and drinks was urged and strictly enforced. At Oberlin a covenant was drawn up, a part of which read as follows: "That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially smoking and chewing of tobacco, . . . and deny ourselves all strong and unnecessary drinks, even tea and coffee as far as practicable," "and will while living, provide for the widows, orphans, and families of the sick, as for ourselves."

Evangelist Finney, who took probably the foremost part in these revivals, was at this time president of Oberlin. He was greatly benefited himself by the adoption of a simple diet, and became a strong advocate of these reforms, pushing them with boundless energy and perseverance. Both he and Mr. Shipard, the former president, "held pronounced opinions adverse to coffee and tea, and did what they could to convert others to their way of thinking." "Vegetarianism found quite general acceptance among the wise and learned," especially at the colleges and seminaries. "The Oberlin pulpit," we are told, "became aggressively Grahamite." Men and women were called upon to repent of the sins of the table. The habitual use of tea was made a matter of church discipline.

At this period temperance societies were also organized. At first they merely called for abstinence from spirituous or distilled liquors, the use of wine being permissible. A little later, through Capt. Joseph Bates a society was organized at Fairhaven, Massachusetts, whose members agreed to abstain from the use of all alcoholic beverages, including wine and other fermented drinks. This was a new departure. To them was first applied the name of *teetotalers*. Captain Bates later abandoned the

use of tobacco, tea, and coffee, and still later the use of flesh foods and condiments. In the year 1844, in his study of the Scriptures, he discovered that the seventh day was God's holy day, and not the first. He then wrote a tract, calling for a reform in Sabbath observance. Thus health reform and Sabbath reform became associated.

This was the period also of the general awakening as to the study of the prophetic scriptures showing the second advent of Christ to be near at hand; and out of this period of awakening to Bible truth and health and temperance reform has grown the work of Seventh-day Adventists, with their system of sanitariums, treatment rooms, vegetarian cafés, food manufactories, etc. To save men from the use of alcohol, tobacco, tea, coffee, and all other injurious or unwholesome foods and drinks, is by this denomination considered an essential and inherent part of the everlasting Gospel.

That both physical and moral degeneracy exist, and are rapidly increasing, is so evident to all observing men and women, that it has ceased to be a matter of doubt. While epidemic diseases have been checked, and thus the average age of life has been increased, there are fewer centenarians living to-day, to the number of this world's population, than at any previous period; and in fact, there are fewer who reach the age of eighty, seventy, sixty, or even fifty years. The human family is aging prematurely. Men die at an age when they really should begin actually to live and do their best work; not by accident or germ diseases, but degeneracy is the chief cause of death.

The arteries of the average modern man, at the age of forty-five, have lost their elasticity, and are no longer able to assist in propelling the blood throughout the body to supply nutriment to its tissues. Degeneracy of the brain, the liver, the kidneys, the germinal and the mammary and other glands of the body, is the result. This degeneracy is largely responsible for the great decrease in the birth-rate; for the inability on the part of the modern mother to suckle those that are born; for the great increase in the number of deaths due to liver and kidney diseases; for the brain degeneracy, and the consequent moral degeneracy, that exist; for the alarming increase of insanity, crime, and social impurity. It is responsible also for the many sudden deaths due to heart failure and apoplexy, which a century ago were seldom heard of.

In all civilized countries there is a very marked decline in the birth-rate. So pronounced is this becoming that the extermination of these races is inevitable if the present decline continues; for a nation, to perpetuate itself, must at least be able to fill the vacancies made by death. This some at present are unable to do. A decline in the number of children should create no alarm. It would, in fact, be of benefit to the race if the quality could be thereby improved. But there exists a depreciation in quality as well as in quantity. It is estimated that there are in the United States about twelve million children of school age that are defectives. So long as the quality is bad, the fewer the children born, the better. This degeneracy in children is due to degeneracy in parents. A degenerate tree will bring forth degenerate fruit, and ultimately no fruit. The remedy lies in making the tree good, that its fruit may be good also.



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In the past, the peasants, whose habits are simple, have been the backbone of civilized nations. Upon these the perpetuation of these nations has been dependent. The United States owes her rapid increase in population to the influx of these peasant immigrants. But as country life is by them exchanged for city life, and their former natural and simple habits for the luxurious habits of the city dweller, degeneracy becomes marked. It has been found, for instance, that the first generation of foreign women have more children than the American women; that the first generation of foreign women have more children than the second; that those living in rural districts have more and better children than city dwellers; and those living in poorer parts of the city, in spite of the disadvantages of insanitary conditions, have more than the well-to-do, who can afford more of the modern luxuries; and that the well-to-do have more than the extravagant wealthy. Directly and indirectly this degeneracy is traceable to the use of alcohol, tobacco, tea, and coffee, the four great poisoners of the human race. Four hundred years ago, tobacco, tea, and coffee were practically unknown in civilized lands. To-day their use is as wide-spread as that of alcohol.

The total amount paid out by the people of the United States last year for these four destroyers equals the amount of money in circulation, including gold and silver coins, certificates, and United States and national bank-notes.

The production of coal is considered one of our greatest industries in the United States; but the value of all the coal produced during the year 1910 falls short by about three hundred millions of dollars of paying the tobacco bill for the same year. Even the gold coined in the United States last year would be inadequate to pay for the tobacco consumed during the year.

In spite of the efforts on the part of faithful women and men to prohibit the sale of intoxicating drinks, last year twenty-four million more gallons of distilled liquors was sold in the United States than the year before, and about ninety million more gallons of beer; also one hundred and sixty million more cigars, and a full billion more of cigarettes, were smoked.

The amount spent during the year for coffee, tea, and other beverages containing caffeine would more than cover all the losses by fire. With the amount thus squandered, we could construct a Panama Canal each year.

It is this universal use of alcohol, tobacco, tea, and coffee that is chiefly responsible for the degenerate arteries and glands in the man of forty or fifty. It is chiefly responsible for premature old age; for the declining birth-rate; for the physically and mentally defective youths; and for the rapid increase of the insane and criminal classes. It is also responsible for most of the immorality that everywhere prevails.

Meat is consumed altogether too freely. The waste products it contains tend to physical and moral decadence. They also irritate the tissues and fever the blood, and thus create an unnatural thirst that water fails to quench. Narcotics afford temporary relief from these symptoms by numbing the nerves. When the influence has worn off, all the symptoms are intensified, and the

demand for the narcotic is increased. Thus the habit becomes fixed. It is not a mere happen-so that in the Bible the drinking of wine and the eating of flesh are associated.

In Prov. 23:20 this association is seen: "Be not among wine-bibbers; among riotous eaters of flesh," intimating that where one is found, the other is likely to be, and that the person who is a riotous eater of flesh is almost certain to be a wine-bibber.

Again, in Isa. 22:12, 13, the Lord calls to repentance a people who are "slaying oxen, and killing sheep, eating flesh, and drinking wine."

On Babylon's table, laden with meats and other luxuries, naturally we find also the wine. Daniel, the Hebrew captive, when called upon to eat at the king's table, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." He requested that instead he might have "pulse to eat, and water to drink." There is just as natural an association between the food of his choice and the drink of his choice, as there was between meat of Babylon's choice, and her drink. The children of Israel were given manna to eat, and water out of the rock to quench their thirst. These simple, natural, non-irritating foods call for no drink stronger than water.

The adoption of a bloodless diet is one of the greatest aids in overcoming the desire for both alcohol and tobacco.

The inebriate who was admonished to straighten up and be a man, significantly replied, "You good people have a great deal to say about my drink, but you have nothing to say about my thirst." He recognized that if the craving for drink did not exist, he would experience very little difficulty in giving it up. The reason why strong drink and tobacco and other narcotics are so widely used, is because of the unnatural but universal craving that exists for them. There exists no doubt that, in order for a teetotal propaganda to accomplish its ends to the fullest extent, wives and mothers must be educated in the preparation of simple, wholesome, palatable, non-irritating, and non-stimulating foods and drinks. The desire for narcotics is



NEVADA SANITARIUM

created in our homes; the saloon weeds out those who are weak in will-power, or the mental defectives. Wherever the everlasting Gospel is preached, there will necessarily be reforms in eating and drinking. Sanitariums, vegetarian cafés, and food manufactories are instrumentalities which have been brought into existence to teach these principles of reform. They are therefore an inherent part of the Gospel plan.



It Is Not a Strange Thing

JESUS, the anointed Son of God, came once to this world. We can not explain the mystery of His incarnation. It is beyond us; yet in a lesser way it has been demonstrated in the lives of millions of believers who have been regenerated by His creative power.

It is not a strange thing that the Creator of heaven and earth should call His Son, the sinless One, back from death and the grave. Life belongs to the righteous. "In the way of righteousness is life."

It is not a strange or unreasonable thing that Christ our Lord should come again in the glory which to Him belongs. It is but right that as He laid it by or veiled it in humanity to save all who would receive Him, He should come for His own in glory undimmed, that they may see Him as He is. "And every one that hath this hope set on Him purifieth himself, even as He is pure."



God's Law of Life

(From "Ministry of Healing")

LET it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good.

Let attention be called to the laws that were taught to Israel. God gave them definite instruction in regard to their habits of life. He made known to them the laws relating to both physical and spiritual well-being; and on condition of obedience He assured them, "The Lord will take away from thee all sickness."

"Set your hearts unto all the words which I testify among you this day." "For they are life unto those that find them, and health to all their flesh."

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written Word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul.

Men need to learn that the blessings of obedience, in their fulness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God.

Contributions for Distinctively Mission Work as Reported by the United States Census Bureau for 1906

Average per Member

All denominations reporting	\$ 1.08
Protestant bodies	1.09
Northern Baptist Convention	2.50
Southern Baptist Convention	.33
Other Baptists (3 bodies)	.07
Congregationalists	2.66
Disciples, or Christians	1.11
Evangelical bodies (2 bodies)	2.22
German Evangelical of North America	.19
General Synod of Evangelical Lutheran in United States	.89
General Council Evangelical Lutheran in North America	.40
Evangelical Lutheran Synodical Conference of America	.23
United Norwegian Lutheran Church of America	.54
Other Lutheran bodies (17 bodies)	.39
Presbyterian Church in the United States of America	2.88
United Presbyterian Church of North America	5.30
Presbyterian Church in the United States	1.87
Other Presbyterian bodies (7 bodies)	1.07
Protestant Episcopal Church	1.82
Reformed bodies (3 bodies)	1.18
United Brethren (2 bodies)	.66
Other Protestant bodies	1.28
Seventh-day Adventists	6.88
Other Adventist bodies (2 bodies)	1.28
Latter-day Saints (Mormons, 2 bodies)	.88
Other bodies (4 bodies)	.15
In 1906 the highest average per member for all purposes was the Northern Baptist Convention	11.93
In 1909 the average per member for all purposes of the Seventh-day Adventists	19.66

Religious Population of the Earth

Creed	No. of Followers
Confucianism	256,000,000
Hinduism	190,000,000
Mohammedanism	176,000,000
Buddhism	147,000,000
Taism	43,000,000
Shintoism	14,000,000
Judaism	10,186,000
Polytheism	117,681,000

Total antagonistic to Christianity . . . 953,867,000

Nominally Christian

Roman Catholic	230,866,533
Orthodox Greek Church	98,016,000
Church of Abyssinia	3,000,000
Coptic Church	120,000
Armenian Church	1,690,000
Nestorians	80,000
Jacobites	70,000
Protestant	143,237,625
Total	477,080,158

Infidel and Non-professor . . . 91,752,842
Population of the world . . . 1,522,700,000
How few even of the nominal Christians know Christ! You are God's steward; what will you do about it?



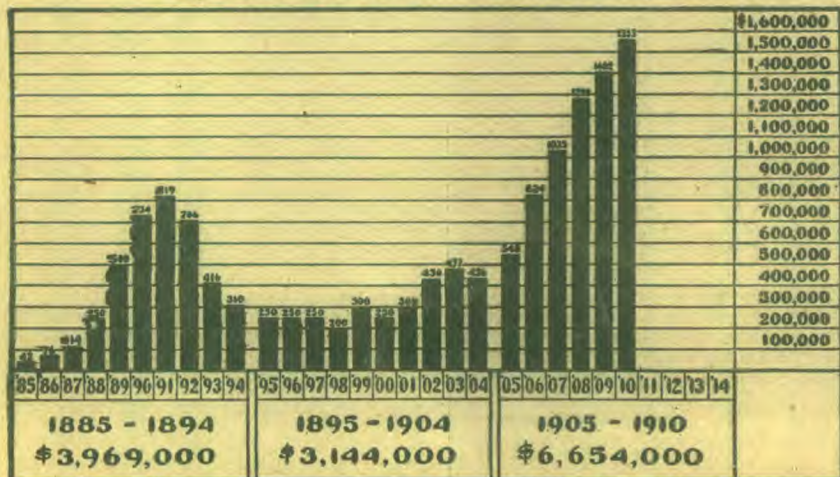
John Eliot's Motto

"Prayer and Pains"

John Eliot, one of the Pilgrim Fathers, learned the Indian tongue, and in 1663, twenty years after he began the language study, brought out the first complete Bible ever issued in a heathen tongue. Eliot also compiled a grammar of the language. At the end of this grammar he wrote: "I have now finished what I shall do at present: And in a word or two to satisfy the prudent Enquirer how I found out these new ways of Grammar, which no other Learned Language (so far as I know) useth; I thus inform him: God

THE PUBLISHING WORK

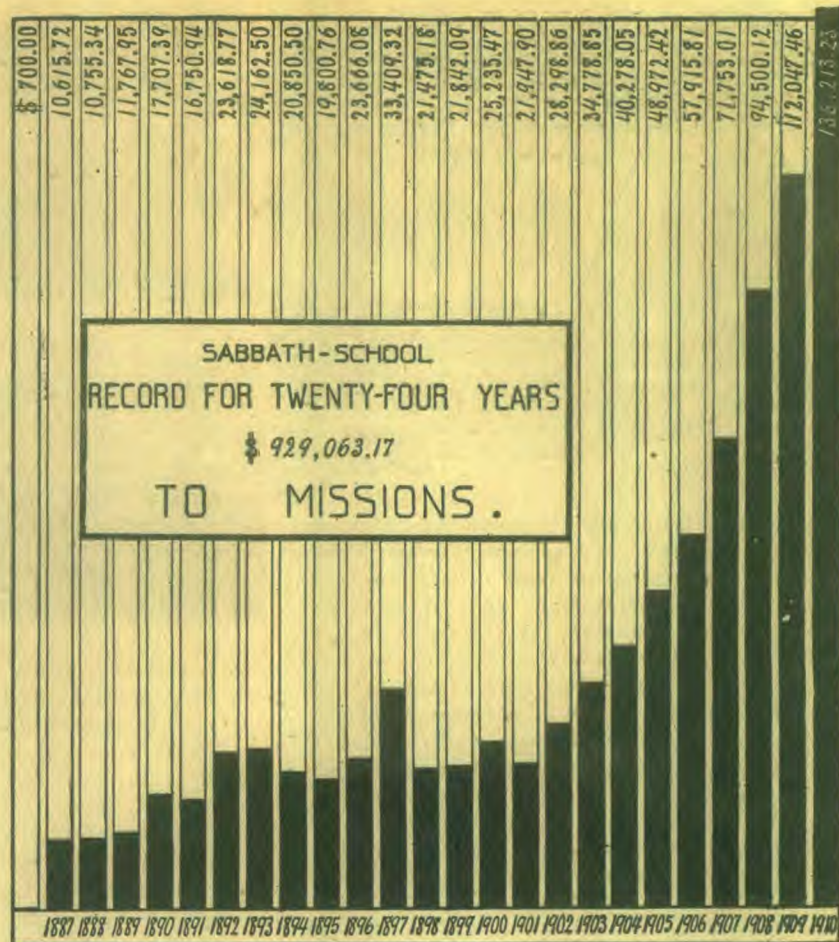
GRAPHIC OUTLINE - - - 1885-1910



From the above diagram it will be seen that the publishing work in the last six years has nearly equaled in amount that of the twenty years previous. The printed page is an important factor in God's work.

first put into my heart a compassion over their poor Souls, and a desire to teach them to know Christ, and to bring them into his Kingdom. Then presently I found out (by Gods wise providence) a pregnant witted young man, who had been a Servant in an English house, who pretty well understood our Language, better than he could speak it, and well understood his own Language, and hath a clear pronunciation: Him I made my Interpreter. By his help I translated the Commandments, the Lords Prayer, and many Texts of Scripture: also I compiled both Exhortations and Prayers by his help. I diligently marked the difference of their Grammar from ours: When I found the way of them, I would pursue a Word, a Noun, a Verb, through all variations I could think of. And thus I came at it. We must not sit still, and look for Miracles: Up, and be doing, and the Lord will be with thee. **Prayer and Pains, through Faith in Jesus Christ, will do any thing."**

high social standing and superior training they became the first Christian leaders of the capital."—Bombay, Guardian.



Religions of the World

Six Korean Leaders

In "Korea in Transition," Dr. Gale tells a wonderful story of six Korean leaders whom the old emperor had locked in his criminal prison because he feared they wanted to introduce reform along Western lines. They were put in without trial, made to work hard, suffered from cold, ill treatment, vermin, and filth, and were in constant fear of execution. They had proud blood in their veins and a deadly desire for vengeance in their hearts. "They hoped for escape, for the opportune moment, the keen knife and the squaring of accounts, when all unexpectedly there came into their midst the New Testament, Bunyan's 'Pilgrim's Progress,' and some of D. L. Moody's tracts, in Chinese. Their prison was visited regularly by Dr. and Mrs. A. D. Bunker, and became first an inquiry room, then a house of prayer, then a chapel for religious exercises, then a theological hall; and when the course was completed, God let them all out of prison and set them to work. With their

I Never Heard Before

A picture of old age in hopeless darkness is given by a China Inland missionary, in Szechuen. "I traveled," he said, "the first day in a passenger-boat down-stream. At the small river ports we were continually taking in and dropping off passengers. Late in the afternoon an aged dame, accompanied by a youthful grandson, came on board for a few miles. Most of the passengers having dropped off, I had a quiet, blessed opportunity of telling her the way of salvation. She was white-haired, deaf, and bent, already in her eightieth year. Alas, how dark, O, so dark, was her soul, and eternity drawing nigh! When questioned about God, heaven, salvation, of life beyond the grave, in sorrow or joy, her sad answer, still ringing in my ears, was, 'I never heard before.'"

Of God, who heaven above did spread,
Made this fair earth whereon I tread,
Supplied my needs, my daily bread —
I never heard before.

That from above a Saviour came
To save me from my sin and shame,
Jesus His sweet and blessed name —
I never heard before.

Death was to me a dismal door
To flee life's ills — to be no more;
Of life beyond when death was o'er —
I never heard before.

O, why should China's millions lie
In heathen darkness, hopeless die?
Why should this aged sinner cry,
"I never heard before?"

— Anon.

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Pacific Press Bindery, Mountain View, Cal.

Gospel Publications

"The Lord gave the word; great was the company of those that published it."

Psalms 68: 11.



Review and Herald, Washington, D. C.

The Seventh-day Adventist denomination now owns and operates twenty-eight publishing houses,— six in North America and twenty-two 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 338

Books marked * are illustrated.

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Periodicals

Selected from Our List of 124

- Advent Review and Sabbath Herald.** The official church organ of the Seventh-day Adventists. Weekly, 24 pages. Per year, \$1.75. Address, Takoma Park, Washington, D. C.
- Signs of the Times.** A 16 page illustrated religious weekly. Expositor of prophetic, educational, and temperance truth. One year (50 numbers), \$1.75. Address, Mountain View, Cal.
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SIGNS OF THE TIMES

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Mountain View, Cal., October 31, 1911

Editor Milton Charles Wilcox
Associate Editors Asa Oscar Tait, Lucas Albert Reed
Circulation Manager Charles H. Jones

We call attention to some striking statistics on page 30.

Note on page 30 the constantly increasing gifts from our Sabbath-schools, in which children are taught the importance of missions.

The article "Africa Is Calling" came too late to give it the first place, which general circumstances demanded; but we are glad to get it.

Most of the material for this number has been furnished us and edited by Mr. W. A. Spicer and Mr. T. E. Bowen, secretary and assistant secretary of our Foreign Mission work.

The art work of this issue was under the direct supervision and direction of Mr. Pedro Lemos, Instructor of Design in Mark Hopkins Art Institute of San Francisco. In saying this we are but doing justice to our friend and brother.

The movement represented by this special Missions Number of the SIGNS maintains twenty-eight publishing houses, in different parts of the world. From these, 126 papers and journals either weekly or monthly are issued, printed in twenty-eight languages; publications in all forms are now printed in sixty-nine languages.

The publishing work is one of God's means of heralding His message. Note its growth on page 30. In Ps. 68: 11, David, in singing of God's work in the earth, says: "The Lord giveth the word: the women that publish the tidings are a great host." When women are uniting for things worldly good and bad, Christian women should put forth great effort to publish the word of Him who set them free.

Scattered throughout the world during 1910, 4,346 evangelical laborers were engaged in giving the Gospel message of the soon coming kingdom of Christ. Connected with our sanitariums, colleges, publishing houses, and other institutions, 3,918 more laborers were engaged in Gospel work, or a total of 8,264. This means that one believer out of every thirteen is in some manner actively engaged in Gospel work.

Last July, 4-16, a missionary council was held at Friedensau, Germany. Representative missionaries were present from the Orient, Africa, and Siberia, while from the United States the officers, as well as several of the members, of our Mission Board were in attendance. The conferences in Europe were also well represented by ministers. Aside from all these, many believers came to the convention. It was our largest representative gathering ever held outside of the United States, between two and three thousand being in attendance.

Those attending our Sabbath-schools during 1910 have had their attention directed week by week to the needy mission fields. As a result the gifts to missions during the year in the home land, including the United States and Canada, amounted to \$101,463.59, or a gain over 1909 of \$17,241.22. Added to the home donations, foreign lands contributed \$36,574.13, making the world offerings last year by the Sabbath-schools \$138,037.72, as against \$120,682.80 for 1909. This is a very helpful and interesting item indeed, in connection with a world-wide mission endeavor.

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.

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The One Saviour

JESUS CHRIST our Lord is the hope of the world. Not as a reformer, not as a teacher, not as a prophet, not as a martyr. He was all these, but He was more. "In Him was life." He declared, "I am come that they might have life, and that they might have it more abundantly." John 10:10. "These [the works of Christ] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. The great dying world needs life. Poor dying humanity needs life.

Through the reception of the life of Jesus comes righteousness, comes power to prevail over sin, comes victory over all the powers of darkness. He is "the Lord our Righteousness;" He is "Christ our Life." In that life are all other excellencies, all other dignities. He is our Saviour, Teacher, Example, Physician, Friend, Companion all the way. He only is able to "save to the uttermost."

Therefore preach Jesus, the Way, the Truth, the Life. In such preaching, backed home by the Word, rests the salvation of souls, at home and abroad.

Those who receive a copy of this paper, may be interested to know that the total amount of offerings to missions as the result of placing in the hands of our friends the special issue of the *Review and Herald* last year, was \$29,403.97. This materially assisted our Mission Board in responding to Macedonian pleas for help coming in from nearly every land. Yet we can only wish that the amount might have been larger for the sake of the perishing millions in heathen darkness. Should a copy of the Missions SIGNS chance to fall into the same hands this year, we wish to assure such that their gifts were much appreciated. The front page of this paper speaks to us very appealingly, and impresses us that still the harvest waits and the Master calls for more reapers. Large gifts would gladden His heart and bring the giver great blessing. Should any be urged by the Spirit of God to invest money in the enterprise of seeking for the souls of men who are perishing in sin, such gifts will be faithfully applied and personally acknowledged if sent to the treasurer of our Mission Board, address given above. Is it possible to invest money more wisely?

Early this year among the Mohammedans in Battakland, Sumatra, an interest in the Gospel sprang up. One of our missionaries, himself a Battak, after three years' preparation in school at Singapore, studying the prophecies, some of which refer to the rapid spread of Mohammedanism, opened meetings at the home of a widow "hadji" (a person who has studied the Koran in Arabic and made a pilgrimage to Mecca) who heretofore had been very bitter in her persecution of all Christians. In a large room in her house the people thronged to hear the Gospel, Christians and Mohammedans alike mingling together. After studying the Bible about a month and weighing its harmonious and consistent truths, and learning that to be a Christian meant to be pure in life, this leading Mohammedan woman gave her heart to Christ and accepted the Gospel. Others are deeply interested, with good prospects of obeying also.

There are thousands dying to-day from the leprosy of sin. Jesus said to the physical leper of old, "Be thou clean," and immediately the leprosy departed, and the man stood forth with the healthy flesh of a child. Jesus can cleanse the sinful man, the moral, spiritual leper, and make him clean in a moment of time. But the soul must relinquish the sin. Only one thing stands between the sinful soul and salvation, and that is his unwillingness to surrender all to God.

We are not soliciting aid or charity in this paper for ourselves, or to build up a denomination, but to give the everlasting Gospel to those who need it, who are dying without it. We are asking for your cooperation in work for God, and for souls for whom Christ died.