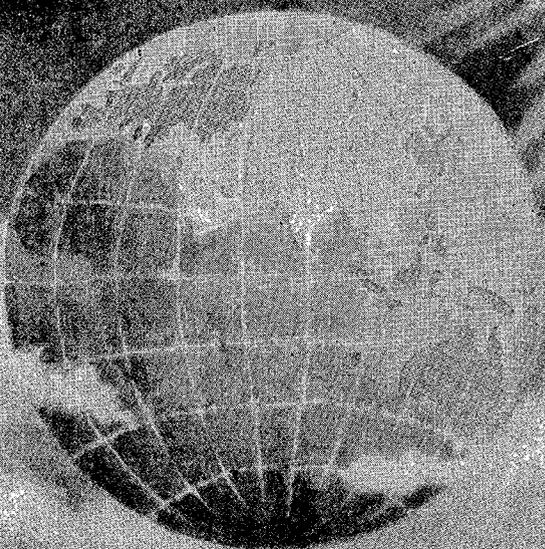


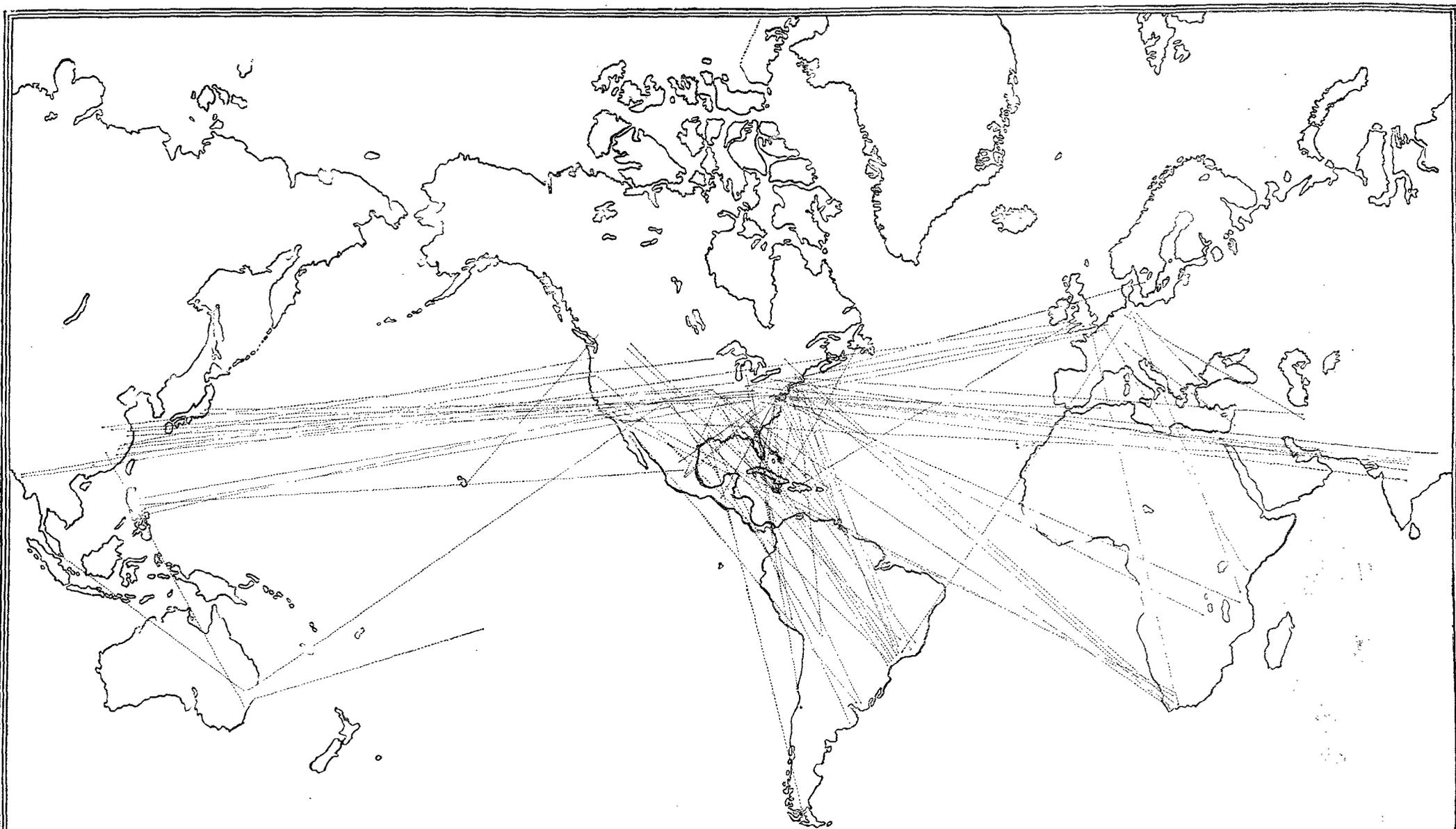
HARVEST TEACHING FOR MISSIONS

REVIEW AND HERALD

THE GOSPEL TO ALL NATIONS



THE CALL OF GOD



The above map of the world, with dotted lines extending from the United States, Europe, and Australia to the great mission fields,—China, India, Africa, South America, and the islands of the sea,—is designed to show the movement of outgoing missionaries for last year only. One hundred and fifty-seven volunteers, not counting the children, were sent on to waiting fields during 1913. Each line in most cases represents a man and his wife, and as nearly as possible starts from that portion of the States or Europe where they resided, ending in their chosen field. It was found impossible to give the names on this small map. Truly a splendid movement of recruits missionward for one twelve months.

The Advent REVIEW and HERALD SABBATH

TAKOMA PARK STATION

HARVEST INGATHERING NUMBER

WASHINGTON, D. C.

The Gift of Lives in Missionary Service

THE supreme purpose of the foreign missions movement now being carried forward by the Christian churches is to evangelize all the non-Christian world. This is the highest, the truest, and the most enduring service men can render to their fellow men. Sin is the cause of all the unspeakable sorrows of the human race. The Son of God came into the world to break this reign of sin, to set men free, and eventually to bring to an end all suffering and sorrow. The gospel is the revelation of that great truth; for it is "the power of God unto salvation to every one that believeth." Rom. 1: 16. This is the hope, and the only hope, of sinners. It is the grandest message that can be borne to the ears and hearts of those wandering in the valley of the shadow of death. And this is the message being proclaimed by missionaries who have gone to heathen lands.

The great world-wide, thoroughly organized foreign missions movement in behalf of non-Christian peoples has been in operation a little more than a century. The results are known the world over. Millions have accepted Christ as their Saviour. Marvelous transformations have been wrought. Savagery and cannibalism

have been banished from populous island groups and from other vast areas, while in every continent the blessed light has been let in among millions in darkness, dispelling superstition, and reforming lives, and lifting whole peoples to a higher plane.

But the results of this great evangelizing movement represent but one side of the undertaking. On the other side are the missionaries, their toil, self-sacrifice, and those who give the means required to support this work. The combined annual reports from the various mission boards and societies show that there are at the present time about twenty-five thousand European missionaries making Christ known in heathen lands. These are being assisted by six thousand ordained native evangelists and over one hundred thousand other native workers. To maintain this splendid work the churches in the homelands contribute thirty million dollars annually. The native Christians each year raise between seven and ten million dollars to push this work along in behalf of their own people.

The toil and sacrifice, the separations and the sorrows, of this movement for a single year are too great either to trace or to express. Every year death reaps its cruel harvest. Filling the gaps breaks

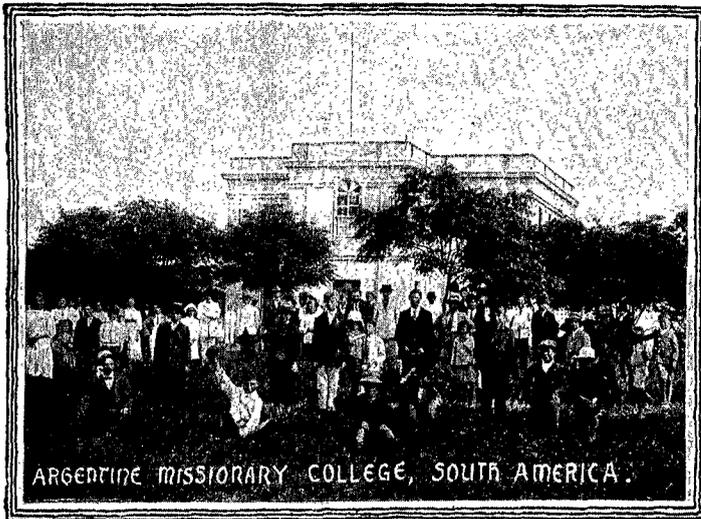
hundreds of family circles, and causes the repetition of hard labor to master the languages and make necessary adjustments all around. To hold the ground already occupied and to enter the doors everywhere thrown open to the missionary forces require constant and earnest efforts on the part of all believers in foreign missions.

And the work of raising funds can never cease. The years pass quickly and consume the annual appropriations. There can be no let-up in giving. The movement is on in full force. The missionaries are at the front with their wives and children. The schools, printing houses, and dispensaries are all operating. This great work cannot stop. To continue means the full expenditure of present appropriations, and that calls for continued giving on as large a scale as the church has ever contributed to the cause of foreign missions.

And why should not a work so helpful, so uplifting, and so transforming, continue and steadily enlarge? If any endeavor in the world is worth while, this is. If money is of value for any purpose, it is of special value in this movement. The unnumbered blessings the gospel has brought to us in the homeland, the new life and hope it has brought to millions in heathen lands, and the great needs of the



LISTENING TO THE PREACHING OF THE WORD, CHANGSHA, HUNAN, CHINA.



ARGENTINE MISSIONARY COLLEGE, SOUTH AMERICA.

multimillions who are still without it,— all these appeal to us to go on recruiting and giving for foreign missions. And this is the mission of this Harvest Ingathering number of the REVIEW.

A. G. DANIELLS,
President General Conference.

The Light of the World

JESUS declared, "I am the light of the world." John wrote of Christ, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Again, we read of the Saviour that he is "the true light, which lighteth every man that cometh into the world."

To Christ we owe all we have above the most benighted heathen. All that Christian lands possess in knowledge, civilization, and progress, they owe to the influence of Christianity. Christ has been the light of nations in proportion as the people of those nations receive him as the Son of God.

We who live in Christian lands, enjoying the daily blessings of civil and religious liberty, sometimes forget how many of the people of earth do not know Christ. We are complacent when we view the work already accomplished, and forget that at the present time two out of every three of the inhabitants of this earth are still in heathenism, knowing not God nor his Son Jesus Christ. Two out of three of all mankind are dying in sin, without a ray of light to penetrate the darkness that enwraps their souls. In their blindness they bow down to idols made by man; they worship nature in her various forms; they pray and offer sacrifices to the spirit world; but the true God they know not, and of his Son Jesus Christ they have never heard.

The truth of Christ's words, "And I, if I be lifted up from the earth, will draw all men unto me," has been demonstrated in nearly every land today. In Africa, in Asia, among nearly all heathen peoples, there are those who have been drawn to Jesus when he has been lifted up before them, and in their lives has been reflected the image of the Son of God.

Wonderful indeed is the transformation which faith in Jesus effects in the hearts of poor heathen. Sins are confessed, wrongs made right, evil habits overcome, and the

spirits feared, but the true God is worshiped, and Jesus Christ becomes all and in all.

It is our privilege to send the heralds of the cross of Christ to these darkened lands. To the church comes the cry, "Send us help." Men are dying in the darkness of sin and ignorance, waiting for the word of

believer becomes of Europe are doing it means that \$26,- "new man in 000,000 is being devoted annually to foreign Christ Jesus." missions. The ten societies in North The home, in its America having the largest missionary in- atmosphere and come are as follows:—

complexion, be- comes changed when Christ is taken into hearts which sin has so long darkened. The family altar is established; at mealtimes grace is said; women are respected; instead of fear, hope dwells in the heart. No longer is the wrath of evil

Presbyterian North	\$1,800,000
Methodist Episcopal	1,500,000
Baptist	1,100,000
Congregationalist	1,048,000
Woman's Methodist	837,000
Protestant Episcopal	823,000
Methodist South	790,000
Presbyterian South	637,000
Southern Baptist	580,000
Seventh-day Adventist	444,000

The European Division

In the work of carrying the gospel message of Christ's soon coming to "every nation, and kindred, and tongue, and people," the European Division desires to stand shoulder to shoulder with our North American brethren.

Our own home field is "truly great;" and that the harvest is indeed "plenteous" may be seen from the fact that our report for last year shows an ingathering of 6,000 addi-



MISSIONARY TRAINING SCHOOL, SKODSBORG, DENMARK.

life. Will not the reader be one of many to share in sending the gospel to these benighted millions?

I. H. EVANS,
President North American Division.

A Sign of the End

THE world-wide missionary movement of our generation is a sign of the approaching end. "And this gospel of the kingdom," said Christ, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. The world-wide missionary awakening has come in this generation in which prophecy is so rapidly fulfilling.

The statement of contributions to foreign missions presented at the last conference of North American Protestant missionary societies indicated \$16,000,000 given for missions in 1913. With what the societies

tional members as the result of the Lord's blessing upon the efforts of the 700 gospel workers engaged in this division.

That the field is ripe for the harvest is proved by the urgent calls for workers that come to us from all parts,— from Siberia, and Russian Manchuria, and Turkestan, and Central Asia, and all parts of Africa, the greater part of the Dark Continent being assigned to our division conference.

"But the laborers are few." This we realize continually. Yet something has been done to increase their numbers. In 1902 we had in Europe only 250 gospel workers; today the number has nearly tripled. Our missionary training schools in Watford (England), Gland (Switzerland), Skodsborg (Denmark), Nyhyttan (Sweden), and Friedensau (Germany), are filled with young people whose eyes are upon the regions beyond. The Friedensau school occupies a specially unique position, as it is our main training center to supply

missionaries for a population of 350,000,000. Instead of the 200 student volunteers for the fields now enrolled in Friedersau, this school should have many more. When we review the Macedonian calls from all parts—including modern Macedonia itself—we see in the 400 students now in our European missionary training schools but a faint answer. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

L. R. CONRADI,
President European Division.
Hamburg.

The Asiatic Division Mission *

Two new schools for the training of missionary workers have been opened in this division during the last year, and this brings promise of yet further increase in our staff, now numbering 345 workers.

Reports show a gathering of souls all up and down our fields. A report just in from Central China shows 232 baptized converts, most of whom came directly out of heathen darkness.

Besides the books and tracts circulated, our colporteurs are selling and securing subscriptions for 55,000 copies monthly of our Chinese paper, a large circulation for a religious periodical in China. Recently a Chinese priest handed me his former credentials authorizing him to minister at heathen altars. He also turned over his household gods to our workers, saying that now that he had found Christ he had no further need of them. These are the things that gladden our hearts.

unentered fields are making pitiful appeals to us for missionaries. We are forced to delay from lack of funds. Your contributions to missions is your command to our loyal workers at the front to advance. Shall they have long to wait for further marching orders?

R. C. PORTER,
President Asiatic Division.

The Harvest Ingathering Campaign of Last Year—1913

A Word From the Treasurer

WE are pleased to report to the many friends of foreign missions who last year assisted us in our efforts by contributing to this work through our numerous solicitors engaged in the Harvest Ingathering campaign, that in that effort there were circulated 606,000 copies of the special REVIEW, most of which were used in North America. Those receiving them contributed to the amount of \$56,283.99, which has been duly received by the foreign mission treasurer, and the entire amount has been faithfully devoted to the work in foreign lands.

This is the largest amount of contributions ever received from this source, and has been greatly appreciated, both by the General Conference officers and by those in charge of the fields benefited. It is with sincere gratitude for this assistance that this report is made. Eternity only can reveal the results in the many souls that have been won by means of the gifts that entered into this sum.

W. T. KNOX,
Treasurer Mission Board.

Missionary Hymn

THERE'S a light upon the mountains, and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with waiting, and the night watch seemed so long,
But his triumph day is breaking, and we hail it with a song.
In the fading of the starlight we can see the coming morn;
And the lights of men are paling in the splendors of the dawn;
For the eastern skies are glowing as with light of hidden fire,
And the hearts of men are stirring with a throb of deep desire.

There's a hush of expectation, and a quiet in the air,
And the breath of God is moving in the fervent breath of prayer;
For the suffering, dying Jesus is the Christ upon the throne,
And the travail of our spirit is the travail of his own.
He is breaking down the barriers, he is casting up the way;
He is calling for his angels to build up the gates of day;
But his angels here are human, not the shining hosts above,
For the drumbeats of his army are the heartbeats of our love.

Hark! we hear a distant music, and it comes with fuller swell;
'Tis the triumph song of Jesus, of our King, Immanuel!
Zion, go ye forth to meet him! And, my soul, be swift to bring
All thy sweetest and thy dearest for the triumph of our King!
— Rev. Henry Burton, D. D., in the Bombay Guardian.

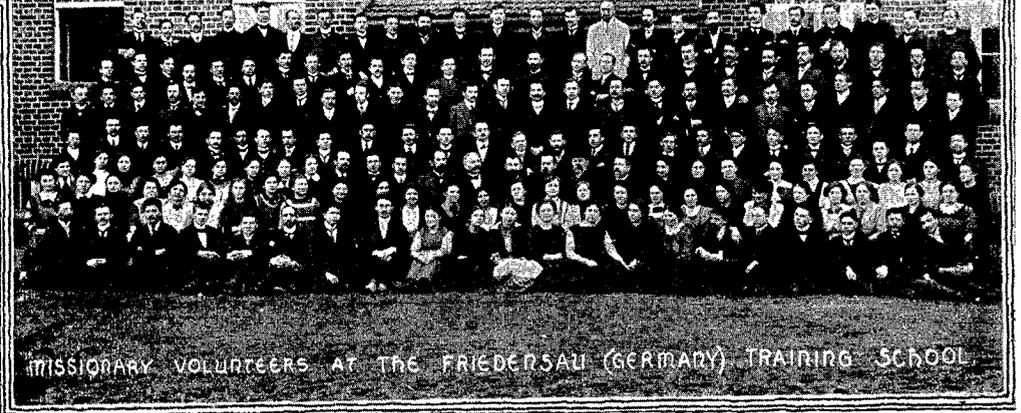
IN China the blood of the martyrs has been truly the seed of the church. More converts have been gathered in the ten years since the Boxer uprising than in all the ninety years of previous Christian effort. Of the eleven million Koreans, 300,000 are already Christians.



STUDENTS OF THE RUSSIAN DEPARTMENT, FRIEDERSAU (GERMANY) SCHOOL FROM EUROPEAN RUSSIA, SIBERIA, AND THE CAUCASUS.

Six new mission fields have been opened by this division during the last year. Other

*The Asiatic Division in our missionary organization includes China, Japan, Korea, the Philippines, the states of the Malay Peninsula, and the East Indies.



MISSIONARY VOLUNTEERS AT THE FRIEDERSAU (GERMANY) TRAINING SCHOOL

IN THE CHINESE REPUBLIC



DONG FOH LING (AT LEFT), STUDYING THE SCRIPTURES WITH AN INQUIRER.

Fighting a Different Battle

DONG FOH LING is a young man of China with an interesting experience. At the time of his conversion he was a professional prize fighter. Just over a year ago he came to Shanghai, where his name was advertised on placards, with a challenge to fight any one who wished to meet him. He recently said, "Then I would rather fight than eat." But he has heard the gospel message, and his conversion has taken all the spirit of the prize fighter out of his heart, and he is glad to be numbered with the followers of the meek and lowly Jesus. Now he is fighting the battles of the Lord.

A year ago he could neither read nor write. Now he can read nearly all the Bible, and is always glad of an opportunity to give a reason for the hope that has transformed the once heathen pugilist into an earnest Christian believer.

K. H. WOOD.

Shanghai.

The Test of Faith

"THAT ye sorrow not, even as others which have no hope." This is a blessed word in these lands of heathen hopelessness.

In a small city of Hunan where we have an outstation, a young married woman had been groping her way from heathenism into Christianity. Mrs. Li, our Bible woman, had been teaching her to read the Gospels, that she might more perfectly understand the way of life. For some time she had been looking forward with joy to the time when the "foreign pastor" would come to their town, so that she might follow her Lord in baptism.

But now her one child, a little son, fell ill. The mother, in her new-found trust in our Heavenly Father, prayed for the little one's restoration, and her prayer was answered. This greatly increased her faith.

At last the long-expected day came when the foreign pastor visited the city, and it was announced that the next morning opportunity would be given for those who were prepared, to take part in the baptismal rite. But this mother's little one was again violently ill; so she brought him to the mission for special prayer, trusting that it would please God

to raise him as before. However, the child died that same night.

Here came the great test for the mother and relatives. Ordinarily, the mother would have given herself up to loud mourning and wailing, refusing to be comforted for days. Many times, we have seen Chinese women throw themselves down, tearing themselves away from the friends who were trying to support and comfort them in their grief, wailing in a most distressing manner. What would the religion of Jesus Christ do for this poor woman who had all her days been surrounded by heathenism and its customs? Would her experience stand the test?

The child was buried before nine o'clock the next morning, and this sad young mother soon after presented herself silently among the candidates for baptism. The test had been a severe one, but Jesus had been sufficient, and had comforted her heart. Her calm, peaceful demeanor as she entered the baptismal waters was regarded by all her friends as a miracle of the Lord's grace, and testified more loudly than could many sermons to the peace and comfort found in Christ, and to the power of his grace, even amid heathen surroundings, to transform the life.

MRS. R. F. COTTRELL.

Hunan.

Mandarin School for Evangelists

THE illustration shows a few of the students in our Mandarin School for Evangelists, dedicated this year at our Shanghai headquarters. We have sixty-one in attendance being trained for gospel service. The majority of them have already been in the work as evangelists or colporteurs.

Some will not have opportunity to continue their school work beyond the present year. The demands from the fields are so urgent that we must do our best to train these young people in the shortest possible time, so that they may enter the ripening harvest fields. There are mission schools to be taught and evangelistic work

to be done. If we had two hundred in the school, there would be places for them all in the field.

One young man and his wife are here from Manchuria. He is full of enthusiasm, and will make a most efficient helper for the brethren who are to open our work in Manchuria this autumn. These young people manifest a good spirit in every way, and they have a strong purpose in their hearts to join in carrying this advent message to all China. This is some of the fruitage that encourages our hearts here, and we know it will encourage those who are sacrificing in the homelands to sustain the work.

A. C. SELMON, M. D.

Shanghai.



The "Flavor" in the Word

I NEVER saw the Lord's blessing so plainly as I have this year, though we have continually been amid trial by robbers. All the trials are more than compensated for by such testimonies as I heard last Sabbath. Three well-educated teachers testified almost the same in new appreciation of the power of God in the blessed Word. As they put it, they never knew there was "so much flavor" in the Word. Others rejoiced in the clear fulfillment of prophecy and the signs that Jesus will soon return to take us to glory.

North of the Yellow River about forty have recently accepted full salvation, and eighteen of them are in our Honan training school, studying to engage in the work. It was inspiring to hear them pray with tears for relatives and friends.

An evangelist was lately working in a place where he could get no water except in a heathen temple. As he went for it, he found himself in the hands of a band of robbers.

"Who are you?" they demanded.

He told them.

"Are you from the church in Chowkiakow?" they asked.

"Yes," he replied.
 "O," they said, "that is a good church; they do good and help people!"

They gave him water, and he went on his way rejoicing that the work being done had given the station a good name even among the robbers.

We have closed our Honan workers' institute, about one hundred having been in attendance. The Lord greatly blessed, and these brethren long to get out into the work for others. Nineteen persons were baptized at the close of the institute. These candidates had an intelligent knowledge of the truth of God, and I am confident that I shall meet them in the kingdom.

Honan.

Their First Prayer

I SHALL never forget the impressive scene as a new company of sixty-five believers gathered to join in their first prayer to the living God. Only one man in this company had ever before attempted to pray to God.

Pastor Ang read a few scriptures, giving examples of prayer and showing that the Lord in heaven hears the prayers of his children on earth. As these newly won souls folded their hands and bowed before God, I was sure that music filled heaven because of this wonderful victory. When they thanked God for the Bible, for Jesus, and for the coming of the workers who had given them the message of salvation, our hearts were filled with praise to God that we were granted a place in his harvest field.

One sentence which they wanted to have a place in their prayer was this: "God, give us a teacher who can teach our boys the right way." This sentence of their first prayer rings in my ears. They really believe that the true God will answer that petition, and I believe he will, too. They say that the God who created all things can surely supply them with a teacher.

They have turned out the old idols which filled their temple, and have cast every one out of their homes. Now they simply kneel at the foot of the cross and tell the Lord that they are willing to follow him as he leads the way. They raised seventy-five dollars that day as a fund for the teacher when he comes. The building where they formerly worshiped their idols is now turned into a neat chapel, furnished and seated at their own expense.

Swatow, China.

W. F. HILLS.

What the Blind Woman Saw

THE following comes from South China:—

"We baptized a blind woman who was sixty-two years of age. As she stood for about twenty minutes answering the questions we asked her as to why she wanted to be a Christian, God's Spirit came in and melted hearts. Tears dampened every eye, I think, before she sat down. Any one of God's servants would have been proud to bury her with her Lord in baptism. Not one question did she fail to answer, and intelligently, too.

"She said she could not see us, and had never seen the Bible, could not read a word of it even if she had her eyesight, but was happy that she could see as far into the kingdom by



the eyes of faith as any one of us. She said that some day she would be able to see Jesus, and that when he gave her eyes to see she wanted him to be the first one upon whom they should look, then next she wanted to see the man who had spent so many hours in teaching her the way to heaven.

"About four hundred persons saw her buried in her watery grave. As she came up from the water, she stopped to tell the people why she had decided to go

into the back street, into the little room, to worship with the few Christians, instead of with the multitude as she had always done before." There are six persons in that company who are over sixty years of age, and their hearts have been weaned from idol worship, and they are happy in the message which we love."

Szechuan, by the Tibetan Border

WE have at last reached Szechuan, one of the westernmost provinces in China. A chapel has been rented in this city, and tomorrow we shall hold our first Sabbath meeting. Brother M. C. Warren is with me. We left our wives in Shanghai, where they will remain until we are settled in this new field. We spent thirty-nine days on a house boat coming up the Yang-tze-kiang, staying a few days on the house boat even after reaching Chung-king, for there are no foreign inns in the place.

We are glad to be here. Since our work is now opened in Szechuan, it will not be a difficult thing to plant a station in Tibet, as the main road into Tibet lies through this province. Then, too, many of the people of Tibet speak the Mandarin language. Thus we can almost say that this last gospel message is at the door of Tibet.

Since we are 1,500 miles from Shanghai, we deem it essential that a missionary doctor be located in this province at an early date. I hope the Mission Board in Washington will keep this matter in mind, and that next year a doctor may be supplied to this field. We thank God for his protecting care that has brought us and our goods safely through dangerous rapids and robber-infested regions. Pray for us.

F. A. ALLUM.

Chung-king, China.

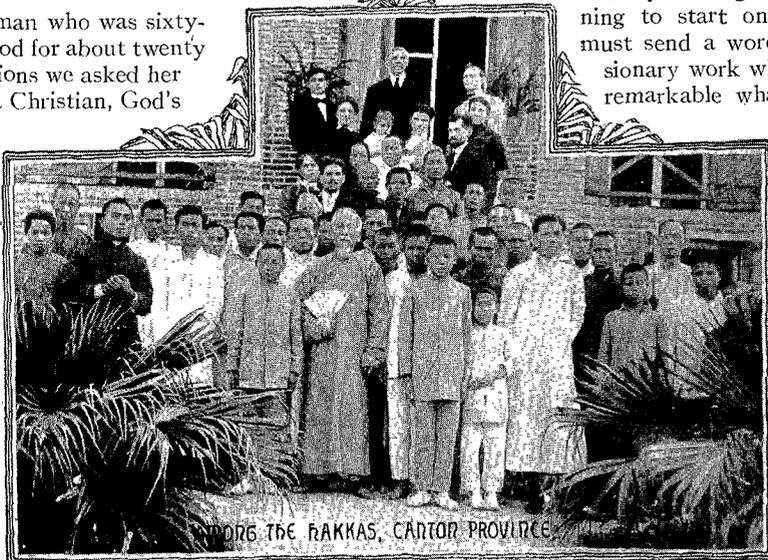
Among the Hakkas

THE work among the Hakka-speaking people of the Canton province continues to grow. Just now Brother J. P. Anderson is away visiting stations in the north, and planning to start one new station. This time I must send a word regarding the medical missionary work which we all have to do. It is remarkable what comes to us even though

we are not medical missionaries. It is surprising, also, what one can do with our rational methods of treatment and a few simple remedies. I sometimes wonder why these poor people do not all die. They will not send for the foreigner until they are very nearly dead. Sometimes in my lack of knowledge I feel like running away, but their great need appeals to me.

S. A. NAGEL.

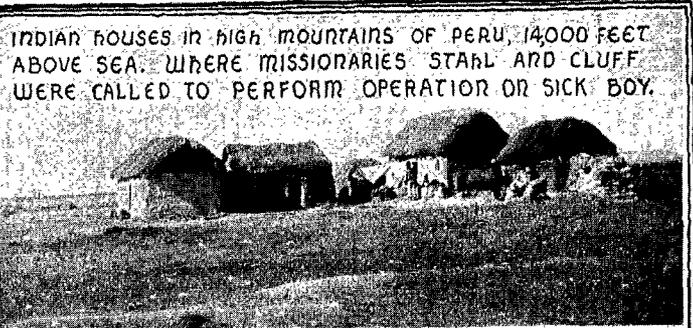
Wai Chow.



WITH THE MISSION DISPENSARIES



GROUP AT THE LAKE MEDICAL DISPENSARY MISSION.



INDIAN HOUSES IN HIGH MOUNTAINS OF PERU, 14,000 FEET ABOVE SEA. WHERE MISSIONARIES STAIR AND CLIFF WERE CALLED TO PERFORM OPERATION ON SICK BOY.

Inca Indian Mission, Lake Titicaca, Peru

HERE is a picture of a common scene round our dispensary door as the Indians flock in for treatment. Then, too, the calls for help come ever more urgently from remote places. I was called to visit one sick person over the mountains where the way was so difficult that the Indian guides had to take my feet and place them in the niches of the rocks in order that I might get down the precipice. But God is blessing. In this morning's group, of which I send you the picture, we found the following cases:—

A woman with a broken collar bone, a man with neglected broken ribs, one with an ulcerated throat, another with an ulcerated leg, a case of pleurisy, and one of hemorrhage of the lungs, two persons with aching teeth, a case of stomach trouble, and two persons with fever, besides many others with minor ailments. And this is not an unusual scene. They come to us from great distances, sometimes traveling eighty miles or more. We do all in our power to help them, and we see to it that no one leaves the mission without an inspiration to live a better life.

F. A. STAHL.

Plataria, Peru.

On the Bombay Side of India

A YEAR ago found us seeking a place for a medical dispensary in Kalyan, one hour's ride by train northeast of the great city of Bombay. The year has had its hard places, but, thanks be to God, it has also had its victories. The Great Physician has ever been near for consultation. The workers have labored hard and faithfully. The people have gathered and listened daily to our messages, and have had faith in our constant prayers.

And what have the people received? A woman traveling to her home town found immediate help and a home during her sudden illness on the way. To be taken off a train ill and to be told there was a place of refuge near brought great joy and comfort to this woman. She found friends at the Kalyan dispensary.

A poor man suffering from hiccup for three days, during which he could neither eat nor sleep, was carried to Kalyan on a cot, a distance of six miles, that he might find relief. He returned to his village in a short time, perfectly well and with some knowledge of the true way.

A poor old woman one day at noon while eating her coarse bread, gaped and dislocated her jaw. She was seven miles

away, but they quickly got her to Kalyan, and in a few moments her mouth was closed, she was given nourishment, and soon fell asleep. She, in her darkness and heathenism, cried out, "The great God is here."

A poor old woman with a broken leg was carried to another hospital not far away. She was left to native servants, and after three days her leg was set. The fifth day she cried and begged to have the splint removed. Her son, weary with her cries, brought his mother to the mission dispensary. When the splint was removed, we found she had a compound fracture, and the wound was filled with maggots. Do you wonder she could not sleep? After three weeks she left us for her home, walking with a cane, and thanking the God of the Christians for her life.

Surgical operations have been performed on many eyes, and those who had not seen the light of day for years, cry for joy as they behold the faces of loved ones again. Such treatments to these poor souls are miracles indeed, and speak louder than all our words, be they ever so faithful, kind, and true.

These instances are but a few from among nearly 1,200 for the year 1913. Hundreds have, after receiving medical help, unburdened their aching hearts and troubled minds, and we have had glimpses of the wrongs of womanhood and the cruelties to children which are beyond description. All this makes us cry out, Come, Lord Jesus, come quickly.

MRS. M. D. WOOD.

Kalyan, Bombay.

Under Demon Possession

How awfully the evil one works in this poor world! There come to our dispensary nearly every day those whose bodies are swollen with fits of anger. Being devil worshipers, they seem fully taken possession of in these fits of temper, and the evil one gets complete control. How good to be able to help them!

We here can see plainly how terrible is the power of the evil one when the grace of God is fully rejected. A power from beneath seems to fill these soldiers and robbers and many others.

But, thank God, through the preaching of the gospel of his grace, the forgiveness

KALYAN DISPENSARY AND SCHOOL, INDIA.



of sins is at once attended with joy, hope, and courage. The truth of God develops a man, and those who have been gloomy, dirty, mind-dwarfed, and cruel become cheerful, clean, intelligent, and tender-hearted. We constantly see these marked changes.

J. J. WESTRUP.

Honan, China.

The Missionary Nurse in Brazil

In connection with evangelistic tent effort in the Brazilian interior, Miss Louise V. Wurts has been doing the work of a missionary nurse. One interesting experience she thus narrates:—

"A little Negro boy of seven years had been paralyzed by a fall. The eliminative organs of the body had ceased to work, and in a little while he would have died from auto-intoxication. For eleven days he had been suffering.

"We went to work on the poor little fellow with massage and fomentations. I prayed in Portuguese, although I had been here only three months. But God heard that prayer. Quickly the little boy began to respond to the treatments. In three weeks the lad was carried to the tent on the night devoted to health and temperance, and walked up on the platform, where we demonstrated what rational methods of treatment will do under the blessing of God.

"The neighbors, who had looked in at the windows when we were treating the boy with hot and cold water, had said to the mother, after we had gone away, 'He will die with that treatment.' But she had replied, 'He will die without it.' 'Now,' the mother says, 'they have nothing to say.'

"The Lord is blessing the evangelistic services. Twenty candidates were baptized yesterday, as truly converted and as staunch people as one ever saw."

“Please, Sir, Won’t You Come?”

ROUND about La Paz (Bolivia) our work is done mostly in the homes of the Indians rather than in the city dispensary. Last month we visited about four hundred Indian mud huts, and found one hundred and sixty cases to care for. This month the number will be almost doubled. Nearly every day finds Mrs. Cluff and me out in the villages on the outskirts of La Paz, giving treatments and medicine where necessary. These poor people do not know the first principles of caring for themselves. We find many who have been lying on mud floors for as long as a year, with diseases that with proper care should have been of short duration.

“Please, sir, won’t you come with me, and make my mamma well?” was the cry of a little boy who stopped us the other day. He led us over a high mountain, by a path very difficult for the mules to travel. Far over in a hut we found an Indian woman lying on the floor, scarcely able to move. She had been lying there with rheumatic fever for five months. After a few days’ treatment she was able to go about her work.

Thus we find opportunities for service on every side. We feel that God is indeed

Medical Itinerating in the Punjab

OUR society having been called to establish work in a new part of the Punjab, northwestern India, it was decided to make an itinerating medical tour throughout the district. It is a region which government irrigation service has recently turned from a desert into a garden. The people are of splendid physique. School and hospital facilities, however, have not kept pace with the immigration which has been started by the new conditions. The railway has been only a few years in operation.

I was aided on the trip by an Indian medical student in training. We used an oxcart for carrying a tent and equipment, while we ourselves traveled by *tonga*, a two-wheeled vehicle drawn by a pony. Our journey took us thirty miles across country from one railway to another. In some parts of the territory a white man was a curiosity. We treated 1,500 patients on the tour. Of all these, none had ever before seen a European doctor. Some came for assistance who had been sick for fifteen years. Imagine the condition of some of these patients. In a word, we found such long-neglected cases as the physician comes across in the village population of India.

We pitched our tent in four different places, and received patients from long distances. Some came as far as thirty miles, hearing that there was help for them. Cataract, inflammatory conditions of the eye, digestive troubles, nervous disorders, and diseases of women are very common. Naturally, with so brief a stop, we gave little attention to acute disorders.

One tent location was by a non-Christian village of fifty or sixty families. These people asked for admission as Christians into our ranks. This is in the center of one of the sections of India where what are called “mass movements” have been experi-

We had to depend upon each village to supply the oxcart to move us on to the next place. Once we met with rather a cold reception. The villagers said they would not furnish an oxcart to move us, neither would they furnish us or our horses food to eat. Some of our party were disposed to move on, but on counseling over the matter, it was decided to try it out. Therefore we pitched the tent, and depended upon God for the results. At this place we treated 400 patients; and when they saw what our mission to them was, we and our helpers got all we wanted to eat, and everything we asked for. We surely gained the confidence of the people in that village. Thus the medical work is an entering wedge to the hearts of the people.

It was a highly interesting trip, and we feel that anything we can do for the Punjab will yield good returns in souls saved for the kingdom, and that with the thrift of this new country, good financial support may be secured for the native work.

V. L. MANN, M. D.,

*Medical Secretary Indian Mission.
Lucknow.*



A Heathen Mother’s Effort

“ABOUT a week ago,” wrote Dr. Russell, of the Soonan (Korea) dispensary, “a woman brought an all but dying man to us, and said, ‘I am not a believer, but this my son is dying, and I hoped that by bringing him here he might believe on Jesus and be saved.’ He lived but two days, but in that time he gave his heart to God, and passed away in peace.” Poor soul! she knew that there was no hope in the heathen worship, and her mother heart longed to have her son in the hands of those who could teach him the light of Christian truth, of which she had heard but the faintest rumor herself. May this mother, too, find the way.



“SOME one asked a lighthouse keeper at Narragansett, Long Island, if he did not sometimes get lonely at his work. His eyes fairly danced as he answered, ‘No, indeed! I never get lonesome since I saved my man.’”



STREET SCENE, LAPAZ, FROM BALCONY OF MISSION HOME.



NEW SOONAN DISPENSARY, KOREA.



GOPALGURJE DISPENSARY, EAST BENGAL.

opening up the way for us to reach the hearts of these poor people with the saving truths of the gospel. Who will furnish the means needed to carry the gospel to these Indians in the high mountains of Bolivia and Peru?

“If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?”

WM. O. CLUFF.

La Paz.

enced, whole villages turning toward Christianity together. But such must first be instructed and understand what conversion means. This attitude, however, makes many open doors.

NEW FIELDS ENTERED

Opening a New Mission

ONE brief extract will present a picture of the opening of a new industrial station in Southern Rhodesia, near Victoria. T. J. Gibson gives us also a sketch of the "camp," evidently the beginning of the mission operations. Our American Sabbath schools gave a portion of one Sabbath's offering for the purchase of the new farm for this Glendale Mission, as it is called. Brother Gibson says:—

"We brought five boys with us from the Selukwe Mission, and our family of native helpers now numbers sixteen. Five of these are prepared to go out as teachers or evangelists as soon as they can be spared from work upon the land. Each Sabbath we visit the native villages, holding services. We have a round which it takes four weeks to complete, holding from two to five meetings each Sabbath. By this means we reach from six hundred to eight hundred persons during the month, and the circle will widen as we get more native evangelists in training. These are kept constantly in actual service while they carry on their school work, and the purpose of soul-winning service is kept ever before them in their studies. We have good meetings in the kraal of the nearest native chief, and the people gather in from other kraals. They say they have received the missionary, and now they desire to learn of Jesus."

Manchuria Opened

No sooner had missionaries B. Peterson and O. J. Grundset and their wives settled into the language-school work at Shanghai, preliminary to going on to Manchuria, than the Lord gave them a helper and teacher of the Manchu dialect fresh from Manchuria. This man had become acquainted with the Sabbath and advent truths through the brethren of our Russian church in Harbin, Russian Manchuria. Accepting heartily the faith of the soon-coming Saviour, he made his way to Shanghai to enter our Mandarin training school, to prepare himself for evangelistic work.

And now a word comes from C. L. Butterfield, of Korea, illustrating the kindly rivalry among the missions in opening work in new territory:—

"Without waiting for the China Mission to occupy Manchurian territory, we have now sent our first worker into that field. He is working only for Koreans, however, many of whom have gone over from this country. Some time ago some of our members moved to Manchuria. A little later Brother W. R. Smith, of Wonsan, visited them. It was then decided to begin work there at once."

On to Tanganyika

EN route from Nyasaland, British Central Africa, to the Tanganyika plateau, to plant a mission in new territory southeast of Lake Tanganyika, Elder J. C. Rogers sends us a photograph of his little touring camp, and writes:—

"We travel with native carriers only, as we must pass through sleeping sickness districts where the risk is too great for donkeys. We have with us two young men and their wives from our old Malamulo

station, Nyasaland, and two boys of a superior tribe who have been with us since they were ten years of age. So Mrs. Rogers and I have friendly faces with us, though we may not see a white face for a year or two. We often sleep under a spreading tree without the tent, if the camping place is reached late in the evening. Folding beds, some blankets, and mosquito nets to hang over a handy branch to cover the beds, make us very comfortable in the dry season.

"As we walk along these rolling highlands, the scenes of Livingstone's last labors, I cannot doubt that the Lord will guide us also in the way to the right place for the new mission."



D. C. BABCOCK MEETING A PARAMOUNT CHIEF

Among the Laplanders

THE Lapps belong to the Mongolian race. They inhabit the northern part of the Scandinavian peninsula, called Lapland. They number some thirty thousand altogether, about two thousand being in Russian territory, in the government of Archangel.

These people are short of stature. They are of brownish complexion, with high cheek bones, dark eyes, and black and tangled hair. Their language is related to that of the Finns.

We have recently opened a mission among these people. Brother Jens J. Hokland, a young Norwegian, has been stationed in the Lapp town of Karasjok, in Finmarken, situated sixty-nine degrees north latitude. In a recent letter our brother says: "Now I am living among them [the Lapps]. Hence I have the very best opportunity to learn their difficult language, and I believe that by the help of God I shall succeed. Knowing the interest of our brethren and sisters in this people, and especially God's interest in them, I am very well satisfied to be here, and hope in time to learn that which I shall need in the future. From now on I shall feel most at home among these people, whom I have learned to pity. I can see plainly that it is time this tribe should hear the message of Christ's coming." As an evidence of the Lord's care for his servants, we relate the following incident: Last summer Brother Hokland was on a colporteur tour in Northland.

One day he had to pass over a mountain which was



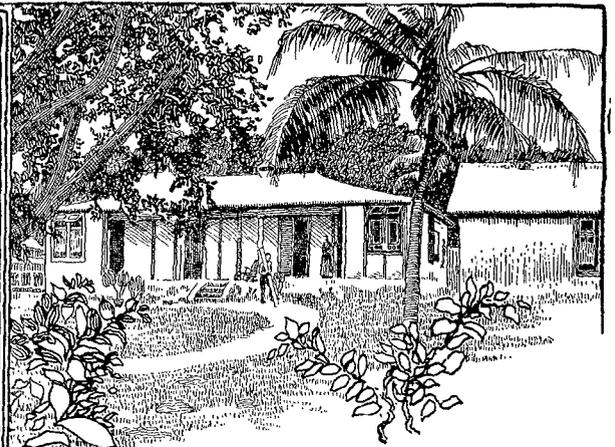
MISSIONARY HOKLAND, AMONG THE LAPLANDERS

BORNEO MISSION BUILDING.





SABBATH SCHOOL CLASS, BORNEO.



ATCHIN MISSION, NEW HEBRIDES

very difficult to cross. In order to be more secure our young brother removed his shoes and stockings, to go barefooted. Fearing, he was reminded to pray. There, clinging to the rocks, he asked God to keep him. Then, trusting in God, he went on his way and got over safely.

Below, on the other side of the mountain, a man and his wife were watching the young man make his way down; and the first question this man asked Brother Hokland was, "What has become of your companion?" When our brother told them that he had been all alone on the way, they were greatly surprised, and the man said, "Is that so? It really seemed to me that there were two of you when you came crossing the mountain."

Brother Hokland adds that he was reminded of the word of the Lord in Ps. 34: 7: "The angel of the Lord encampeth round about them that fear him, and delivereth them." J. C. RAFT.

Copenhagen.

In Nigeria

At a general meeting held in Sierra Leone it was arranged for two foreign and four West African workers to enter Nigeria.

Landing at Lagos, I made a trip into the interior to search for a location, while the other workers secured materials and at once began preparation for a building, making doors, windows, etc.

I went northward as far as Jebba, on the Niger River, about six hundred miles above its mouth, passing first through the country of the Yoruba, who are an agricultural people with vast fields of cotton, corn, and yams. Above the eighth degree north latitude the fertile fields change into vast grazing lands. Here the Fulahs, a people of altogether different type, herd their sheep, cattle, and goats. Reaching the western slope of the Niger again, the country changes into market gardens, and hundreds of people come out of Jebba each morning, trading in yams, onions, fowls, and eggs for the towns on the river.

One is astonished to see the large towns. There are twenty-five towns, I find, with from ten thousand to one hundred and eighty thousand population. While there

are many dialects and languages, yet there are but three prevailing tongues,—the Yoruba, the Fulah, and the Hausa.

We are entering this region of eighteen million souls with courage, believing that the Lord will give us a harvest for the coming King. D. C. BABCOCK.

Nigeria, West Africa.

In North Borneo

WE arrived in North Borneo in June, 1913, and immediately began preaching the gospel, finding first openings among the Chinese. On January 1 we baptized seven of that nationality. One of these had formerly been a heathen fisherman, worshiping his ancestors and idols. Now he loves to study the Word of God, and to tell the gospel message to his fellow fishermen. Two young Chinese men are starting a school where they can gather in the heathen children and teach them about Jesus.

Borneo has an advantage over the other islands of the East Indies as a missionary field, in that Mohammedanism has not obtained a foothold here.

R. P. MONTGOMERY.

Starting School on Atchin

[Since this report was sent us, an uprising of the wild islanders has occurred. The white trader and his people were compelled to flee, and our missionaries were warned by friendly natives to leave. But they barricaded themselves in the mission house, and the storm passed by. Now the people are more friendly than ever, and the missionaries are treating their sick, and barriers are breaking.]

FOR four months we worked and prayed and wept that these people would desire to come and learn. A school to them meant joining "the worship," and they were afraid. But after all was ready, we invited them to come, assuring them that they need not belong to "the worship" unless they wished to by their own free choice.

We taught a few of the young men to sing "Precious Name" and "Hark, 'Tis

the Shepherd's Voice I Hear." They learned a few letters and small words, and an interest was created.

At the opening of the school eight came. Now the average attendance is thirteen. Our hearts are full to overflowing as we see them listening to the story of Jesus. We said nothing to them about clothes, as we did not wish to exclude any. It was gratifying to see four wearing a loin cloth; one wears only a vest, another a shirt, the others a ball and string about the waist. We expect they will have small Gospels in English for their reading books, and this will bring them under the influence of the Spirit of God. Already we can see a change coming over these heathen boys. The breaking of their customs and superstitions will be a miracle of grace.

The other day, as a boy accompanied us to a near-by village, and was telling us about the wooden images dedicated to the spirits of the dead, which we saw, we asked the boy why his people did not worship the God who made heaven and earth. Narli replied, "Missi, we know savey talk belong God. S'pose we savey,—we talk along him." [He was saying that wisdom (savey) belongs to God. But they were ignorant. When they got wisdom, then they would talk to God.] We have hopes for this little boy and others.

MYRTLE S. PARKER.

Atchin, New Hebrides.

In Patagonia

WE find Punta Arenas a thriving little city of seventeen thousand, made up of a cosmopolitan population. It is an important wool shipping point and coaling station. Being the distributing point in the far south, nearly all the vessels stop here on their way through Magellan Strait.

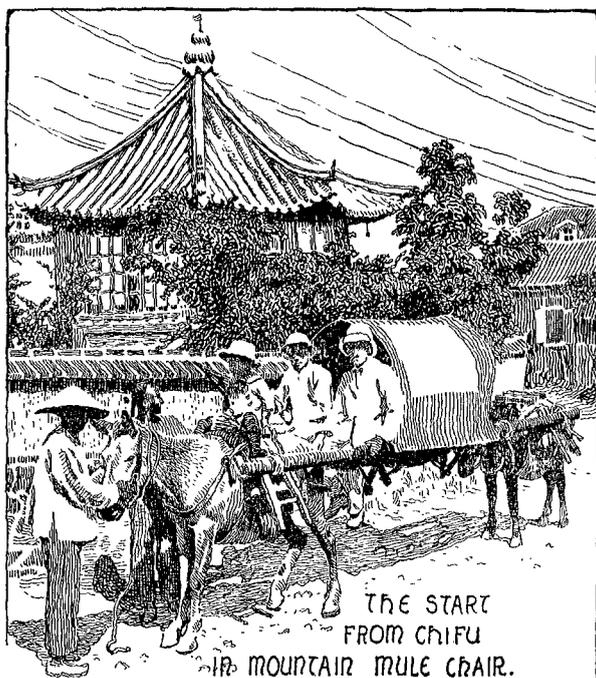
We never had a worker located here permanently before, though several years ago some of our books were sold in the Falkland Islands and in Punta Arenas by one of the pioneer colporteur band. On our way down from Buenos Aires we passed the Falklands, which are included in the territory of our southern mission field, along with the island of Tierra del Fuego.

As we seek to hold up the light of the closing message in these antarctic regions, we desire to be remembered in the prayers of all God's children.

A. G. NELSON.

Punta Arenas, Chile.

SCATTERING THE



THE START
FROM CHIFU
IN MOUNTAIN MULE CHAIR.

Publishing the Message

DURING the ten years ending in 1912 our publishing houses have reported sales to the value of \$10,122,500. The value of the sales for the year 1912 was \$1,836,527. This represents a truly world-wide distribution of the pages proclaiming the message of the Lord's soon coming.

These publications are issued from thirty-seven publishing houses and branches, located in twenty different countries, in seventy-five different languages, in the form of approximately 350 bound books, 300 pamphlets, 1,100 tracts, 125 periodicals.

Six hundred and eighty-four persons are employed in our publishing houses, and over 2,100 colporteurs are engaged in the distribution of this literature in different parts of the earth. Their reports come in from Europe, Asia, Africa, South America, and the islands of the sea.

N. Z. TOWN,
Sec. Gen. Conf. Pub. Dept.

Seed Sowing in Shan-Tung Province, China

CHIFU is an open seaport on the east coast of North China, in Shan-tung Province, and directly west of Korea. Being sent there by the doctor's orders to recuperate from the typhoid fever, no very active campaign could be attempted; but with the help of a native evangelist, nearly every home in Chifu was canvassed for our Chinese magazine, and between two and three thousand papers and tracts were placed in the hands of the people in that city and the near-by villages.

It was these trips to the mountain villages that proved to be of unusual interest. There are no roads over these mountains, only trails, and all travel is by foot or donkey back. We used a mat-covered frame, or litter, supported on poles, borne by donkeys traveling single file. On either side of our swinging chair a sheet of paper was pasted, on which it was announced in large characters that we were distributing publications pertaining to "The Gospel of the End of the World." Great crowds collected wherever we stopped. We would then talk to the people, and tell them as

best we could in the brief time we had, to

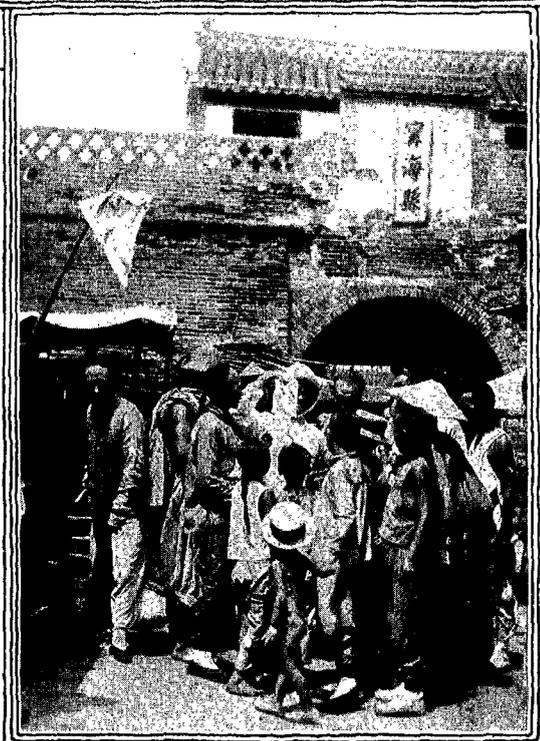
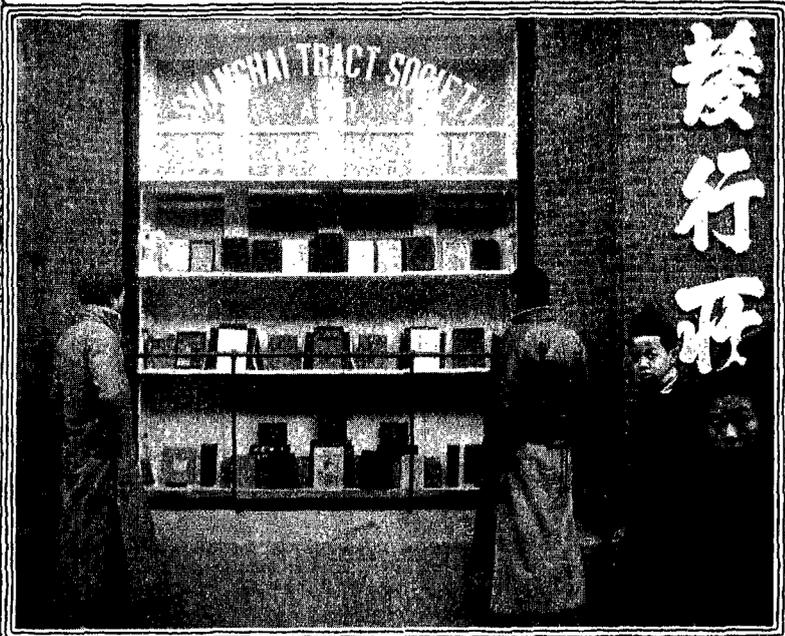
prepare to meet their God. Besides papers and tracts to sell, we had a liberal supply of folders for free distribution. When we went through a village, it was as if a great gust of wind had suddenly whirled upon the people a shower of autumn leaves. Nearly every man, woman, and child was grasping a sheet of paper, and inquiring of one another, "What do these things mean?"

At times the trail led straight up over the mountain rocks, winding in and out among cliffs and chasms, and turning such sharp corners that many times it seemed as if the chair would be torn to pieces. At other times the road led through quiet valleys, beside still waters, where the summer sun shimmered through the tops of lofty trees, birds twittered sweetly in the foliage, and the very atmosphere seemed alive with praises to the Creator. Then again we turned a corner, and there was the city wall towering up, and inside were poverty and ignorance, filth and disease, on every side.

How we longed to be able to tell all these people about Jesus in such a way that they could grasp the truth, and be saved when he comes. The best we could do was to speak to a few hundred people, sell papers to those willing to buy, and distribute tracts to those who were not able to purchase. In a short time the chair was on its way again, escorted out of the city gate by a crowd of curious children and idlers who were intent upon getting one more look at the foreigner.

We shall probably never see these people again. But there are some among them who will remember, who will investigate, accept Jesus, and be saved. The command is, "Go ye into all the world, and preach the gospel to every creature," and he who

BOOK DEPOSITORY
IN SHANGHAI CHINA.



DISPOSING OF THE LAST PAPER.

gave the command said, "My word . . . shall not return unto me void, but it shall accomplish that which I please."

F. E. STAFFORD.

A Tamil Colporteur

LAST evening Samuel, one of our new colporteurs, came to the bungalow. At first we hardly knew him, there was such a change.

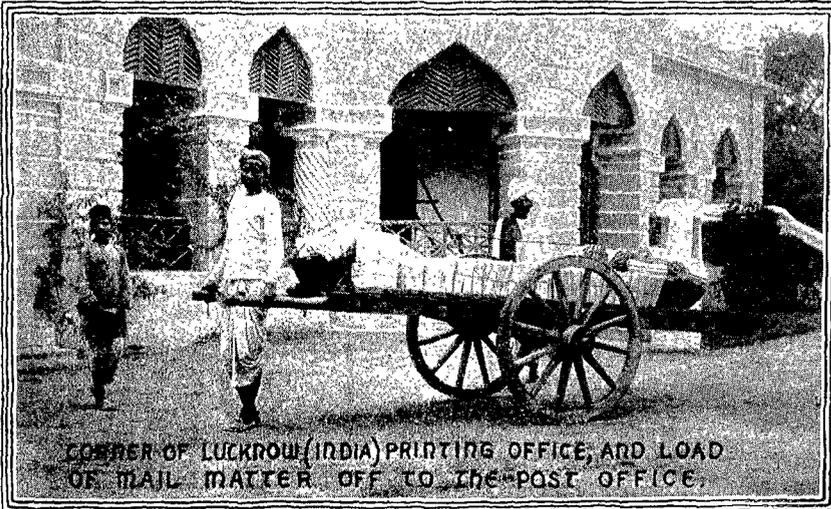
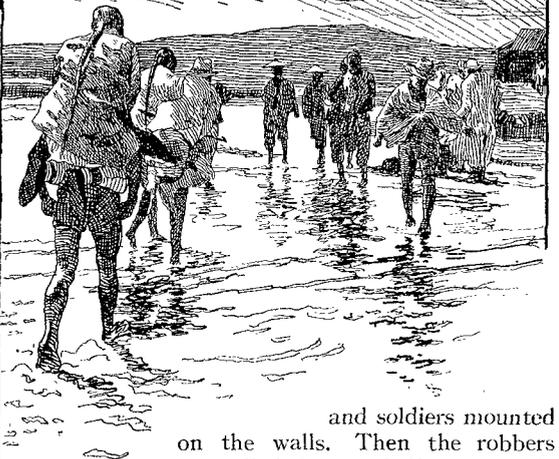
He walked with head erect, and there was a quick spring in his step and a sparkle in his eye that spoke unmistakably of courage.

Little more than a month ago Samuel first heard of the colporteur work, and was convinced of its power in spreading the message of truth. He felt that God definitely called him to this work.

"I have walked one hundred miles," he said, "and sold papers in many villages. I told them that Jesus is coming again

PRINTED PAGE

PASSENGERS BEING LARDED FROM THE FERRY ON THE BACKS OF COOLIES AT CHIFU.



CORNER OF LUCKNOW (INDIA) PRINTING OFFICE, AND LOAD OF MAIL MATTER OFF TO THE POST OFFICE.

quickly. And now I am filled with much courage."

He had earned enough money on this his first tour to buy his first complete Tamil Bible. His face beamed as he took the priceless treasure. "Wherever I go," he said, "I shall take it with me." With bags filled with papers he was ready to start out on another tour. We believe that when the Lord claims his own, Samuel

have them as soon as he sent some one to get them. The Lord surely helped Jim in his work.

"A license costing nearly fifty dollars is required for the colporteur work. When the young man learned that Brother Walston, superintendent of our mission, was willing to get him the license, he replied:—

"I received your letter, and was very glad to hear that the way is open for me.

and soldiers mounted on the walls. Then the robbers compelled the people living outside to carry fuel to the gates in order to burn them. The soldiers on the wall shot down those who carried the fuel, while the robbers behind shot those who refused to carry it. It was a terrible situation.

One of our colporteurs was captured by the robbers and ordered to carry fuel. As he advanced with his burden, he saw others shot down at the right and left. He prayed for deliverance as he walked, and a bullet struck him, passing through his leg. Then he could not walk, and was excused from further attempts by the robbers. He thanked God for the deliverance, and the Chinese observers said, "He is more valuable than we; his God can help him."

The colporteur hired a wheelbarrow man, and after a two-days journey arrived at our mission station, and in a few weeks was fully healed. He feels that the promise of the ninety-first psalm was literally fulfilled in his experience.

J. J. WESTRUP.

Honan, China.

Among the Filipinos

"Now eat heartily," my Filipino host said, "for it is a long way to the next town, and you will get very hungry if you don't." Then he gave me two raw eggs and a piece of bread for breakfast. His heart is large, but sometimes the store of food is very scanty. We usually board with the people when out on the colporteur trips.

It is sometimes pathetic to see the efforts some of the Lord's poor make to purchase books containing the gospel. One man sold his pig to get the price. A woman pawned her jewelry. A family arranged to make small monthly payments from their meager earnings. And all that they may have the truth of God.

The work has its difficulties as well as its pleasures, but bookmen do not enter the field looking for easy places. Whether traveling over the hills or through the valleys, with the blistering tropical sun above, or in pouring rain, and typhoons, among friendly tribes or among robbers, in healthful localities or in those infested with plague and fever, the Lord's blessings are always the same. His promises are sure, not one faileth; and we abide under the shadow of the Almighty. We find in him a rock of defense, a covert from the storm, a shelter from the heat.

FLOYD ASHBAUGH.

Philippine Islands.



COLPORTEURS IN PERU (NOTE THE TWO INDIANS STANDING)

will be among them, with those whom he has gathered out of heathen darkness.

V. E. PEUGH.

Nazareth, South India.

A Matabele Colporteur

EVIDENTLY the colporteur work has its place even among the kraals of the African interior. J. V. Wilson, of our Solusi Mission, Rhodesia, writes of the experience of Jim, one of the mission teachers, who went out as a pioneer colporteur among the kraals, or villages:—

"He sold all his books and traveled about one hundred miles. At one kraal an old native was so pleased with Jim's work that he took Jim to the cattle kraal and showed him two nice young heifers, saying he could

The letter seemed to come from Jesus. The work of selling books is very great, and I love it as I do my food. I want to canvass the whole of Matabeleland."

"This suggestion of food reminds me of the fondness of the African for his meal porridge. I shall have to tell you what one of our native teachers asked me. We were talking about heaven, and he wanted to know if they would have their porridge there; he said it did not seem to him that he would want to live in heaven if he could not have it there."

Chinese Colporteur Delivered

WE have a chapel just outside the city of Pi-yang, in Honan. The country is full of robbers, and recently they came to plunder the city. The gates were locked,

JAPAN AND



IN THE SEOUL (KOREA) MISSION PRESS.

lievers. Numbers, I know, do not count, but God is calling to all the earth, from sunrise to sunset, and some of Korea's sons and daughters are hearing and obeying the message that we bear. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Ps. 50: 1.

RILEY RUSSELL, M. D.

Soonan, Korea.

Korean Hearts Won

MRS. DR. RILEY RUSSELL, of the Soonan (Korea) dispensary, writes of an experience during the absence of the doctor while on one of his evangelistic tours to preach the message in the regions beyond. Her letter shows how hearts are won to the gospel by loving

ministry:—

"A woman came fifteen li (five miles), carrying her ten-year-old daughter. The child's hand had been crushed under one of those great stones which are used in hulling rice. Every bone was crushed, I think, and the last three fingers all but severed. The poor mother was distressed, and I knew just how she suffered. We gave chloroform and sewed the hand together, and put the child in our emergency room in the new dispensary. The little one is coming out all right. The mother now says that she will be a Christian, and I shall try to get the little girl into our school."

The Sects of Buddhism

THERE are 13 denominations and 57 sects of Buddhism in Japan. There are 71,769 temples, 53,081 priests, and 73,047 engaged in teaching and preaching. There are also other kinds of priests and nuns to the number of 54,001. Besides these there are 10,000 students for the priesthood.

To and Fro in Korea

ACCORDING to the prophecies of the last days the message of the coming of the Lord was to go with a loud voice. Small though our staff of workers is in Korea, we feel that the Holy Spirit is giving power to the testimony borne.

"During the five days spent with the Cady church in company with Brother Pae Hyon Ju," writes Evangelist Chyon Mun Cook, "there were twenty-seven new believers gathered in. Now we are going to another place where there is an urgent call for help and no doubt quite an interest. The numbers that are coming out of heathenism and accepting the message this year are a sure sign that we are living in the last days, and that the angel of Revelation 18 has come down with a strong voice and great power."

So the reports come in monthly from the workers. During the last year over a million and a half pages of our books, tracts, and magazines, not counting Bibles, were distributed from our mission press. The sales amounted to \$2,235, in this land where only three or four years ago it was said we could not sell the publications, for the people were too poor to buy. God has wonderfully blessed. We rejoice as we see the message of Revelation 14 being proclaimed in all parts of the earth, and we know that the message will soon triumph in the glorious appearing of our Saviour.

C. L. BUTTERFIELD.

Seoul, Korea.

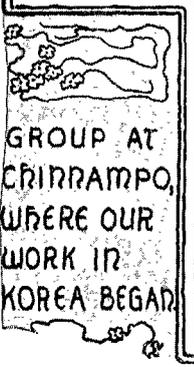
Praying to Satan for Peace

A KOREAN hid himself away from mankind up in the mountains for two years, praying to Satan and fasting, hoping to reach a condition of peace. Finding no satisfaction, he decided to become a Christian, and began reading the Bible. But he was perplexed to find the right way. One night after prayer for guidance, he felt special assurance that the Lord would show him. Next morning one of our canvassers met the man and gave him Bible studies. He gladly accepted the light, and has been obeying the Lord with us for nearly a year. So the Lord guides the feet of the worker to the souls that are praying for light.

Though the building of our new dispensary at Soonan has kept me out of the evangelistic field a good deal, still last year I had the privilege of baptizing seventy-five be-



GROUP OF JAPANESE MAGAZINE SELLERS.



GROUP AT CHINRAMPO, WHERE OUR WORK IN KOREA BEGAN.

KOREA

The Bible Shelf

A row of Bibles and Christian books, instead of an idol shelf, is what I found in the home of a Tokio police sergeant recently. A sweet Christian spirit pervaded his little home. While we could converse but very little, — as I am but a new recruit in Japan, — still I had a most delightful visit, for we both knew the joy of Christian fellowship that no human language can express. By the light in his eyes I knew he had caught the spirit of the Book, and he showed me a Testament that he carried constantly in the bosom of his blue uniform.

"After the lady had served refreshments, he purchased a copy of our Japanese paper, *Owari No Fukuin* (Gospel of the End). Then we knelt, and each prayed in his mother tongue, while "the Spirit that maketh intercession" united our prayers in one offering of incense before the Lord.

"Count this not a trifling incident, for it contains a world of meaning. Many who read the pages of truth that are being scattered like the leaves of autumn in a heathen land are receiving the same joy as beamed from the soul of this Japanese police sergeant who had erected a Bible shelf instead of a heathen idol shelf in his home."

ALFONSO N. ANDERSON.

Tokio.



Called Out of Darkness to Light

OUR work at Kogoshima, Japan, seemed to go very slow and hard, and at times we were tempted to close our effort and move to some other place; but a change came which indicated that the Lord indeed is pouring out his Spirit upon honest souls while they are yet in heathen darkness.

One evening as we were holding meetings in a Japanese house which we had fitted up as a meeting place, and I was speaking upon the worship of false gods, a middle-aged woman, accompanied by one younger, came in and sat down. She at first looked around for something to worship, as was her custom when going to the temples; but seeing no idols, she gave attention to the sermon. She continued to come each evening, and soon began to keep the Sabbath and gave up the use of tobacco. At one of the meetings during the week of prayer, she gave this testimony: —

"When I came to the meeting the first night, I had never heard a Christian sermon; and as I came in the house with my daughter and sat down, there seemed to be a strange light around you while you were speaking. I asked my daughter if she could see it, but she said that she could see nothing strange. I continued to see it as long as you were speaking from the Bible; and since I



OFFICE STAFF MISSION PRESS TOKIO, JAPAN.

have learned more of the Bible, I have come to believe that it was an angel of the Lord to lead me to the true religion, and I thank and praise him for showing the light to me, a poor heathen."

She has had some experiences since which have been the means of impressing upon her mind the words of truth which she has heard. One day she came to me to tell me about them, and asked me if such things could be from the Lord. I read to her from Joel's prophecy how the Lord has promised in the last days to pour out his Spirit upon all flesh, and it has greatly strengthened her faith, and given her love for and confidence in God's Word. She cannot read, but is getting a good understanding of the gospel message for this time, so that she can tell it to others.

It has been very difficult to get the people to come to the meetings, but now many come, as if led by unseen hands, and six who never before heard the gospel have given their hearts to God. Is not this evidence of the latter rain, and the soon coming of the Lord?

H. KUNIYA.



Adrift and Calling for Help

WE were returning from a trip to a country district north of Tokio, where we had joined in the dedication of a little country



KOREAN SAWMILL.

church. This Kuji church, by the way, was built by a group of thirty members, all peasant farmers with slender incomes. They had previously worshipped in the home of one of the members, one of those tiny Japanese houses with the sliding paper partitions which can be moved to throw the whole house into one room. We rejoiced with this little company that their church by the roadside in the rice fields was dedicated free from debt. This was made possible by their own self-sacrifice, helped out by some contributions which had come from friends in America.

On our walk to the railway as we returned, we passed through a fishing village by the open ocean, and watched the fishermen taking the fish from their nets after the night's work. Though the day was calm and bright, a rough, high surf was rolling, making sailing dangerous.

Just then a boat attempted to put out to sea and was overturned. Two of the men reached the shore by swimming, but the third clung helplessly to the boat and was being taken out to sea, making frantic signals for help to the many on shore who were watching, but who seemed to us to be quite indifferent to his peril.

Finally the man was rescued by a boat coming in from the sea. One of our Japanese workers said: "How we ought to work for these poor souls all around us, who are drifting out into a hopeless eternity." Indeed, we who have the light must not be indifferent to the signals of distress from perishing souls in ignorance of the way of life. We must redouble our efforts to give them help before they drift beyond our reach.

F. H. DE VINNEY.

Tokio.



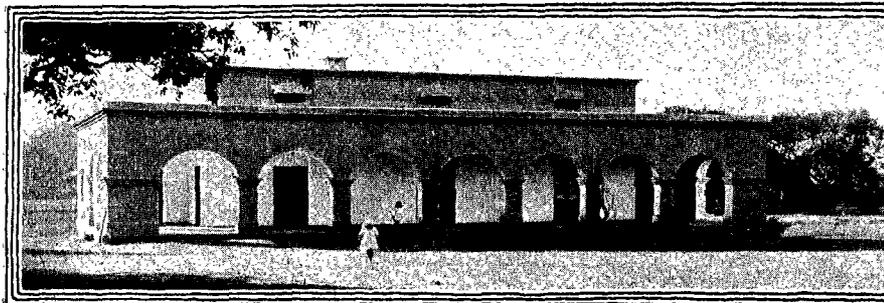
Thanks for New Buildings

"I CANNOT tell you how much we appreciate our new buildings," writes Miss May Scott, of the Soonan (Korea) girls' school. "At first it seemed strange to hold school in a real schoolhouse. Noises sounded so different through brick walls from through mud walls, and to hear noises above was strange, too; for Korean houses have no second story. The rooms are light and have plenty of sunshine. We use the school chapel for church services. Already it is almost too small. Last Sabbath nearly two hundred and sixty persons were present, listening to the word of God. Many are obeying. One man gave a ringing testimony. He says before he was a Christian he was always uneasy, but now he has peace in his heart. As he is busy at his work, he is all the time thinking of Jesus. So God is working on the hearts of the people here."



"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."

INDIA AND BURMA



MISSION BUNGALOW, NAJIBABAD, NORTH INDIA.

Then and Now

[Expressing his joy for a new mission home at the Meiktila Industrial

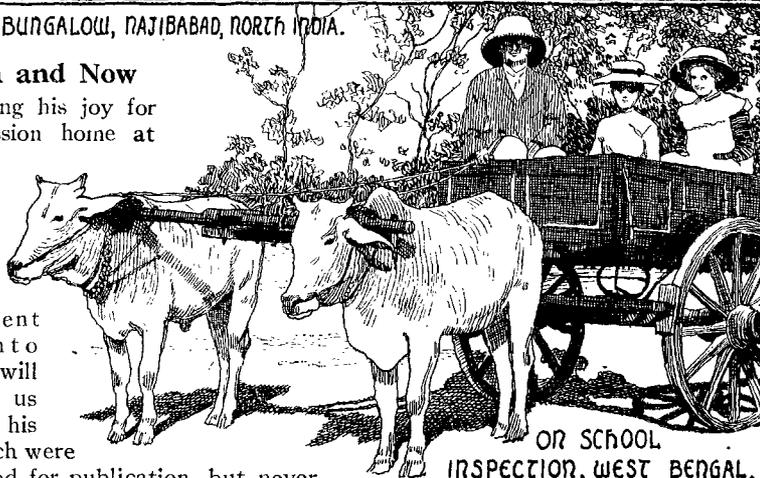
School, Burma, their su-

perintendent dropped into verse. He will not thank us for printing his words, which were

not designed for publication, but nevertheless we feel we should pass on the thanks to all who have helped. The unstudied verse tells a good story of conditions to be found in the mission field.]

THEN we occupied a dwelling scarce affording room for beds, And a burnished metal roofing drew the sun above our heads, Where the wind blew on occasions, but instead of freshening breeze, Sickening odors made us long for cleanly homes beyond the seas. But the times have changed, and now we have a mission bungalow, Roof of tile, the heat defying, where the steady breezes blow With invigorating coolness and an unimpeded sweep, In the day inspiring action, in the darkness granting sleep. So our hearts are full to bursting since He granted our request, And we thank the liberal givers to the missionary chest.

We were living — no, existing — in a house set up on posts, Just beneath it stagnant water, where mosquitoes came in hosts, Where the deadly fever took us, and we tossed with burning heat, When we could but lay the patient at the Great Physician's feet. But the Lord, who loves his children, set us up on higher ground, With the lake and woods and meadows showing beauty all around. Here mosquitoes are exceptions; no offending odors here; And we bask in pure, disease-destroying light and atmosphere. Do you think we have to pause awhile and rack our memories lest We forget the kind suppliers of the missionary chest?



'Twas the all-wise, loving Sender and his loved One who was sent, Who evolved the blessed method which is now so permanent, That the worker on the foreign shore who bravely toils and hopes Should depend upon home-keepers who as bravely "hold the ropes." So the soldier on the firing line is not alone at work, For he knows a thousand hearts at home are never known to shirk. The eternal weight of glory that awaits us weighs enough; We shall share, and share alike, with those who're "staying by the stuff." So we count no joy so great as sharing mansions of the blest With the loving ones who now supply the missionary chest.

Meiktila, Burma.

R. B. THURBER.

He Chose the God That Could See Him

A CHILD in Burma was permitted by his parents to go to a mission school because they wished him to learn to read. By and by they found he was losing faith in the idols. This made them feel very sad. So the father took the lad to one of the gayest of the temples and showed him the idol, covered with gold and silver ornaments, surrounded with flowers and candles and fragrant incense.

"Here," said the father, "is a god you can see; but the Christians cannot show you their God."

"Yes," said the child, "we can see your god, but he cannot see us. We cannot see the Christian's God, but he sees us all the time."

Was not this child wise in choosing the God from whom even the thoughts of the heart cannot be hid?



A Hindu Boy

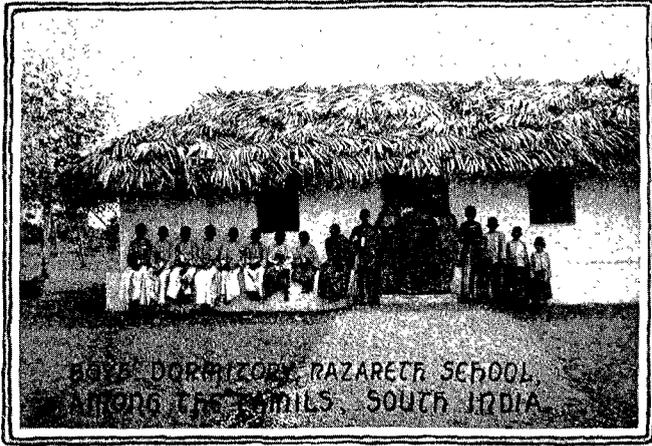
THE tropical summer sun had risen and was beating down with all its fury upon the parched and burning landscape. In the distance two travelers were wearily plodding along. They had started on their journey from a far-off village long before the cock had sounded the notes of coming day, and now the noonday heat is at its height, and they are compelled to seek shelter under the thorn tree half shorn of leaves. But they must not tarry long, for the mission school must be reached before night.

As they come nearer, we see that their heads are shaven, and that they are decked with rings in their ears and bands about their wrists and ankles; we also see the large red and white marks on their foreheads, which tell us that they are worshippers of the Hindu god Vishnu.

But why should they be coming to our station? The father speaks: "I have brought my son to put in your school. I have heard that you take boys here and teach them. And," he added, "I also hear that bad boys become good when they come to your school; so I have brought my son."

When some of the father's friends tried to persuade him to take the boy from our school lest he should become contaminated with Christian doctrines, the father answered: "Before I took my son there, he was disobedient and caused us much trouble. Now every time he comes home, I see a great change in him. He is obedient and kind, and is always ready to help about the home. I am not afraid of such contamination; he shall stay in the school."

Today this Hindu lad is a firm believer in the Word of God. Now you see no marks of the Hindu god upon his forehead. When the last Christmas vacation came, he went to his father's village determined to teach the new-found faith.



There are scores of other boys just as promising as this lad who are not in our boarding school today because they are not able to pay their way, and we have not the room and means to take them.

MARY V. PEUGH.

Nazareth, Tinneveli, South India.



"A Disappointment"

WHILE visiting our stations and outstations in East Bengal, we stopped over Sabbath with a company of believers. Upon hearing that we were in those parts, two men came from a distance on foot to meet us, bearing a message from their villagers. They arrived just at the close of Sabbath school; so we sat down again to visit and talk with them. Like all faithful messengers, they could not rest until they had borne their message. One man began: "We have come a long distance as representatives of our villagers. In our village there are Christians, Mohammedans, and Hindus. We have heard of your teaching, and believe it is the true gospel, and a number of us are anxious to hear further concerning this teaching of Jesus. We have heard through your paper that he is coming soon. Do send us some one to teach us more concerning this end-of-the-world teaching.

"We have united and erected a school building," he continued, "and furnished it with maps, benches, chairs, and tables. We want our children educated in the true religion. Now our prayer is that you will send us a man who can instruct both us and our children in the common education and also in this gospel."

When they had delivered their message, they sat eagerly waiting for a reply. I first told them that the distance was forbidding, but they at once rose to the situation; so I had to tell them plainly that there was no money in our treasury this year with which to take up new work. "But when can you come to us?" they pressed me.

Then I had to tell them that I could make them no promises. You should have seen the look of disappointment on their faces when I told them this. They returned to their homes with heavy hearts, bearing their message of disappointment, and we went on our way with sad hearts, praying God to send men and means for the work.

W. R. FRENCH.

Calcutta, India.

A Buddhist Convert's Victory

THERE was a woman attending the studies every day who was a Buddhist. She was about fifty years of age, but could not read a word. She gave excellent attention while the others read; and I observed that when we reviewed each day's lesson this woman was able to answer the questions more readily

than many who could read. At last some asked for baptism. Among them was Mah An. I told her our position in regard to the use of tobacco, and explained that our bodies are to be the temple of the Holy Ghost. Her struggle was hard, for she had used the weed almost all her life. But she took her stand for Jesus, saying she would give up the defiling habit for the sake of the One who had done so much for her.

Some time elapsed, and her brother said to me: "Mah An is so different from what she used to be. Before, she always met visitors with cigars and betel nut. Now she takes the Bible and says to them, 'I can't read; will you please read some from this book to me?' So she is able to do some missionary work. While they read, she explains it to them."

Does not such an experience make missionary work pay the laborer?

H. H. VOTAW.

Rangoon, Burma.



In the Jungle Villages of West Bengal

WE have opened mission and dispensary work at Jagadishpur, a little station right in the jungles, on a branch of the East Indian Railway. The country round about is thickly dotted with villages, set in among the jungles, with footpaths lead-

ing to them. We secured a small bungalow, but already our work has outgrown it. The dispensary work is carried on in a room eight by nine feet. In this little room 1,125 patients have been treated within five months.

One feature of the work here is the dispensary cart, in which we travel among the villages. We have a box stocked with medical supplies that we take on all our trips, whether we go to inspect a school or to give a Bible lesson. In this way we reach many who are too timid to come to the dispensary. Wherever we go in the cart, the people come running from the villages, begging us to visit some sick person. By the time we have prescribed for the patient, there is usually a large crowd waiting for us at the cart. After treating fifteen or twenty more, and giving a Bible lesson, we pass on.

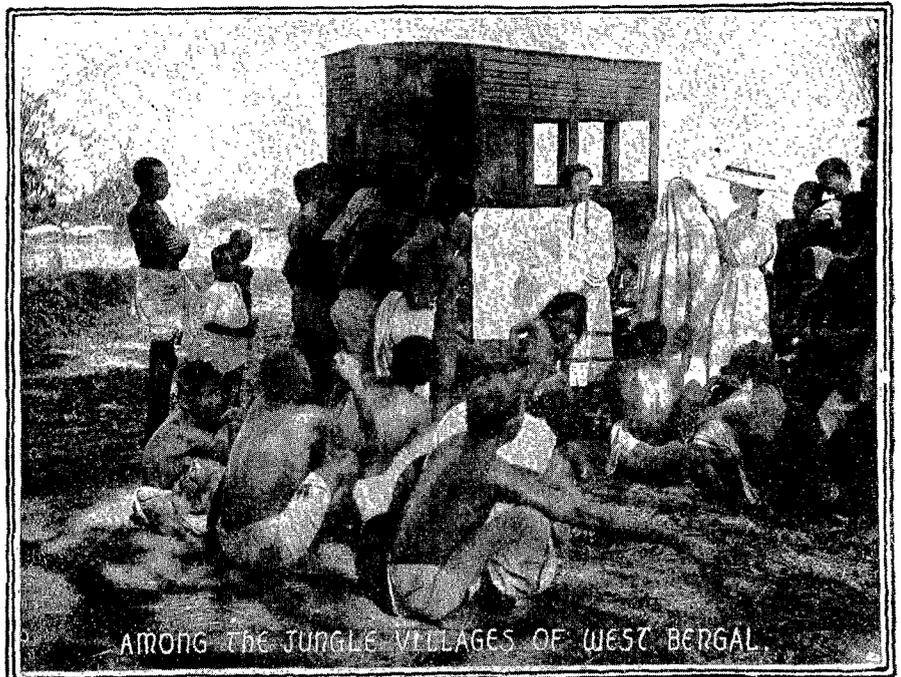
Recently we were called to attend the wife of an Indian rajah (a prince) who was here for a change. On our first visit we were informed that the rajah and his wife were orthodox Hindus, which meant that every ceremony must be observed. After a few visits, however, we were told that we need not announce our arrival, but could come and go as we liked. The women were also allowed to call on us, and we held a lantern lecture with the women of the zenana.

MR. AND MRS. R. H. LEECH.

West Bengal.



"AH, my friends," wrote the Rev. F. B. Meyer, "listen to the roar of the Niagara of human souls pouring moment after moment into the unseen without God and without hope. Remember that each one is as sensitive to joy and sorrow, to hope and fear, as you are yourself; remember that *you* have that which they need as urgently as the starving need bread, and then consider if you cannot sympathize in the vehemence of the apostle's passionate desire to carry them the gospel: 'Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward!'"



Matabele Children

ALMOST as soon as a baby is born, it is tied to its mother's back with a large goatskin, and in this sort of hammock it sits, with its little feet sticking out on each side of the mother. As she walks, the baby's head bobs about so that you wonder its little neck is not broken. When it cries, the mother knocks her elbows against it as if the little one were a sort of drum, and soon it goes to sleep again.

For clothes, its soft black skin is rubbed with fat till it shines, and a string of beads is put around its waist, and often strings around its wrists and ankles. When the babies get old enough to run about, the little girls wear a tiny skirt tied around the

waist, and the little boys a small apron made of skin. They romp and play just like all boys and girls.

By the time the boys are seven years old, they are sent to herd the cattle or goats. The natives have no garden fences, so the flocks must be watched to keep them out of the grain.

The girls are taught to carry small gourds full of water on their heads without holding them or spilling the water. Early in the morning you may see the little tots running along by their mothers to the spring, and returning with their gourds of water carefully balanced on their heads.

When they come to hear of Jesus, they sit and listen quietly to the story of the one who said, "Suffer little children to come unto me, and forbid them not."

ELSIE G. GIBSON.

Glendale Mission, Rhodesia, Africa.

CHILDREN OF

the water, and his father not saying anything, they baptized him. David's determination that day led his father to search the Word of God more carefully, and today the father is a member of our church."

MRS. V. E. PEUGH.

South India.

With the Little Ones of Islam

How you would love these tiny, innocent toddlers, with all their quaint little ways!

It is an important moment for the Mohammedan baby when "Miss Sahib" arrives. From the vantage point of his mother's arms he is the first to see the white topee (sun hat) come round that mysterious purdah that shuts away the outer world. Forthwith a chubby hand is eagerly outstretched; for he must be, of course, the very first to shake hands with Miss Sahib, and a very serious performance it is to our young Moslem friend. First he gives the right hand, then the little plaything must be moved from one hand to the other, and the left hand is produced, for it seems to be a point of etiquette with Mohammedan babies to shake hands with both hands. Then generally he finishes this serious business with a solemn native salaam, which consists of respectfully raising the hand two or three times to the forehead. When this part of the program has been completed, his bright eyes are fixed expectantly for the next interesting move, which is the showing of the Bible picture. It is a happy moment to have these little ones form a circle round one, their little hands eagerly patting the picture roll in their anxiety to see it.

I have a beautiful picture of the holy child Jesus, and there is no sight more touching than to see this group of little ones standing round with bent heads, solemnly salaaming the baby Jesus, their Saviour. Yes, *their* Saviour, too; and they are learning to love him in their little unconscious baby way. O, the pity of it! that these tender little hearts should ever grow hard, that this baby love should be quenched, because there are no funds to send those who could help them. Yet Jesus has said, "Suffer the little children to come unto me." These are the little lambs that Jesus said were not of this fold, yet surely they, too, must be brought, that there may be "one fold and one Shepherd."

VERA CHILTON.

Lucknow, India.

A Tamil Boy

It is Sabbath morning. The sun has just risen in a cloudless sky. The morning stillness is broken only by the strains of music coming through the trees from the boys' quarters, and I recognize these words,—

"Yennium, yennium,
Sondeitta asirvadeum."

(Even me, even me,
Let some drops now fall on me.)

Soon it is time for Sabbath school, and on entering the church we find the little building filled with worshipers. They are scantily clothed, and are sitting in straight rows on the floor, with bowed heads. As the superintendent kneels in prayer, they all kneel with him, and all join heartily in the opening song and prayer.

My attention is especially attracted by the youth who acts as secretary, and I inquire about him. "O, that is our boy David!" the superintendent replies. "Three years he is baptized. It was in this way. He had been coming to our school and Sabbath services, and one day he said, 'Now I know this is the very truth, and it is necessary to me to be baptized, as the Bible tells.' But his father forbade him, and opposed him in all ways. The next Sabbath a number were to be baptized, and David went to the tank with

much desire in his heart. When all the others were finished, he left his father quickly and ran out into



OUT WITH THE CHILDREN IN JAPAN.



A HOME GROUP WHOSE PERRIES GO TO MISSIONS.



BETSY READING THE "OLD, OLD STORY" (IN JAVA, EAST INDIES).

MISSION LANDS

The Children Crying in the Night

I HEAR the children crying in the night,
The little children: "God of stars and sun,
We do not like the darkness; send down light
From where there is so much to where there's none;
Fireflies and flowers we love, and all things bright,
But in our hearts it's dark; dear God, send light!

"A little Child, we've heard, thou once didst send,
Light to the heart of all the world to be;
And so we think, dear God, thou didst intend
Some light for little children such as we.
For what a child can bring a child can take;
Then give us light, dear God, for that Child's sake.

"And if it be there is no light to spare,—
Dear God, forgive if what we ask is wrong,
We're only *heathen* children,— is it fair
That others should have all the light so long?
We would not wish that they should have our night,
But when will our turn come to have the light?" — *Selected.*

Child Life in the Hinterland of West Africa

THE children in the West African interior do not have the advantages that the little boys and girls in America have, but they appreciate the love of their parents and friends just as much as any one does. At first they are very shy, and will run every time we approach them. It takes time and patience to win them. They have good reason for being afraid of the white man, for their parents tell them that if they are not good they will give them to the white man, just as you have heard other parents tell their children if they are not good the "black man" will get them. Not many of the children have a chance to go to school, but must work when very young. We often see a very small girl carrying a big pail of water on her head, or

beating rice in a mortar, for these are the duties of women and girls. The boys help in the field, and build houses of mud. After a hard day's work or play, we like to get into our soft beds and go right to sleep; but this is not the privilege of the little black boys and girls. They have only a mat to spread out on the dirt floor, with no soft pillow nor warm covers. If they get cold, they must get up and build a fire to keep warm.

I have never seen the children here play any games, but they seem to enjoy running about, chasing one another here and there. I know they are having a good time, for they laugh a great deal. They do not know what dolls and toys are.

MRS. E. W. MYERS.

Waterloo, West Africa.

Bobsy's Strange Pet

BOBSY, four years old, is the youngest member of the Singapore missionary society. Each week he hands in a report of tracts and papers given away, and gives the pennies he has earned for the missionary fund.

Bobsy lives with an aunt, for his mother is dead. While his brothers and sisters are away at school, he helps at home, his willing little feet saving auntie many extra steps.

But I must tell you of a strange pet that he has. In the back yard of their home several gray monkeys live, and with them is an orang-outang, or ape. The ape is the age of Bobsy. They are great friends. When the children give it a bucket of water, some soap, and a cloth, the ape will wet the cloth and rub soap over it, dipping it into the water and wash it, often wringing it out. Some times the ape are out for a walk, it will

get away from him and climb the trees for fruit. Then one of the older boys must come and call it down. The ape does not mind what Bobsy says, as he is so small, but it obeys the older children.

MRS. JOSEPHINE SHARP.

"I CANNOT get interested in missions," exclaimed a petulant young lady. "No, dear," said her aunt, "you can hardly expect to. It is just like getting a bank interest in a little something first."

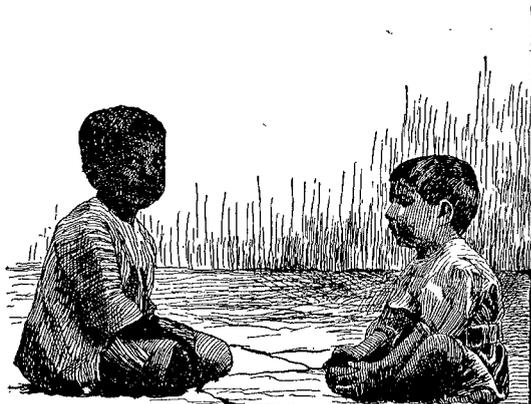


LITTLE FOLKS STUDYING ABC IN MEXICO.

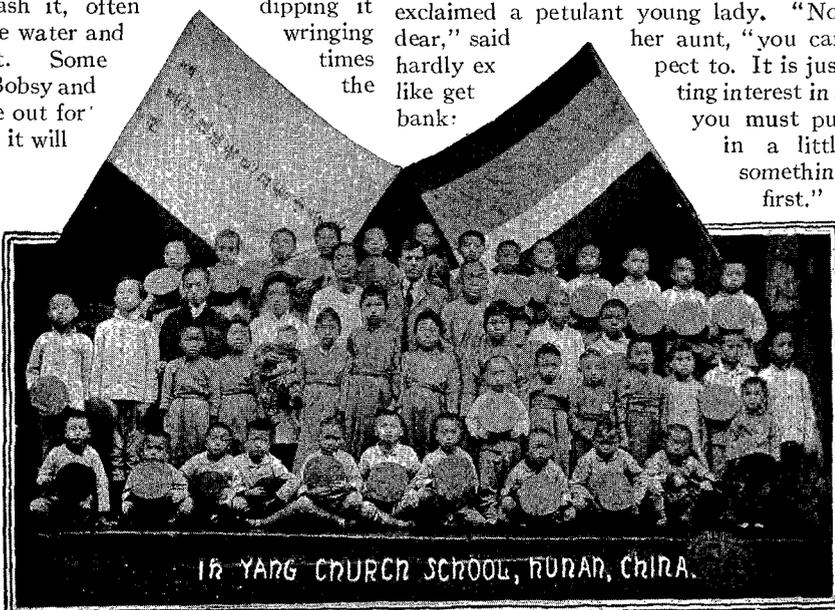
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BOBSY'S STRANGE PET.



FILIPINO BOY AND ROYAL HAY, LUZON, PHILIPPINES.



YANG CHURCH SCHOOL, HUNAN, CHINA.

IN THE DARK CONTINENT

The Word Taking Root

WE who are teaching these heathen youth, watch with deepest interest for the first signs of the yielding of the heart to God. In a writing lesson the other day I asked the class to write down what answer they would give to God in the day of judgment when he asks them why they had not followed his Word. Here are translations of three replies:—

Karia wrote: "I meant to follow — another time, thought I. No, I am waiting only a little, until my heart has been well instructed, so that I can follow the Lord and not again turn to sinning."

Senzia excused himself as follows: "It is concerning this that I have such great pain in my heart, because the devil goes about me always like a lion to kill me. But God has great strength."

Semwambi wrote: "In these days I have had great agony in my heart because I would follow the Lord. Yes, now I think in my heart that I will follow him now."

In this heathenism the people are made miserable with fear of their gods, and it is with a struggle that they lay hold by faith of the grace that is in Christ Jesus.

MAX KUNZE.

German East Africa.

The "Bible Classes" in the Nyasa Mission

IN all our village schools the Bible is taught every day. Every Sabbath the villagers are assembled in the schoolhouse, and a simple Bible lesson is taught them. The teachers also go out to the near-by villages and tell the people about the love of Jesus — *chikondi chache cha Yesu*.

The result of all this Bible teaching is that little companies of those who believe in Jesus and desire baptism are formed at these schools. We call these small companies our "Bible classes." It certainly is inspiring to stand before a class of over one hundred earnest young people at our head station, Malamulo, knowing that all these were ignorant of Bible principles but a short time ago.

The school at Ndeka, also, is especially good because so many of the women are in the class. This is the result of the work done by the wife of the native teacher, who is a fine woman, and has been teaching the

women's class in the day school. I wish that more of our village women would work for their friends.

The total membership of these Bible classes is 499. The Holy Spirit is working with our teachers, and helping them to win souls for Jesus. C. ROBINSON.

*Malamulo, Nyasa,
British Central Africa.*

Fountains of Living Water

A BLESSING indeed in a dry and thirsty land is a fountain of living water. Just back of our Kolo Mission, in Basutoland, rises a high mountain, on the side of which bubbles up a spring of water. Our South African Sabbath schools made a special donation to develop this spring, and to provide the means for piping the water down to the mission house. The result is a complete success. Such clear, cool, pure water is not found everywhere, and the Basuto women have asked permission to come to the station to get the water for their household use. Every morning one may see a line of native women coming with their water jars upon their heads for this cool, refreshing drink. Having filled their pots, which we presume would hold four or five gallons, they gracefully lift the load to their heads, and off they go, with apparently no fear that the jars may topple off. All the Basutos wear bright-colored blankets, and this morning scene is a pleasant one indeed.

As we watch this water spring from the pipes, quenching the thirst of man and beast, and watering the thirsty land, it reminds us of the water of life which is flowing so freely for all today, and which every thirsty soul may have for the taking. This little scene at Kolo is but a parable of what we are endeavoring to do with our mission stations in Africa. In our South African Union Conference we have twelve stations and seventy outschools, with, according to the last report, 2,275 pupils under instruction. Thus by the grace of God many are having the opportunity to

drink of the water of life. From every portion of our mission field we hear the call for extension and enlargement in order that yet more may be done. The South African field appreciates the help that comes to us from North America and Europe, and we thank the Lord and the givers for it.

W. B. WHITE,
*President S. African Union Conf.
Cape Town.*

Prospecting in West Africa

It was known by the villagers of Matump that the white missionaries were coming to their town to consider the location of a mission there. Consequently they had prepared a reception for us.

We were met at the river by the son of the chief, who speaks English. He escorted us to the chief's house, in front of which we met almost the entire population of the town, dancing to the music of a native drum.

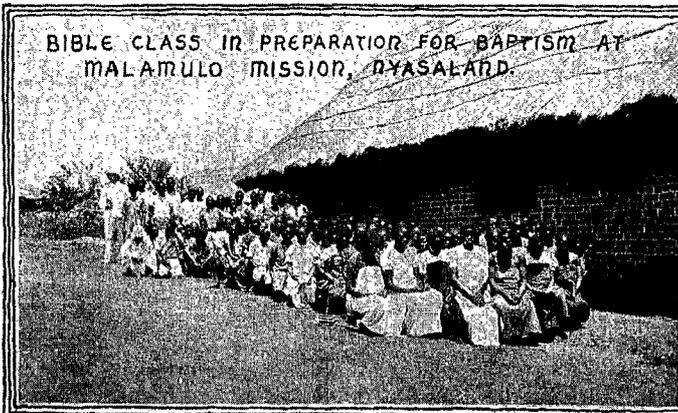
The chief could not come out of his house to meet us, as he had not yet been crowned, so we went in to see him. Every-



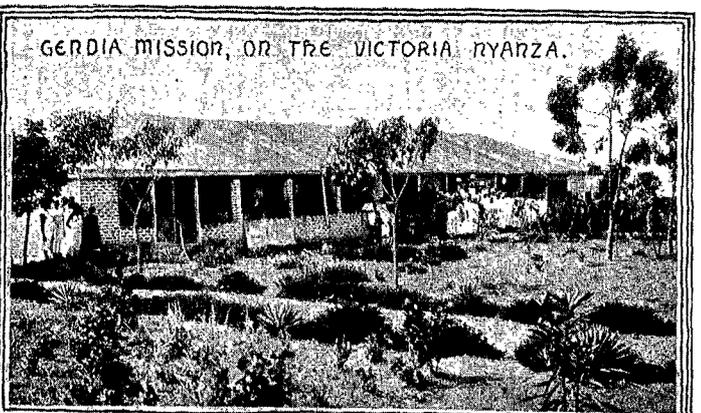
A NUMBER OF VILLAGERS PUTTING OUT THEIR TONGUES TO CONVINCE THE DOCTOR THAT THEY NEEDED MEDICINE.



HOMEWARD FROM THE FOUNTAIN, KOLO STATION.



BIBLE CLASS IN PREPARATION FOR BAPTISM AT MALAMULO MISSION, NYASALAND.



GERDIA MISSION, OR THE VICTORIA NYANZA.

thing was arranged with the chief and his people for us to establish our school there, and then we were escorted to the *barry* (city hall) to rest, while the dance was continued in our honor. The sad part of it all was that the dancers became intoxicated, and on English rum; for the traders have preceded the missionaries to the heathen people in Sierra Leone.

We hope for better times in this little town, for the people are all looking forward to the time when the missionary will be there to live, and to help them learn better things and better ways. Even the children seemed to forget their first dread of a white man, and came around us, trying to make us understand their strange tongue.

We, too, are anxious for the time when we can get out to our new station, for it is a real pleasure to do something for these people who are so anxious to learn.

E. W. MYERS.

Waterloo, West Africa.

On the Victoria Nyanza

WE have seen the hand of the Lord opening the way to reach a people to whom access was very difficult. In the Victoria Nyanza there are many islands which are more or less inhabited. To visit all these and erect schools on them would have been next to impossible. The government is now depopulating these islands and taking the people over to the mainland, in order to remove them from the territory where sleeping sickness and other diseases are raging.

One of these homeless sultans with his people came here to the district of Iramba. Two hundred of their children now attend our school, and on the Sabbath the people come to hear the Word of God in their own tongue. Ten of our pupils who have learned to read and write now gather regularly for Bible study, and we are praying that these may all decide to follow their Lord fully.

R. STEIN.

Iramba, German East Africa.

Central African Volunteers

FRIEDENSTAL, in the south Pare Mountains, was our first station in German East Africa. We have just had a good meeting, at which eighteen converts were baptized, making a total of one hundred and thirty-three for the year. Recalling but a few years past when there were none but heathen in these villages, we can only

thank God that now over two hundred and fifty persons are rejoicing in "the blessed hope."

The fruits of the Spirit appear in these lives. In a consecration service at the close of our recent conference, the annual offering for missions was taken up, \$115 being given, nearly half this coming from the natives. Twenty-two young people offered themselves for mission work among the tribes of the lake region, where our new Victoria Nyanza Mission is operating. The Pare Mountain man is very much attached to his soil, and it indicates true devotion when he volunteers to leave his home to carry the light to those still in darkness. When I asked the wives how many would be willing to leave their plots of ground and their houses to go with their husbands into regions beyond, there were lifted up many dark hands alongside all the white hands of our women missionaries. This is the power of the gospel putting the true spirit into the hearts of these new converts.

E. KOTZ.

Friedenstal, Pare Mountains.

Running Away to School

As I travel through the Sierra Leone hinterland, I find almost everywhere a desire on the part of the people for us to establish schools. They know about our industrial school work at Waterloo, and like it. A young man, son of a chief, ran away from his father. He was heir to the chieftaincy. Learning of our school, he walked one hundred and fifty miles and asked for admittance. After some talk, we decided to receive him. We did not know who he was. He went into training, learning a trade. At the same time we taught him the Bible, and in about six or seven months he seemed to be rooted and grounded in the truth.

When the Duke of Connaught visited Sierra Leone among the chiefs who came in from the interior was Bia-Kafri. I happened to be on the same train with the district commissioner, and fell into conversation with him. He said, "Did you ever meet Bia-Kafri?" I said, "No." "That man," he said, "is probably the most loyal chief the English government has."

A few days after this conversation, notice came to me that Chief Bia-Kafri

was coming to visit me. I asked the young man Tura, at our school, if he knew Chief Bia-Kafri. He said, "Yes; he is my father." I inquired concerning the custom when a chief makes a visit, and Tura told me. He said he knew his father was coming that day.

In a short time I noticed a large delegation some distance away, among them the chief. I walked down to meet him and his people, giving the customary greeting. After we had talked over our school work, we showed him a picture of his son working in the factory. Before he left, he said, "I want you to come to my village and open work there. I am greatly pleased with the work you have done with my son here."

His son has returned to his tribe. He married in the Christian religion, and is living in his native village among his people.

D. C. BABCOCK.

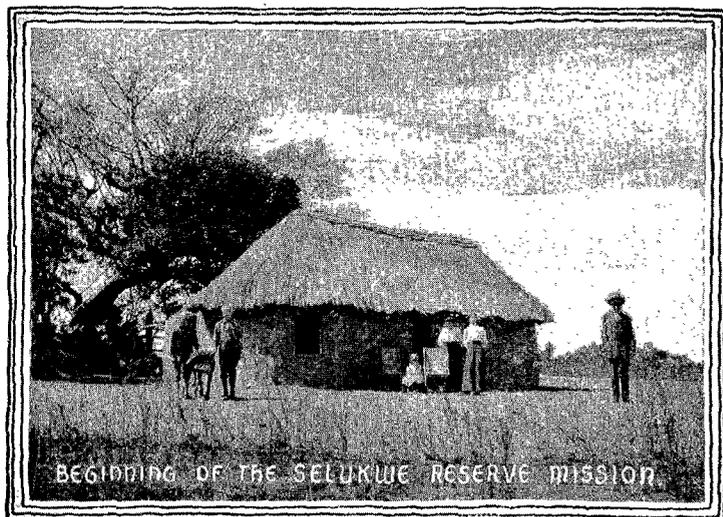
Freetown, Sierra Leone.

Fighting the Fever

ONE great foe of the missionary in the African interior is the fever which lies in wait every rainy season. The last season brought much sickness to some of our stations. We thank God the season passed with the life of every worker spared. The correspondence shows how the workers in the various stations battle against this difficulty and endeavor to hold to the work. The Barotseland Mission superintendent, Brother W. H. Anderson, and his wife, have been ordered a furlough, both having suffered severely. In one of the first letters written after recovering, by the mercy of the Lord, from a siege with the deadly blackwater fever, Mrs. Anderson wrote from Pemba, the mission headquarters beyond the Zambesi:—

"We are still on the mission. It is hard to make myself go down country and leave Mr. Anderson when he is not at all well. But help has come now, and soon we must leave for our change. Mr. Anderson has just been out for three weeks, preaching, and visiting the outschools. He left them all well filled. It is good to see the work building up again. Two years ago it was

torn and mangled, and it has meant much hard work to get it established again. The mission has been passing through the most trying experience of its existence. Now



BEGINNING OF THE SELUKWE RESERVE MISSION



BAPTISMAL SCENE TSUNGWESI MISSION, MASHORALAND

that the work is going on smoothly again and the schools are full, we long to be able to stay and enjoy the experience that always comes when the sunshine dispels the clouds.

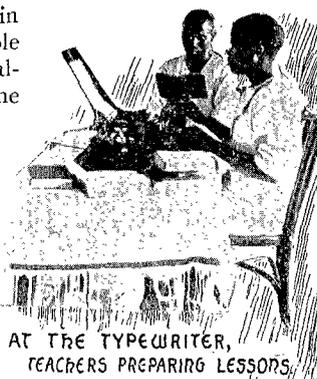
"We have never left the mission when it has made us feel so sad as at this time. It is the idea that we are compelled to leave. I hope the brethren will be pleased to let us come back again. It may be thought unadvisable, as I have had so much fever, but I am willing to try it again. I believe it will not be so bad if I can go away and get these malaria germs out of my system. I hope some day the fever will be killed out of this region north of the Zambesi, as it is in Southern Rhodesia. But when will that be? And how will the gospel be preached till then if we do not go right on just the same?"

"Our fruit orchard is beginning to do well. Our herds are growing and enlarging. The children that we have almost given our very lives for are here. In fact, all that we hold dear in this world is here. The things that cost us the greatest sacrifice are always the dearest to us. It makes our hearts heavy when we think about leaving. But we feel that we can say, 'Thy will be done.' It takes much of the grace of God sometimes to say this and really mean it, but this is the way we wish to feel."

Faithful Amid Persecution

A NATIVE heathen woman, Mantea by name, after attending our meetings for some months, gave herself to God and began to walk in the light of his Word. One Sabbath her husband demanded that she grind Kafir corn for making *joala* (native beer). Mantea replied, "This is the Sabbath, so I cannot grind today." Failing to force her to work by beating her with a heavy strap, he ordered her to take her clothes and return to the home of her parents, which she did. There she was severely criticized by her heathen relatives for not obeying her husband. In a few days he came and took her home, commanding her to attend no more of our meetings. But she continued to come in spite of frequent beatings.

We tried to persuade her husband, who is a petty chief, to be less cruel, but to no avail. He only demanded that we re-



AT THE TYPEWRITER, TEACHERS PREPARING LESSONS.

prove Mantea and forbid her to come to our meetings.

One Sabbath he came in a rage, and pulling her out, in full view of all he kicked and beat her, and took her home. After that he guarded her for a time, but failed to force her to work on the Sabbath, as he was always trying to do. Six days she worked hard, but on the Sabbath she rested. Often he commanded her to leave him, but she wisely remained, doing her daily duties, and seeking God in the fields, as prayer was forbidden in her house. Finally, one morning he threw her clothes out in the rain and forced her to go.

Mantea knew it would make trouble for us if she came to the mission, so she hid in the mountains for a time. After a little she came to us, asking what she should do. We told her of a family living twenty-six miles away, and at three o'clock in the morning she started. Here she obtained work, and while she greatly missed her little daughter, whom she had to leave at home, she was happy in her freedom.

Her husband, thinking she would go to her parents, went there after a few days to compel her to return. Not finding her, he notified the native police, and they began the search for her. He even went on two or three trips by train, and at last, after three months, he found her. But she refused to return with him, and as she was then in the Free State he could not compel her to do so. However, one night with two accomplices he took her from her little outside room and brought her to Basutoland.

After this, for two months Mantea did not attend meetings. She said, "I am



COMPANY BAPTIZED AT BERI ADI, EGYPT.

testing my husband, to see what he will be like now." Then she began to come regularly again.

A short time ago her husband called me to talk with him about Mantea. In conclusion he said: "I want you to know that it is all right now. Mantea may attend your meetings and do what she likes. I'll not stand in her way any more." Thus, after enduring persecution for over two years, she is free to serve God as she desires.

This same man's son, a bright boy of nineteen, with Mantea and others, is now in the baptismal class. Truly God's power to convert and keep his trusting children is the same as in the days of Daniel or the apostles.

H. C. OLMSTEAD.

Emmanuel Mission, Basutoland.

"You will never regret putting the best meaning on the acts of others: nor will you be sorry for stopping your ears to gossip and being generous to your enemies."

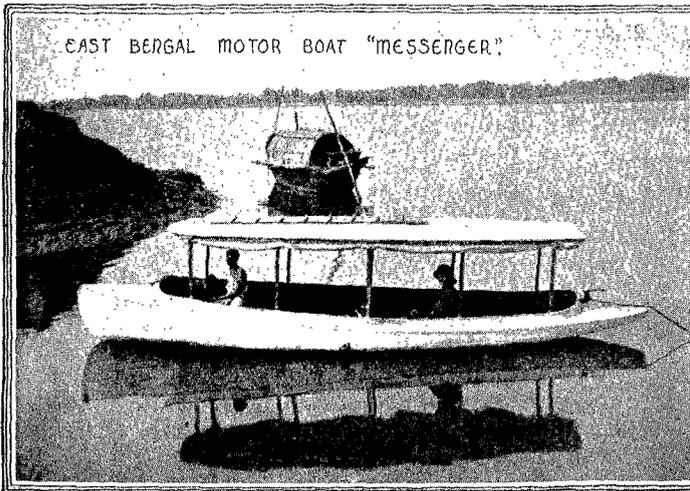


REGULAR ARRIVALS AT PORT ST. JOHN'S STATION OF THE CAROLISLAND MISSION, BEYOND THE ZAMBESI



ABYSSINIAN SCHOOL, ASIRARA MISSION.

SOME OF THE MISSION FLEET



EAST BERGAL MOTOR BOAT "MESSENGER."



MISSION LAUNCH "DINA" (TRUTH), FIJI ISLANDS.

The Missionary Afloat

In the discussion of the missionary campaign at a European conference the "missionary army" had often been spoken of. Then a good brother, skipper of a missionary launch doing service in the harbor of Rotterdam, rose up, saying: "I have heard a great deal about the missionary army; is it not time some one said something about the missionary navy?" He was invited to tell of his part in spreading the good news among those who "go down to the sea in ships."

We have not at hand a picture of the Rotterdam boat, but we reproduce the photographs of a few others, representing what our good brother called the missionary navy.

In New York Harbor

Daily the ships of all nations are found discharging and taking on cargo in the port of New York. For its work among the seamen afloat, our Greater New York Conference has provided the trim little yacht "Liberty," and Capt. J. L. Johnson, whose heart is in the work of selling and distributing books and tracts and periodicals in the various languages among the sailors, is skipper and missionary evangelist. "I meet your people and their publications in nearly every great port of the world," said one sea captain as he purchased yet further publications for study on the voyage.

Mission Launch "Dina," Fiji Islands

Our Fiji superintendent, A. G. Stewart, writes us that the word Dina means "truth" in the Fijian tongue. "Dina" is the principal boat of our Fiji Mission, we believe, though one or two others have also been in service among those islands. The workers must go to and fro from island to island, and oftentimes have had to breast stormy seas in the little craft.

On the Rivers of East Bengal

The many-mouthed Ganges pours its flood of waters into the ocean in Bengal and East Bengal. The whole country is a veritable network of rivers and connecting streams and canals. Brother W. R. French, of the Bengal Mission, sends a picture of the motor boat "Messenger." Its name in the Bengali language is "Barta Ba, Hica," meaning message bearer, or messenger. "For five months in the

year," Brother French tells us, "this section of Bengal is flooded, and even at other seasons the only means of transportation is by boat." So along these waterways the "Message Bearer" takes the living messengers in search for souls among the jungle villages of East Bengal.

On the Victoria Nyanza

Two mission schooners are operated by our missions on the great Victoria Nyanza, Central Africa, and are proving to be useful heralds of the truth.

On the Rivers of the Swatow District

THERE are eleven large rivers in the Swatow district, and lining these rivers on both sides are scores of cities and hundreds of villages. With our "Hayes Gospel Boat"—a gift to our mission during the last year—we are able to travel for weeks along these watercourses, visiting new places every day. We have at present opened chapels in sixteen stations, and the work is spreading.

Unless the reader has traveled in the interior of a country like China, he may not appreciate how thankful one is for this good, clean home on the cool river after a day's work amid the dirt and filth of a crowded city. Here there are no rats to tear the mosquito nettings at night, nor the other pests of a village inn, where the missionary often has to share his room with travelers in all stages of health and disease, and possibly with a variety of domestic animals. Especially do we thank God for this river boat when we find the

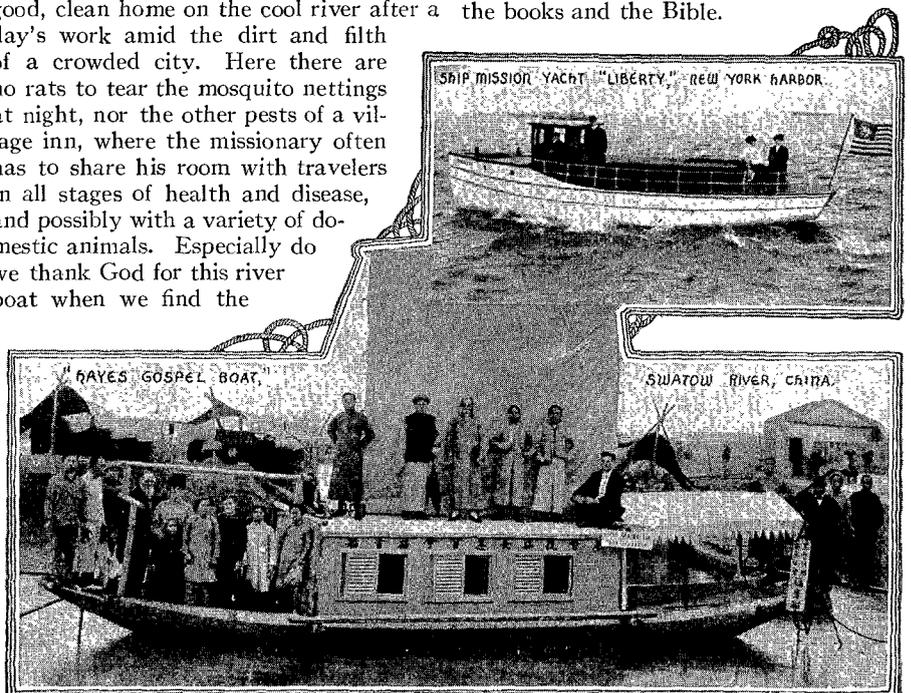
dreaded plague raging in the community. Multitudes of people must be reached with the gospel message along these watercourses, and we are to seek for the Lord's lost sheep in the byways as well as the highways.

W. F. HILLS.
Swatow, China.

Solomon Islands

JUST as we go to press comes the word from missionary G. F. Jones, en-route to the Solomon Islands, South Pacific, saying that the Australian branch of our society, which sends him out, has given him a seven-ton missionary boat, with auxiliary power. It may be the first home he and his wife will have among wild islanders. "Where we are going," he says, "there is neither town, house, nor even room for a stranger. The natives are hostile, and the climate equally so, to the European."

FROM New York Captain Johnson lent three large books to an outgoing Australian ship, requesting the captain to put them on a returning vessel. Six months later, the chief officer on the boat bringing them said that he and the ship's master sat up night after night studying the books and the Bible.



GENERAL ARTICLES

Jesus Is Coming

JESUS is coming again. This blessed truth is plainly taught by the sacred writers. The Lord himself proclaims it. With comforting assurance the promise was given the disciples on the night preceding the betrayal. He told them that he was about to go away, but that he went to prepare a home for them, and that he would come again to take them to the mansions which he would prepare:—

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

At his first advent Christ came as a sin offering for the world. When he comes the second time, he will come not as an offering for sin, but to bring salvation to his people: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

A Personal Coming

The manner in which Christ will return to the earth is clearly taught in the Scriptures. His coming will be a personal coming. He declares: "I go to prepare a place for you. And if I go, and prepare a place for you, I will come again."

A Literal Coming

The second coming of Christ to the earth will be a literal event. In Christian experience the Saviour takes his children into close relationship with himself. At conversion he takes up his dwelling place in their hearts by the presence of his Holy Spirit. In trial, in sickness and sorrow, and in the hour of death he sustains them by his gracious presence. He may even give them visions of the glory land, as he did Stephen before he fell asleep. These are precious assurances of Christ's love, but they do not constitute his second coming, as foretold in the Scriptures of Truth.

The second coming of Christ is neither at conversion nor at death. It takes place at the end of the world. The Lord himself, personally and literally, will return to this earth: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall

rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

A Visible Coming

The coming of Christ will be a visible event. He himself tells us that we are not to believe that he comes in the secret chamber nor in the desert: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the

to the manner in which Christ will return to the earth: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7.

The Day and Hour of His Coming Unknown

The day and the hour when Christ will return to the earth have not been revealed. It is foolish indeed to speculate, or to seek to demonstrate by mathematical calculations just when that event will take place. The Lord himself plainly declares: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36.

But while the exact time has not been revealed, the Scriptures clearly teach that we may know when his coming is near, even at the doors. After enumerating conditions which would be found in the world immediately preceding his second advent, and the signs which would be seen in the heavens and in the earth, the Lord declares: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33.

We may find by a comparison of the predictions of the sacred writers with the conditions which exist in the world today that the coming of the Lord is now near. We have space here to call attention very briefly to only a part of these indications.

Time Prophecies

In the prophetic writings, particularly in the books of Daniel and the Revelation, are found great lines of prophecies in which are clearly delineated much of the history of this world, and many important events which have taken place. These prophecies all focalize at the second coming of Christ. Comparing these predictions with the history of the human family, and with the conditions which exist today, we find that with one voice they proclaim that we have reached the closing days in earth's history. Several of these important prophecies may be enumerated as follows:—

1. The dream of the great image, given to Nebuchadnezzar. Danie 2.
2. The four great beasts representing the four universal monarchies, together with the notable little horn of Daniel 7.
3. The longest definite prophetic period mentioned in the Bible is brought to view

The Hope of Man

From the day when Eden sorrowed o'er the penalty for sin
And the misery and the heartaches which man's folly ushered in,
Faith and hope have pointed forward through the shadows and the gloom
To a grand and glorious freedom from the terror of the tomb.

In the valley of the shadow it has cheered the stricken soul;
It has comforted the bruised heart, and beckoned toward the goal
Where the Light of all the ages sits between the cherubim,
On the throne of the Eternal, while the angels worship him.

'Tis the promise of his coming that has cheered the heart of man
Since the day when Abel perished and the reign of sin began.
Through the tomb that was his prison went the conquering Son of God,
And he brought his trophies with him who had slept beneath the sod.

He who conquered every evil in the desert wilderness,
He who burst the bands of Hades by the power of righteousness,
Has sent ringing through the ages this glad message to all men,
"If I go unto the Father, I will surely come again."

Earth has staggered in her circuit 'neath the burden of her woe;
Hearts have broken with their sorrows as the seasons come and go.
Want and luxury are neighbors, rags and riches everywhere
Meet and pass, or face each other in the busy thoroughfare.

Men have reared majestic mansions with the blood and sweat and tears
Of their brothers in the harness through the long and bitter years.
Every land has had its sorrow, every people their distress,
And the earth that once was Eden is a sin-cursed wilderness.

Yet there stands the mighty promise, given to Adam in his woe,
Of the perfect restoration from the bondage of the foe.
Just so sure as Jesus suffered, died, and reigneth now above,
We shall one day see him coming for the trophies of his love.

Speed, ye Christians, speed the message over land and over sea
Till all men have heard the summons to the coming jubilee!
When this gospel of the kingdom has been preached the world around,
We shall see our Saviour coming, and shall hear his trumpet sound.

O, the gladness of that coming when the reign of sin is o'er,
And when Death, the king of terrors, shall oppress the race no more!
From the graves where sleep his children on the pillow of his love,
Christ will call them for their journey to their waiting home above.

All their griefs will be forgotten, tears no more the eye will dim,
For the root of sin is banished, and we'll reign in peace with him.
To the mansions he has builded for his faithful ones on high
Angel hands shall guide his loved ones through the star-bejeweled sky.

There's no human speech can utter what that blessed day will bring
To the souls that have not faltered in the service of their King;
And the glory and the gladness which redemption will afford
Will be brightened, deepened, widened by the presence of our Lord.

C. M. S.

coming of the Son of man be." Matt. 24: 26, 27.

When he comes, he will be attended by the glory of the Father and by the vast hosts of heavenly angels: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

When he left the earth, a cloud received him up out of men's sight. He will return in precisely the same manner. Said the heavenly messengers to the men of Galilee who were gazing after their ascending Lord: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

The apostle John bears similar testimony

in the eighth and ninth chapters of Daniel, beginning in 457 B. C. and ending in A. D. 1844.

4. The prophecy of Daniel 11 and 12, giving an outline of much of the history of the world from the days of Daniel down to the end of time, graphically describing the breaking up of the Roman Empire, the rise of the Ottoman Kingdom as a great power, and its final destruction just before the coming of the Lord.

5. The messages to the seven churches, as brought to view in the first three chapters of Revelation.

6. The prophecy of the seven seals as found in Revelation 6.

7. The events taking place under the blowing of the seven trumpets. Revelation 8, 9.

8. The prophecy of the two-horned beast of Revelation 13, which many Bible students believe to be a symbol of our own country and the part which it will act in the closing drama of earth's history.

Sign Prophecies

In addition to this list of long-time prophecies which might be enumerated more at length, the Scriptures of Truth bring to view a number of what might be termed sign prophecies of the coming of the Lord. Of these we present the following partial list:—

1. Signs in the heavens. Matt. 24: 29, 30.

2. Signs in the physical earth. Heb. 1: 10-12.

3. Signs in the social world. Luke 17: 26-30.

4. Signs in the industrial world. James 5: 1-8.

5. Signs in the political world. Joel 3: 9-16.

6. Signs in the religious world. 2 Tim. 3: 1-5.

7. The proclamation of the gospel to all nations of men. Matt. 24: 14.

That these scriptures are meeting their fulfillment today is apparent to many thinking Christian people of different churches and various religious beliefs. The portent and outcome of the thrilling problems now engaging the attention of men in the church, in state, and in society have been made subjects of divine prediction. The world today appears on the verge of a great revolution. The meaning of these things now taking place on the earth is obvious to the student of the prophetic word.

And based upon these fast fulfilling signs which he has given, he sends to the world a message proclaiming his coming near. Through his prophet the Lord says to his waiting people: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

To the church of God the message is first to be proclaimed, and from Zion the word is to go out to all the inhabitants of the land.

Of this same message the Lord speaks through his apostle John: "And 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, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

This message is being proclaimed to all the world today. By tongue and by pen, by the living preacher and through the printed page, the message of the Lord's coming is going to earth's remotest bounds. That message is being carried in part by the people represented by this paper.

Yes, Jesus is coming again, coming back to this earth to reign, coming to dwell among his people as their Lord and King,

upon them the white robes of righteousness; he bids them live, and not die.

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

Do not give ear to the tempter, but say: "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate Heavenly Father, and although I have abused his love, though the blessings he has given me have been squandered, I will arise and go to my Father, and say, 'I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the Heavenly Father. The Lord declares by his prophet, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." While the sinner is yet far from the Father's house, wasting

his substance in a strange country, the Father's heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of his Spirit, wooing, entreating, drawing the wanderer to his Father's heart of love.

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of his dear Son. MRS. E. G. WHITE.

A Picture of Peace

IN the Pitti Palace at Florence hangs a picture which represents a stormy sea, with wild waves and black clouds and fierce lightning flashing across the sky. Wrecks float on the angry waters, and here and there a human face is seen. Out of the midst of the waves a rock rises, against which the waters dash in vain. It towers high above the crest of the waves. In a cleft of the rock are some tufts of grass and green herbage with sweet flowers blooming, and amid these a dove is seen sitting on her nest quiet and undisturbed by the wild fury of the storm, or the mad dashing of the waves. The picture fitly represents the peace of the Christian amid the sorrows and trials of the world. He is hidden in the cleft of the Rock of Ages, and nestles securely in the bosom of God's unchanging love.— J. R. Miller.



as the chiefest among ten thousand, and the one altogether lovely. Dear reader, are you prepared for that coming? Will you be enabled to meet your Lord in peace in that great day? Entering into fellowship with him here is the prelude to the fellowship of eternity. Loving him here is the beginning of a love which may last through the endless ages. Let us make peace with him now, and be found of him in peace when he shall come to claim his own.

F. M. W.

Accepting the Pardon

HERE is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put

HERE AND THERE



A Company of Lepers Baptized

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might;
Gathered in time or eternity,
Sure, ah! sure will the harvest be."

When Jose Ignacio was a young man seventeen years of age, an Adventist sister taught him the way to Jesus. He did not then accept the message, although he knew it to be true.

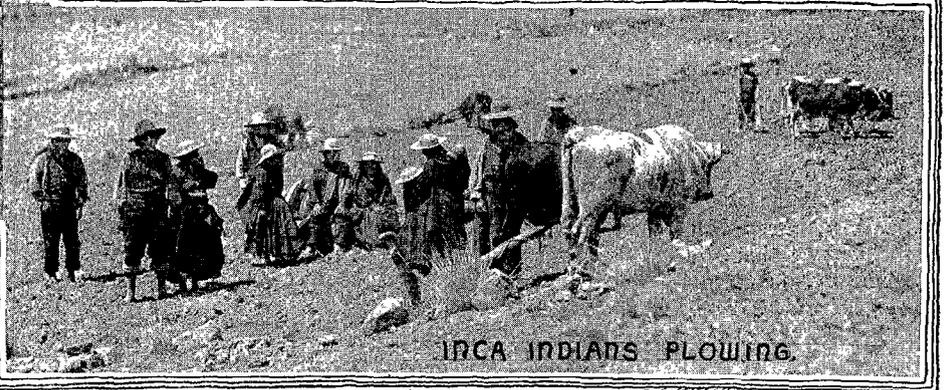
Finally he contracted the dread disease leprosy, and two years ago was sent to the public leper asylum at Mahaica, British Guiana. There, in his affliction, he turned to God. He then began to tell his fellow sufferers of the Saviour, and soon one after another joined him, until we have been happy to see thirteen of these poor sufferers baptized beneath the waters of Mahaica Creek where it passes the grounds of the asylum on its way to the sea. "I feel to myself that I am a new man in Christ Jesus," was Ignacio's testimony after having "put on Christ" in this sacred ordinance. **MRS. E. C. BOGER.**

British Guiana.

In Java

JAVA, you know, is the most densely populated island in the world, thirty-five millions of people being packed into forty-nine thousand square miles. Think of it! In the low-lying plains and the large cities the people throng like ants in an ant hill. The heart of the missionary is deeply stirred as he watches such scenes day after day. The millions are chained in Mohammedan and heathen darkness. But several little companies have been raised up here and there who are walking faithfully in God's commandments, following Christ's example in Sabbath keeping, and waiting for his return from heaven.

In Batavia, the capital, we have seen the power of God working in many ways. A Chinese dentist came out of heathenism and took his stand for the Lord. He gave up opium and tobacco,—no easy task, for it made him quite ill for a time. He tells us that in past years he was associated with bands of robbers, was imprisoned, and fired at and wounded a number of times; but he says God has spared him to find this precious truth, and now his happy countenance testifies to the great change which the Spirit of God has made in his heart and life. "Before, I was wicked very much," he said in broken English, "and I wonder



at that power of God that can change my heart that terrible bad." He has seldom missed a meeting since he began to attend church a year ago; and when the prayer meetings are at the far end of the town, he often walks the distance of eight miles, both ways, to be present.

PETRA TUNHEIM.

Batavia.

The Christian Indian's Hope

BEFORE our mission was established on Lake Titicaca, in Peru, Indian burials were scenes of the wildest debauchery. But now for many miles around everything is done decently and in order. And, best of all, the Indians have grasped the hope of the resurrection and the future life. As one of them remarked of a brother who was being laid away, "He is resting, and we have hope of seeing him again."

Sometimes the work goes hard, and one gets weary and depressed, but every once in a while the Lord sends some experience for our encouragement.

For instance, when Maria, a beautiful Indian girl, was dying, Mrs. Stahl and I set out to visit her. After many hours of hard riding over rough mountains, a road which she had traveled regularly to attend Sabbath services and the Wednesday night prayer meeting, we reached her humble home. As we entered the low door, Maria rose in her bed to embrace us, but drew back as she remembered her horrible disease (black smallpox). How changed she was! all scarred and marred. She exclaimed: "O my brother, my sister, I am so glad you have come! Sing some of those lovely gospel hymns with me before I die. I shall die; but I am not afraid, for Jesus is with me. I am so glad that I know him! He will raise me to life when he comes."

We sang with her and prayed with her. Although she manifested no fear nor sadness, we could not help but weep, and even now I shed tears as I think of that death-bed scene. But it was a great encouragement to us to see that once benighted Indian girl, seventeen years of age, grasp by strong faith the precious promises of God. Two days later she was laid to rest, to await the coming of the great Life-giver.

This is one case among many. And it is not only when death comes that we learn

how completely they have taken hold of this blessed hope, but we see it in the wonderful change in their daily lives. One does not fully realize how great the change is until he goes out among the Indians who have not heard the good news of salvation.

F. A. STAHL.

Voodoo Priest of Haiti

THIS is a picture of a genuine voodoo priest, of which there are many in the West Indies. And though they are called the "fathers of the law," we may well add "of sin and death;" for they neither believe nor keep any of the ten commandments of the law of God. Feeling their wretched condition, they try to make peace by offerings and sacrifices until they generally end up in some miserable way.

It is wonderful to see the remarkable change the gospel is making upon people who formerly followed these misguided men. Many have been converted from voodooism to the gospel of peace, freed from the law of sin and death through faith in Christ Jesus, who is the only offering that takes away the sins of the world.

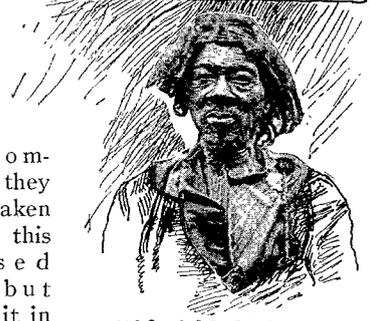
ALBERT F. PRIEGER.

Cape Haitien.

Letter From Pitcairn Island

[Of this famous island of the South Pacific, Macmillan's "Statesman's Year Book," of London, says: "The affairs of the island are conducted by a parliament of seven members, with a president, a vice president, and a judge. In religion the islanders (descendants of the mutineers of the 'Bounty') are Seventh-day Adventists." The following article was written by the wife of the resident missionary, recently sent there from Australia.]

As the islanders are expecting a ship to



OVER LAND AND SEA



call, I avail myself of the opportunity to send a letter. It is just seven weeks since we arrived on Pitcairn. For the first few weeks we were kept busy treating the sick and advising as to the care of health. The medicines and disinfectants supplied by the conference have proved a great source of comfort and help.

Our Sabbath school has a membership of 156. It is a very interesting Sabbath school. The kindergarten is composed of twenty-five little ones between the ages of fifteen months and four years, and is managed very successfully. Of the tiny tots each teacher has three, and of the older ones there are four in a class. You would be surprised to hear how well they sing. The order is the best I have ever seen, although there are about seventy children.

We are of good courage, and the Lord has blessed my husband in the responsibilities which have come to him. The church school is a large undertaking. There are about sixty pupils in attendance, and all are making good progress. My husband has a valuable helper in one of the deacons of the church, Fisher Young, who, though he is young, gives evidence of having a genuine Christian character.

We were made to feel very welcome on our arrival. The islanders had been praying earnestly that a way might open by

which we could come to them. Thirteen persons have been baptized. It had been some years since there had been a baptism on this island. The people are looking forward to their annual camp meeting, which will be held in booths outside the village.

Just at present there is plenty of good food on the island. Oranges and bananas grow in abundance. There are also several kinds of beans, besides sweet corn and plenty of potatoes. We are told that fewer ships call each year. Last year there were only seven. Two have called since our arrival. If this condition continues, the outlook for clothing for the islanders is very poor, as this is their only means of purchasing clothing.

MIRIAM ADAMS:

"A More Sure Word"

RECENTLY, in conversation with an educated young man in Tokio on the conditions existing in the world at present, the opportunity was presented of calling his attention to prophetic portions of the Bible bearing on the subject. His interest was at once awakened, which led to studies on the historical prophecies, as well as on the various other present-day fulfillments of prophecy. At the close of each study he exclaims with astonishment and wonder, "I never knew that the Christian's Bible contained such things!" In studying the Bible with others here I have noticed that fulfillment of prophecy appeals to them as a most powerful evidence in favor of Christianity.

in reclaiming his lost children. "For we have not followed cunningly devised fables. . . . We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 16-19.

BENJAMIN P. HOFFMAN.

Tokio, Japan.

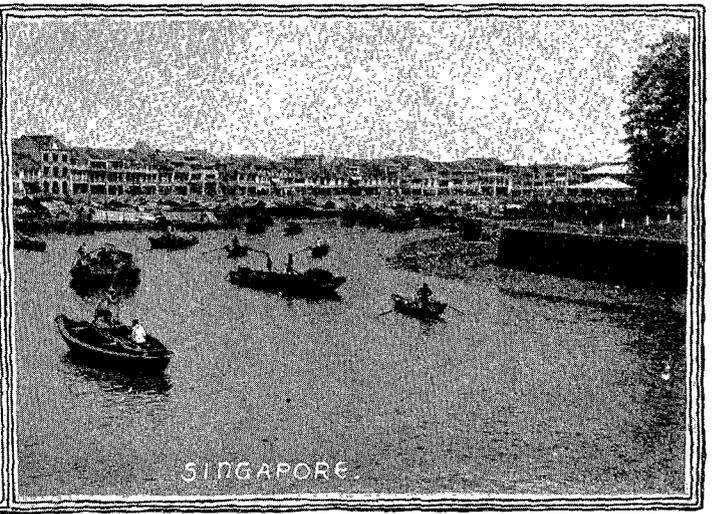
New Missions in the Philippines

WITH the help sent from the homeland we have been able to begin permanent mission work in three new languages this year, one among the Ilocano people of northern Luzon, another among the Iloilo-Vasayans of the islands of Panay and Negros, and another in the island of Cebu, among the Cebu-Vasayan people.

The Lord answers the prayer of faith, no matter what the color of the suppliant may be. One of the sons of these darkened lands heard the gospel story preached. His simple faith grasped the promises, and he gave himself to the Lord. He could not read, but longed to know the words of God for himself. He thought of it much, and finally said that God had heard the prayer of people in other matters, why could he not help him to read his word? He went to his closet and prayed for what he so much coveted. He came back, picked up his Bible, and began to read. He has improved wonderfully, and is now one of our faithful colporteurs.

L. V. FINSTER.

Manila, Philippine Islands.





Suffering and Triumphant A Story for Boys and Girls

"I AM praying, blessed Saviour,
To be more and more like thee;
I am praying that thy Spirit
Like a dove may rest on me."

"How long have you been praying for this precious gift, Maggie, dear?" asked Aunt Lizzie.

"You mistake, auntie," replied Maggie. "I was not *praying* — only singing."

"But *what* were you singing, dear?"

Maggie's face flushed as she replied, "O, I never pay any attention to the words of a hymn! They do not mean anything to me."

"But, Maggie," persisted Aunt Lizzie, "such a prayer as you were singing should mean something to you."

"Well," said Maggie half angrily, "I should like to know what would be the use of my paying any attention to such words, or praying either. My life is a failure; my hopes are blasted; I have nothing I really desire; and I should like to see another girl who has as hard a time as I. I did make out to graduate from the high school, and now I wonder I ever did that."

Aunt Lizzie, closing her sightless eyes, said sweetly, "I fear you are too rebellious. You are not trusting, are you?"

"Aunt Lizzie, you don't know what it is to be deprived of everything as I am. All your life has been so even; nothing ever seems to trouble you."

Lizzie Leslie sighed half unconsciously as she replied: "Maggie, tomorrow I will tell you something that only one person in the world besides myself has ever known; and I pray that it will be a help to you."

Maggie Leslie was a very impulsive girl of twenty. Until within the past two years she had lived in a luxurious city home, with no thought of anything but a gay life among her young associates. But in Mr. Leslie's case, as in many others, riches had taken wings, and he had been obliged to move to a small farm — all that had been saved from his once handsome property. Mrs. Leslie's health had given way just before the financial difficulty, and upon Maggie fell the trial of housekeeping and the care of the invalid mother. Had she possessed a Christian spirit, her homely duties might have been a source of real happiness to her; but her disappointment seemed greater than she could bear, and she was continually thinking and talking of her trials.

She had received no religious training, and since leaving her old home could see nothing to hope for. Aunt Lizzie was her father's only sister. But little was ever

said concerning her earlier life, only that her blindness had come upon her while she was in college, as a result of too close application to study. But her lovely life and beautiful Christian

spirit were admired by all her acquaintances. A few days before her conversation with Maggie, she had come to make a short visit; and noticing Maggie's fretfulness and almost ungovernable temper, she had resolved at the first opportunity to speak with her on the subject, and the opportune time had just come.

The following afternoon, when the noonday work was finished and the invalid mother made comfortable, Maggie and Aunt Lizzie walked to the shady grove near by. Sitting in its refreshing coolness, Aunt Lizzie asked, "Maggie, have you ever heard much said concerning my younger life?"

"No, auntie, nothing in particular, only that you became blind while in college, but that you were always so resigned that people marveled. To me it seems that your life has been free from the trials that so many have — even if you are blind."

"Maggie, I am going to tell you today the story of my life, and a secret that has been hidden for more than thirty years, — my heart story, — for I feel it may benefit you. While very young, I became greatly interested in a people who sat in darkness, and I longed to go to them and tell them that a Light had sprung up. As I grew older, and took the vows of God upon me, I saw that I had no time to play with shadows, or to enter into the vain and careless pleasures of the world. So I decided to prepare myself for missionary work, and, knowing that a physician would have entrance into many homes where no one else could go. I decided to take a medical course first. I had already been graduated from our academy, and my indulgent parents willingly sent me away to a distant city to enter the medical department of a university. At this time I was about twenty-two years of age. God only knows how my whole being was stirred as I thought of my future work. I was engaged to be married to a young physician who expected

HOME AND



BROTHER AND SISTER LIEU AND FAMILY,
KIANGAU (CHINA) MISSION EVANGELIST.

to go to the same missionary field, and my hopes seemed the brightest.

"While I was in the medical school, your Uncle Ray attended the law department in the same university, and we kept house together. I was doing my third year's work, and was to be graduated in a few months. It was Ray's second year. During a part of the first year he had been very studious; but near its close he had fallen into the company of some who were very dissipated. The next year he was less inclined to study, and more given to spending his time with wild associates, and I saw with a breaking heart that he was drifting away.

"When I gently remonstrated with him, he would grow very angry, and I would tremble to witness his violent outbursts of temper. One night he returned from a wine supper at a late hour, and, being somewhat under the influence of liquor, he grew very angry at a remark I made, and seizing a heavy inkstand, threw it at my head. It struck me squarely in the eyes. I fell to the floor in a faint; and when I recovered consciousness for a few moments, Ray was bathing my head. We were alone, for he was too frightened to call any one. Thoroughly sobered, he said excitedly, 'Lizzie, dear, I was afraid I had killed you.' And then in an agony of remorse he continued: 'Do you feel better? Can you, will you, forgive me? And, O Lizzie, if you won't tell of this, I will never get so angry again!' I tried to speak, but after a vain attempt, I sank into unconsciousness. After some time, so I was afterward told, I again became conscious of my surroundings, and saw I was in my bed, and a physician and some frightened women were doing what they could for me. Violent pains began in my head; delirium came on, and for days I was in a very critical condition. In my delirium I would constantly

HEALTH



A MISSIONARY FAMILY OF CONSTANTINOPLE.

moan, 'No, I won't tell! No, I won't tell!'

"During my illness, Ray did not write to our parents, knowing that he was the cause of my suffering, and hoping each day that I would be better. But the optic nerve, which is the nerve of special sensibility of the eye, had been injured by the blow, and in a short time total blindness was the result.

"Maggie, only our Father knows my terrible grief and disappointment when I found that the sweet dream of my life work was ended; but during the night hours, alone with my God, I could gain a victory which would enable me to be calm the next day. Ray was almost beside himself with grief, and finally I said, 'Ray, if you will solemnly promise me to reform, I will keep back the real cause of this great affliction.' He promised; and when we returned to our home, no one knew of my deep heart anguish, and my friends have always thought my blindness was the result of overstudy.

"Especially was my heart bereft when the young man who was in a few months to call me his wife, wrote me that 'under the painful circumstances' of course he would expect to be released from his promise to me. But at last I could grasp the precious words, 'My grace is sufficient for thee,' with a new meaning, and my life has been a life reconciled to God's will, and almost continually I hear these beautiful words ringing in my ears:—

"A little while for patient vigil keeping,
To face the storm and wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.'

"And, Maggie, dear, your Aunt Lizzie is waiting to sing the harvest song. You are so young, my child, I want you to learn the true life, that you may be prepared to wrestle with the strong."

in the language of the hymn you sang yesterday, will you pray to be more like Him? And will you take up the little duties of home life and be a home maker indeed? If you will, I shall be repaid for giving you the story of my life."

Maggie replied: "I will think about praying; sometime I may. But I will try to control my temper. But, Aunt Lizzie, Uncle Ray is a minister; you said he was in a law school."

"Yes, he was; but after he saw how patiently I could bear my trouble, he said: 'Lizzie, my dear sister, I am the cause of all your blasted hopes. My past life is such a reproach to me, I cannot pass it by; and tell me, if you can, the source of all your comfort.' The result of the many seasons we afterward had together, was Ray's conversion. One day he said to me, 'Lizzie, I must enter the ministry, and tell of the mighty One who can comfort when there is no comfort, and who can give songs in the darkest night.' So he became the noble man you know today; and, Maggie, perhaps my life would not so fully have reflected the Master's but for my physical blindness. Ray cannot do enough for me, and many times with broken voice he says, 'O Lizzie, where should I be today but for your precious influence?'"

It was growing late when Aunt Lizzie and Maggie returned to the house. Aunt Lizzie remained but a few days; but she had sown the seed which in a few years was to bring forth an abundant harvest. No one could fail to see that Maggie was a different girl. There were times when she was very hasty; but gradually she learned to look to One "strong to defend, mighty to save;" and several months after Maggie had begun to bear public testimony for the Master, people said, "Maggie is growing to be like her Aunt Lizzie."

Five years later we again meet Maggie Leslie. We find her in a large church which is filled to its utmost capacity with



WASHING VEGETABLES, JAPAN.

friends who desire to hear Dr. Maggie Leslie give her parting words before sailing to a people who sit in darkness and in the shadow of death, to tell them that a Light has sprung up.

During the years that have intervened, Maggie has completed a medical course. She was able to do this through the kindness of Uncle Ray, who assisted her when she told him that she would like to take up Aunt Lizzie's chosen work.

Tonight as she stands before the people, she tells them of her love for those benighted souls for whom Christ died, and in closing she says: "It is through the influence of my noble Aunt Lizzie, who pointed me to the Lamb of God, that I am before you this evening. Aunt Lizzie's work is done, but her holy life and unselfish devotion for others will ever be an inspiration to me. She triumphed over her sufferings, and eternity will reveal how much she accomplished by her quiet, unconscious influence."

And here we shall leave Maggie as she starts on her errand of love.

In the case of Lizzie Leslie, whose sweet Christian influence sent a minister and a missionary into the world's great harvest field, we have seen how full even a blighted life may be. And shall not we watch for our larger opportunities, and grasp them as they come to us?

"The smallest bark on life's tumultuous ocean

Will leave a track behind forevermore.
The lightest wave of influence set in motion
Extends and widens to the eternal shore."

MRS. H. H. MILLER.

Washington (D. C.) Foreign Mission Seminary.

The Girl She Might Have Been

"I DREAMED," said Molly, "that I was alone in a big room, and a man came up to me with a woman who looked like me, but was much prettier. She had red cheeks, such as the doctor said I might have if I'd take more exercise. She was taller, or I guess she just looked taller because she stood so fine and straight. I began to talk to her. She had the sweetest voice, and she knew everything. She'd read all the books that I've always meant to read, and she could play the piano wonderfully, as I might if I only hadn't stopped practicing. And somehow I felt she never lost her temper as I do, and that everybody who knew her must love her. I don't know how I knew all these things, for she didn't tell me. I just sort of felt them the way you do in dreams. Still I didn't know who she was, and she wouldn't tell me, so I asked the man, and he said: 'Why, haven't you found out yet? She's the girl you might have been.'"—*Record of Christian Work.*

WITHIN OUR GATES

The Foreign Field at Home

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

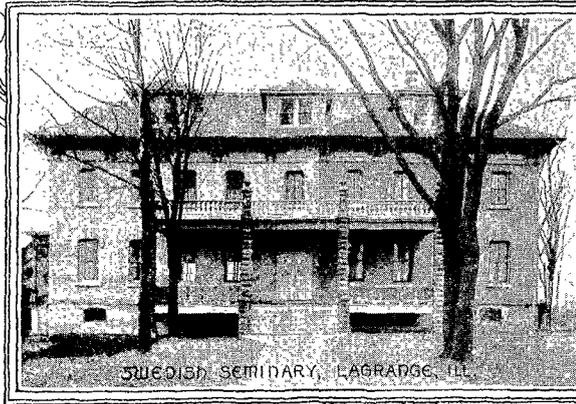
THAT there is an overruling Providence directing and guiding all the events and affairs of our world all must admit. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

The Gospel to All the World

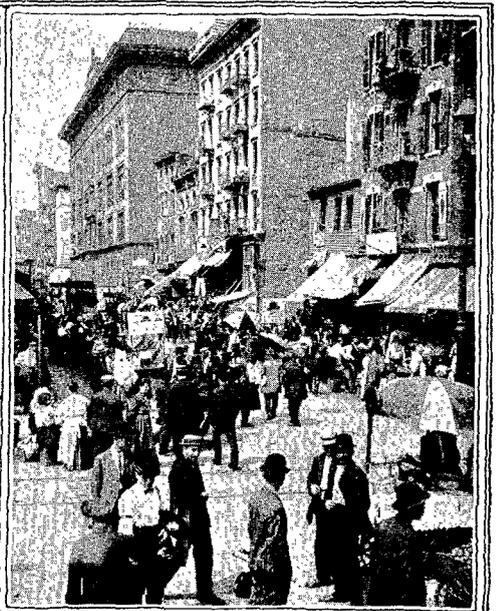
The fullness of the time having come for the fulfillment of the great prophetic message of Rev. 14: 6, 7, represented by an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," preparatory to the coming of the Lord in glory, we find ourselves in the peculiar position that right here within the confines of our own country, every nation, tongue, and people on the earth is represented, not by a few isolated members, but by thousands and millions, to the extent that one third of our entire population is reckoned as foreigners, and not only that, but they are still coming at the rate of nearly a million a year. During the fiscal year ended June 30, 1913, 1,197,892 immigrants landed on our shores, the second largest number coming in one year, the largest number being in 1907, when 1,285,349 immigrants were added to our population. It is difficult for any one to comprehend these figures. We have eighteen States in the Union that have a population of less than a million each. The immigration of last year was greater than the entire population of Nebraska in 1910, and greater than the population of the two Dakotas in 1910, and greater than the combined population of Colorado and Montana in 1910. Think what that means.

As many as sixty languages, and sometimes even more, are spoken in one city. There is nothing like it in any other country in the world. And to further show how general the foreign element has become, one writer in *New America* is responsible for the statement that "it was found that 57.8 per cent of the pupils in our schools were children of foreign-born fathers," and in some of our cities, like "Chelsea (Mass.) and Duluth (Minn.), 74.1 per cent were foreign. New York had 71.5 per cent; Chicago, 67.3 per cent; and Boston, 63.5 per cent."

These statements show what a vast and important foreign field for missionary effort is present right here in America, and if it is a duty for Christians to be interested in people in far-away countries who are in need of the soul-saving gospel, is it not even more their duty to bring the same soul-saving gospel to these very same people whom the providence of God has brought to our very shores? We answer



SWEDISH SEMINARY, LAGRIDGE, ILL.



IN THE GHETTO, NEW YORK CITY.
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most emphatically, Yes.

The time has come when the whole earth is to be lighted with the glory of the Lord. This great missionary movement is of the Lord, and the coming of all these millions of foreigners during these past few years is also of the Lord; and with their coming a great responsibility is laid on all Christian people, and especially on those to whom God has committed the great closing message to all the world.

What Is Being Done

Something is being done, and the results, too, are very encouraging. The Congregationalists are working among 26 different nationalities, and support 422 salaried workers; the Baptists (North) are working in 24 languages, with 814 salaried workers; the Presbyterians, in 15 languages, with 319 salaried workers; Methodists (North), in 8 languages, with 1,100 in the field. Besides these the various bodies of Lutherans, Disciples, Moravians, etc., are at work with good success. Mention may also be made of the American Bible Society, American Tract Society, Y. M. C. A., Y. W. C. A., and the Salvation Army.

We Seventh-day Adventists have taken a deep interest in foreign missions. The message due the world at this time demands this. While none too much has been done in foreign lands, our work for the foreigners in the homeland has been too much neglected. If this had been taken hold of with the same energy and earnestness that we have shown for the field abroad, the results would have been different here, and the work among foreigners here would have contributed much to the success of the work among the same peoples abroad. This has been our experience with the work among Germans and Scandinavians in the United States and Canada.

Publications are being issued by us in seventy-five different languages and dialects. We pass by any special mention of

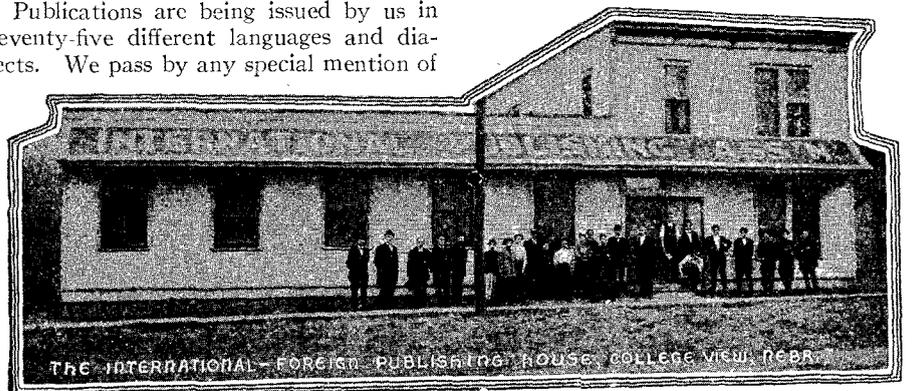
the work among the Germans and Scandinavians, as that is well under way and so well known. In America only the smallest beginning has been made in such localities as Boston, New York, New Jersey, Philadelphia, Baltimore, Pittsburgh, Buffalo, Cleveland, Chicago, Milwaukee, St. Paul, St. Louis, Minneapolis, and a large number of our cities and country places, among the Russians, Frenchmen, Hungarians, Slavonians, Jews, Italians, Roumanians, Servians, Finns, Bohemians, and Spaniards. Besides these, we have representatives making what we may call a beginning among the Poles, Austrians, Greeks, Lithuanians, Esthonians, Syrians, Chinese, and Japanese.

Of a recent conference in western Canada the report states that "scriptures were read, hymns were sung, and testimonies were borne in seventeen different languages spoken by various nationalities present." Space forbids entering into details of experience in various city centers.

The Work Among the Jews

At the beginning of 1914 there were about two and one-half million Jews on this continent, located largely in New York, Chicago, and other large cities of our nation.

The Jews are a difficult people to work among. As one writer puts it: "He [the Jew] knows Christianity from its worst side, and he does not always see it in these missions from its best side."



THE INTERNATIONAL FOREIGN PUBLISHING HOUSE, COLLEGE VIEW, NEBR.

"There have been many obstacles in the way of reaching the Jews, but by degrees these are largely being overcome, especially by the Seventh-day Adventists. The fact that these people believe in the Old Testament as well as in the New Testament, observe the seventh day for the Sabbath of Jehovah, as well as have faith in the Bible as a whole, is doing a great deal to break down the deep-seated and bitter prejudice of the Jews toward Christianity."

Publishing

Our foreign publishing house for America, the International Publishing Association (College View, Nebr.), employs about thirty-five workers, among whom are editors and corresponding secretaries for the different languages. Ten periodicals are issued, the leading ones being *Christlicher Hausfreund* in the German, *Evangelists Sendebud* in the Danish-Norwegian, and *Tidens Tecken* in the Swedish. Only two post offices in Nebraska — those of Omaha and Lincoln — handle a larger volume of second-class mail matter than the post office at College View, Nebr., handles.

The amount of literature distributed by this institution has steadily increased from a value of \$20,000 to \$40,000 annually. This literature is divided among thirty-two foreign languages, as follows: Arabic, Armenian, Bohemian, Bulgarian, Chinese, Croatian, Danish-Norwegian, Esthonian, Finnish, French, German, Greek, Holland, Hungarian, Icelandic, Italian, Japanese, Korean, Lettish, Lithuanian, Polish, Portuguese, Roumanian, Russian, Servian, Slovakian, Spanish, Swedish, Turkish, Welsh, Wendish, and Yiddish. (A complete catalogue of these publications will be sent free by addressing the International Publishing Association, College View, Nebr.)

The Call for Workers

I need not speak here in detail of the work among the Germans, the Scandinavians, Russians, and French, as this is already on a good footing. In the Russian department in Sheyenne River Academy (North Dakota) we have fine young men in training for the work among the Russians.

The French department at the South Lancaster Academy (Massachusetts) is doing a good work for us. During 1913 we had the joy of ordaining to the gospel ministry from among the foreigners, one Hungarian, one Servian, and two Russians.

While we are glad for every additional worker, we still feel so utterly helpless in the face of such multitudes of foreigners everywhere, for scores of workers are needed where we have, maybe, but one. From the Finns are coming most urgent calls for help, from various parts of the country.

An interesting call that illustrates the demand from many parts came to us from St. Louis. The Servians there were asking for a minister to come and teach them the truth, and a Servian brother has gone to fill that call. Our most urgent need is workers, earnest, God-fearing soul winners, filled with divine love and a passion for souls, and for this purpose we must have —



Training Missions

at important centers, in charge of persons of proper fitness and experience to give instruction and direct the work to the best advantage.

We find numbers of various nationalities that would gladly connect with such a mission training school for the purpose of working for their own people, and it is a fact that we might have a good strong force where we have none today. For the lack of proper instruction many are not doing what they might do, nor what the Lord has called them to do. We plead for the way to open for workers to bring the message of salvation to these benighted souls. I cannot press the urgency of this matter too strongly. We are already far behind where we ought to be.

Our Foreign Seminaries

Our three foreign seminaries — German, Swedish, and Danish-Norwegian — are doing excellent work. The attendance and interest are growing year by year. This is only the fourth year, but already they have furnished sixteen workers for foreign fields abroad, and sixty-two have permanently entered various lines of missionary work — the ministry, Bible work, etc. — in the homeland. This does not include the students that go out as helpers in tent meetings or as colporteurs during the summer vacation, but only those that have entered the work permanently.

An Appeal to Our People

In closing this article, I can but renew my appeal to my Christian brethren and sisters everywhere to take a real interest in this great foreign mission problem, and to make it a subject of earnest prayer. Workers are needed, but we also need funds with which to support the workers. More could have been done had the funds been on hand with which to carry on the work in our great cities.

Then here is our literature in these many tongues and languages. It will do nobody any good so long as it remains on the shelves of our publishing houses and tract societies. This literature must be circulated, it must be placed in the hands of the people who need it. Here is an opportunity for hundreds of our people to help for-

ward the message of salvation among the foreigners. No matter if one speaks only the English language, he can deal out literature to any of these foreigners. The tract societies or our publishing houses will have the publications on hand and will gladly fill orders. And our department will be glad to send catalogues of our foreign publications, and to aid in any way possible. Our time to work is limited; what is to be done must be done quickly.

O. A. OLSEN,

Secretary N. Amer. Foreign Department.



Mother Tongues in America

THERE will soon be issued by the Bureau of the Census statistics concerning the mother tongue, or native language, of the foreign white stock of the United States.

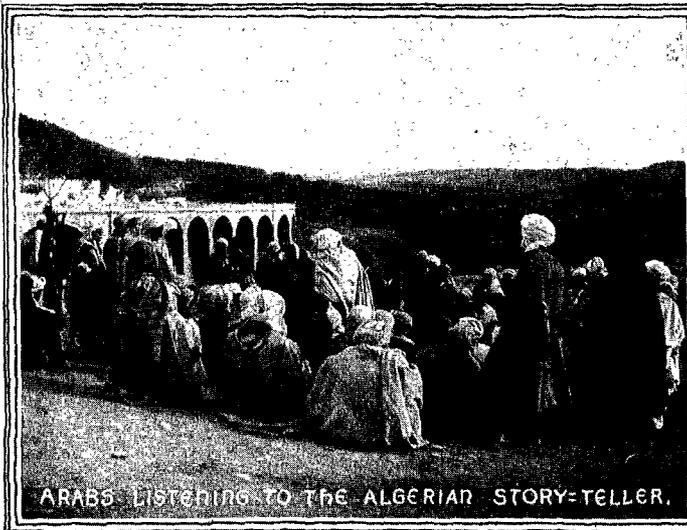
These figures possess a peculiar significance in that they offer us for the first time a fairly accurate picture of the ethnic composition of our foreign white stock. Of the total population of this country in 1910, 32,243,382, or a trifle more than one third, were whites of foreign parentage. The eight major mother tongue stocks, accounting for 87.5 per cent of the total, are as follows: —

Mother Tongue	Number	Per cent Distribution
English	10,037,420	31.1
German	8,817,271	27.3
Italian	2,151,422	6.7
Polish	1,707,640	5.3
Yiddish and Hebrew ..	1,676,762	5.2
Swedish	1,445,869	4.5
French	1,357,169	4.2
Norwegian	1,009,854	3.1
Totals	28,203,407	87.5
Other mother tongues	4,039,975	12.5

All mother tongues ... 32,243,382 100.0

It is interesting to note that English or German was the ancestral language of nearly three fifths of the foreign white stock of this country.— *William B. Bailey, assistant professor of political economy, Yale University, in the Independent.*

AMONG MOSLEM PEOPLES



ARABS LISTENING TO THE ALGERIAN STORY-TELLER.



A SEVENTH-DAY ADVENTIST FAMILY OF ANTIOCH OF PISIDIA (A CITY MENTIONED IN ACTS 13:14)

The Algerian Story-Teller

A GROUP of Arabs listening to a story-teller, as seen in the picture, is a common sight in Algeria, where the art of story-telling is recognized as a profession.

We are here, a few of us, trying to tell these people the greatest story of all,—the story of a Saviour's love. Difficulties abound in Algeria. The evangelization of the Mohammedans of North Africa is certainly a problem. They are extremely fanatical and superstitious, and are fatalists.

The very word Mussulman, translated, means a man resigned to the will of Allah. They consider that every step of their lives is regulated by fate. But the gospel message of Christ's soon coming is to be preached to every nation, tribe, and people. This includes the Arab, and we are endeavoring to sow the seed in faith, and in hope of the coming harvest.

J. C. GUENIN.

Algeria, North Africa.

The Moslem Outlook in Persia

It is truly wonderful how the Moslem attitude toward Christianity has changed during recent years. Only five or six years ago it was quite impossible to do very active missionary work among the Moslems without incurring great danger to one's life. To have open discussions in the bazaar was out of the question. Now all this is changed. Go where you may, you will find hearers who will gladly listen to the gospel of mercy and salvation through Christ Jesus.

The music director of the Russian army, with his family, has taken his stand upon God's commandments. There is also a Russian under officer obeying the Lord. The young Moslem who was so interested in Bible study has returned from Russia and he comes often to study the Bible with me. I have an entrance also among the Jews. Three congregations have permitted me to preach to them.

On a recent trip to some Moslem villages, they invited me again and again to remain and be their guest. From seventy to eighty men would listen for over an hour to the straight gospel. While traveling in company with a mullah of Maragha, I

read to him the thirteenth chapter of First Corinthians, and part of the Sermon on the Mount. He listened with rapt attention, and then asked for the book and read for over an hour, until we reached our destination; and when he had finished, he said, "It is indeed a wonderful book."

Maragha.

"He Knoweth Our Frame; He Remembereth"

WE had before us the old, old picture which never loses its beautiful pathos and tenderness—the sweet Babe of Bethlehem, born in a stable.

My pupil, a gentle, graceful Mohammedan girl of some fifteen years, was seated at my feet, gazing earnestly, and listening most intelligently as the familiar story in all its sweet simplicity was unfolded to her. Then we had a little talk about the wonder of it, that the Saviour should leave his home of glory and be born in the greatest poverty and humility, and live a life of trial and sorrow.

After explaining several truths with regard to this, I said, lovingly: "And when you are in want and trouble and sorrow, the dear Jesus knows all about it, and he wants to comfort you, and he sympathizes with you, because—" Here I paused to choose a word that might make it very clear and impressive. In a moment, her beautiful dark eyes were fixed on my face in great eagerness, and she said, so gently and earnestly, completing my unfinished sentence, "because he remembers just what it was like himself."

"Whosoever hath, to him shall be given." Can we doubt that to a mind so receptive of this truth in its simplest form, the same grand truth contained in Heb. 4: 15, 16 will be revealed in all its mysterious fullness? "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

VERA CHILTON.

Lucknow, India.

Persian Women

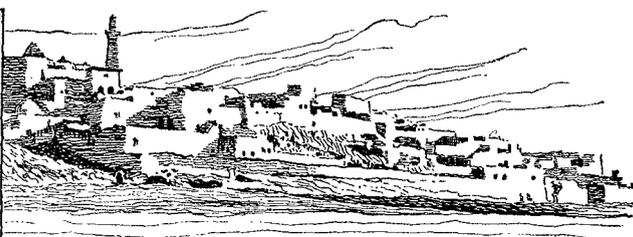
BEFORE coming to this country I had read much about the seclusion of Mohammedan women, and thought I knew something about it; but no woman in a civilized country, I think, can comprehend the reality simply by reading of it.

No woman of the better class after marriage is supposed to leave her own yard, or, as is usually the case, the yard of her father-in-law. The houses are surrounded with a high wall so as to shut out the view. No windows are allowed in any house save those that open onto its own court. Not long since we had a small window cut into our back wall, that we might have more light and catch a glimpse of the hills beyond. But no sooner was the opening made than an observing neighbor found that it overlooked his house, and he quietly filled the opening with stones and mud and then boarded it up.

A woman near by tells me that she has not been outside of her own yard since her marriage, twelve years ago, and she is one of the thousands. Think of it! Suppose you could never run out to a store, or over to see a neighbor. And the interior of these homes is not so pleasant as you are accustomed to. The great majority of Persian homes consist of but one room, with no furniture; a rug on the floor, a gun in the corner, a pile or two of quilts and blankets, while a round, deep hole in the ground serves as stove for both cooking and heating purposes. Living this simple life, the women have not the pleasant duties of a real home to occupy their minds and hands. Pray that the Sun of Righteousness may penetrate these darkened homes, where so much need is and so little light. MRS. FLORENCE WHITE-OSTER.

Maragha, Persia.

ENGLAND and the United States have one preacher to every 800 souls; Japan, one to 100,000; India, one to 140,000; Africa, one to 160,000; South America, one to 227,000. We are debtors to all men.



NEBI YUNAS, THE BURIAL PLACE OF JORAH, OPPOSITE MOSUL, NEAR THE SITE OF ANCIENT NINEVEH. THE MIRARET OF THE MOSQUE MARKS THE PLACE. — W. C. ISING.



Visit to the Site of Ancient Babylon

LOOKING up inquirers and scattered believers in the Euphrates valley, Brother W. C. Ising, of our Levant Mission, writes of visits to Bagdad, Mosul, doubtless on the site of a suburb of ancient Nineveh, and to the ruins of Babylon of old. Speaking of the good work of the Church Missionary Society Hospital, at Bagdad, where one of our own members is assisting, Brother Ising says:—

“This certainly is most commendable work, and the surest way of breaking down prejudice among the Moslems. On the whole, however, there seems to be little interest in religious topics. I have found even the Jews of this region to be quite generally freethinkers or unbelievers. This is due, I believe, to the influence of French literature, French being generally taught next to the Arabic.

“From Bagdad I visited a family at the Hindia Barrage, who take an interest in our work, two of the children having already united with us, one of whom is in our missionary college in Watford, England, preparing for a part in the Lord’s work. At Hindia Barrage an English company has just completed a great dam across the Euphrates for irrigation purposes, at a cost to the Turkish government of more than two and one-half million dollars.

“Thence I proceeded to Babylon, two days’ journey from Bagdad. Here a German enterprise is carrying forward the work of excavating on a gigantic scale. By invitation of Professor Koldewey, leader of the work, I spent a few days going over the works. Between three and four hundred men have been working at the task, at an expense of about \$20,000 annually. The results have been published by Dr. Koldewey. It is certainly interesting to see how the laying bare of these ancient foundations corroborates the facts of the Bible story. Everywhere are the marks of the great work done by King Nebuchadnezzar, who, as the Bible writer says, declared in his pride, ‘Is not this great Babylon, that I have built?’

“Involuntarily one is reminded also of the prophecies of Isaiah 13, and of other scriptures which in the course of time have certainly been fulfilled to the letter. No

living soul is abiding on the site of ancient Babylon. Whatever Arabs do stop there temporarily, chiefly helpers in the excavation, have built their mud huts in the bed of the ancient river, which at the present time is shifted half a mile farther west.”



The Weaver of Mosul, and the Sabbath

DURING my stay in Mosul, a town on the Tigris, built on the site of a suburb of Nineveh, I met an old weaver, one of the first converts to Protestantism in that region some forty years ago. This man came across an article about Seventh-day Adventists which appeared in an Arabic magazine published in Beirut, Syria, thirty or thirty-five years ago. It set him to thinking. Six years ago he made a journey to Aleppo, and one day his attention was called by some one to the place where the Sabbath keepers worship. This set him to thinking again of the words of God, “The seventh day is the Sabbath of the Lord thy God.”

Some four years later he was again in Aleppo, and on his way to church on Sunday saw a young boy shining shoes. The boy offered to black his boots, and the man, seeing the lad was a Christian, said, “Why do you shine shoes on Sunday?” The bootblack replied, “Well, you see I am a *Sabti*” (a Sabbath keeper). As the man was in haste to reach the church, he had no time to inquire further, but the boy opened his box and handed him a few Arabic tracts. These tracts the man took to Mosul, where he and some others studied them carefully.



BAPTISM OF A CONVERT FROM MOHAMMEDANISM, INDIA.

“Three or four times,” he said, “I took up paper and ink, thinking to refute the arguments of the tracts; but when I compared my own writings with the tracts, I was convinced, every time, that

my arguments were too weak, and would not stand the test of the Scriptures.”

Whatever men may say or write, the Lord, who made the Sabbath holy and blessed it, still declares, “The seventh day is the Sabbath of the Lord thy God.”

W. C. ISING.

Beirut, Syria.



Our Moslem Neighbor

At a missions conference dealing with work among Mohammedan people, Dr. Watson, of Turkey, said:—

“The Turk is a good neighbor. I do not see this any more marked in our own land. I recall now men in Constantinople and other Turkish towns, from whom in every instance after the first acquaintance was formed, little acts of courtesy and confidence were of unfailing recurrence. The Oriental knows how to love, and he knows how to appreciate love, and there, just there, is found the solution of our great problem. We can solve it in the acceptance of our Lord’s own method of teaching and mode of life; can illustrate that before the eyes of all our Mohammedan brothers and sisters, illiterate or literate, official or out of office. They will all respond to sincere love and sympathy. Of that you may be sure; and they will not respond to anything else.”



Listening Through the Door

My servant is a faithful woman who has come out from Mohammedanism. I have never seen a more true, honest, and upright Christian. She has told me how the light came to her, two years ago. While some of our workers were teaching her mistress, who showed some interest, this servant would come quietly in her bare feet, with the mistress’s baby on her arm, and listen through the cracks of the door. The beam of light that pierced its way through the cracks of that door into her darkened heart has become so bright that her face continually shines with the beautiful light of the gospel.

“In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” Ecc. 11:6. The Lord will give the increase.

(MISS) P. TUNHEIM.
Java, East Indies.



THE MOHAMMEDAN SERVANT WHO LISTENED THROUGH THE CRACK IN THE DOOR.



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WE are glad to note from the reports of our European Division that the new accessions in Europe have continued this year at the rate of over a thousand a quarter. Particularly interesting reports have come from Russia.

OUR Sabbath schools are devoting their weekly offerings to the mission fields. Each week the little envelope is passed down the line of every class, and at the present time between five and six thousand dollars a week are being dropped into these envelopes for missions.

THE map on the second page of our cover shows in a striking way how the heralds of the message of the coming of the Lord as preached by Seventh-day Adventists are being pushed out into the far fields from America and Europe and the colonies. During the last five years, 524 missionaries have been sent to the mission fields by this society.

FOLLOWING the large increase of missionary appointments in 1913, over 150 appointees being sent out during that year, it was the understanding of the Mission Board that few would be appointed during the current year. However, the pressure of the work is such that a larger number have gone out during 1914 than was anticipated, a number of sailings being reported each month.

THE beautiful three-color cover designs for this paper, and the arrangement of the illustrations throughout, are the work of Mr. J. H. Goodrich, of Scotch Plains, N. J., artist, and missionary as well, he having spent some years in our mission fields abroad.

ONE eighth of the human race is Moslem. The proportion is increased yearly. In Africa, Islam is leaving Christianity far behind in the race. Mohammedanism is absolutely dominant in the Persian Empire. Many more native Indians are becoming Mohammedans than are turning to Christianity. These conditions call urgently for Christian missionaries.

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 solicitor's 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.

Should any one desire at some subsequent time to forward an offering for missions, be the gift large or small, it will be thankfully received and officially acknowledged if sent to—

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

A FEW years mark great changes in some of the mission fields. "Twenty-seven years ago," writes C. L. Butterfield, superintendent of our Korean Mission, "mission work in Korea was begun. There were then no roads, either wagon or rail, no telephones, no telegraph lines. Mail to that first mission station was delivered once a month by pony. There were no wagons nor carts in the country; in fact, not a wheel turned in all Korea. But here, as elsewhere, 'the entrance of Thy words giveth light;' and the coming of the missionary, bearing the glad tidings of salvation through Christ, meant not only spiritual light, but life and joy in Christ; and it also meant that the dawn of a better day had arrived. Now there are nearly a thousand miles of railway in this small country, and more is being built each year."

The Blind Beggar's Gift

To all outward appearances he was only a blind, ragged beggar who had drifted with the crowd into our snug little chapel at Ning Shang, Hunan. Evangelist Li was telling the people that night how Seventh-day Adventists all over the world were donating of their means at the close of the week of prayer, so that God's work in the earth might not be hindered.

He was calling on the people to give until they "felt it," when up went the blind

beggar's hand, accompanied with the words, "I want to give one string of cash" (about thirty-five cents, gold). "The Lord does not want your money," responded Brother Li. "Why not?" said the beggar. "This money is not counterfeit, is it? Why will you not accept my gift?" "We know the tricks of the beggars who give of their money in the contribution boxes, and then plan definitely to come to the preaching hall for free board during the next few weeks," said Brother Li. "But I want to give because what you said tonight touched my heart, and I assure you that I hope for nothing in return," replied the beggar.

Grateful to the One of whom he had heard that night, this poor blind man gave of his penury until he indeed "felt it," and the Lord used this incident to open the hearts of many present to give more liberally. Let us hope that this poor man, with many others in just as great heathen blindness, may, like Bartimæus of old, have it said of him that he "received his sight, and followed Jesus in the way."

MRS. R. F. COTTRELL.

What an Offering Means to a Black Boy in Africa

"PLEASE, sir," said Kabaibwai, "here are five pennies from the Lord's garden which I hoed this year."

This sum represents one boy's effort to help the message. To obtain this sum he had to prepare the soil in December, hoe and earth up the crop during the three wettest months, and harvest in May. This was all done in his spare time, which time the native dearly loves to fritter away in idle talk or in searching for wild tomatoes to make a relish for his porridge.

At the current rate of eighteen shillings (\$4.38) a ton, he grew about fifty pounds of maize to obtain five pence (ten cents).

The treasurer handed over to the South African Union Conference the goodly sum of £1 11s. 2d. (\$7.59), all earned in this way by different ones in sums ranging from twopence to two shillings and one pence, and consecrated to the spread of the gospel.

G. A. ELLINGWORTH.

A Century of Missions

IN the writings of the prophets was described the time when the gospel would be carried to all nations. Many centuries passed, and no such movement was seen. With the last century, however, the time of the prophecy has surely come. Here are some facts of the last century of missions:—

A hundred years ago there were less than one hundred missionaries in the mission fields. Now they number 22,000.

A hundred years ago there were but a few mission schools. Now 29,000 are reported, with a million and a half students.

A century ago but a trifling amount was given for foreign missions. Now the contributions in America and Europe amount to \$25,000,000 annually.

These figures show that the sure word of prophecy is fulfilling, the gospel message is speeding to the world, and soon Christ will come.