

"Go ye into all the world, and preach  
the Gospel to every creature."



World's Missions Number

# SIGNS OF THE TIMES

AND AS YE GO, PREACH,  
SAYING, THE KINGDOM

OF HEAVEN IS  
AT HAND.



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# Home Bible Studies



## Bible Reading Series

### Twenty-four Special Numbers

**B**EGINNING with our next issue a series of very interesting studies will be taken up in the form of illustrated Bible-readings appearing under the head of

#### "Home Bible Studies for Winter Evenings."

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- (g) The Everlasting Gospel.
- (h) The Everlasting Covenant.
- (i) Man—His Nature and Destiny
- (j) Spiritual Gifts.
- (k) The Great Threefold Message.
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The regular departments of the paper, such as the Outlook, Missions, etc., will be maintained the same as usual.

#### The Outlook Department.

In this department special attention will be given to current events that have a bearing upon the fulfilment of prophecy. We shall continue to send representatives to all important gatherings, both political and religious, in order that our readers may be kept informed of the natural trend of events.

#### Home Department.

We can only suggest some of the good things to appear in our Home Department in the year to come. We know that our readers will be greatly helped by them. For instance, here is a list of twenty-one articles on

#### "The Building of the Home,"

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1. Home—What It Means.
2. Honorable Young Manhood.
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6. Marriage and Its Meaning.
7. The Husband in the Home.
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9. The Family Altar.
10. The Father.
11. The Mother.
12. The Son.
13. The Daughter.
14. Reading in the Home.
15. Order in the Home.
16. Simplicity in the Home.
17. Economy and Thrift in the Home.
18. Mutual Helpfulness.
19. Gatherings in the Home—Associations.
20. The Master in the Home.
21. The Outshining of the Home.

Besides this list of helpful articles we have the promise of another series which we may entitle

#### "Observations on Home-Life,"

from the pen of one known to some of our SIGNS family, and to many outside our SIGNS family, Mrs. Emma H. Adams, author of several excellent books, a lady of many years' experience, of wide acquaintance, and with a young heart. In a series of short articles she will give our readers the benefit of some of her keen observations.

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#### With Our Inquirers.

This department of the SIGNS seems to be becoming more and more interesting and important as is evidenced by the large number of questions that come to the editor's desk, and our readers will be glad to know that this department will be kept up the same as heretofore, and all are invited to make use of its columns.

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A "Bible-Readers' Band" will be started, and it is hoped that many thousands of subscribers to the SIGNS will join this band and will read the Bible thru in one or two years. A brief outline of each book in the Bible, by whom and when written, and other important data, will be given together with suggestions as to how to take up the study in order to make it the most interesting and profitable. The senior editor will have special charge of this department.

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## For Winter Evenings





# Sigms of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 2  
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## God's Open Doors for Missionary Work

By Arthur T. Pierson, D.D., Editor *Missionary Review of the World*

**B**EHOLD, I have set before thee an open door"—"Behold, I stand at the door, and knock," are the two typical messages to the Philadelphian and Laodicean churches; and it is a singular and pathetic fact that both conditions are true now as then. Before His church God sets an open door, but His church sets before Him a closed door. Opportunity is always confronting apathy. The chance for work far outruns the zeal and even knowledge of God's people.

### An Open Field.

At this, the beginning of the twentieth century, the whole world is like an open field, with the fences down, inviting tillage. When the Haystack Band at Williams-town, a century ago, were praying and planning for missions, scarce one country on earth presented an opening for Christian labor. Africa was the unexplored continent; Asia stood like a great city with adamant walls and gates of steel. Papal Europe was as forbidding to Gospel effort as pagan isles in the South Seas. The Moslem world floated its green flag of defiance, and scarce had within it one evangelical worker. South America, the "Neg-

lected Continent," was wrapped in a pall of impenetrable night.

Since then on every side the iron gates have opened as of their own accord, and there was a single decade of years, about the middle of the century that stretches between

1807 and 1907, when access was secured to three-quarters of the inhabitants of the heathen world.

### Keys Used of God.

It is interesting to note what are the *keys* which God has been using to unlock these closed gates and give His church access to the nations that sat in the death shade.

There are seven such keys that might be mentioned: First of all, the simple spoken *Gospel message*, as under John Williams in the South Seas and William Johnson in Sierra Leone and Titus Coan in Hilo and Puna, or the *printed word*, as in Korea under John Ross; second, the key of *commerce*, as in China and Japan; third, the key of *education*, as in the work of Duff and Clough in India; fourth, the key of *medical missions*, so conspicuous, for instance, in Doctor Allen's work in Korea; fifth, the key of *conquest*, as in the control of Britain generally in India, Thibet, and other provinces under her sway; sixth, the key of *progress*, which is now apparently invading even the colossal empire of China and opening breaches in her wall; and seventh, the key





of *philanthropy*, as has been seen in a multitude of cases when help given in famine and plague has broken down long-continued opposition. But whether by His word, or by trade and war, or by letters and medicine, or by civilization and unselfish ministries of love, He has been working to put before His people a great, world-wide opportunity.

It may be well to glance rapidly at the open doors now set before the church of God.

### The Sunrise Empire.

Beginning at the remote East, the Sunrise Empire may be said to present perhaps the widest opening in the world for missionary effort. Japan, of all Oriental countries, is the most tolerant and liberal in policy. Buddhism, since the middle of the sixth century, has overshadowed the older cult of Shintoism, especially prevalent since in the ninth century Kobo rebaptized Shinto ideas and rites with Buddhist names. But Japan has, since 1873, when the Edict Boards were removed, taken a tolerant attitude toward Christianity, and, in fact, toward all religions, very much as Rome ad-

during the riot in Seoul, Korea has opened her gates wide. The emperor openly befriends the missionary, and while recently destroying thirty heathen fanes and officially deploring the money wasted on idols, he favors Christian churches, schools, and hospitals. The Bible Society sold 70,000 copies in 1900, and half the professed converts, both Catholic and Protestant, have been gathered within the last decade. At this time such a great revival pervades Korea that it seems as tho it is about to become a Christian nation.

### The Celestial Empire.

China has been slow to open her ports. In 1842 five were opened by the guns of the first "opium war," nine more by the treaty of Tientsin in 1858; but the present reform movement seems to be preparing for a new era of religious liberty which always goes hand in hand with enlightened civilization. Contact with the Occident and its progressive spirit is obviously modifying the hatred of "foreign devils," while it humbles the conceit of Chinese literati. In 1900, about 2,800 Protestant missionaries were at work in this gigantic field. There were nearly 7,000 native workers and 113,000 converts.

Buddhists. Missions here date back just two centuries to the days of Ziegenbalg and Plutschau. But the grand crisis was in 1858 when the rule of the East India Company, always hostile to missions, was broken,—one beneficial result of the bloody mutiny. As to Burma, from the baptism of Moung Nan, in 1819, and Ko-Thah-byu the Karen, in 1828, the work has gone steadily on with uninterrupted success. The greatest transformations in modern mission history have been seen in Tinnevely and the Telugu district; and in the latter the largest church in the world to-day is to be found, at Ongole.

### Persia.

Persia seemed to repel Henry Martyn, who went there in 1811, but left without knowing of one convert after his eleven months in Shiraz. But his translations of the New Testament and Psalms were not lost, nor was Pfander's "Balance of Truth," twenty years later. Under Fidelia Fiske, a three years' revival, from 1844 to 1847, left an impression never to be effaced. It was an outpouring so copious that all the girls in her school, over twelve years, were converted, and many of them became missionaries in



Solusi Mission, Matabeleland. (See Page 25.)



View of Constantinople.

mitted to her Pantheon, as its name indicated, any and "all gods."

The strategic value of the Island Empire is immense, and is due to *two* facts: first, Japan is the point of approach to the northern Buddhism; and, second, it is the outpost of all Asia, the country contiguous to Korea and China, and the natural eastern gateway to the rest of the continent. Let Japan be permeated with Christianity, and the problem of Asia's evangelization is half solved.

### The Hermit Kingdom.

Korea, with its 8,000,000, is also substantially open. Already there are about 600 Protestant centers of mission work, and a total of about 160 missionaries and nearly twice as many native workers, with about 35,000 professed Christians, and schools and hospitals and very important publishing-houses. The influence of Japan is, of course, dominant, and this is promotive of religious toleration. Christianity is making most remarkable and rapid advance. Since, in 1875, John Ross sent over from Manchuria the Korean New Testament, translated by him without his ever having set foot on Korean soil, and especially after, in 1884, Dr. H. N. Allen so skilfully treated Prince Men Young Ik

### Siam.

In Siam, in 1828, Gutzlaff and Tomlin did the pioneer work. These visitors from India, finding an open door, appealed to the American churches to occupy it, but already the first Christian book ever printed in Siamese had been introduced—a catechism translated by Doctor Judson's wife in 1819. Other missionaries began to enter the country in 1830, notably Doctor Bradley, but until 1857 little progress was made, for the king was hostile and despotic. But his death that year marked a great crisis. The man who was called to succeed him was a Buddhist monk, Maha-Mong-Kut, who had been trained by a Christian missionary, and he inaugurated a liberal policy. For seventeen years he and Chulalongkorn, his successor, were the patrons of Protestant missions. Here then is another open door to at least 5,000,000 people in the heart of Asia.

### India and Burma.

India and Burma certainly present few obstacles to missions and no exclusive policy. Great Britain's flag is unfurled over this great Oriental empire with its 1,500,000 square miles and 300,000,000 people. Here Brahmanism is the ruling cult, but there are also 63,000,000 Moslems and 10,000,000

their degraded Persian homes. In 1885 revivals again prevailed, and of late years there have been signs of a great movement toward Christianity among the 9,500,000 Moslems who constitute the bulk of the population. In no other Mohammedan country does such liberty prevail, partly because here the Moslems are torn into sects.

### The Dark Continent.

Africa for the most part presents a magnificent door of opportunity, tho in some districts like Khartum there are restraints upon Protestant work. The Nile Valley is the great field for the United Presbyterians, and they are doing a great work. In Uganda, since Stanley wrote his famous letter to the London *Telegraph* in 1875, appealing in Mtesa's name for "teachers," progress has been so rapid that scarce anything in mission history equals it. It has been a martyr history, and one of revolution, civil as well as religious. But Hannington's death has been avenged. Thirteen years ago began a revival, first among the missionaries themselves, and then among native Christians, the especial feature of which has been for all these years a *thirst for the word of God*, the like of which has never

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# A Century of Missions

By Irwin H. Evans, Treasurer of S. D. A. Mission Board

**T**HE history of a "century of missions" is a story so full of church activity, of organized labors, and of heroic self-sacrifice that it reads more like romance than real history.

The morning of the nineteenth century gave promise of great things. The Revolution in France, together with the wars and conflicts of Napoleon I, had awakened every nation in Europe and alarmed the civilized world with fear of what might take place. The United States of America had just shaken off the shackles of Old World tyranny, and launched itself upon the ocean

of the Reformation, the professed church had confined itself largely to political intrigues, with the supreme idea of securing political prestige and "exterminating heresy." During this time scarcely anything had been done for the spread of the Gospel among those who were beyond its influence. The dawn of the Reformation in the sixteenth century placed the word of God in the hands of the laity, and there was a great spiritual awakening thruout Europe. But so fiercely did the war with Catholicism rage that for nearly two centuries Protestantism did little but battle with existing errors among so-called professed believers in Christ, and hardly held its own. The close of the eighteenth century found but few missionaries

of God into the native tongue. On the other hand, India did not speak a universal language, but there were scores of dialects spoken by colonies scattered in various parts. Again, but few of India's millions could read even their native tongue; hence when the word of God came to them, they were wholly unable to receive the help it would have been to them had the masses been able to read. The same conditions existed in China, Japan, and Korea, and in the islands of the Pacific Ocean. Besides, in the early part of the nineteenth century, many of these doors were closed to the missionaries and to all missionary efforts. A foreigner could teach the Gospel in scarcely any of these countries. Even his life was



Ferry on the Sunida River, Tokyo. (See Page 22.)



Ox Teams Starting to the Railroad with Grain, Solusi Mission, Matabeleland. (See Page 25.)

of time as a nation whose destiny lay entirely before it.

Yet no prophet nor seer ever divined the mighty accomplishments of the nineteenth century. Year by year, in its onward march, it marshaled its forces along all lines of material development, scientific investigation, and the increase of national wealth. Nearly every year astonished the beholders with the inventions it thrust upon the world. Steam, electricity, railroad engineering, telephony, telegraphy, and new manufacturing machinery came so fast that old formulas were completely revolutionized, and the world stood in silent amazement at its own progress.

Greater growth was made in all material things during the century just closed than in all the six thousand years of earth's previous history. The wealth of nations multiplied amazingly. The population of the civilized nations of the world increased more than in all their preceding history. The ages never saw such wide diffusion of knowledge, of toleration and liberty in religious beliefs, such growth into almost universal political freedom, and such liberty of the press, as were worked out during the nineteenth century.

For a thousand years preceding the days

among the nations of heathenism. Ziegenbalg and Carey and a few others had entered India, but little had been done in any land. A beginning had been made, and what had been so sadly neglected for ages in the past, the church of the nineteenth century undertook to accomplish.

Think of the Herculean task that lay before the churches. Almost nothing was known of the Dark Continent except of the countries bordering on the Mediterranean, the extreme southern point in Cape Colony, and what knowledge the wicked slave-traders had gained of eastern Africa. No Livingstone, no Stanley nor Gordon, had yet explored its interior. Burton, Speke, and Baker were yet unknown for half a century. The languages, dialects, and religions of interior Africa were an unknown quantity.

India, with its more than 300,000,000 of human beings, was almost a total stranger to Europe. The great East India Company had been operating in parts of India for some time, but their control wherever they were only made it all the more difficult to introduce the Gospel.

There was no Bible nor parts of the Scriptures in the languages of India. Before much could be done, some one must learn the native language, and translate the word

unsafe, and it was with the greatest danger that any foreigner could enter these forbidden fields.

Many of the islands of the Pacific Ocean were given up to cannibalism and the lowest forms of idolatrous worship. They did not desire light from the word of God, and considered it a part of their religion to take the life of any one who should bring to them teachings contrary to that which had been taught them by their priests for generations in the past.

But Christ said before He ascended to His Father, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To one who is familiar with human history, it would seem impossible that this text of Scripture could ever reach fulfillment. But what seemed an insurmountable task at the beginning of the nineteenth century looks quite easy to us who are living at this time and know what mighty things God hath wrought in our day.

Early in the nineteenth century there came a great missionary awakening among the strong Protestant churches, and an earnest zeal to go out and carry the Gospel to the heathen nations. Carey had already gone

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# The Divine Program of Missions

By W. A. Spicer, Secretary Foreign Mission Board



EARLY two thousand years ago the Lord showed John on the Isle of Patmos a vision of the last days. He saw the message of the everlasting Gospel being carried swiftly to every nation, kindred, tongue, and people, warning the world that the hour of God's judgment was at hand. Then immediately followed the glorious appearing of the Son of Man in the clouds of heaven to reap the harvest of the earth.

Every page of the thrilling story of modern missions bears witness to the fact that God's providence has been definitely shaping human history and guiding in the development of missionary activity to meet the specifications of the prophecy.

Thru centuries the way has been preparing for this crisis of missions. "Known unto God are all His works from the beginning of the world." Acts 15:18. As D'Aubigne says, God "prepares His work for ages." One continuous purpose is unfolded in the development of His work in the earth. Watching the growth and progress of missions from the point of view of the prophetic Scriptures is like watching the progress of an express-train with the railway time-table in hand. The sure word of prophecy is God's time-table for this world's history. And the mighty hand of Providence has moved the train of world-events to fit the great time-table of divine prophecy.

## "The Time of the End."

For instance, the year 1798 marks the close of the long period of 1260 years of papal persecution and supremacy, of the prophecies of Daniel and the Revelation. According to these same prophecies that date marks the beginning of "the time of the end." Concerning this same time the instruction was given to Daniel: "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Thus the beginning of the time of the end was to usher in a great awakening and a world-wide activity diffusing the knowledge of the Lord.

And that very period, the last years of the eighteenth century, was in truth the birth-time of modern missions—the new era

of world evangelization in preparation for the coming of the Lord. Professor Warneck, of Halle, recently called that period "the beginning of the missionary age." Doctor Leonard, in "A Hundred Years of Missions," says:

"The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution. . . . It was then that for the first time since the Apostolic period, occurred an outburst of general missionary zeal and activity."

It was by no mere chance that Carey and others were raised up just at that time to pioneer the way into the wide world lying in darkness. The beginning of the time of the end had come. Knowledge was to be increased. Definitely the way was to be prepared for the evangelization of the

beginning of a new epoch. . . . Such a call was never heard before. It was reserved for the close of the eighteenth century to be distinguished by it."

Thus the work of modern missions was definitely opened. The work of Bible translation and distribution sprang up. It was a mighty stride toward the great work that was to follow.

## The Hour of God's Judgment.

Another generation down the course of time brings us to the next great prophetic waymark, the end of the longest prophetic period given us in the word of God, the 2,300 prophetic days, or years, which were to reach from the going forth of the commandment to restore and rebuild Jerusalem to the time of the final cleansing of the sanctuary, or the great antitypical day of atonement in heaven above. That period ended in the year 1844, marking the beginning of the judgment, its necessary pre-investigative work. From that time on was due to the world that message of Revelation 14, "The hour of His judgment is come," with its call to all peoples to prepare to meet the coming King. For just as soon as this Gospel of the kingdom is preached as a witness to all nations, then shall the end come, according to the sure promise of Christ. This final Gospel message warns against the corruptions of the Papacy, by which the traditions of men have made void the commandments of God, and calls all who will hear to keep the commandments of God and the faith of Jesus.

When this message became due, in 1844, the last generation was reached—the generation of the judgment hour that is to see the coming of Christ in power and great glory. Quickly, therefore, the warning cry must go to all the world.

Wondrously has God moved in the world-wide cause of missions to meet the demand of this solemn time. Clustering around that period of 1844 have come the mighty movements, breaking down barriers, opening closed doors, laying bare the way literally to every nation, tongue, and people. It was about the year 1844 that Livingstone turned his face definitely northward to open the secret of the Dark Continent. In that very year Krapf landed at Mombasa, on the East Coast, and a few years later sent his thrilling call to Europe that the African interior was to be pierced from its eastern shore. Those were the years in which China,

(Continued on Page 29, Column 1.)

## The Need of the World.

THE nations are calling for light to-day  
In pitiful accents of woe,  
In darkness of error they drift away,  
Borne downward with unceasing flow.  
O list to the voice of their awful need  
That echoes again and again,  
"Come over and help us," they ever plead;  
The call of the world is for men.

The nations of earth are but writhing slaves  
Enthralled in the shackles of sin;  
By millions they sink into hopeless graves  
With none from their error to win.  
Soul-hungry they languish in sin's dark pall,  
And turn to their idols again;  
Yet ever for light and for truth they call,—  
The need of the world is for men.

O who will respond to the ringing call  
From mountain and plain and from sea,  
And, giving up loved ones and home and all,  
Will answer, "Here, Master, send me"?  
The burden, thy burden, take up to-day  
With purse and with voice and with pen;  
The news of salvation to bear away,—  
The hope of the world is in men.

O Christians, awake to the call to-day,  
Awake and the message proclaim.  
Go forth to the battle, shrink not the fray,  
Go forth in the Conqueror's name.  
Behold how His banner leads on before!  
Why stand ye in idleness then?  
Go forth with the message from shore to shore!  
The Lord is thy Leader; be men!

MAX HILL.

nations and the last warning message of the judgment hour which was to precede the coming of the Lord.

In joy at the remarkable awakening of those times, a body of German believers in Basel sent this greeting to the British friends of missions who had issued a call for world-prayer and missionary zeal:

"It is like the dawn promising the beautiful day after the dark night. It is the be-



# Christianity a Life

By George B. Thompson

**T**RUE Christianity is a life. It does not consist in outward forms and ceremonies. These can be nothing more than the urn which holds the treasure, the body in which the living soul has its abode. Christianity is a life; and it is a power. And just in proportion as men lose the life from their worship, they proceed to multiply endless rites and ceremonies. When the life and power of Christianity cease to abide in the temple of the soul, larger and more costly "temples made with hands" are reared instead.

No human scribe has ever written the history of Christianity. No scribe can. The mysterious workings of this mighty agency are not traceable by mortal pen. Much that historians term Christianity is but a form, a body from which the life has fled, a corpse putrescent to the core. The history of true Christianity is written only in sacrifice, in blood, in the groans and death-shrieks of the brave and loyal souls who loved not their lives unto death, in regenerated lives of men and women, and in the record contained in the books which will be opened at the last great day.

The Author of real Christianity is the Son of God. He is also its Finisher. In the Babe of Bethlehem, lying in a stall among cattle, sleeping, helpless, upon the bosom of His virgin mother, is found the life which permeates all true Christianity, a life which quells the dark, stormy passions of the human heart, and regenerates the believing soul. He lies there a feeble infant, yet worshiped by angels. A few hours measure His earthly existence, yet He lived before the stars began their stately march thru the heavens. In the Babe of Bethlehem is solved the problem of the ages—how man condemned to death because of transgression can be just and live. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He came that "they might have life, and that they might have it more abundantly." In Him is life. His is the endless life and power of genuine Christianity. It is in no sense synonymous with outward forms and ceremonies. It may use these as an instrument thru which to work, or it may exist and work without them.

The life and power of Christianity to-day, as in apostolic days, is the Holy Spirit, not some human federation. What the church of the Most High God needs at this hour is the baptism of power from on high. "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. "The Spirit giveth life." 2 Cor. 3:6. "It is the Spirit that quickeneth." John 6:63.

The Spirit of God is that unseen yet mighty agency which imparts spiritual life and power to the human soul. Without it men are dead, and Christianity is but a form. "Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Only those who are led by the Spirit of God are the sons of God. The Holy Spirit is the connecting link between the throne of God and the human heart, regenerating, sanctifying, and purifying the soul.

Everywhere there is a distressing dearth of spirituality. Many churches have withered and died. Real ministerial power is a rare article. Much labor and money are often expended with but little results. Sinners are not moved as they once were. When calls are made for laborers to help carry the Gospel to the "regions beyond" but few respond.

## The Great Need.

Power from on high is the church's greatest need. There are too many forms already. A theory of the truth is not sufficient to save us. There is no salvation even in a form of the truth. The disciples had been with the Saviour during the years of His ministry. They had witnessed His miracles in stilling the sea, healing the sick, and raising the dead, and beheld the indescribable glory revealed at the transfiguration. But all this did not qualify them to go out and labor. Tho the world was sunken in iniquity, and perishing, He bids them wait. How long?—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

When the disciples received this holy unction from on high, they went forth and mighty work was done. Men quailed before the truth spoken in the power of the Holy Spirit. Hard, stony hearts were changed, and the dark, stormy, sinful passions of souls were subdued. Thousands were converted in a day. The purse-strings of the believers were loosed, and funds came in to carry on their work. Even the iron monarchy of Rome yielded before the power of the message which they delivered. Being filled with the Spirit of God, they went forth "conquering and to conquer."

Ezekiel's vision of the valley of dry bones (chapter 37:1-12) illustrates what can be accomplished thru the power of the Holy Spirit. Tho this scripture no doubt has reference to the resurrection of the dead at the last day, it contains as well a lesson for those who are dead in trespasses and sin. In this vision is represented the ruined state of humanity. Being alienated from the life of God, they are dead. "Can these bones live?" Humanly speaking, this seemed impossible. There was no sign of life, for the bones were "very dry," only a piece here, and a piece there. Here was a condition before which human philosophy and church feder-

ation could only stand helpless. What could worldly power do in a condition like this?—Nothing. But the Spirit of God entered into them, and, behold! they lived, "an exceeding great army," the whole house of Israel.

It is even so now. In the church are many without the breath of the Spirit of life, mere skeletons, so to speak. Whole churches are dead. Their only hope of spiritual existence is in receiving the vitalizing power of the Holy Spirit. Now, as never before, the church of God individually should reverently bow with humility of soul and confession of sin, shut in with the Most High in prayer, that the heavenly current,—the power of Christianity,—fresh from the throne of God, may fill their very being.

It is spiritual, not secular, power that the church needs. The word "power" as used in our English version of the Bible, is represented in the Greek Testament by several distinct words. The two chief forms are *exousia* and *dunamis*, the latter form being the one from which we have the word dynamite. The first of these refers more especially to authority as exercised by a ruler. Spiritual power is represented by *dunamis*, as in Luke 24:49; 1 Cor. 2:4, etc.

This heavenly power is the Gospel of our divine Lord. The Gospel is *the power of God*. That the Spirit of God does not manifest itself in the church to-day as it should, is apparent to all. Endless forms and ceremonies have been multiplied to take its place, but in vain. The Spirit is free to those who ask. There can be but one thing which hinders the bestowal of this heavenly gift, and that one thing is *sin*. Selfishness and unconsecration will effectually retard its operations, and not only will sin hinder its manifestations in our hearts, but having received the Spirit and refusing to yield our sins to God, the Spirit may be withdrawn. This is forcibly illustrated in the life of Saul. Being chosen king, the Spirit of God came upon him, and he was "turned into another man." 1 Sam. 10:6. He was converted, for "God gave him another heart." But failing to yield all to God, he lost the sweet communion with his Maker, and continuing to follow the sinful impulses of his heart, "the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 16:14. And later we see this man to whom the Lord gave a "new heart," and anointed for His service, so far departed from Him, that, lying prostrate in the hovel of a witch, he receives instruction from an imp from the region of darkness! What a solemn and awful warning this lesson contains against the sin of "grieving" the Holy Spirit by permitting things in our lives which we know are not in harmony with the pure life of the Son of God,



*"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."*

# Christ a Personal Saviour

By W. A. Colcord

*"If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."*



ESUS! no name so sweet to the soul redeemed from sin. "And thou shalt call His name Jesus: for He shall save His people from their sins."

Nor is there any other such bliss and happiness in all the world as that which comes from this same salvation from sin

thru Jesus: "David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

But no one can experience this bliss and receive this salvation except those who receive Christ as their personal Saviour. While all nations and all men in all nations have been blessed thru the light and blessings brought to this world by Jesus Christ, none are blessed with salvation from sin but those who receive Christ as their personal Saviour from sin.

Christ is the Light of the world. He is "the true Light, which lighteth every man that cometh into the world." All hopes of salvation, all desires for redemption that spring up in every human breast, come from Him and center in Him.

## An Individual Work.

But salvation is a personal, individual work. Men are not saved by wholesale, as by families, communities, or nations, but one by one as individuals.

While Christ is the Saviour of the world, He saves the world only as men individually accept and receive Him. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

To receive Christ, according to the last scripture quoted, is to believe on His name, to have faith in Him as the Messiah, the Sent of God. But faith is a personal matter. No one can exercise faith for another. No one's faith will answer for another. Each must exercise faith for himself. Each must confess his own sins, and accept Christ as his own personal Saviour from these sins, and, by living faith, receive Him into his heart as the One who is able, not only to cleanse him from sin, but to keep him from sinning, or he can never know salvation.

"He that cometh to God must believe that He is." "Without faith it is impossible to

please Him." "Whatsoever is not of faith is sin." "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

The apostle Paul recognized Christ as his own personal Saviour when he said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."



Christ and Peter.

Plochorst

And so, while the Gospel message of salvation is to all the world, it is addressed to each one individually in the world: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

How vain, therefore, must be every attempt to save men by wholesale, without faith, thru some "national reform" movement, or some "God-in-the-Constitution" or "Act-of-Parliament" measure. And yet this

is what many, for over a thousand years, have been trying to do. Every religious establishment in the world is simply a witness to the fact that men have been attempting to save their fellow men by law—by wholesale—instead of by preaching the good news of salvation thru faith in Jesus as a personal Saviour.

And, sad to say, this terrible delusion is not altogether a thing of the past. Many today are clamoring for religion by law, and salvation by Sunday laws. They think that unless the law steps in, religion will die out; that unless Sunday observance is required by law, church attendance will cease, and men will grow worse and worse until piety dies out altogether.

But such an idea is the very opposite of the truth. It is true that religion, genuine religion, is dying out, and men are ceasing to attend church and be pious. But there was never a time when there were so many Sunday laws in the world as there are at the present time. Salvation, therefore, does not reside in these laws. To look to them or to legislation at all for salvation is the greatest folly. What men need to see to obtain salvation is not civil law, but the Saviour. "Behold the Lamb of God, which taketh away the sin of the world." It is but the trick of the devil to cause men to look elsewhere for salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The godly Spurgeon well said: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts and not by the power of fines and punishments."

The only salvation worthy the name is that which comes thru personal faith in a personal Saviour.

CHRIST died to save you as truly as tho you were the only soul in the world.





## Power of the Word to Save

"No word from God shall be void of power." Luke 1:37.



ESUS the Nazarene had been teaching for hours, and from His lips had fallen the words of the wonderful Sermon on the Mount. His teaching astonished the people; "for He taught them as one having authority, and not as their scribes." His

word was with power and it reached hearts.

As He came down from the mountain, great throngs of eager people pressed around Him. To the company came one uninvited and unwelcome. Forgetting in his longing the imposed cry of the law as he approached his fellows, "Unclean, unclean," he pressed to the presence of Jesus. The crowd divided as he approached, shrinking from the diseased leper with loathing. The disciples drew back from contact with this living death. Would the Teacher so treat him? This evidently was the thought in his mind as he came before the Master with the half-doubting, half-hoping cry: "Lord, if Thou wilt, Thou canst make me clean." The great Teacher *can*, but *will* He stoop to notice such an object?—Aye, He will. The very plea touched the heart of divine love. The plea was for cleansing even more than cure. And Jesus, the Loving and Fearless, put forth His hand and touched him, and said: "*I will; be thou clean,*" and immediately the power of eternal life passed thru every fiber of his being, and he stood before the Master cleansed from sin, cleansed from the death of disease, cured from his malady. Matt. 8:1-3.

The potent word of Jesus Christ wrought the miracle. So let the sinner come with his deep-dyed, crimson and scarlet sin. There is power in the divine word to wash as white as snow.

Another incident: The travel-dusty Teacher nears the little city of Nain with His disciples on His mission of ministry and life-giving. They meet a throng filing mournfully on in the opposite direction toward the city of the dead. They bear on a bier a young man, the only son of a widow.

The heart of Jesus was touched; to the widow He said, "*Weep not.*" He stopped the procession. The wailers spoke of the dead. Even the agonized mother did not expect that her words of mourning endearment could pierce the ear of the son, fast locked in death's sleep. But a divinely penetrating voice speaks, "*Young man, I say unto thee, Arise.*" And the dead heard, and arose, and Jesus gave him to his mother. Luke 7:11-17. Even so can His word quicken the heart dead in trespasses and sins. Eph. 2:1-5.

### He Sent His Word.

Once more, reader: Jesus and His disciples enter Capernaum. The news of His approach had gone before Him, and at the city's very entrance a centurion meets the Master with the pitiful plea: "Lord, my



servant lieth in the house sick of the palsy, grievously tormented. . . . I am not worthy that Thou shouldest come under my roof; but *only say the word*, and my servant shall be healed. . . . And Jesus said unto the centurion, Go thy way; as thou hast *believed*, so *be it done* unto thee. And the servant was healed in that hour." Matt. 8:5-13.

The power and worth of one's word is measured by his ability and willingness to perform it. In man this is in all cases an uncertain quantity. Sickness, death, untruthfulness, dishonesty, opposition, are always factors to be reckoned with. Not so with God. All that He promises He has power to perform. In Him is life; His word is a living word. "For the word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing

of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12, A.R.V.

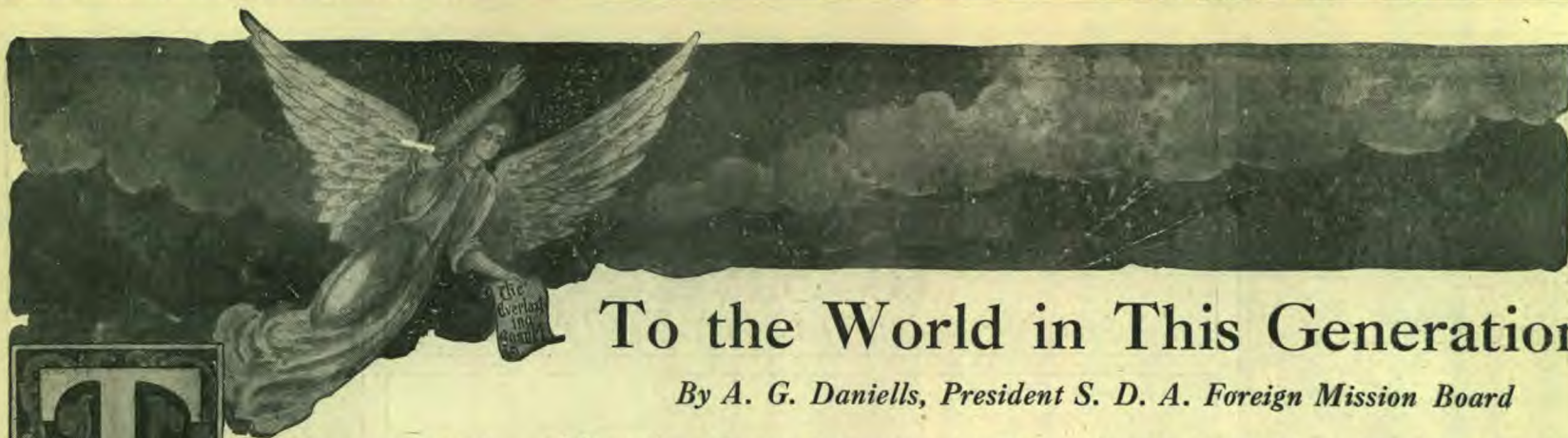
"He sent His word and healed them," is the record of God's dealing with His people of old. Who is he that has labored for the salvation of souls that has not seen the very creative power of God pass over a troubled soul's face by that soul's reception of the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The burden of sin rolled away. The despair was changed to joy. The soul passed from the kingdom of darkness into "the kingdom of the Son of His love." Like the cleansing of the leper, the giving life to the widow's son, the healing of the centurion's servant, the new heart and joy was in the creative, life-giving word. "Now ye are clean thru the word which I have spoken unto you." John 15:3. Not the word of man, nor received as the word of man, will it or can it do the work; but the word of the living God, received as the word of God, "*worketh effectually*" in them that believe. 1 Thess. 2:13.

And God is eternal. His word has not lost its creative life. It is a standing testimony for the ages that "no word from God shall be void of power." Luke 1:37, A.R.V. It is still filled with the potentiality of God.

Perverted, deleted, mutilated as it may be in "Christian" lands and "Christian" pulpits, the true missionary of Christ still finds that word effectual in the interior of idolatrous lands, among savage tribes, sodden with superstition. Head-hunters and cannibals, students and soul-thirsty heathen teachers, bow to its claims and acknowledge its power. The Gospel message is life among the dead and dying religions of the world.

Fellow servant of God, preach the word, preach on. It is God's everlasting promise that it "shall not return void." Even so shall souls be born of incorruptible seed," thru the word of God which liveth and abideth. For all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever." 1 Peter 1:23-25. ABDIEL.





## To the World in This Generation

By A. G. Daniells, President S. D. A. Foreign Mission Board



HERE is a very definite idea in the Christian church that the Gospel of Christ *can, should, and will* be given to all the world in this generation.

This idea is not a mere suggestion—a superficial, half-fanatical sentiment. It is an intelligent, well-defined belief, a positive, deep-seated conviction. It is being expressed and emphasized by thousands of earnest Christians in a definite, practical way.

This conviction is based upon the Scriptures, and what are believed to be God's overruling providences. "Go ye into all the world, and preach the Gospel to every creature," is Christ's parting command to His church.

In giving this command the Master was careful to add, "All power [authority] is given unto Me in heaven and in earth." "Lo, I am with you alway, even unto the end of the world." In these words Christ left the most positive assurance that His command to the church to go into all the world and preach the Gospel to every creature would be obeyed.

### The Evangelization of the World.

This scripture and others of like import lead thousands of ardent Christians to believe that the Gospel *can*, that it *should*, and that it *will* be carried by the church to all the world in this generation. "The Evangelization of the World in This Generation," is the ringing, thrilling, daring watchword of the Student Volunteer Movement. May the fullest success crown this Scriptural, and therefore consistent and timely, effort of this great movement.

The Student Volunteer Movement was set on foot twenty-one years ago. Its purpose is fourfold; namely: (1) to awaken among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the continuous demands of missionary boards in North America; (3) to help all such intending missionaries to prepare for their life-work; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home. Its special field of operation is the students attending the colleges, seminaries, and universities in all Christian lands. It is a recruiting society for missionary enterprises thruout the world. Since its inauguration in 1886 this movement has supplied various mission boards with three thousand missionaries who have been sent to foreign lands. It is in touch

with nearly a thousand educational institutions. In the classes formed in those schools there are twelve thousand different students carrying on a progressive study of missions. These students and their professors contribute about \$100,000 annually to the support of foreign missions. This movement has extended from the United States, where it had its inception, to all lands where Christian institutions of higher learning have been established.

### A Definite Work for This Generation.

Let it not be forgotten that that which created this great movement and still continues to stimulate the strenuous, never-ceasing activities of its members is the profound conviction that Christ's Gospel of salvation must be given to all the world in this generation.

Why in this generation more than any other?—The principal reason given by the leaders of this movement is this: "We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow creatures." This reason is both Scriptural and logical. It is based upon the general teaching of the Bible.

But there is a stronger and a more definite reason to be given. The Scriptures specifically point to this generation as the one in which the Gospel must without fail be given to all the world. The following is one of the scriptures upon which this assertion is based: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. These words were spoken by Christ in answer to the question asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" The Teacher's answer was as simple, direct, and sincere as the question. He gave a number of signs, and one of them was that the Gospel of His coming kingdom was to be preached in all the world. This was to be a witness to all nations that His coming was at hand, and when this world-wide witness has been borne, *then* the end will come. All the other signs mentioned by Jesus have occurred. This one must now appear before the eyes of all the world. It is to fulfil this word of Christ that His Spirit has led the church to carry forward the splendid missionary endeavors of the last century. This is why there is at this time laying hold of the church such a deep conviction that the Gospel must be given to all the world in this generation.

This world-wide missionary movement,

given by Christ to His disciples as a positive sign of His coming, was revealed in greater detail by the Holy Spirit to the beloved John on the Isle of Patmos. This is John's description: "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." Rev. 14:6, 7. Every Bible student knows that the judgment is a last-day event. It had not come in Paul's day, for he reasoned of a "judgment to come." Acts 24:25. When this Gospel message declaring that the "hour of His judgment is come," has been given to all the world, then will be seen what John described—"a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14.

It is because the judgment hour has come that there is now such activity on the part of the church to quickly give the Gospel to all the world.

### Overruling Providences.

And, now, what are the possibilities and prospects for making the Gospel known to "every nation, and kindred, and tongue, and people" on the globe in this generation? The possibilities are all that could be desired, and the prospects are as certain as the certainty of the fulfilment of God's word. Much that pertains to exploration, discovery, invention, education, and the world's progress generally has surely been stimulated and controlled by an overruling Providence.

Exploration and discovery have given civilized nations a clear, well-defined knowledge of the whole world. This is the first time in the history of the world that all the habitable parts, and all the people inhabiting them, have been known the world over. As late as the opening of the nineteenth century, not more than half of the world was known to civilized people, but, during the century, explorers, navigators, and discoverers have found every land, ascended every navigable river, and have found their way to the very heart of nearly every nation and tribe on the face of the earth. This has opened India, China, Japan, Africa, the island groups of the Pacific, South America, and all other lands to Western civilization and Christian missionary endeavors. Only the North Pole and the South Pole remain undiscovered, but so great is the activity, the perseverance, and the daring of explorers that two thousand ships have been des-

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# The Great Missionary

By Mrs. E. G. White

"Leaving you an example that ye should follow His steps."



INTO this world came our Lord Jesus Christ as the unwearied Servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. He came to remove the burden of disease and wretchedness and sin. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

The Saviour's work was not restricted to any time or place. His compassion knew no limit. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as thru the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Thru childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail nor become discouraged.

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered,—and His answer is the keynote of His life-work,—“How is it that ye sought Me? Wist ye not that I must be about My Father's business?”

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk

and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto Me."

During His ministry, Jesus devoted more



"Come Unto Me."

time to healing the sick than to preaching. His miracles testified to the truth of His words that He came not to destroy, but to save. He made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings that He might incline the hearts of men to receive the Gospel of His grace.

By the sea, on the mountainside, in the streets of the city, in the synagog, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words. The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written," "What saith the Scriptures?" "How readest thou?" At

every opportunity when an interest was awakened by either friend or foe, He presented the word. With clearness and power He proclaimed the Gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory.

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread thruout Palestine. The sick came to the places thru which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the Gospel and healing the sick—the King of glory in the lowly garb of humanity.



*"I will pour  
out My  
Spirit upon  
all flesh."*

# The Latter Rain

By Milton C. Wilcox

*"Ask ye of  
the Lord rain  
in the time  
of the latter  
rain."*



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RIMARILY, the scripture at the right is God's promise to Israel in the days of the speaking prophet. The Bible represents God as the giver or withholder of rain, and its lack or abundance was proportionate to Israel's backsliding or faithfulness. Drouth and famine came when Israel departed from God and became Baal-worshippers and burned incense to Ashtoreth. The drouth was broken in response to the anguished cry of an afflicted people and the prayer of God's prophet, Elijah.

Like California, the summers of Palestine were and are long and dry, no rain of account falling from May to October. A shower or a thunderstorm in midsummer was counted a remarkable or miraculous phenomenon. The drouth was broken by the early rains, which began to fall in October, and softened and prepared the ground for cultivation and seed. Occasional rain, and sometimes snow, falls thru the winter. In March and April falls the abundant "latter rain" to develop the growing crops, and fill kernel, ear, and fruit for the harvest soon to be gathered.

How important were these rains to the husbandman of the Holy Land! How gladly he welcomed the early rain on the parched, thirsty land! How gratified was he when the early rains were sufficiently abundant to moisten and soften the land so that the plowshare found free entrance, and the loosened, mellow soil received the promising seed! How disappointed was he if the latter rains fell not! The growing corn withered and died. The bare pasture lands gave no sustenance to flocks and herds. The lowing kine and bleating sheep wandered from hill to plain and plain to valley in search of food. The heavens glowed as brass and desolation and famine and starvation followed. But if the latter rains fell in abundance, plenty smiled upon all. Contented cattle ruminated under spreading terebinth trees, and creaking wagons groaned under the burden of plenteous grain.

God uses these figures of the early and the latter rain as symbols of the outpouring of His Spirit in the Christian dispensation.

Long and severe was the spiritual drouth following the reformation under Nehemiah. Dead, Pharisaic formalism followed ante-

"Be glad then, ye children of Zion, and rejoice in Jehovah your God; for He giveth you the former rain for righteousness, and He causeth to come down for you the rain, the former rain and the latter rain, at the first. And the floors shall be full of wheat, and the vats shall overflow with new wine and oil." Joel 2: 23, 24, A.R.V., margin.

Babylonian idolatry, and took the place of vital godliness in the life and character. This condition grew worse till the very priesthood itself had become a thing of barter and trade, of political plot and counterplot.

Upon this parched and barren soil fell the early rain which accompanied the mighty preaching of John the Baptist. The hills and valleys of Judean moral life softened, received seed, and began to bloom again. Christ and His disciples scattered the seeds of truth far and wide and nurtured that sown by the Baptist. The harvest was reaped on the Day of Pentecost and following, when thousands yielded to the pleading of the Spirit in the preaching of the Gospel, and gave their hearts to God. The outpouring of the Spirit in the latter rain of that little period did more seemingly to save souls in a few weeks' time than the preceding four years of the labors of Jesus and His forerunner. But we must not forget His seed-sowing of truth which made that harvest possible.

The "latter rain" of that brief period became the "early rain" of the Christian dispensation. God's Spirit was poured out "upon all flesh," "to convict the world in respect of sin, and of righteousness, and of judgment." Christ had died and had risen again. Spirit-baptized and Spirit-filled heralds went forth to proclaim a living, personal Saviour, who had conquered death and the grave. Everywhere they found the influence of the Spirit before them. The former rain was percolating the soil, parched, thirsty, and barren of good under the blighting, blighting influences of Babylonian religion and Greek culture; and everywhere the Gospel seed took root and grew. Mightily it spread till we are told by the apostle Paul that all the world heard the good tidings.

The "latter rain" of the Christian age prepares the harvest for the Master's reaping when He shall come to gather the sheaves of living truth in character to His gar-

ner. Long has He waited. Impatient oftentimes have become His children, as they have beheld the increasing wrongs of earth; but patiently He waits, and thus we are exhorted in a prophecy of "the last days:" "Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord is at hand." See James 5:1-8.

But the harvest for which the heavenly Husbandman is waiting, patiently, longingly waiting, is not a harvest of the seed-sowing of man-made religion, of "higher criticism," of hoary tradition, of a gospel perverted by specious, speculative philosophy of uncertain science, or of any creed or cult which finds man's salvation in himself. These bear fruit but for the burning. The harvest for which God waits is the harvest of eternal truth, the harvest of the seed-sowing of the "everlasting Gospel," "this Gospel of the kingdom," that shall go to all nations, and "then shall the end come." Matt. 24:14.

With the true preaching of that truth goes the Spirit. Nay, more, the Spirit has gone out before the seed-sowers to prepare the way. Again in mightier measure is God pouring out His Spirit "upon all flesh." Poor blind souls do not know that the heart-hunger which they have for something better, something soul-satisfying, is the hopelessness of all their human efforts, and the longing begotten within by the Spirit of God. The devil knows it, and is endeavoring to satisfy the vitiated tastes by the poisoned brewings of Satanic ingenuity, pleasing to the carnal taste, soothing and benumbing to the troubled awakening conscience, exalting the human, shutting out God, and turning to the bitterness of eternal death at last. Sad it is, bitterly, eternally sad, that professed heralds of the cross should present before the longing, hungry, blinded soul the human and Satanic substitutes, which can not save from sin and death, and which lure and win only to deceive.

God's "word is truth." His "law is truth." Sin is a great and awful fact. The

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# Medical Missionaries

By A. O. Tait

**M**EDICAL missionary work is a strikingly important feature in latter-day missions. The real Gospel of Christ recognizes the value of bodily health, and the infinite sympathy of our Lord is shown in His constant labors to relieve suffering and distress.

Matthew records: "He . . . healed all that were sick: that it might be fulfilled which was spoken thru Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases." Matt. 8:16, 17. He was "acquainted" with sorrow and grief. But it was our sorrow and grief that He was carrying. "He was wounded for our transgressions, He was bruised for our iniquities." This was all endured by our Saviour because He loves us. And He was given up to this life of suffering all because "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

This love, then, of both the Father and the Son—a love so deep and broad that no man can describe it—is what led the Christ of God to thus suffer with and for humanity. And since the Lord Jesus was so closely linked with us that He actually bore our griefs and carried our sorrows, is it any wonder that we read of Him that "many followed Him; and He healed them all"? Matt. 12:15. "And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel." Matt. 15:30, 31.

And so the texts might be multiplied that tell of the work of "the great Physician," the great "Medical Missionary." His sympathy for the suffering people was most practical and most tender. Two-thirds of all His recorded miracles were for the healing of disease.

Then since the great Teacher Himself has given us the example of helpfulness and sympathy for those who are suffering from disease, should we not recognize that all Christian workers have the duty as well as the privilege of linking themselves by the bonds of tender kindness with their afflicted fellow beings. But if the life that the Master lived does not impress this sacred responsibility upon us, then let the following words of His speak to us: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for

you from the foundation of the world: for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Matt. 25:34-36. The converse of this conduct brings awful condemnation, as the context declares.

Jesus thus identifies Himself with the suffering ones; for He declares: "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

It is a well-known fact that this is the great century of missionary activity that has opened all the heathen world to the stimulating advantages of civilization and advancement. But it is not so well known that very early in this great awakening which led men to go to China, India, Japan, Africa, and elsewhere to sacrifice their lives in giving the Gospel to those nations that knew not the joys of the love of the Christ, the advantages of medical missionary work were recognized. And were it not for the fact that godly physicians and nurses entered the field with the missionary minister,



"And when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine." Luke 10:33, 34.

the Gospel in those lands would be far behind what it is to-day.

As long ago as 1822, Mr. Douglas, of Cavers, said in his "Hints on Missions:" "If, with scientific attainments, missionaries combined the profession of physic, it would be attended with many advantages; for there is something suspicious in a foreigner remaining long in a country without an openly defined object which the people can appreciate. The character of a physician has always been highly honored in the East, and would give an easy and unsuspected admission to familiar intercourse with all classes and creeds. He who is a physician is pardoned for being a Christian; religious and national prejudices disappear before him; all hearts and harems are opened; and he is welcomed as if he were carrying the elixir of immortality."



But while the advantages of the medical missionary work were thus early recognized, yet there have been but few comparatively to take it up. But the few who have taken it up devotedly have accomplished marvels for God in removing prejudice and opening doors and hearts for the teaching of the Gospel of Christ, with all its enlightening and soul-uplifting and happiness-giving principles. And in all the world there is no calling or occupation or undertaking that calls more strongly to the devoted sentiments

of young men and women to-day than the fitting of themselves by careful training to enter the field of missionary physicians and nurses for God and His great Gospel truth. The promise of the Father has been made that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And in the fulfilling of that promise it is evident that He has in mind an army of devoted young men and women that will go into all the benighted lands of earth as faithful missionaries. Many of these missionaries will follow in the footsteps of their Master by practising in His name and grace as

physicians and nurses.

The great ignorance of the heathen nations of the commonest principles of sanitary law, of hygiene, and of rationally scientific methods for treating the sick, makes it very easy for the enlightened and tactful physician and nurse to get hold of the deepest confidences of the people. His work is to educate as well as to heal. There are men who enter those fields for personal gain, and many times the influence they leave behind them is unsavory. But the true Christian physician will follow his divine Master, and the sweetest joys of heaven will be brought into the lives of those for whom he ministers. How the sick and suffering masses of those needy heathen lands should appeal to the enlightened consciences and abilities of the young men and women who know this great message of the Lord's soon coming!



# God's Advance Guard

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

**2. Count Nicholas Ludwig Zinzendorf.** Born in Dresden, Saxony, May 26, 1700. He early came into connection with some of the scattered followers of John Huss, the Moravians, and became their leader. He formed bands among them for more effective missionary work. A decade before Carey preached his memorable sermon, they had 27 stations, and supported 165 missionaries. He died in 1760.

**3. Bartholomew Ziegenbalg.** Born June 24, 1683, Pullsnit, Saxony. Danish pioneer missionary to Tranquebar, 1706. Having neither grammar nor dictionary in native tongue, yet in less than a year he was preaching, and souls were converted. His New Testament in Tamil was the first in any language in India.

**4. Christian Frederick Schwartz.** Born in Sonnenburg, Prussia, Oct. 28, 1726, and died Feb. 13, 1798, in India. Educated at Halle, as were Zinzendorf and Ziegenbalg. Began labors in India, 1750. In 12 years he had baptized 1,238. The last 20 years of his life in Tanjore. He died beloved and respected by all.

**5. John Scudder, M.D.** Born, Freehold, N. J., Sept. 13, 1798, died at Wynburg, South Africa, Jan. 13, 1855. Was led by a tract to give his life to missionary work, and sailed in 1819 to Ceylon under the American Board. In 1836 was transferred to Madras, where he founded a new mission with Dr. Winslow. In 1854 he went to Cape of Good Hope for his health, where he died.

**6. William Carey.** Born at Paulerspury, Northamptonshire, 1761; died at the age of 73, June 7, 1834. Early a preacher of the Gospel, keeping school by day and cobbling shoes at night. Devoted his life to missions to heathendom. His motto: "Expect great things from God, attempt great things for God." His work in India, against all kinds of opposition, hardship, and trial, was greatly blessed of God. He brought out the Bible in Bengali in five volumes in 1809, and translated it in whole or in part into twenty-four native languages or dialects, rendering the Bible accessible to more than three hundred million of human beings.

**7. Henry Martyn.** Born at Truro, Cornwall, England, Feb. 18, 1781, died Aug. 16, 1812, at the early age of 32. He designed to fit himself for the law, but the influence of William Carey in India, and David Brainerd, the Indian missionary of America, led him to devote himself to the work of the Christian missionary. His short life was filled with indefatigable labor. Translated the New Testament into Hindi and the Gospels into Judeo-Persic. He died at Tokat among strangers. His New Testament is used by many millions of people.

**8. Reginald Heber,** Bishop of Calcutta, was born April 21, 1783, died, 1826. Became a preacher in 1822, was consecrated bishop of Calcutta in 1823. He labored with great zeal in India for three years. Among his hymns which will never grow old are, "From Greenland's Icy Mountains," and "Holy, Holy, Holy, Lord God Almighty."

**16. Griffith John,** the boy preacher of Wales, born at Swansea on the 14th of December, 1831, became a preacher of the Gospel at 14. He sailed for Shanghai, May 21, 1855, where he founded the Hankow Mission. At this writing he is still alive.

**15. John Williams,** the noted missionary to the South Sea Islands, was born at Tottenham, England, June 29, 1796, and died at Erromanga, Nov. 20, 1839. He was sent out by the London Missionary Society at the age of 20 to the South Sea Islands. Savage and superstitious as the natives were, they seemed to be waiting for the Gospel. He translated the New Testament into the language of Raiatea and Raratonga. He was killed at Erromanga, by savages who did not know him.

**14. Robert Moffat.** Born at Ormiston, Scotland, Dec. 21, 1795, of humble parentage, and died at Leigh, Aug. 9, 1883, at the age of 88. His mother saturated him while young with a knowledge of the Bible and stories of the early Moravian brethren. At the early age of 19 he offered himself to the London Missionary Society for a missionary, and was accepted, sailing for South Africa in 1816. His chief service lay in the region of Bechuanaland, the Orange River country. Most noted of his achievements was the translation of the entire Bible into Bechuana.

**13. Samuel Gobat.** Born at Cremine, Scotland, Jan. 26, 1799. He is noted as the first Protestant missionary to Abyssinia under the Church Missionary Society. His faithful wife was with him in all his many trials. He died in Jerusalem, May 11, 1879.

**12. Mary L. Whately,** the second daughter of Archbishop Whately, born at Halesworth, England, died March 9, 1889. She was given the highest education, mental, moral, and religious; was distinguished for uncommon energy and intelligence. Early gave herself to the service of Christ. Her greatest work was done in Egypt for neglected Moslem girls.

**11. Ann Hasseltine Judson,** Adoniram Judson's first wife. Born at Bradford, Mass., Dec. 22, 1789, and died Oct. 24, 1826, in the thirty-seventh year of her age. Never physically strong, she labored almost incessantly. While her husband was in prison, she was called to share his sufferings, following him from prison to prison, ministering to his wants, continuing this for a year and a half, walking miles in feeble health in the darkness of night or under the noonday sun, much of the time with a babe in her arms.

**10. Adoniram Judson.** Born, Malden, Mass., Aug. 9, 1788, died at sea, April 12, 1850. A most devoted man from his youth, one of the first missionaries that the American Board sent out, but afterward became a Baptist, and was the pioneer missionary in Burma. He and his wife suffered fearful hardships during the years 1824-26 during the war between England and Burma. Translated the Bible in Burmese. For a long time there seemed to be no fruits to his efforts, but in 1838 there was said to be a thousand converts from heathendom formed into churches.

**9. Robert Morrison.** Born of Scottish parentage at Morpeth, Northumberland, England, died in China, Aug. 1, 1834. He early decided to become a missionary to the heathen. Was appointed the first missionary of the London Missionary Society to China, and thus became the pioneer of Protestant missionaries in China. Translated the Scriptures and prepared a Chinese dictionary. He was in China 27 years.



# In Mission Fields

17. David Livingstone, the noted African explorer and missionary, was born in Blantyre, Scotland, May 19, 1813, and died in the "Dark Continent," on his knees, May 1, 1873, at the age of 60. At 19 he resolved to be a medical missionary, and was called in 1838 by the London Missionary Society. His faithful men, after embalming his body, carried it a year's journey to the coast at Zanzibar, one of the most heroic journeys ever undertaken. His remains now rest in Westminster Abbey.

18. John G. Paton, missionary to the New Hebrides, was born in Kirkmahoe in the south of Scotland. His first experience in missions was in city mission work in Glasgow, where he met with all sorts of characters and proved himself a successful missionary among the roughest. After a time the burden of foreign mission work rested upon him and he was sent to the New Hebrides by the Reformed Presbyterian Church of Scotland.

19. John C. Patteson, the missionary preacher and martyr of Melanesia, was born in London, England, April 22, 1827, the son of Sir John Patteson, the distinguished English judge. His mother was a niece of Samuel Coleridge the poet. In 1855 he sailed to Melanesia with Bishop Selwyn. He made many voyages in the missionary ship, "Southern Cross." He was killed, evidently by mistake, on his last voyage to the Nakapu Islands.

20. John Wilson, M.D., one of the early missionaries to India, was born in Berwickshire, Scotland, Dec. 11, 1804, died Dec. 1, 1875. Reading reports of the Bible Society led him to devote himself to foreign fields. In 1828 was sent by the Scottish Missionary Society to Bombay, where he spent 14 years translating and working for souls.

21. John Wilkinson, for fifty-six years a missionary to the Jews, beginning his work in 1851 in London. He died Feb. 12, 1907, at the age of 82. Salvation with him meant service. His motto of life seemed to be, "The Jew first, afterward the Gentile."

22. Alexander Duff. Born April 26, 1806, in Perthshire, Scotland, died at Sidmouth, Devonshire, England, Feb. 12, 1878. Was sent out as the first missionary of the Church of Scotland to India in 1829, at the age of 23, reaching India after eight months. Established a school in India for the education of the native youth, one of the principles of which was that the Scriptures should be read in every class. The first school opened in 1830 under a banyan tree.

23. J. Hudson Taylor, founder of the China Inland Mission, went to China as a missionary in 1853 under the Chinese Evangelization Society. A friendly separation took place in 1860, and Mr. Taylor began independent work. Founded the China Inland Mission in 1865, the workers having no guaranteed salary but trusting in the Lord to supply their needs. No personal solicitation or collection of funds is made or authorized by the missionaries.

24. Thomas J. Comber, the pioneer missionary to the Kongo under the Baptist Missionary Society, was born in Camberwell, Scotland, in 1852. He began his missionary work with children in 1874, and was sent by the Baptist Missionary Society to Africa in 1876, later exploring the Kongo country. His hard labor and sacrifice brought his life to an end at the early age of 34 years.

32. Pandita Ramabai. In all mention of this wonderful Indian woman we can find no date of her birth. Left an orphan at an early age, she became one of the child widows of India, but having a father who believed in educating his daughter, and having talents of natural ability, Ramabai made rapid progress. In the pursuance of her life-work, the elevating of the women of India, she has met much opposition. She has also met many friends. She has spent three years in America, and also some time in England. Many have been rescued, educated, and greatly helped; many famine sufferers have also received relief.

31. Mary Reed, still living. Noted for her work among the lepers, and especially for the heroism in devoting her life to that work. The Women's Foreign Mission Society sent her in 1884 as a missionary to Cawnpore, India. In 1890, her health being seriously undermined, she returned to America. Shortly after that she found herself a victim of the awful disease of leprosy, and with God she decided that her future work lay among that afflicted people. Desiring to spare her family the pain the sad knowledge would have brought them, she denied herself even a goodbye kiss, telling her purpose to no one except her sister. She labors under the direction of the Methodist Episcopal Church in Pithorag, eastern Kumaun.

30. John Kenneth Mackenzie, M.D. Born in Yarmouth, England, Aug. 25, 1850, of Scotch and Welsh parentage. Went to China in 1878 as medical missionary of the London Missionary Society. He was greatly aided by Li Hung Chang, China's great statesman and diplomat, who gave largely to the building of a hospital. He died April 1, 1888.

29. James Chalmers. Born, 1841, at Ardishaig, Scotland. At a Presbyterian Sunday-school when fifteen years of age he dedicated himself to the service of the Lord. January, 1866, he and his young wife entered Raratonga. In 1877 he went to New Guinea. In 1882 he wrote, "For over two years there have been no cannibal ovens, no feasts, no human flesh, no desire for skulls. He was at last murdered by a hostile tribe April 8, 1901.

28. Egerton R. Young, noted for the wonderful work for God wrought thru him and his devoted wife among the Indians of the Northwest, where he began his labors in 1868. That work has demonstrated the wonderful power of the simple word. Mr. Young is still laboring in his field.

27. Samuel Adjai Crowther, a native of the Yoruba country, Africa. He was rescued from slavery in boyhood. Within six months he could read the New Testament, and in five years was a tutor in Fourah College. In 1864 he was consecrated Bishop of the Niger by the Archbishop of Canterbury. In the same year the university of Oxford conferred on him the degree of Doctor of Divinity. He died Dec. 31, 1891.

26. Alexander M. Mackay was born at Rhynie, Aberdeenshire, Scotland, Oct. 13, 1849, the son of a minister of the Free Church. At three years of age he read the New Testament; at seven, "Milton's Paradise Lost," and "Gibbon's Decline and Fall of the Roman Empire." Was sent by the Church Missionary Society to Africa in 1876, and reached Uganda in 1878. He died Feb. 8, 1890.

25. William Duncan, the noted missionary worker among the Tsimshian Indians of Alaska. He founded the mission in 1862 among Indians notorious for every evil thing. In a short time the grace of God had transformed the whole tribe.



# A Sad, Shameful, and Striking "Christian" America and

A TRUE Christian is a believer, a follower, of the Lord Jesus Christ, one in whom Christ dwells, who has the life and Spirit of Christ. Christ gave all to save man. Those who are Christ's give all to Him, not only that they may be used in His service, but that they may use all His graces and blessings as good stewards of the manifold grace of God.

Christ died to save all; and the saved man will hold himself, as did Paul, "debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise." Rom. 1:14. The servant of Christ—the Christian—will hold himself under obligation to save all for whom Christ died. But how are Christians fulfilling this stewardship? How are WE doing it? How is "CHRISTIAN" America doing it? Do not turn from the unpleasant picture. Study it; it is worth while to look upon the great world's needs, and the NEEDLESS EXPENDITURES of what is called "the most Christian nation" of the earth.

There are more than 400 million of Chinese souls in the darkness of sin and death; more than 300 million souls in India dying for want of the Bread of Life; more than 155 million in the "Dark Continent;" more than 46 million in Japan; more than 92 million in the rest of Asia, exclusive of China, India, Japan, and Malaysia; more than 44 million of Malays; more than 37 million in the "Neglected Continent" of South America; more than 700,000 in the islands of Oceanica, nearly all of whom know not Jesus Christ as a personal Saviour. More than one billion souls dying for the Bread of Life! Think of it!

These figures are exclusive of Protestants, nominal Protestants, in all these countries, and how many of these nominal Protestants know nothing of the saving power of a personal faith in Jesus Christ!

These figures do not include any of the 389,031,000 of Europe, among whom are millions of Mohammedans and millions of "Christians" whose profession is a cheat and a sham. They do not include the 111,651,000 of North American Roman Catholics, Protestants, Jews, Mohammedans, and a hundred other religions and no-religions.

The population of the world at the latest and best estimates is 1,623,446,000, of which there are 272,638,500 Roman Catholics, 120,157,000 Greek or Eastern Catholics, and 166,066,500 Protestants; of non-Christians, 1,064,584,000. More than one billion who have no hope in Christ! And who believes that one-half of the nominal "Christians" professedly are in a saved condition?

The need of the world moved the heart of God to give His only-begotten Son, the richest of Heaven's treasure. The need of the world demands that Christendom shall sacrifice to save the lost. But what are the great, startling facts? We will not go out of the "most Christian country," the most favored of nations, the United States.

The alcohol bill—whisky, rum, gin, brandy, wines, malt liquors—of the United States alone amounts in one year to more than 1700 million dollars; the tobacco bill—snuffing, chewing, smoking, cigars, cigarets, pipes—to 900 million dollars; and all the other things diagramed on these pages, amounting to the awful sum of more than three and one-half billion dollars.

Not one of these things which go to make up this enormous expenditure is necessary to life, comfort, or happiness. Many of them are positive detriments to health, to mental vigor, to peace of home and community, to life itself. Our estimates of liquors and tobacco are based on what is paid for them at retail instead of the wholesale rate, on which duties, customs, and revenue taxes are paid. These estimates have been submitted to liquor and tobacco dealers, and they considered

**EAST INDIAN**  
315,481,000

**AFRICAN**  
155,007,000

**ASIATIC**  
92,297,000

**JAPANESE**  
46,950,000

**MALAYS**  
44,962,500

**SOUTH AMERICAN**  
37,594,000

**OCEANIC**  
735,000

**CHINESE**  
419,850,000





# Contrast For All to Consider

## Some of Her Expenditures

them conservative. Confectionery is low enough to exclude much wholesome candy and cake which the sweet tooth of the nation may demand. Other estimates on "soft drinks" are higher than ours. That of patent medicines is in all probability greatly too low.

No estimate is made of the use of opium, laudanum, morphin, cocain, and other narcotics, greatly on the increase.

No estimate has been placed on gambling of all sorts and kinds, from the enormous speculations in the stock market to various games of cards, dice, pool, billiards, wheels of fortune, nickel-in-the-slot machines, playing the races, etc., the name of which is legion.

One late writer carefully estimates the money spent in vaudeville shows, the cheap theaters, as \$60,000,000 a year in the United States alone. We know of no estimate of the money expended upon races, low concerts, dances, etc. In San Francisco recently \$116,700 was paid for admission to three prize-fights and a circus. Think of the amount expended thruout the United States on the brutal sport of the prize-ring!

No estimate can be made of the costly banquets, of the lavish and barbarous display, nor of the needless extravagance in dress, and a score of other things as well; nor of the vast amount paid for prostitution; nor of the expense of crime which grows out of drunkenness and vice. The whole useless expenditure must amount to the colossal sum of more than four billion dollars.

Deducting from the alcohol bill the amount expended in the arts, from the whole sum the war expenses, eliminating some of the others considered least harmful, and we still have an expenditure of over three and one-half billion dollars, an annual amount equal, on the average, to \$44.00 for each man, woman, and child in the United States.

What is given by the people of this nation for missions, given to save the more than billion Christless souls of this world?—There is given the meager sum of seven and one-half millions; the paltry pittance of nine cents a year, to the individual. Think of it! Three and one-half billions against seven and one-half millions! Forty-four dollars for selfish pleasure! Nine cents for God!

But of the eighty millions in the United States there are fully one-fourth, at least, who do not indulge in these pleasures. This class is composed of babies, children, paupers, aged persons, and sensible men and women. The sixty million, then, spend upon themselves an average yearly expenditure of \$58.00 for each person. Fifty-eight dollars for PLEASURES of self! Nine cents for God! Six hundred and forty-four times more each year on an average for self than for God's needy ones. What will the end be? Is it not time for a humbling of heart and seeking of God?

### The Master's Question.

"I gave My life for thee,  
My precious blood I shed,  
That thou might'st ransomed be  
And quickened from the dead.  
I gave, I gave My life for thee,  
What hast thou given for Me?"

### What Is Our Response?

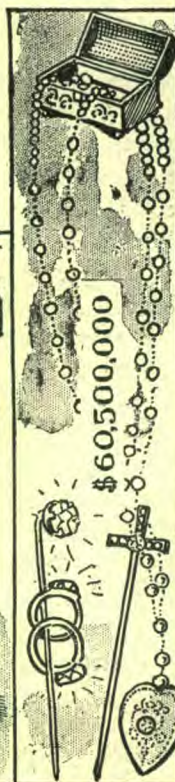
"Were the whole realm of  
nature mine,  
That were a tribute far  
too small,  
Love so amazing, so di-  
vine,  
Demands my life, my  
soul, my all."

### DRUGS



\$27,500,000

### ORNAMENTAL JEWELRY



\$60,500,000

### PATENT MEDICINE



\$75,476,032

### TEA AND COFFEE



\$98,229,310

### SOFT DRINKS



\$107,536,000

### CONFECTIONERY



\$178,000,000

### ARMY & NAVY EXPENDITURES 1906



\$270,636,009

### TOBACCO



\$949,500,000

WHISKEY,  
GIN, RUM,  
BEER, WINES



\$1,744,447,672

FOREIGN MISSIONS

\$7,500,000

### CHEWING GUM



\$15,000,000



*"Ye also  
helping to-  
gether by  
prayer  
for us."*

# Motive Power in Missions

## A Missionary's Plea

*By J. N. Anderson, Superintendent of S. D. A. China Mission*

*"I exhort . . .  
that . . .  
prayers . . . be  
made for  
all men."*

JESUS taught His disciples, and thru them all of His followers, that prayer on their part was the one great lever of missionary activity and success. Just before sending out the "twelve" on their first missionary tour, He bids them behold the magnitude of the harvest, and then urges upon them to give themselves to prayer—"Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." They were not told to inaugurate a missionary movement or campaign, nor even to plan for a full treasury. The word was, "Pray ye therefore the Lord of the harvest." Such prayer first prepares the suppliant himself for acceptable and efficient service, and secondly it brings direct answer from the Lord of the harvest in the increased number of workers. It leads us farther and farther into the comforting thought that this work is under the Lord's special care, and that He would have us make our appeal to Him. Too, it lifts the burden of the work onto Him who is mighty, placing us in the position of trustful and hopeful collaborators.

The church of the apostles never failed to make prayer the motive power in all their missionary work. At the very beginning of that great world-wide missionary movement, as the little band of followers stood waiting for the gift of the Spirit to qualify them for the work, the record reads, "These all with one accord continued steadfastly in prayer." Herein lies the secret of the unparalleled triumph of the early church.

Paul, the greatest missionary of all times next to Christ, began his long, eventful missionary career in the power of prayer ("He prayeth"); and the church that confirmed his call and sent him forth did so under the influence of the Spirit and prayer. See Acts 13:2, 3. He made prayer—his own and the intercession of his churches—his refuge, his inspiration, his weapon of attack. "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me." "Ye also helping together on our behalf by your supplication." Thus would he have the Roman and Corinthian Christians aid him by their intercession for missionary success. To the Ephesian church he writes, "With all prayer and supplication praying at all seasons in the spirit . . . and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel." And to the same end he exhorts the Colossians, "Withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds." Thus we see that the great apostle to the



"He prayed more earnestly." Luke 22:44.

Gentiles ever sought to make his converts true missionaries by laying upon them the burden of prayer for missionary success. It brought life to the churches and carried the message of salvation to the world in that generation. Nor has any religious movement

since that time ever been successfully inaugurated and carried forward apart from the power and spirit of prayer.

The church may well rejoice in her increase of tithes for larger work in the home field, in multiplied gifts and offerings to the missionary campaign in the regions beyond; she may indeed feel a certain pride in, and look with large hopes to, the mustering army of strong, enthusiastic young people; it is but right that she recount in a spirit of gratitude and hope the many cheering triumphs already granted her in the darkened lands of heathenism; but even all this will not suffice to give her final success in carrying the message of the coming kingdom to all nations in this generation. The people of God must stake the whole issue on the Lord of the harvest, they must be the watchmen on the walls of Jerusalem who shall never "hold their peace day nor night." Missionary activity and faithfulness in the field are but the reflection of the spirit of intercession and zeal dominating the home church. Confidence and hope must not be placed in mere men and means; both the authority and power are of the "Lord of the harvest."

Brethren, all ye who believe in the final triumph of the crucified One, we who are on the frontiers as your representatives, are deeply grateful for your loyal and generous financial support, for the lively and hopeful interest you have in all that pertains to the success of the work in these dark lands, for the sincere sympathy and fellow-feeling you extend us, but, with the apostle Paul, we need beyond all these "that ye strive together" with us in your prayers to God. Pray earnestly that the Lord of the harvest send forth more laborers into the great unentered fields. Be unwearied in your intercession for those who have already gone forth that they may open their mouths in boldness and in faithfulness, that they be not wearied with the hardships, or discouraged in their oft long waiting for fruit. Pray that the Christian graces, patience, tenderness, meekness, humility, self-forgetfulness, and true love, abound in the lives of all who endeavor to preach Christ and His message to the poor heathen who sit complacently in error and sin. And, once more, do not fail to pray for the native Christians that they may in truth know the power of the Gospel to set them entirely free from all the sins of their past lives, and that they may become faithful witnesses of this great salvation. And let us all pray and labor that God's message of redemption may speedily go to all nations and that "He whose right it is" may return in power and glory to reign forever.

### China's Dying Millions.

HARK! there comes the sound of crying,  
Borne across the western sea;  
China's countless millions dying,  
Mourn in hopeless agony;  
Moan on moan, with few to pity—  
So they die eternally!

Lo! the priests are chanting, chanting,  
Endless prayers at monotone;  
While, the demon spirits haunting,  
Hired mourners shriek and moan;  
Incense burns while souls are dying,  
But these ne'er for sins atone!

See! the shrines are dimly lighted;  
Hear the mourners' measured tread;  
Past the chant for souls affrighted,  
Now the worship for the dead.  
Vain is all that man can offer  
For the souls for which Christ bled!

So the countless millions passing,  
Go beyond this earthly light;  
By the countless millions massing,  
Wait for judgment's endless night:  
So the days go by, and going,  
End our time of doing right!

Christ is coming—judgment awful  
Waits for souls that die in sin;  
Christ is coming—judgment lawful  
Must with church of God begin.  
Rouse, ye saints! arise deliver;  
They will shine who souls shall win!

—Selected.





Shoemaker, India.

# Child-Wives and Widows

By Mrs. Bessie L. Shaw, Wife of the Superintendent of S. D. A.  
India Missions



Selling Candy, India.

INDIA has been called a nation of children. Motherhood at the age of ten or twelve is not infrequent. How the thought strikes terror to the mothers in the home land, and their whole soul rebels, and they say, Has not the Indian mother any love for her child to give her in marriage so young? The Indian women have hearts just as loving and just as tender and fond as any mother, yet they are taught this as their religion, and if their daughters are not married at an early age, they will suffer "great pains" in the future state.

So the wee little brides are often sent away from their father's house when they are only ten or twelve. Often they have never seen their husband's face until their wedding-day, when their loving home is exchanged for one of tyranny, ruled by an over-bearing mother-in-law. In some cases the new home becomes nothing more than a prison-house, and the little bride leaves it not until the day of her death. The condition of keeping the women shut in brings about a sad condition for the bright, active little child-brides.

When the Mohammedans went to India, they carried the custom of keeping their women in seclusion, and often they compelled a beautiful Hindu woman to leave her household and join theirs. This greatly enraged the Hindu people, and for protection they adopted the same custom of keeping their women shut in, and it soon became a disgrace to be seen by any man excepting those of their own household. It is estimated that fully one-third of the women of India live this shut-in life.

When we see the misery and suffering that these customs bring, we get a little glimpse of the awfulness of these heathenish practises. No matter how ill Hindu or Mohammedan women may be, their husbands would be everlastingly disgraced if their wives were seen by a gentleman physician. In extreme cases they may take their pulse if the patient is kept screened behind a curtain, but this is the limit of the examination. There is a saying that a Mohammedan man will blush ten times before he allows his wife to put her tongue thru a slit in the curtain to show the physician just how ill she is.

These things seem ridiculous, and yet they are facts that bring misery and suffering to these shut-in women, and all over India one is constantly confronted with heart-rending examples of utter neglect in times of illness, when the tenderest care and attention are required, and one of the saddest things is that these poor people follow these customs from a religious sense of duty. The Indian people are a religious people; they are said to "eat religiously and sleep religiously." So they follow these customs carefully, and

yet their hearts rebel at some of these things, and when approached about them, they will say, "How can we help it? This is our fate. It was written in our foreheads. Our fathers did thus, and what was good for our fathers is good for us."

We have seen very touching scenes in the parting of parents with their children, and the bitterness of the little bride in being snatched from the loving care of her mother. One dear old man in parting with his daughter was very much overcome, and when we offered sympathy and encouragement, he replied, "How can I help but grieve? She is the child of my youth." He asked us to



Group of Child-Widows, India.

pray to our God to protect and guard his child.

So anxious are the Indian fathers and mothers to marry their children that they will give a little child of ten to an old man of sixty. So the little wee bride is often a widow at ten or twelve. Fourteen thousand children are found to be baby widows under four years of age, and 60,000 are widows between five and nine years of age, and widowhood in India is so different from widowhood in our enlightened land. To a widow in America, our heart goes out in love and tender sympathy for her bereavement, but not so in India. When a wife is left a widow here it is supposed that she is the cause of her husband's death, and that for some sin of hers, he has been taken away. From the day of his death, the wife, no matter how young, is considered an outcast, and her very presence an omen of future ill.

The following is a true picture which we take from a paper:

"The inhumanity with which widows are treated is one of the foulest blots upon the

Hindu character. A poor girl is given by her father in marriage. She may never have set her eyes on her husband except on her wedding-day. But if the man who calls her wife dies, she is his widow and a widow for life. She is stripped of her ornaments, her dress is changed, and among some classes her head is shaved, and her rich, black hair is taken from her. Then begins a cry of bitterness and degradation. She is charged with her husband's death. He is taken from her, they say, to punish her sin in her former birth. The younger she is the greater sinner she must have been to be overtaken so soon. Her presence is a curse and a blight to any social festivity. The house is cursed for her sake. No accident or misfortune occurs but that it is her fault. She is the drudge and curse of the family."

We once visited a little Indian queen who was much better favored than the ordinary widow, as her husband's station in life left her a beautiful home, to which she brought her own father and mother. When we visited her one day we remarked on her blessings and how much more favored she was than her Indian sisters in general. Her beautiful countenance saddened, and she replied, "Ah, *mem-sahib*, the joyful things are all removed from my life." And so it was, tho her husband's home was beautiful, yet she could not get out and enjoy the outside world and its freedom. There was always hung over her the stigma of being a widow and the direct cause of her husband's death.

It is very sad to see that while the men are being educated and are receiving their college degrees, the majority of the women do not know a single letter of their alphabet. On an average not more than three women in a hundred can read and write. A missionary who has worked for years among these shut-ins, vividly pictures their life in the following language:

"It is a common saying among men that the more uneducated the women, the better wives they will make. A Hindu once told me that he could beat his wife and abuse her and she would know no better than to suffer and endure and get a worse beating if she did not do better. A Hindu gentleman of high standing and good education said, 'To give women education is like giving wings to a bird. It always tries to use its wings, and often flies away; so,' he said, 'as we do not want to lose our women, we will clip their wings, or give them none at all!' According to their custom, most of the Hindu women are their husbands' slaves. Think of them having to wait hours sometimes without food because their lord and master has not taken his. In most cases he eats first, and what he condescends to leave is her meal. When he entertains his companions and friends she is generally in the background or closed in a dark room. She must not sit down before him unless with special permission."

These conditions in India have come as the result of heathenism. The beautiful home-life we find in our own land has simply come as the result of following God's word. Our fathers and mothers have been surrounded by Christian influences and the freedom that comes from obedience to God's word. India's hope for its 150,000,000 women comes in accepting the Gospel call. There are many who have found the Sa-



viour, and to such homes there have come a new life and a bettering of conditions. There are to-day in India loyal women who have forsaken their idols of wood and stone and in return have given their lives to the bettering of their Indian sisters. The Gospel, like the little grain of mustard seed, has commenced to unfold in the lives of these dear women, and as the result some homes in India are beginning to see the blessedness of the Christ-life and are faithful unto death. One poor woman who had learned to love Jesus died with a Bible under her head. Her priest came and sought to minister heathen services and wished her to take dying powders. These she refused in spite of angry look and word, but till death she was faithful, and to many of these women shut in from the outside world will come the words, "Well done, thou good and faithful servant."

## To the World in This Generation.

(Continued from Page 10.)

troyed, four thousand seamen have been sacrificed, and multiplied millions of dollars have been expended in the hitherto unsuccessful efforts to reach the North Pole.

### Transportation Facilities.

While explorers have been bringing to the knowledge of the world the location, distribution, and conditions of all the races, inventors and capitalists have been hard at work providing transportation facilities for safely and yet quickly reaching any and every part of the world. When the nineteenth century opened there was not an ocean steamer afloat, nor was there a mile of railroad on the planet. Now there are steamship lines traversing the seas to every important port on the globe, while the railway lines reach the enormous total of 600,000 miles—enough to belt the globe twenty-four times. These railroad lines cross continents, traverse sandy deserts, bridge rivers, and scale and tunnel mountain ranges. By means of these transportation facilities a journey can be made around the world in a month, and almost the remotest mission station in a heathen land can be reached from an administrative center in a Christian land within the same time.

The captains of industry, who have provided these transportation facilities at the expense of untold millions of dollars, have had only the world's commerce in their plans, but God has had in view the evangelization of the world in this generation, and has thus kindled their desires and directed their energies.

### The Diffusion of Information.

By means of the public-school systems, the printing-press, the public libraries, the telegraph and cable lines, the telephone system, and the scientific, historical, and geographical societies, information can now be easily and speedily conveyed to the great masses thruout the world. There are sixty thousand newspapers published in the world, and they are distributed thruout all lands. The Bible is now being printed in more than four hundred and ninety languages and

dialects. One hundred years ago it was printed in only ten languages. During the century 300,000,000 Bibles, New Testaments, and parts of both, have been circulated. The Sacred Scriptures are now placed within the reach of nearly the whole population of the world. These, with the aid of the enormous output of Christian literature in all lands and the personal service of the living missionaries stationed in the midst of nearly every tribe on the globe, certainly make it possible for an awakened church to tell the story of the Cross to all the world in an incredibly short time.

Never has the church faced such opportunities and possibilities before. Nor has she ever faced such vast responsibilities. The day of the Lord's preparation is here. The hour of His judgment has come. This Gospel of the kingdom must be preached in all the world that the glory of the Lord may lighten the earth. This must be done in this generation.

It is with profoundest gratitude that we see in active, vigorous progress the precise work for which all these marvelous openings and facilities have been, by God's providences, created. The advent message for which the SIGNS OF THE TIMES stands is now being proclaimed in all the continents and



Our Karmatar Mission, India.

island groups of the world. It is being heralded from mission stations already planted in nearly every main division of every continent. Only a few places remain yet unentered. The gaps must now be filled so that the rays of light will touch, and then the Lord by the outpouring of His Spirit will, thru His channels, flood the world with His light and glory. Every one who loves Christ and yearns for the salvation of a lost world and the final consummation of the Gospel, should pray now as never before that the Lord will baptize His church, and especially His ministers and missionaries, with a full measure of His Holy Spirit.

## The Latter Rain.

(Continued from Page 12.)

judgment of God awaiting every sinful soul is a dreadful reality. All that will save the soul from sin and death—the only remedy—is the Gospel of God's grace in Jesus Christ. His blessed Spirit of truth prepares the way for that Gospel, accompanies the heralds who proclaim it, is in the word itself and makes it spirit and life, and will in abundant outpouring ripen for the harvest of God the souls who receive the seeds of Gospel truth.

It is time again for the preaching of the unperverted Gospel of God, "the eternal good tidings . . . unto every nation and

tribe and tongue and people." It is Heaven's time to proclaim with a loud voice, "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7. To all the world that last phase of the Gospel is to go. To all the world the impending judgment of God is to be proclaimed. All the world is to be called from the fear of man to the fear of God; from giving glory to man to giving glory to God; from the worship or service of the creature to the worship of the great Creator, who redeems not by a long process of evolution, but by His eternal creative power.

The rejection of that message by scattered and divided Christendom means her "fall," the fall of Babylon, because she would not be healed by God's remedy. And the further turning away from the Gospel of God means the turning to, and union with, earthly powers, constituting the beast and its image. This apostasy ends in destruction; but the reception of God's Gospel develops a class of whom it is said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The next event noted in the prophecy is the coming of the Son of Man to reap the harvest of earth. Verse 14.

Upon that proclamation of the "eternal good tidings" it is God's design that His Spirit shall be poured out in abundant measure, poured out as "the latter rain." Too often the heralds of His truth lack the earnestness and unction and life and power of the Spirit of truth. "Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and He will give them showers of rain, to every one grass in the field." Zech. 10:1. "For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses." Isa. 44:3, 4.

Willing to give His Spirit?—God waits to give it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:9-13.

O brethren in the Gospel ministry, heralds of the cross, by whatever name ye may be called, preach the word, preach Christ. Be loyal to Him. Be loyal to His Book, loyal to His truth and its cross. So may you claim His Spirit in outpouring abundance far exceeding Pentecostal days. In life, in character regeneration, it is needed. It is time to lift up the standard of the Spirit against the oncoming flood of the enemy.





**"What then shall one answer  
the messengers of the nation? That  
Jehovah hath founded Zion, and in  
her shall the afflicted of His people take refuge."  
—Isa. 14:32.**

## Messages from the Nations

to cinders while the distressed woman continues her supplications. He had been a good husband; she would send this token of her devotion to him in the spirit world, so her deceived heart reasoned in a vain attempt to comfort itself.

Once more the almost girlish figure is prostrated on the stone in a convulsion of grief, and then the

of night, had been cast into that out-of-the-way place.

### A Baby for Sale.

"I HAVE had a strange experience to-day," said one of the ladies of our mission, coming from a long tramp in the city.

She had been walking some distance with a native woman in attendance, for the greater part of the way conscious that still another person was taking the same route. No matter what turns were taken, the shadow was still present, till she began to feel uneasy, and she took the opportunity of the next corner to see who it might be following so persistently.

It was only a woman of the working class carrying a baby on her back. Feeling more at ease, the two continued their way, the woman still coming after, till the thought that her pursuer certainly had some object, and, perhaps, a malicious one, so harassed her mind that the lady determined to face the matter. Turning to the woman, she said, "I see you have been following us some distance; have you some business with us?" The woman looked confused. "Tell me what you want, or please do not follow us any farther," she said decisively. "I only want to sell my baby to you," the woman remarked coolly.

Her story, as it came out, is that of many another Chinese woman. The husband's earnings were small, the family large and mostly girls, the wife must do her part to earn a living. That morning a family council decided to reject the responsibility of the tiny newcomer (she ought to have been born a boy), and to the wife had been committed the task of carrying the three-days-old infant to a native orphanage, where she would receive twenty-five cents to pay for the ginger root added to the mother's simple diet for the past few days, and be relieved of any further care of her offspring.

At sight of the foreign woman she remembered having heard that foreign missionaries sometimes received little girls, reared and educated them, and saw them married to steady, sober husbands. Under the impulse of these recollections she had followed the kind and generous-hearted foreigner to offer her the baby for but a slight premium above the customary government price. She was willing to sell it to the missionary for \$1.00.

### Mighty Appeals from China.

#### A Typical Widow.

IT would seem that any one would have noticed her, there was such a look of distress in the delicate features, as, with the downcast eyes of the modest woman unaccustomed to the street, she came painfully—her feet were very small—making her uncertain way, leaning on the shoulder of a little slave girl for support. She was not old, but the secluded life, with absence of either work or recreation, had left her in young womanhood dependent on the strength of this mere child. The golden hair-ornaments and the earrings of yellow gold and green jade had been exchanged for silver-white articles, and the soft silken garments had been laid aside for the coarse, glazed linen of the bereaved.

Turning into the comparative quiet of a side street, in the shade of a great tree, she pauses to take a look about her, and then, in abject grief, casts herself upon the stone altar at its base. No words are spoken; only the sobs and moans of the widowed woman are heard. The slave lights the incense sticks and places them in receivers before the senseless idol whose stony face seems to grin more hideously in the presence of this hopeless grief. Presently she becomes more calm and rises up. The hands are clasped; the body sways this way and that, or bows before the shrine; the lips move, while spreading circles rise higher from the smoking taper tips.

A pile of clothing is taken from a basket carried by the slave,—beautiful silken stuffs in delicate tints, and in more serviceable shades. One by one the worshiper lifts the garments in sacrifice, prostrates herself before the idol, and lays them on the fire. Piece by piece they are consumed



Chinese Idols.

two go away as they came, the mourner to spend the night in lonely vigils before the household gods, seeking consolation and peace where they may not be found, knowing not Him who graciously invites, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

#### An Abandoned Baby.

WALKING down an unfrequented lane in the suburbs of Canton with a friend one day, we noticed a bundle of old clothes, wrapped in matting, loosely tied about, lying in the grass and weeds at one side of the path. We had passed the spot where it lay, when my companion, stopping short in the conversation, said, "I feel curious as to the contents of that bundle," and walking back to the spot where it lay poked open the end of the parcel with her walking stick. "We are too late," she said, as with pale face she rejoined me on the path.

Fathers and mothers, you in whose homes the little daughter is the joy in your household, can you guess what she saw? I did not ask, for well I knew. This was not the first baby-girl, innocent of even the first breath of life, which, under cover



With ready tact the lady set to work to touch the chord of mother-love and save the baby from the orphanage. She was all interest in the tiny mite. How really pretty it was; just see the mass of silky, black hair. How cunning she would be in a little while when this was plaited in glossy braids and tied with pink zephyr wool; such fat little hands; such a fine, strong baby would soon grow up and ere long be able to help in the light work of the house—thus she went on as tho thinking aloud. Why, yes, indeed, who would not be willing to pay one dollar for such a baby!

The mother drew back a little. The baby nestled and opened her mouth. O, see! she is hungry. At my house she would be obliged to drink rice water or tinned cow's milk. (Many Chinese deem cow's milk unfit for food since these are work animals in China.) You have plenty of nourishment for your child that costs you nothing. Would you really sell your dear little one, the babe you yourself have borne, for one dollar?

The appeal went home, and so did the baby, snuggled close to the mother's breast.

Up from the narrow, crowded thoroughfare, where only the strong and sure-footed might safely make their way, and above the noise of barter, carriage, and traffic, rose a woman's wailing cry,—

## Singapore.

TAKE your map and find Singapore, a small island just off the most southern point of Asia, barely separated from the mainland by a narrow strait. A mighty city of commerce is Singapore, the great depot for the thousands of islands between there and Australia. In tonnage, it is the seventh among the great ports of the world, and fast becoming, as did Tyre of old, the "Queen of the Eastern Seas." All nations are represented here, and there seems to be a mutual consent that it is the great center of educational advantage, and the important station for missions that work in the surrounding country. It is therefore an important strategic point for the last great message of preparation in gathering people for their coming Lord.

Many publications have been scattered, many hearts have been reached by the truth, and throughout Singapore and neighboring States souls are stirred to hear more of the message which settles their eternal destiny. A devoted Buddhist came to me the other day and offered to buy the land for us, telling us we could pay him back when we were able, without interest, for the erection of a building where the truth could be preached. We need a training-school for young people where they can be

## Labors in Japan.

IT is now over eight years since I entered the missionary work in this field. During this time we have often met trials and hindrances in our work, but we trust all in the mighty Hand, and sow the seeds of truth here and there over Japan.

Altho missionaries of different churches have been laboring in Japan for about forty years past, still many souls do not know even the name of Christ. To these people we must first tell about the true God and the Saviour. The minds of many in Japan are filled with Buddhist philosophy, and they like to argue about the doctrines of religion; but such arguments only make it the harder for them to accept the simple truths of the Gospel.

Among Japanese believers in various churches, there is now quite a strong movement in favor of an independent Japanese church, and some of the leaders are strongly opposed to being controlled by foreign missionaries. Some are teaching the Unitarian doctrine that Jesus is not the divine Son of God; and this doctrine is spreading rapidly, like a pestilence. As a result of these conditions, many sincere believers are seeking the true church. For example, in Nagasaki where I am now laboring, a girl who attends our Sabbath-school came to



Main Building of Sanitarium, Kobe, Japan.



Evangelist Kuniya, and Class of Japanese Students.

"Have pity! have pity! O, pity a poor, old, blind woman, who has no one to care for her. You who are blessed, you who have money, give an alms to a poor, blind woman. O, you generous lords, and you kind-hearted ladies, give an alms to a poor, blind woman."

There at the side of the street from whence the cry came, was a kneeling figure. Kneeling on the rough stone blocks of the pavement,—kneeling, half crouching, as tho caught in the early rush of the busy market street and afraid to move,—with thin, pale cheeks and sunken lids, drooping over orbless sockets turned to the dawn, which may never more dispel her night, a woman begged for bread. In the lines of her countenance was written the tale of suffering thru which she had passed, uncared for and alone, ere nature relinquished the precious boon of sight. The half-starved infant in her arms tugged at the lymphless breast and cried.

Farther on and on the cry still came, and mingling with the voices of the street, above which rose the one distinct utterance. It seemed swelling into the voice of a great multitude of her hopelessly blind sisters in China, from whom not only the physical light, but the very "Light of Life" has been shut away, many of whom, in the hands of remorseless masters, lead a shameful life for bread, pleading with outstretched hands in touching appeal, "Pity, O pity the blind!" You who have means, you who know comfort and love, you who are kind and tender-hearted, have pity on the poor spiritually blind of China.

MRS. J. N. ANDERSON.

Canton, China.

trained, away from the awful corrupting influences of Singapore, and where they may earn their own way thru school. The field is white already unto the harvest, and laborers are few. Even the unapproachable Mohammedan finds something in our message that he needs. One of them offered to give us a few acres of his land in the country for a training-school; but we need more than he can afford to give us. Just recently a young Chinese lady accepted the truth, losing all her worldly property and prospects by so doing. But she said, "I care for nothing but the truth." She is an unselfish and untiring worker.

We need workers in the various tongues of the natives. Sometimes I speak thru two interpreters. A stereopticon would be a splendid idea for conveying the meaning of the prophetic symbols. Each one of us here takes into his home two or three of the young people and clothes and educates them. We have invested our all in the work we are called to do, and we rejoice in it. Now are our opportunities. Among the other needs is that of a sanitarium. Many of the sick could be reached in this way.

"Brothers, hear your brothers calling,  
Throw the line this way;  
Sisters, see your sisters sinking,  
With no arm to save.  
Night is swiftly coming,  
Behold the setting sun!  
Jesus is the life-line;  
You may save one."

G. F. JONES.

Singapore.

one of our sisters and asked, "Isn't Christ the Son of God? You teach me so; but lately I attended the — church [an evangelical church], and the teacher explained to us that Christ is not the Son of God, but simply a good man."

In the first epistle of John we are warned against false teachers; and now is the time for us to work, and teach only the Bible to these interested ones. But who will do this work? For years I have desired that we might have a devoted lady Bible worker, who could labor from house to house in Japanese families. In my experience, wherever I go women are the first to become interested. But I often find it difficult to present the truth to them, where a lady worker would be free to enter the home and study with them, without going contrary to Japanese custom.

Especially among the higher classes there are many women who are very unhappy in their domestic life. Are there some who have a desire to help these unhappy women? A devoted lady worker could enter homes that would be closed to a man.

The work in this field seems very slow to develop; but we must allow time for the seed sown to bring forth fruit. We praise the Lord and thank Him for His wonderful salvation. He has promised to be with us till the end of the world. This message must be preached to every class of people. The Lord has already opened the way for us to enter the large cities. I have often been perplexed because I could not answer all the calls of those who were interested here and there. The Lord bids us pray for His vineyard, and we are praying; and I rejoice to see His blessing of late.

H. KUNIYA.



## A Glance at Missions in India

By J. L. Shaw, Superintendent of India Mission Field

**L**ITTLE did Ziegenbalg and Plutschau, pioneer mission workers in India, comprehend the great work for Christ to follow them, when, two hundred years ago the ninth of last July, they landed at Tranquebar, unknown and unwanted. Little did they think when lying in a prison some time after their arrival of the mighty mission movement of which they were the advance sentinels.

Nor yet did Carey, whose soul was fired with mission zeal nearly a century later, realize the progress which

who said, "Go . . . teach all nations," had set His hand to the work among this darkened fifth of mankind, and who could hinder?

The record of the last hundred years is a record of progress in mission work in India. Let him who is skeptical but read what God hath wrought. There are now Christian institutions by the thousands: schools, colleges, hospitals, and orphanages holding hundreds; printing-houses with tons of Christian literature. And more, there are in India nearly a million native

only a beginning has been made. We are contending with a great foe. The battle is fairly on. We have, as it were, skirted the coast and discovered a few bays and inlets, and have some conception of the magnitude of the work to be accomplished among the unwarmed millions of India, but that is all. There is approximately one missionary for every one hundred thousand people, but what is that? Think of a city of a million pagans with ten workers for Christ among them, and remember they are hurrying on to Christless graves.

We believe that this Gospel of the kingdom is to be preached in all the

but one representative of present truth among them. We should strengthen our forces. Our work is hardly yet begun. We have but seen the need in part and can send back to our people in the home land the Macedonian cry. The following appeal in verse, from our leper brother in India, is the echo of that cry:

Hopeless millions here are moving  
On toward the great last day,  
Poor and naked, blind and wretched  
Worshippers of wood and clay.  
They have never heard of Jesus,  
Nor of His redeeming love.  
How He shed His blood to give them  
Life and rest in heaven above.

They have never heard of heaven,  
Or the city over there,  
With its golden streets and portals,  
And its walls of jasper rare;



Bengali Sabbath-keeping Christians, Calcutta, India.



Elder G. F. Jones, Workers, and School, Singapore. (See page 22, for article.)

a hundred years since then would make. The English world, so eager to enrich themselves from India's storehouse, little thought the time had come, or ever would come, for planting Gospel seed in Indian hearts. They thought Carey's ideas an interference with divine sovereignty. Mr. Fuller, a personal friend of Carey, said: "If the Lord should make windows in the heavens might such things be." But the hour had struck. The time had come when the great Leader of mission movements was to proclaim a Saviour's love among the multitude of India's sons and daughters, and neither indifference nor governmental interference could stay His hand. He

Christians, and among them many honest hearts loyal to their King Christ Jesus. There will be stars in the crowns of many faithful men and women who have labored and died for India's people in the century past.

Now many different societies are operating in India, and all told between three and four thousand Protestant missionaries. The Bible has been translated into the leading languages, and is being circulated. Every year marks an advance among the lesser tongues and dialects. That word which has shed a flood of light wherever it has gone is slowly yet surely reaching Indian hearts.

And yet with all that has been done,

world for a witness to every nation, and that in this generation. The golden morn is about to dawn. The end is near. Christ is soon coming. A short, quick work is to be done. The warning note of truth must be hurried on among these people and reinforcements are wanted. An army of consecrated soldiers is needed to push on the triumphs of the cross of Christ. Who will give himself to this work?

Our own mission has about thirty foreign missionaries in India, and a few local workers, about one for every ten million. It is as tho the people of Iowa, Illinois, Missouri, and Nebraska all were heathen, and had

Of the glorious kingly mansions  
That the saints will soon attain,  
When their Saviour, Christ, appeareth  
Once again on earth to reign.

Brethren, come and tell these millions  
Who are dying every day,  
Lead them to the cross of Jesus,  
From their gods of wood and clay.  
Come, for time is quickly fleeting,  
Come along without delay;  
India needs more faithful workers,  
Come for Christ's dear sake, we pray.

### A Voice from Burma.

**B**EFORE the coming of the British, in the days of "the Lord of Gold, Silver, Rubies, and Amber, Descendant of the Sun, Arbiter of Life, King of Righteousness, and King of Kings," the subject races of



Mountain Mission Home, Mussoorie, India.



A Group of Burmese Girls.



A Typical Karen Boy and Girl.



Burma were liable to loss of life or confiscation of goods or both at all times. The arrogance of the Burmese kings led them to a systematic plundering of the five tribes under their rule. The Shans, being brother Buddhists, fared best, perhaps, while the Karens, having no religion except demon-worship, and no written lan-

Thousands of these Karens have received the Glad Tidings with joy, while comparatively few of the Pharisical Burmans have responded to the Gospel.

The message of the Saviour's return in glory must be given in power to these humble Christians. And we know of no people to whom it would be more acceptable.

It has been known for years that

go? Will not some give means? Could stronger inducement be wanted? Here is an investment yielding "an hundredfold" in this life, and in the world to come, eternal life.

Many precious sheaves from Burma will be gathered into the kingdom, of this we are sure. The reapers must come. Dear reader, will you not be one?

H. H. VOTAW.

Insein, Burma.

Tho the majority of the Filipinos embraced the Catholic religion, but little change was necessary in their lives or forms of worship. The worship of gods, which were similar to those worshiped to-day in Java and Borneo, was exchanged for the worship of the Virgin and other saints.



The Great Mongoon Bell, Burma.



Shwe Dagon Pagoda, Rangoon.



Karen Girls in Their Home Dress.



An Indian Home in Assam, India.

guage, fared worst, being considered inferior both spiritually and mentally. To this day the Burman speaks of the Karens as simple-minded folk.

However, this once despised people have illustrated in a remarkable way the scripture: "And base things" "and things which are despised, hath God chosen." During the centuries of their subjection and oppression they preserved a tradition which offered hope for the future. They felt that because of sin they were cut off from God, but that there would come messengers of the true God who would teach them their way back to Him. They preserve an account of Creation, the Fall, the Flood, and other events very like the Biblical record.

When the missionaries came, the Karens illustrated their condition by telling a story. "Some children left in a place of supposed safety by their parents were so frightened by the approach of a tiger that they threw down the cliffs some pigs that had taken refuge with them. Their eyes, however, were not fixed upon the tiger but on the path by which they expected their father to come. Their hands fed the tiger from fear, but their ears were eagerly listening for the twang of their father's bowstring that would send the arrow quivering into the tiger's heart. And so altho we have to make sacrifices to demons, our hearts are still true to God."

when the Karens migrated southward a part of the tribe was left behind. And very recently these have been found. Missionaries in northeastern Burma near the Chinese frontier have found the Lahu, a people whose traditions correspond in almost every particular with those of the Karens. Their language, too, is almost the same. A man knowing the Karen readily acquires their tongue. The Lahu are spread over considerable territory in Burma and far northward into China.

One of the marvels of modern missions is the readiness with which these people accept Christianity, and the eagerness they display in seeking the knowledge of the true God. Usually a mission worker must go out into the highways and byways to seek the lost, but here the operation is reversed—the lost are seeking him. It is not uncommon for people to come from ten to twenty days' journey. Often groups coming from opposite directions arrive at the same time. There have been as many as five hundred camping in the mission compound at one time. In view of such phenomena, who can say, "There are yet four months, and then cometh harvest"? Saith the Lord, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Do not the hearts of all who read these lines respond? Will not some

## The Philippine Islands.

By E. H. Gates, General Secretary Pacific Island Missions.

"The dark places of the earth are full of the habitations of cruelty."

ALMOST four centuries ago the great navigator, Magellan, while searching for the famed Spice Islands, discovered the Philippines. At that time the people were mostly pagans, while many of the people of the Sulu Archipelago and the great island of Mindanao were fierce Mohammedans. Since that time the majority of them have, thru the teaching of the Spanish friars and the terror inspired by the Spanish guns, become Catholics.

In the mountains are found the Igorrotes, who are head-hunters; the Negritos, a pigmy race; the Indonesians of Mindanao, and many other smaller tribes, upon whom the Catholic faith and Spanish civilization made but little impression. The Mohammedan Moros were never reduced to obedience to Spain, tho their progress as pirates was checked.

The present population of the group is nearly 8,000,000. The land area of the group is 19,000 square miles larger than the combined area of Great Britain and Ireland. Luzon, the largest island, is alone equal to the combined area of Denmark, Belgium, and Holland, and Mindanao is almost equal in size to Portugal.

The awful moral condition of the mass of the people is terrible to contemplate. For centuries they have been ruled over by licentious, intemperate, and cruel Spanish friars, whose whole aim seemed to be to get money and power, and indulge self.

Their religion is summed up in attendance at mass and religious festivals, at the latter of which vast crowds march in procession, carrying lighted candles, gaudily decorated images of the saints, and accompanied by bands of music, illuminations, and surpliced priests. Sunday is usually spent in attending cock-fights, horse-races, and gambling places. Everybody smokes, even little children, with few exceptions. In this great and needy field we have one missionary and his wife, Brother and Sister McElhaney. To this people the message of Christ's love and the truths concerning His second coming must be quickly given. The heart of Jesus is touched with the sorrows and woes of these people who have so long been bound by Romish shackles.

Living expenses and rents are exorbitantly high in Manila. Much means and many consecrated workers will soon be needed to furnish facilities for doing a quick work. Brethren in the home land, let our prayers and offerings go forth together, so that the reign of sin be finished, and Christ's coming hastened.



Head-Hunter, Philippines.



Filipino Belle, Necklace of Sharks' Teeth.



Typical Street in Manila.



# The Dark Continent

By Superintendent W. S. Hyatt and Others

## A Plea from Africa.

**S**TANDING at the Cape of Good Hope and looking northward, we see a vast field stretched out before us; a field with its 200,000,000 of human souls who are to be saved with an everlasting salvation or lost eternally; a field in which multitudes of its inhabitants have never heard the saving name of Jesus; a field in which the people have been bound for ages in chains of the darkest heathenism, ignorance, and superstition; a land without a literature or civilization, as in many heathen countries, hence the appellation, "Darkest Africa."

But the Spirit of God is moving upon this great depth of blackness, and He has said, "Let there be light;" and the light is shining, yes, penetrating the darkest recesses of Africa. The light of the glorious Gospel of the kingdom must shine into all the world, "and then shall the end come."

The same God who said, "Go ye into all the world, and preach the Gospel to every creature," is preparing the hearts of His creatures to hear that Gospel. He has said, "I will pour out My Spirit upon all flesh," and salvation will be offered to all mankind. Long ago the sweet singer in Israel prophesied that "Ethiopia shall soon stretch out her hands unto God." To-day her hands are outstretched, pleading, yes, mutely pleading, for the bread of eternal life. Her more favored sisters have it in abundance; but will they give it to her? or will they pass her by and leave her to perish?

To us who are in the field, the Macedonian call is continually sounding in our ears, and many times we find ourselves utterly helpless to respond to these calls. Native young men are longing for an education that will fit them to bear the "glad tidings" to their people. Hear these pleadings in their own words which I copy from letters recently received:

"Dear, loving teacher, can't you send us as quickly as you can? Don't wait long. O, I wish you could send us now. I beg you, we are just ready for it. We want to go in big school in Cape Town."

Another writes: "As I think about my people, my heart just trouble me very much. I do not want to go there just to see them; no, no, not me. But if I just have a time before Jesus comes to show them that Jesus is coming."

Another young man writes: "I am sending my words to you. I said, Please, father, can you send me in big school? Father, hear my cry. I am your servant in Jesus. May God bless my asking."

O how we long to grant all that these native boys desire! The desire is a pure, holy aspiration to be prepared to work for God, and it has been planted in their hearts by God Himself. But an empty treasury stares us in the face, and we can not do what we would. The world is full of gold and silver, and we are sure that God is impressing men and women to provide the facilities that

these calls may be met. We plead that you will hasten with your gifts, that the training of laborers for the work of soul-saving may not be delayed. O that God may speak to the hearts of His people by His own voice, and inspire them to give to Ethiopia that for which she is longing.

"Hear the pathetic cry of ours,  
O dwellers in Christian lands!  
For Afric' stands before you,  
With pleading, outstretched hands;  
You may not be able to come yourself,

But some in your stead can go.  
Will you not send us teachers?  
Will you not let us know?"

W. S. HYATT.

Cape Town, South Africa.

## Matabeleland, South Africa.

**H**E which testifieth these things saith, Surely I come quickly." Rev. 22:20. Yet before He can come the "Gospel of the king-

dom" must be preached in all the world. This is what we are striving to do in this part of the field, and we can say to the glory of God, the work is onward. In a few more weeks eight more precious souls will be buried with their Lord in baptism.

Ethiopia is stretching out her hands to God. Ps. 68:31. O, that all could see the earnestness with which many of our native young people are taking hold of their studies, and the desire to spread the truth among their people.

Much more should be done for these people than is now being done. I will mention but one experience of one of our native teachers. On account of the sickness of one of our boys, I was called out to where he was teaching, some forty-five miles from our station, traveling on the bike thru the heaviest sand and bush.

The very weary, my heart rested as the teacher called the little children who lived in the *kraal* (village) where he was teaching to our fireside in the evening and had them repeat the Ten Commandments and sing the sweet songs of Zion to me in their own language. They also repeated many scriptures. As they sat before me, naked in body only for the short skins fastened around the loins, I could see the "robe of righteousness" fast covering them.

We were thinking of closing up this

small school, but the chief of the *kraal* (also father of the children) said: "Are you going to leave me without a teacher because only my own family come to the school? Are not our souls as precious as others?" After hearing that, I could not at present take the teacher away. And there are many others scattered over the great, "darkened field" as hungry as this chief for the truth of God's word. Who will come and help us? We want help, we must have help, to reach this people before the Saviour comes.

O, my heart cries out for some one to take my place here, if God will permit, that I may go farther inland. I want to go where the white man's foot has never yet carried God's word.

As I climb these *kopjes* (mountains), and look over the great stretch of country where thousands of these natives live, not yet knowing of the true God and their Saviour, I can hardly wait to hasten on and spread the glad tidings of the kingdom so soon to come.

I feel to say, Courage, brethren, the goodly land is just before us, let us go up and possess it at once. We are praying for the dear ones in the home field and for the work there. May

some of the tribes to some extent, and that not far from some of the mission stations. There seems to be a determined opposition to Christianity and the introduction of the English language among them.

But with all these difficulties to encounter, are we to give up the work of the Lord in this field? Are not the enumerated difficulties greater reasons for more energetic efforts to be put forth on the part of every true lover of God's cause than have been seen in the past? We believe that we are upon the very verge of eternity, and that this generation will see the finishing of the work of the Lord in the earth—a mighty work to be accomplished, and only a little time in which to do it. We believe the message, "Go ye into all the world, and preach the Gospel to every creature," comprehends West Africa, even with all its difficulties. We need men of strong physical ability, and who are acquainted with the Lord, to help us in planting mission stations in this field of darkness.

We need means to support these laborers and build up these stations, and we can only appeal to those that love to see the Gospel carried to those



Elder Anderson's Mission School, Barotseland.



Solusi Mission School, Matabeleland.

we confide in your prayers for us, that God will give us the fitting we need and complete His work in us.

M. C. STURDEVANT.

Bulawayo, Rhodesia, South Africa.

## West Africa and Its Needs.

**T**HE territory known as West Africa lies between the Gulf of Guinea on the south, and the Sahara Desert on the north, the Atlantic on the west, and Lake Chad on the east.

It has now been occupied as a mission field for more than a hundred years by several missionary societies, and, sad to say, comparatively little has been accomplished. We can not, however, lay the blame to these organizations wholly, for this field has many difficulties to encounter. It is widely known as the "white man's grave." Many, indeed, have laid down their lives for the Master's cause, and the different home societies have spent thousands of dollars to support the cause in this land of darkness. The numerous languages, or dialects, rather, is another great difficulty to encounter. There are scores of tribes and each has its own tongue. War and strife are continually experienced among the different tribes, and slavery of the worst type is carried on. Cannibalism exists among

lying in darkness to lend a helping hand. We are glad that one advanced step has been taken in this field, in the building of a suitable mission home in Freetown, Sierra Leone, where our workers can take rest, and build up when attacked by the West African fever. This has given us renewed courage, and we look forward with bright hopes for the work of the Lord in this dark land.

D. C. BABCOCK.

## Egypt.

**W**E are having plenty to do in this field, one of the oldest and the most degraded and most needy in the world. But God's Gospel must go here and gather from this decadent people the souls longing for the Bread of Life. So we are doing all we can, sowing the seed and awaiting the resulting harvest which the Master assures us will come.

We have a vast population of many languages. Ten different tongues are spoken in Cairo and Alexandria. Egypt, which once supplied the world's famine need, now needs help in her direr famine—the need of the Bread of Life. We need help, especially more workers.

I am studying Arabic as I have time. We need not say that it is difficult; however some progress is being made. Remember Egypt in your prayers.

J. J. NETHERY.



### British Central Africa.

WE have nothing but words of good cheer to report from this part of God's vineyard, Darkest Africa. Many of the people for whom we have been laboring for years, seemingly uninterested, are now turning their faces Zionward and joyfully coming to hear the word of life preached. Churches have been organized, boys have been trained who are giving their very lives for the salvation of their fellows. A little over a year ago thirteen souls were baptized. Many were present on the occasion, and the Spirit of God impressed them with its solemnity. After the baptism came the ordinances of the Lord's house, a soul-feast of good things.

Who of the many in the home field are preparing to go as messengers to help warn the souls for whom Christ died? There is great need of laborers, the field is large, the people are many, and the work is great. Many are needed to constantly enlarge the work. Our watchword is onward, desiring to plant the banner of the cross of Jesus in every dark corner of Africa, remembering that Ethiopia has her hands outstretched to God. So with faith in His word and work, the truth of God is finding its way into the heart of this land.

THOMAS H. BRANCH.

Plainfield Mission,  
Cholo, B. C. Africa.



Somabula Mission, Matabeleland.

### Barotseland.

OUR work here has been among the Batokas more than among the Barotses. If their great need is what appeals to us as Christians, then we ought to do much for them. To us, home and mother mean a little of heaven on earth. They have no home and are early sent away by their parents to be cared for by strangers. They live in miserable huts, shared with calves, sheep, goats, and fowls. They sleep on a mat of reeds fastened to four posts, with a fire beneath in the cold season. Few have blankets. They do not use the skins of animals for a covering. Many dispense with clothing altogether, night and day. They are lazy and improvident. In times of famine they starve with stoical indifference. When there is an abundance, they eat to gluttony. They plant little, depending on game and herds for food. They are licentious in the extreme. Without God or hope, they are perfectly satisfied. And this is the condition of many in the Dark Continent.

To introduce habits of industry, to teach morality, and to let the glorious Gospel of Christ shine into these darkened hearts is the task before the missionary. He must bring discipline to bear on those who have always followed their own impulses. He must teach temperance to gluttons and drunkards. Truth must be told by lips that have always been taught to lie. God must be made known to a

people who are so ignorant of Him that they have no word to express the idea.

Who will do this? Do we love our brother as Christ has loved us? Will we do for him what Christ has done for us? We need money to erect church and school buildings. We need men to penetrate farther into the interior to establish memorials for God. We need the outpouring of the Spirit

must be reckoned with. That the above is no myth is evident from the fact that in December of 1904 a white child was murdered, it being believed that the blood applied would cure dementia and other complaints from which some of the negro women were suffering.

Two of the perpetrators of this crime were duly condemned and executed. Even in the city of Havana, the capital, this superstition has been

them by our government, are we not doubly debtors to them to make known that greater liberty that is found alone in Christ? Notwithstanding the many difficulties encountered, a door of entrance is open to the word of God in all parts of Cuba. The evangelist has only to announce his meetings by properly advertising them. Where are the men and the means to accomplish this work? Both are greatly needed to open missions and schools as centers of influence for the Gospel. May the Lord lay the burden of this work on those to whom He has entrusted talents of ability and means.

E. W. SNYDER.

### Cook Islands.

THE isles shall wait for His law." In common with many other islands of the South Seas, yea, in common with almost every country in the world, the Cook Islands are hearing the message, "Prepare to meet thy God." Literature printed in the Raratongan language bearing upon the second advent of Christ, the prophecies, and practical subjects, is finding its way into the homes of the islanders. The living worker is visiting from house to house, comforting, instructing, exhorting the



Kolo Mission, Basutoland.

of God as on the day of Pentecost to finish the work in this generation. Who will lend a helping hand?

W. H. ANDERSON.

### Cuba—Its Condition and Needs.

THE casual visitor in Cuba is amazed at the antiquated conditions attending living in general, but that which appeals to the heart of the missionary is the general ignorance and superstition of the people, unfitting them to comprehend the spiritual truths of the word which would lead to their salvation. We read and hear much of the heathen in

in evidence. Several months ago the police reported having surprised and raided a meeting of the witches held in Soledad Street, the first indication of their presence being manifest by the issuing of sighs and weird noises from a house where there were assembled 100 people, more or less, all colored, both men and women. Many were wearing masks and were gesticulating and screeching. They found, besides an altar, a doll which they worshiped, with the name of "Chango stones." There were also shells from the sea, horns, a cock, dry coconuts, necklaces, a goat's skull, and other things.

The dark spiritual condition of the Cuban people presents an awful in-

people "in Christ's stead, Be ye reconciled to God."

In the providence of God, a training-school has been established, and here we are endeavoring to educate our youth to become useful members of society on earth and hereafter citizens of heaven. Realizing as we do that all things terrestrial are soon to be dissolved and pass away, the burden is resting upon some of our native youth to take God's last message of warning to the islands to the northwest that are still shrouded in the depths of heathen darkness.

Not only upon the youth has the burden fallen to give the message, but also upon some that are older. One Maori sister, so diseased as to be unable to walk, who has to have all her food brought to her, said to us, "O missionary, I can not go to the people and tell them about the Saviour's soon coming, but when they visit me I tell them about it." One native brother who earns but a few cents a day, puts into our hands about every three months the sum of \$4.87 to forward the work.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." God is able to take the most corrupted heathen and make them clean missionaries for Him. Remember our work in the isles.

A. H. PIPER.



The Calcutta Sanitarium.

Darkest Africa, but it is difficult to realize that heathen in equally as dense darkness are found in this fair land at the very door of the United States. Yes, it is a fact that African superstition and sometimes witchcraft with all its horrors, including human sacrifices, permeate to a large degree the negro elements of Cuba, and as these comprise the majority of the population of the island, these evils

dietment against the church of Rome which has been the guardian of their spiritual interests for centuries. However, with the passing of Spanish supremacy, an era of religious as well as of civil liberty and toleration was inaugurated, and in this change who can fail to see the providence of a kind heavenly Father who has heard the cries of the oppressed of this land? While liberty is vouchsafed to



# China's Awakening

By Superintendent J. N. Anderson

## Our Opportunity.

IN common with all the other nations of earth, China and the entire Chinese world is being mightily shaken. In the light of God's revelation it is not difficult to see who is the Author of this shaking, nor is it hard to discover its purpose and end. "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." Heb. 12:26, 27; Joel 3:16. These great winds of strife which to-day are sweeping over humanity are indeed but the clashing of the opposing forces of good and evil. The very physical earth, as if in sympathy, is racked with eruptions, temblors, convulsions, while the face of nature is swept with the "besom of destruction," causing the whole creation to travail and groan in pain. To the thoughtful student of God's word the answer to all this is, "This is the day of the Lord's preparation."



High Tongan Type of Man and Woman. Elaborately Dressed.

For centuries, and even millenniums, China has, in strange solitude, lived the life of a recluse, self-satisfied, absorbed heart and soul in the ideas and ideals of the remote past. This pleasurable dream is now of the past, and the erstwhile sleeping China is not, as some would believe, walking in her sleep, but fully aroused and conscious of being out of joint with the times and in desperate need of something. She fears for her political and national existence. A deep-seated spirit of unrest pervades the masses, and in many instances it is taking on the aspect of determined hostility to the present ruling authority, if not to all law and order. A feeling of self-sufficiency and independence swells the bosoms of the rising generation, especially the student class, manifesting itself in a pronounced dislike for Old China and the foreigner, tho not the ideas and methods of the foreigner. Never before in all her long history was China so open and accessible as at the present time; and beyond a peradventure, there is no other single large missionary field that presents so great a door of opportunity, and justly urges equal claims upon the people of God in the home lands. It is not indeed that China is consciously holding out her

hands to welcome the salvation of Christ, but rather that she is dissatisfied with what she now has, and so is anxiously casting about for something, hoping that almost anything

## Gifts to Missions in 1906 from Some of the Principal Religious Bodies in the United States.

THESE figures are compiled from the latest statistics at hand, such as "Blue Book of Missions," and reports from missionary boards. The amount given per member and the proportion of membership sent as missionaries to foreign fields are both given.

NAME	Membership	No. Missionaries	Am't to Missions	Am't per Member	Proportion of Members
Baptists (North)	1,075,833	549	\$ 883,166	\$.83	1 to 1,960
Baptists (South)	1,862,720	181	324,009	.17	1 to 10,291
Christians (Disciples)	1,235,294	239	484,167	.39	1 to 5,168
Congregationalists	687,042	580	913,159	1.33	1 to 1,185
Free-will Baptists	86,322	25			1 to 3,453
Presbyterians (North)	1,087,973	889	1,171,867	1.08	1 to 1,224
Presbyterians (South)	246,769	206	266,317	1.08	1 to 1,198
Cumberland Presbyterians	185,786	38	173,488	.93	1 to 4,889
Lutherans (Gen. Synod)	228,436	35	137,208	.60	1 to 6,527
Lutherans (Gen. Council)	378,379	16	68,718	.18	1 to 23,649
Lutherans (South)	45,703	6	11,945	.26	1 to 7,617
Methodist Episcopal (North)	2,910,779	810	1,822,268	.63	1 to 3,594
Methodist Episcopal (South)	1,595,014	251	623,755	.39	1 to 6,355
Protestant Methodist	183,894	15	24,484	.13	1 to 12,260
Protestant Episcopal	817,845	163	729,374	.89	1 to 5,018
United Brethren	255,695	46	79,071	.31	1 to 5,559
Seventh-day Adventists	79,422	577	333,378	4.20	1 to 138
Seventh Day Baptists	8,773	6	12,802	1.46	1 to 1,462

will be for the better rather than the worse.

It is in such an hour of large opportunity as this that "the children of light" have a solemn duty to discharge. Are we not the salt of the earth? and is not this great door of entrance God's unmistakable call to His own people to arise and enter? Is it not the command of our ascending Lord of perpetual obligation until the end of the world? What higher motives do we wait for? Does not the fact of our possessing and knowing the message of redemption make us responsible bearers of this message to those who are in the power of the evil one? And does not the love of Christ constrain us? Where are the young men and women who, deliberately and in the fear of God counting the full cost of this enterprise, and trusting in the eternal

any effort had been put forth in behalf of South America. Hence it has been appropriately called the "Neglected Continent." Discovered, explored, and colonized by Spain and Portugal at a time when Protestantism was making itself felt in the Old World, these strongholds of Catholicism determined to prevent by every available means the Gospel and the Bible from taking root on South American soil. The colony of refugee Huguenots which sought an asylum at Nietheroy, across the harbor from Rio de Janeiro, in the early Brazilian history, was soon destroyed. The inquisition and other cruel practises came hand in hand with Catholicism to stain the virgin land with the blood of any who desired to serve their Saviour.

But the sword and human might can not always stay the progress of the word of God. The spirit of lib-



San Francisco Church, Guadalajara.



Carrying Wood to Market, Mexico.

faithfulness of God, stand ready to weigh out the price in self-sacrifice and humble service? Who are saying with the apostle Paul, "So, as much as in me is, I am ready to preach the Gospel?"

erty born in the Gospel, nurtured and brought to the attention of the world by Protestantism, has entered these lands until in one after the other the middle wall of partition has been broken down. To-day there is not a

# South America

By Superintendent J. W. Westphal

country in South America where the Bible may not be brought to the people with more or less freedom.

Along with these open doors for the Gospel are open hearts to receive it. Many are tired of worshipping images of wood and stone, tired of meaningless ceremonies and traditions, and are longing for the comfort of a living God and a living word. Many, it is true, losing faith in empty forms, are turning toward infidelity or Spiritualism, but by no means all. Many are hungering for and eagerly partaking of the Bread of life when it is brought to them.

Since much the larger portion of the field is still unentered by active, aggressive workers, while in many entered places comparatively little is done, it is clear that thousands still long for the Bread of Life. Shall it be in vain? Many who might be helped and saved go into hopeless, Christless graves annually. What a responsibility rests upon every Christian to snatch as brands from the burning these precious, blood-bought souls! What an awful award awaits



Fiji Students, Avondale, Australia.

all who have lived selfishly, who have spent their means and strength for self, who like Cain say, "Am I my brother's keeper?"

I have seen as appreciative souls among these people as I have seen anywhere. They are as true to the truth and their convictions as can be found among any people. When in Brazil only a few months since, I was told that the most earnest, devoted Christians in Brazil are the Brazilians themselves. Why should not a people who in the past have hazarded their lives for gain or glory make strong men in Christ when the Gospel is once received? The fact that as a rule they are less educated than those of some more favored lands, and possibly less moral, only emphasizes their need, and the change of heart and life will be only more apparent.

The mute appeals of 40,000,000 needy souls in South America call loudly for help. Brazil has a large negro element as ignorant, superstitious, and needy as any that can be found in the Southern States or Africa, who up to about seventeen years



ago were the slaves of cruel taskmasters. A large portion of the South American natives are mixed with Indian blood, while there are still hundreds of thousands or even millions of pure blood Indians, some domesticated, while others are still wild and in their native haunts. From their professed Christian brethren of Europe they have received only cruel treatment and slavery. The result is that the descendants of the subjects of the Incas, who at the time of their conquest by Pizarro numbered as many as the whole South American population to-day, have dwindled to a handful. A remnant has been preserved that they might share in the blessings of the Gospel as it goes to "every nation, kindred, tongue, and people." The Saviour's hand must be extended to help them. More favored lands and more favored people certainly are debtors to this lost, needy, perishing people. Perhaps nowhere is the Macedonian call, "Come over and help us," more distinctly and loudly heard.

### From Bermuda.

I AM debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also."



S. D. A. Church in Bermuda, Made of Cement Blocks.

This is the cry of a soul that had received the true Gospel light. At another time the same apostle says: "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us." It urged him forward in his labor for souls with a power that nothing could stop. This was the spirit that filled the early church, the same spirit that possessed the Waldenses, that filled Wesley's heart when he exclaimed, "The world is my parish!" Are there not readers of the SIGNS whose hearts are filled with this same spirit and who would esteem it a privilege to help in breaking the bondage of Rome? There are something more than forty million Portuguese. The larger part of these are still in the darkness of Romanism. Should not the people of Protestant America who have so long enjoyed the blessings and privileges of an open Bible feel a greater burden for these millions? Many souls from among the Portuguese settlers in Bermuda have embraced the closing Gospel message. This is an evidence that there are hearts among this people who will respond to the call of mercy. There are young men among these converts in Bermuda who feel willing to give their lives to carry the Gospel to the people of their tongues. We need help to prepare

them for their work. We also need money to publish the Gospel message in a simple manner so that this people who have so long been kept in darkness and ignorance can understand and see the beauty of the Gospel.

JAMES A. MORROW.

Bermuda.

### Haiti.

ON the first day of January, 1804, the inhabitants of little Haiti, themselves slaves, declared themselves free and independ-



The Home of a Missionary. Dr. Gregory's House in Brazil.

ent. Since that time the bonds and shackles of slavery have been loosed in all the various civilized lands of the world. With freedom from slavery came intellectual advancement and longing for better things. Accordingly the Haitian field is ripe for the harvest. Preeminently it is a time to give the Gospel to the people. Many are dissatisfied with the present "concordat" with the Papacy, feeling that it is a block to the wheels of the procession, and it is thought Haiti will soon follow the example of France and disestablish the church.

Numerous requests for Bibles come to the evangelist from every quarter, and frequently invitations are received from leading officials and citizens to visit their towns and villages with the truth, asking for a three-days' visit, if no more, to tell about the wonderful things of the Gospel. For instance, one young evangelist, converted from Catholicism two years before, preaching in an entirely Catholic town, wins nineteen souls to the Gospel, with



House in Panama.

still others interested, the authorities assuring him the fullest protection. The open Bible, the earnest, burdened heart will win souls for Christ. One especially favorable class for which to labor is the young, so many of whom are drawing away from the superstitions which have bound them. Haiti needs a few young men and women capable of speaking either French or Spanish, and means also for their support. Will those who pray for the progress of the free Gospel remember the little island of Haiti?

W. J. TANNER.

## Mexico

By Superintendent George M. Brown

THE Mexican Republic has an area of 757,005 square miles, and a population of 13,607,259, of which some 13,500,000 are Roman Catholics. There are 60,000 Protestant members and adherents, and notwithstanding the efforts of the government to establish a free public-school system, only about 2,500,000

Organized companies of believers are to be found in Mexico City, Guadalajara, San Luis Potosi, and Torreon. Medical missionary work is being done in Guadalajara, Ameca, Celaya, Torreon, and Guantla.

A printing-office has been established in Tacubaya, the largest suburb of Mexico City, where a sixteen-page, illustrated monthly is published. Sabbath-school lessons and tracts and pamphlets are produced in numbers sufficient to supply the needs of the Mexican mission and the calls that come from near-by Spanish-speaking fields.

The paper above referred to is called *El Mensajero de la Verdad*, "The Messenger of Truth," and undoubtedly has the largest circulation among Roman Catholics of any evangelical periodical in the Republic. 3,500 copies are printed each month.

### Our Needs.

We need consecrated persons who have given their lives to God's work. Such persons laboring as Bible teachers and colporteurs can do a great work.

We need money to support these



Patients at Guadalajara Sanitarium, Mexico.

persons and provide the literature which is indispensable to the success of their work.

We need substantial families having a living Christian experience and some of this world's goods to settle at different points where there are interested people. Such families, while being self-supporting, will be able to give stability to the work, and exert a powerful influence in favor of the truth.

We need "intercessory missionaries!" These are men and women of strong faith, who, tho they can not go to a mission field, will pray systematically and continuously for those who are in the field.

Avenida 20, No. 1426,  
Tacubaya, D. F., Mexico.

### Porto Rico.

BROTHER B. E. CONNERLY writes from Porto Rico of the good work of their paper, *El Centinela de la Verdad*, and of the faithful colporteur work which has been done, and says:

"The appeals for help that we long to make for our needy field die upon our lips as we think of the other greater and needier fields, and we pray for the power to carry forward the work here to its final triumph with the means that God has graciously provided."



S. D. A. Church in Bridgetown, Barbados.

out of the entire population are able to read and write.

About one-half of the people are *mestizos*, persons of mixed blood, the result of intermarriage of Europeans and Indians. They are the ruling element in the country, and are intelligent, active, independent, and, as a rule, progressive. The Indians comprise about one-third of the present population, and the majority of them are still in a state of semi-civilization.

### Present Favorable Conditions.

The laws of reform enacted in 1858, curtailed the power of the oppressive church in civil matters, and the law of 1874 provided for the separation of Church and State and guaranteed religious liberty.

Since then missionary work has been systematically carried on under the auspices of the principal evangelical denominations of the United States, and the beneficent influence of this effort is now being seen in many ways.

Chief among these evangelizing influences should be mentioned the American Bible Society, which, since



Printing Office in Mexico.

1878, has distributed 533,039 volumes. To accomplish this noble work some of the society's colporteurs have sacrificed their lives.

### Our Work.

The world-wide movement which the SIGNS OF THE TIMES represents is stirring Mexico. What has been done is but a small beginning, but it is based upon the word of God which is living and powerful, and as a result a people will be prepared for the soon-coming of the Saviour and a home in those mansions which He is now preparing.



## The Divine Program of Missions.

(Continued from Page 6.)

closed for millenniums, was opening its doors, first the five treaty ports, in 1842, to be followed step by step by the opening of the entire country. Then quickly Japan's doors swung open because the time had come for a quick work to be done. In those early years of this last generation God put it into the heart of Allen Gardiner to make that heroic attempt for South America which stirred the hearts of British Christians and led to a definite missionary campaign for the "Neglected Continent." Within a few years, six or seven vast closed countries, representing half the population of the world, opened wide to missionary effort. The last generation had come, and the hand of Providence was preparing the way for a quick work.

A New England geography, printed in Boston, in 1833, noted with satisfaction the fact that in New England and the greater part of the Middle States fairly good wagon-roads intersected the country in every direction. What marvelous changes have been seen since that day! The Washington "Times," discussing a railway and steamship map put out by the Government Bureau of Statistics, says:

"Within the lifetime of men and women now living, the world had not a single mile of railway, or a single steamship crossing the ocean. To-day the world has on land five hundred and fifty thousand miles of railway, and on the ocean six million net tons of sail-carrying power, and eighteen million net tons of steam-carrying power."

While railway and telegraph enterprises were preparing the way for a quick work (and note that it was in May, 1844, that the famous telegraphic message was sent from Washington to Baltimore, "What hath God wrought?"), the unexplored portions of the earth were being opened up. Rear Admiral Wharton, of the British Navy, writes in the London "Geographical Journal":

"I hear people complain that Africa goes slow. When I look at what has been effected in my own lifetime, it appears to me that on the contrary it has been rushed. The maps that I learned from as a boy showed the whole interior as a blank. There are now no parts that are not more or less known. Railways are running over regions unknown forty years ago."

A recent traveler tells us that the very cannibals who hurled clouds of arrows at Stanley's canoes are to-day themselves firemen and engineers of African river steamboats.

Not long ago Mr. Cyrus C. Adams printed in the New York "Times" a map showing unexplored areas of the world, which is reproduced herewith. He then stated:

"Fifteen years ago the Scottish geographer Bartholomew, reviewing the mapping of the world, said that one-eighth of the land surface was still almost wholly unknown; furthermore, enormous territories that had been revealed in broad outline had not yet been studied so far that they could be mapped with any accuracy. About the same time Dr. Dawson, of Canada, made a map on which were thirteen large areas of British North America comprising nearly 1,000,000 square miles, which, he said, were 'for all practical purposes entirely unknown.' Since that time the unknown regions have been invaded by many explorers whose energy has now reduced the size of the total unexplored area outside of the polar regions to about one-fiftieth of the land surface. The world never saw greater zeal for geographical discovery."

A striking testimony to the conditions geographically was borne by the last Geographical Congress that met in New York City. Sir John Murray introduced the following resolution which was unanimously adopted:

"The Eighth International Geographical Congress, realizing that the only untouched fields for geographical discovery are the regions immediately surrounding the poles of the earth, desires to place on record its sense of the importance of forthwith completing the systematic exploration of the polar areas."

All the world is astir with activity and life. The hugest sleeping giant of them all is awake. In "Van Norden's Magazine" for September, Mr. Chow-Tszchi, Charge d'Affaires of China in Washington, says:

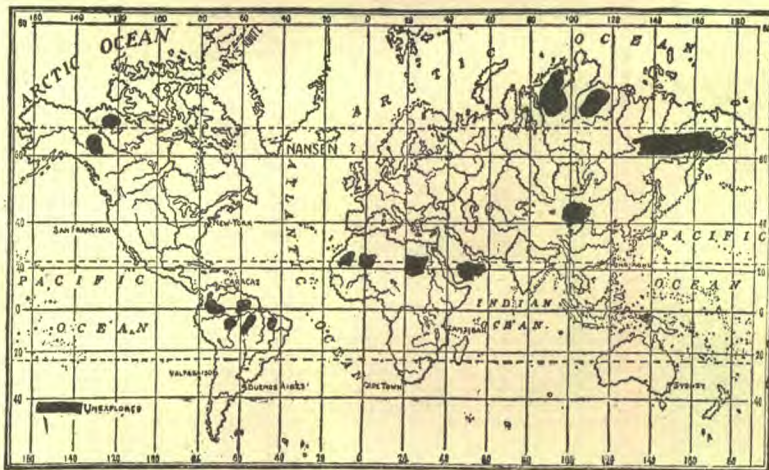
"Progress has at last taken hold of China. Attempts to galvanize the giant out of his sleep of ages have been made many times, but until

recently they failed because the giant was not ready to awake. Now he has roused himself, stretched himself, and begun to put his house in order. It was time. . . . China is getting ready to take her place among the great civilized nations of the world."

Only four or five years ago some one suggested what a grand thing it would be if the heathen temples of China could be turned into modern schools, and now comes the word that over a thousand of those very temples have been turned into schools, and the movement is but beginning. Literally the world is astir. The heathen are waking up, the nations are getting ready for the scenes of the great day of the Lord. Secretary Patton, of the Congregational Board, recently summed up the rapidity with which changes are taking place when he said:

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman Empire for the advent of Christ. We are in a new fulness of time."

Definitely the mighty hand of God has been moving events in the world to meet the timetable of divine prophecy. The whole world lies open. The time has come for that closing message of Revelation 14 to be carried swiftly, as by an angel in the midst of heaven, to every nation, kindred, tongue, and people, crying that the hour of His judgment is already come. Since 1844, that message has been sounded. This Seventh-day Adventist people have been raised up in the providence of God to proclaim this message to all the world. The New York Methodist "Christian Advocate" recently said of this movement: "Small tho the denomination still is,



Map Showing Unknown Parts of World.

it has its missionaries scattered thru every region of the globe."

Small tho the numbers may be as compared with the great churches, it is an ever-increasing body, pledged heart and soul to carry the warning cry as a witness to all nations. The message stands there in the fourteenth chapter of Revelation. No man can deny that the last phase of Gospel truth to be carried to the world before Christ comes must bear the definite warning of a judgment hour already come, and exalt the commandments of God—the Sabbath commandment included—as well as the faith of Jesus. It is for this closing message that God's providence has been preparing the way thru all the history of modern missions. Every servant of God who has gone out into the wide world scattering the word of life has been preparing the way for this crisis in the last hour of earth's history. The message is not man's message, but God's. Every missionary ought to be preaching it now, in the very terms of the prophecy. God's hand has swung open the doors and prepared the way for a quick work. True to His pledged word, "He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

## Beautiful Bible Mottoes

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## A Century of Missions.

(Continued from Page 5.)

to India, and was sending back earnest appeals for additional help. The English Church, together with others, was already coming to realize the great need of getting the Scriptures into the hands of the laity, and many organizations had been created to extend the circulation of the Scriptures in the languages of the people. The British Bible Society, and later the American Bible Society, came into existence, and have proven mighty factors in the building up of the Gospel of the kingdom in all these foreign fields.

The Scriptures have been already printed in more than 500 of the languages and dialects of the earth, so there is scarcely a country in the world but has some part of the Scriptures in its own original tongues. The results of the work put forth by missionaries in these foreign fields have been so marvelous, and the reception of the Gospel in the hearts of those who have heard it has worked such transformation of character, that it is almost impossible to believe what we know to be facts.

There is already working among these benighted nations of earth a mighty army of well-trained, consecrated workers. No fewer than 40,000 professed Christian men and women are engaged in extending the Gospel to the benighted millions of the earth. These 40,000 workers are assisted by more than 80,000 native helpers, giving their lives to the accomplishment of the same end. Among these workers there are more than 6,000 clergymen, 8,000 women, and 700 physicians.

Twenty-four thousand professed Christian schools are in operation in these heathen lands, of which more than 1,000 are institutions teaching advanced work. These schools are giving instruction to no fewer than one million of students, who are being both educated in and won to the teachings of God's word. About 1,000 hospitals and dispensaries are maintained by the home land, where the poor and sick receive medicine and treatment, either entirely free or at a nominal cost. Annually there is being contributed more than twenty millions of dollars for the maintenance and extension of the work in foreign fields.

At the beginning of the nineteenth century there were very few church communicants in all these heathen lands, while at its close there were 1,317,684 communicants. In the year 1899 there were received into the church more than one hundred thousand believers. The number of church communicants does not cover the total amount of work done by these missionaries in foreign fields. There are those who have not yet joined the church who are greatly benefited by the preaching of the Gospel and by the teachings of the word of God.

There have been scattered copies of the Bible either in its entirety or in portions to the amount of over 320,000,000 copies. There were ten translations in foreign fields before the nineteenth century, there have been 466 during the nineteenth century. More than 14,494,000 books and tracts bearing on the Christian religion have been circulated. There are 148 publishing houses and printing-presses engaged in printing the Gospel to be scattered to these people, which annually circulate more than 375,000,000 pages of Christian reading-matter. There are being printed in the native languages 366 periodicals, with an annual circulation of over 297,000 copies.

The thousand Christian hospitals and dispensaries above mentioned give treatments in a single year to more than 2,579,000 patients. Over 213 orphanages have been established in these heathen lands, which are caring for over 13,000 orphans. There are ninety Christian leper-homes and hospitals, caring for more than 5,000 inmates. Besides these, there are 67 steamers and ships used in evangelistic, medical, and other departments of missionary service in the foreign field.

In Europe and America, there are 87 institutions of training where missionaries going abroad can receive a training for their future work.

One can imagine something of the tremendous growth of interest in foreign missionary work on the part of the professed Christian churches, when it is known that from the year 1649 to the year 1800, only twelve missionary societies were formed. From the year 1800 to the year 1900, there



were organized 387 missionary societies. During the last decade of the century, one hundred missionary societies in the home lands were organized for the extension of the work in foreign fields.

These agencies, which have been scattered to almost every heathen nation under heaven, have done a great and mighty work for God. The light of the Gospel of Jesus Christ is breaking thru the darkness that has enshrouded these millions of our fellow beings for ages, and the heathen are appealing to the followers of Christ for help. That the church militant intends to answer this Macedonian cry is evidenced by what we see on every hand. What has been done is only a beginning of what will be done in the near future.

The great Threefold Message of Revelation 14, which is to go to every nation, kindred, tongue, and people, has already entered most of these great heathen lands. India has already nearly forty laborers. China has about the same number. Japan and Korea have been entered, and many of the islands of the Pacific have received the living messenger and heard of the thrilling truths for these days. Nearly every country in South America has been entered, and God is greatly blessing the work in Brazil, in Argentina, in Chile, in Ecuador, in Peru, in Bolivia, in Guiana, and in the islands of the Caribbean Sea. We also have our stations planted in Central America, in Mexico, and in all the countries of British America and Alaska, while in Africa the Lord has done a great and mighty work in establishing missions at various central points for future work and missionary extension. Cape Colony has long since been an organized conference, while important out-stations have been planted in the Transvaal, in the Orange Free State, among the Matabele people, among Zulus, up in Victoria, Rhodesia, Nyassaland, German and British East Africa, the Gold Coast, and Sierra Leone, in Egypt, Algeria, and in various other places in Africa.

No people in the world are doing so much for the preaching of the Gospel to the heathen lands, measured by their numbers and material wealth, as those who believe in the soon coming of Jesus Christ. Last year the Seventh-day Adventists contributed \$333,378.12 for the extension and maintenance of the work in foreign fields.

We believe the preaching of the Gospel to the heathen nations of the world is a sure sign of the soon coming of Christ. Let us not forget His saying that the "Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To this end let us live and pray.

## God's Open Doors for Missionary Work.

(Continued from Page 4.)

been known before. Three years later two hundred "synagogi," or reading-houses, had been built by native Christians to accommodate "Bible-readers," people who yearned to learn to read God's Book, and 6,000 were under instruction daily. So great did the opportunity become that even India's missionaries bade the church missionary society send candidates to Uganda instead of India, as on the whole most needed there. And where in all Africa can we now complain of no opportunity?

Even Arabia, the stronghold of the prophet of Mecca, seems letting down the bars of exclusion. Two noble efforts have been made to enter this forbidden land—the Keith-Falconer Mission at Aden with its chief station at Sheikh-Othman, and the mission of the Reformed Church of America, operating from Turkish and independent territory on the Persian Gulf, with three stations. That heroic pioneer, Mr. Zwemer, feels that the church has a great responsibility just now for this land with its 6,000,000, to turn Arabia Deserta into Arabia Felix.

## In Papal Lands.

Papal lands also present an open door. Here for many centuries the Protestant missionary has been as effectually shut out as from any part of the heathen world. Fifty years ago, whoever expected to see Italy free to the Gospel, and even the Eternal City occupied by forty Protestant centers? Or the land of the Inquisition permitting Bible-carts on the streets of Madrid? What a marvelous work Robert W. McAll did from 1872 when he opened his first "salle" in Belleville until twenty years later when failing health drove him to England! Think of one man establishing a chain of 130 stations from Paris to Rome, and of the French Govern-

ment making this Protestant worker a knight of the Legion of Honor, and giving him permission from time to time for a new "salle," on the same principle as establishing a new police station in the interests of law and order!

South America and Central America likewise challenge the Protestant missionary to take possession. What changes since the days of Allen Gardiner in Tierra del Fuego, and Matilda Rankin on the Mexican border! The whole of the Neglected Continent is before the Christian church, from the Gulf to the Cape. Think of the great Argentine Republic with its 1,600,000 square miles and 3,000,000 people; of Brazil with twice the territory and four times the population; of the twelve other States, averaging about 300,000 square miles and a population of a million and a half, and with few if any obstacles to surmount, except the barriers of sin everywhere to be met.

## What Opportunity Means.

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

## The Bugle Call of Missions.

O'er the ocean comes the wailing of the millions in the East,  
Burdened with the heathen's dreary, blank despair;  
Can we hear these brothers calling,  
Can we see their sad tears falling,  
And delay the saving message that we bear?

Chorus:

Let us take the message to them as they die in heathen lands,  
Let us tell them that the Lord is at the gate,  
Tell them with the Spirit's power  
That we're in the judgment hour,  
For their blood will be upon us if we wait.

Hark! a nation now is waking from the lethal sleep of years,  
Waking her four hundred million hopeless souls.  
They must hear the wondrous story  
Ere our Saviour comes in glory,  
They must know the promise which our heart consoles.

Africa's swarthy tribes are waiting for the Gospel's sweet release  
From the burden of long centuries of sin;  
Sick, with hopeless days of sorrow,  
Blind, but dreaming of no morrow,  
Knowing not eternity will soon begin.

And the Church-and-State dominions, which for centuries have crushed  
Like a mountain on the mind and soul of man,  
Now are losing fast their power,  
And to freedom one brief hour  
Now is granted to proclaim the Gospel plan.

Here are we among the people who profess the Saviour's name,  
And we have a saving message for to-day,  
And to every tribe and nation,  
Every rank and every station,  
We must take it, lest His coming we delay.

## Report from Amoy, China.

THAT the "Gospel . . . is the power of God unto salvation" when preached in its purity and kept free from the traditions of men is as true in China as in the more enlightened portions of the earth.

This truth we are daily seeing demonstrated in this part of the Fukien Province, which speaks what is known as the Amoy colloquial.

With no other inducements than those held out to them by the Gospel itself,—which, after all, are the strongest in the world,—men and women are taking a decided stand for the truth, altho opposed and often bitterly persecuted by friends and relatives.

There have been eight adults baptized from this province since we arrived here a little over a year ago, while there are quite a number who are observing the commandments, but who are not yet ready for baptism. These we are instructing as fast as possible in the truth of the Bible, and we hope to be able to baptize them soon.

Most of the men who have received baptism were formerly users of wine and tobacco, but, thru the

power of God, they gave them up when shown how contrary was their use to the principles of the Gospel.

The work here has shown the guiding hand of the Lord from the start. None have been requested to join us, but one by one, as the Spirit of God has impressed their hearts to obey the truths they have heard, they have come and asked to unite with us.

An incident as to how the Spirit of the Lord is working: Last year a young man in Tsoan Chiu, about seventy miles north of Amoy, read the Sabbath tract by Elder Keh. After carefully studying the matter, he decided to obey, and altho bitterly persecuted by his father and a younger brother, he remained faithful until his death, which occurred a few months later.

This man told the truth to a friend who was so impressed by what he had heard and by the faithfulness of his friend, that, later on, he came to Amoy to inquire further concerning these things.

Returning to his home he told what he had learned to neighbors and friends, and so interested them that in March of this year we received a letter from ten men who desired us to come at once and teach them more concerning these truths.

Accordingly, Elders B. L. Anderson and Keh, and myself went to see them, with the result that there are between ten and twenty who have decided to keep all the commandments of God, among whom is the younger brother who so bitterly persecuted the first Sabbath-keeper in that city.

Thus we can see how "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations," in this generation. Even here in China, with her hundreds of millions of people, the good news will spread from neighbor to neighbor, from village to village, and from city to city, "and then shall the end come."

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." For "the harvest truly is plenteous, but the laborers are few."

W. C. HANKINS.

Kulungsu, Amoy, China.

## A GREAT WINTER RESORT.

Do you know that Colorado, and especially the valley in which is situated the Boulder-Colorado Sanitarium, is a most delightful winter climate, equal in every respect to that of California or the sunny South? The tide of winter tourist travel is starting in strongly toward this region at the present time as its advantages are becoming recognized.

The Boulder-Colorado Sanitarium is a well-equipped medical institution, employing the same methods of treatment as the famous sanitarium at Battle Creek, Mich., and the institutions located at St. Helena and Loma Linda, Cal., and College View, Neb., Melrose, Mass., and Washington, D. C.

The medical staff comprises four physicians—two men and two women—graduates of leading medical schools, together with a large corps of nurses of both sexes.

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 30, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 31.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

The price of this issue is, single copies, 10 cents; 5 or more copies mailed direct from this office to names and addresses furnished, 8 cents; 25 to 75 copies to one name and address, 7 cents each; 100 to 400 to one name and address, 5 cents each; 500 and over to one name and address 4 cents each. Address, SIGNS OF THE TIMES, Mountain View, Cal.

We regret that at the last moment we were compelled to leave out the song and music we had promised; but we were forced either to omit the music or several of the excellent appeals from the great field. But as good music is everywhere obtainable, and as these appeals stand alone and infrequent, we decided in favor of the appeals—the little messages from the dear souls who are giving their lives for others, living strains, so to speak, in the triumphal march of God's saving truth.

**This Missions Number to Your Friends.**—There may be many who will wish to send copies of this Missions Number to their friends and relatives. To such we will say that five or more copies will be mailed direct from this office to names and addresses furnished, at the rate of 8 cents a copy. In accepting this offer, please write all the names and addresses very plainly. Papers will be sent promptly on receipt of price. Address, SIGNS OF THE TIMES, Mountain View, Cal.

**This World's Missions Number** of the SIGNS will no doubt come into the hands of many who are not regular subscribers to the paper. Such we earnestly hope will become so interested that they will want to join our family and read further on these interesting subjects. To all such we would call especial attention to page 2, where is given what the next six months' issues will contain, together with subscription price, etc. Whether you may agree with us or not in regard to some of the theology which this paper presents, we are sure there will be sufficient in the next year's volume to more than repay you in the helpful messages which the paper will present, to which your hearts will respond. It will be the earnest endeavor of the publishers and editors of this paper to make every succeeding number a special number, of special value and interest to every reader. Your interests shall be ours.

## "Left Over."

IN almost every printing-house where periodicals are published, galleys will be found headed "Overlay," or "Left Over." It means that there was not room enough in the previous issue, and therefore they are left over until later ones. It does not necessarily mean that they are inferior in any way. Many times they are really superior to those printed. Sometimes they are matter that will

keep. Sometimes exigencies in make-up leave them out, so that try as one will, it is impossible to get them in of the length that they are. These are some of the difficulties we have met with our present issue. We did not want to leave over any of the excellent things which had been put in type for this number, but we find ourselves compelled to leave out several excellent appeals from various fields. For instance, from the State of Rio Grande do Sul, Brazil, the appeal of H. F. Graf, the conference president, is omitted. Also from Mr. F. W. Spies on the "Outlook in Brazil." Both of these are in a way covered by the comprehensive article by the superintendent of South American work, Mr. F. W. Westphal. Yet the great South American fields deserve more space than we were able to give.

Porto Rico and Central America are also left over. The articles on Mexico and other Spanish countries apply well to these, and yet we would have been glad to present before our readers the appeal of Brother H. C. Goodrich of British Honduras, as well also a little note from the superintendent of the Korean work, F. W. Field. All these are equally good with those we have presented, all of them appealing touchingly, earnestly, strongly, to the readers.



Gentlemen's Dormitory, Washington (D. C.) Foreign Mission Seminary. This is but one of several buildings, beautifully situated in the suburbs of our national capital, devoted to the exclusive work of preparing consecrated men and women in the quickest time consistent with what such a preparation ought to be, for the great needy mission fields of the world. It is, we understand, full to overflowing in this its first year. Catalog may be obtained by addressing Prof. H. R. Salisbury, Takoma Park Station, Washington, D. C.

We wish it were in our power to condense in this little note the appeals from these devoted missionaries in South America, Central America, Porto Rico, Korea, and other mission fields from which we have not heard in time. We had hoped to have space in this number to supplement by up-to-date notes these excellent reports since the time they were written. Wonderful things have occurred in some of the fields. For instance, news comes that the work is estab-

lished on a good basis in Sierra Leone; a good strong church has been organized. New mission stations have been opened among the colored people of South Africa by the earnest zeal of Brethren Sturdevant and Anderson. New missionaries have gone to other fields. Work in India and China is rapidly advancing. The Mountain Mission Home in the Himalayas is purchased, paid for, and dedicated; and from all over the great field, east, west, north, and south, come songs of victory, in connection with appeals for more workers.

God's great work is onward, and all the powers of darkness can not check it. While He will not force men to serve Him, He will send forth His message to every nation, tongue, and people, and those who try to hinder it, as in olden days, help to spread it more widely. And so in this number we are only echoing forward in a feeble way the ringing cry which comes to us from all parts of the world, that the great everlasting Good Tidings of God is going forward to the nations, strong and loud as an angel's cry, and souls in darkness are responding to it. Let us be glad and rejoice.

## God's Advance Guard.

ON pages 14 and 15 will be found the portraits and short biographical notes of thirty-two pioneer and noted missionary workers in various fields. Never before was such an array presented in one publication.

Our thanks are especially due to the Revell Company and to Funk and Wagnalls Company for the courtesy granted us in the reproduction of some of these portraits from their publications; from the former's those of Thomas J. Comber, David Livingstone, Pandita Ramabai, Egerton R. Young, Griffith John, Bartholomew Ziegenbalg, Christian F. Schwartz, John Scudder, William Carey, and Mary Reed. Several were taken from that excellent set of books "Miracles of Missions," published by Funk and Wagnalls. Others came from England and elsewhere.

We regret that space was so limited as to prevent more extended biographical notes. We have cut out from our original notations till the heart was sick. We hoped to obtain more definite data for some of these than we have given, but all the libraries and authorities to which we have access have been too meager. Some of these names are little known, like those of Ziegenbalg, Schwartz, and Wilson, but we hope these notes will lead to fuller study of these devoted laborers.

Certain impressions have come to us as we have reviewed the labors of these devoted men and women:

1. Nearly all gave themselves to God in the very freshness of youthful vigor. How God accepted the consecration and blessed His youthful soldiers!

2. Most of them had devoted religious parents, who early instilled into their children the love of the Bible and a belief in its truth. The one land where this is preeminently done is Scotland, with its tremendous rigidity of discipline. But of the thirty-two whose portraits are given, twelve are of Scotch parentage, and eleven were born in Scotland. The Scotch blood runs in our own veins, we do not believe that the Scotch are naturally more disposed to be missionaries for Christ than are those of any other nation. The reason lies in the love and reverence for the "Book of God," the Bible.

We regret greatly that we could not place among our portraits those of Samuel J. Mills, the leading spirit of the "Haystack" prayer-meeting, and Bishop William Taylor, a pioneer in self-supporting missionary work in Africa. Mr. Mills left no portrait or likeness of himself save in character, and we have found none of Bishop Taylor.

Note announcements on pages 2 and 31. A complete catalog of publications sent on application.

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