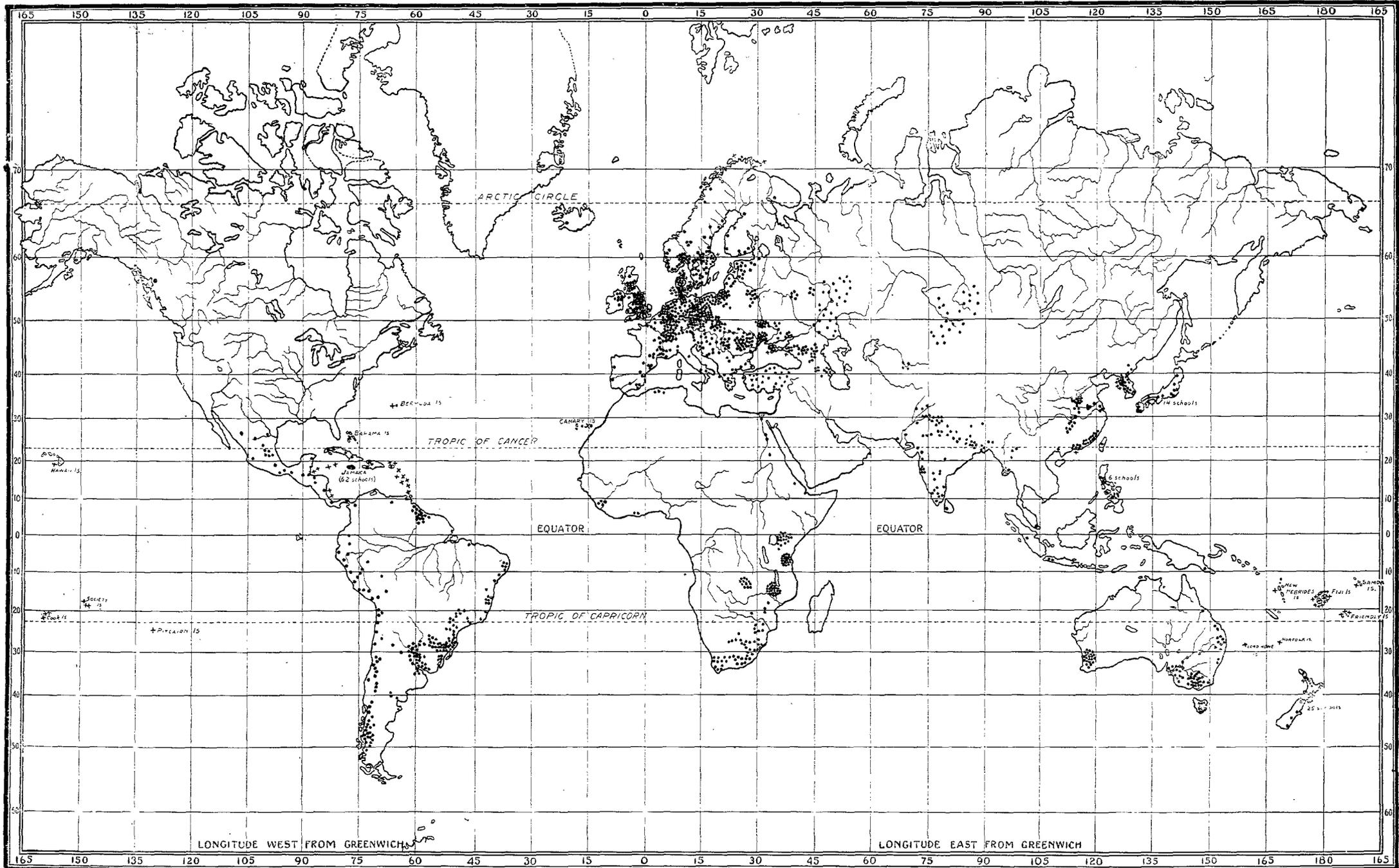


REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD



Places where our work is represented outside of North America. (The schools mentioned on the map refer to Sabbath-schools, where a company of believers meet for worship)

The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 9, 1913

No. 41

The Gospel to All the World in This Generation

THERE is a deep conviction in the hearts of many devout missionary workers, in both home and foreign fields, that it is the duty of the Christian church to proclaim the gospel of Christ to all the world in this generation.

This conviction is based upon the teaching of the Scriptures and the marvelous providences of God during the last century. "God so loved the world,"—the whole world,—"that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

After Jesus had died for the world, he said to his disciples, "Go ye into all the world, and preach the gospel to every creature. . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16: 15-20.

The gospel is God's message of salvation to a lost world, which Christ died to save. The church is God's chosen agency to tell his gospel of love to the world. Therefore it is the duty of the church to proclaim the gospel to all the world. This is an obligation that the greatest and truest Christians of all ages have recognized. St. Paul, the great apostle to the Gentiles, declared: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." And John Wesley, one of the greatest of modern evangelists,

often remarked, "The world is my parish."

But today there is more than a recognition of this general truth. A deep conviction has fastened upon the hearts of many earnest, intelligent Christian workers that the gospel should be preached to the whole world before the generation now living shall have passed away.

For one, I believe that this conviction is born from above, for both the Scriptures and the providences of God call for it. This makes it not only a possibility but a certainty.

When Jesus had finished his work on earth, and was about to ascend to heaven, he gave his followers the most solemn promise that he would come again. The disciples believed this promise, and asked, "What shall be the sign of thy coming, and of the end of the world?" In his reply the Master pointed to a number of sure evidences of his speedy return. One was this: "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.

From this it is plain that the generation that will see the return of Christ to the world will witness the proclamation of the gospel to all the nations of the world then living.

In the revelation given to John on the isle of Patmos, he was shown this work in process of fulfilment. He says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,

and to every nation, and kindred, and tongue, and people. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

Today every sign recorded in the Scriptures concerning the approaching end of the world either has been fulfilled or is in process of fulfilment. One of the latter is the proclamation of the gospel to all the world. And now that the time has come for this to be accomplished, the conviction is laying hold of thousands of earnest Christians that it can and should be done.

For a full century the providences of God have been shaping affairs and preparing the way for this work to be done at this time.

One hundred years ago, men began to explore every "nook and corner" of the globe as never before in the history of the world. One hundred years ago men began to discover nature's forces and invent facilities for effective, universal transmission of thought and for such rapid world-wide travel as had never been known before.

One hundred years ago the Christian church began a world-wide missionary campaign such as had not been carried on since apostolic times.

Today every country and every inhabited island of the globe is well known to the ordinary reader. All parts of the world are brought into close touch by the ocean cables, the printing-press, and the

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EUROPEAN DELEGATION IN ATTENDANCE AT WORLD'S CONFERENCE. WASHINGTON, D. C., MAY 15 TO JUNE 8, 1913

railway and steamship lines. The present is an era of financial prosperity unknown in any past generation.

It certainly seems as if the providence of God had marshaled all the interests and facilities in the world that are necessary to proclaim the gospel to every nation, kindred, tongue, and people in this generation. Surely what the Scriptures demand and God's providences prepare for will be done. It cannot fail.

What is now needed is a seeing, believing, acting church. The fatal malady that afflicted the church at the first advent was their blindness. Their eyes were closed so that they failed to see the fulfilment of

The Heart of the Problem

WHAT is the real heart of the missionary problem? Is it a problem of men? or of money? or of method? or of prayer? It includes each of these phases, but it is deeper than any or all of them. If we press past all secondary considerations right home to the real heart of the missionary problem, we shall find that it is a problem of love,—personal love for the Lord Jesus Christ. Why?—Because the very soul of missions is sacrifice, and nothing less and nothing else than divine love can call forth the sacrifice that is needed.

begotten Son, and he will finish it in no less worthy a spirit or costly means.—*R. H. Glover.*

“A New Fulness of Time”

ALONG with the opening up of all countries and the multiplication of facilities for rapidly carrying the gospel message to all, the Spirit of God is manifestly preparing the hearts of the people for this time. All missionaries bear witness to changing conditions. Secretary Paton, of the American Board of Foreign Missions, said a few years ago:—

“Within five years the missionary sit-



GENERAL MEETING OF BELIEVERS IN HUPEH PROVINCE, CHINA

the Old Testament Scriptures. This led to unbelief, which caused them to reject the work God called them to do. But to some Jesus said: “Blessed are your eyes, for they see.” To them he revealed his purposes and committed his work.

Thank God, today some of his followers see the marvelous opportunities for worldwide evangelization. Their hearts burn with the desire to do the work now required to prepare all men to meet their God. They are putting forth the best efforts of self-sacrificing service of which they are capable, and God is blessing their labors.

The gospel is going to all the world. It will be heard by every kindred and tribe during this generation. And then the end will come.

A. G. DANIELLS.

The spirit of missions is the spirit of Jesus Christ, and the spirit of Jesus Christ was essentially a spirit of supreme self-sacrifice. Those words, “He saved others; himself he cannot save,” flung derisively at Jesus as he hung upon the cross, were, nevertheless, the expression of a profound truth. Had the Lamb of God, in retaliation to that mocking cry, come down from the cross, our salvation would not have been an accomplished fact. He has saved us, but it cost him his own life-blood to do it.

“He saved others; himself he cannot save.” No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost him his only

uation 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.”

And the great World's Missionary Congress, held in Edinburgh in 1910, declared its united conviction in a message addressed to all Christendom:—

“The next ten years will, in all probability, constitute the turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience.”

We have entered the time of crisis in the history of the world and of the work of God in the earth.

W. A. S.

A Word From the Mission Treasury

WE are pleased to be able to report that the Harvest Ingathering Campaign of 1912 was a very satisfactory effort in every respect. Letters received from those participating in this campaign indicate an increased interest in mission operations. Financially, it was by far the most success-

liberality has been noticeable in the gifts of the churches, and in the special donations received. From almost every field come most encouraging reports of conversions. This is especially true in China, Korea, the Philippines, the Malaysian field, and some of the difficult countries of Europe. In Mexico, notwithstanding the protracted unsettled political condition, 1912 was, without doubt, our most successful year.

to the friends of foreign missions, we wish again to express our gratitude for the past evidences of their appreciation of our efforts to obey the Saviour's injunction to carry his gospel to all nations, and for the substantial assistance they have afforded us in doing this, and again to extend to all so inclined the opportunity to assist us in this great work, by such donations as may to them seem proper.

May the day soon come, foretold of old, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

W. T. KNOX,
Treasurer Mission Board.

Christ at the Treasury

"Over against the treasury" He sits,
To see what gift thou bringst to him. He knows
The riches of thy store, and truly weighs
The portion thou dost spare, to tell thy love.
Thy Lord with patience sits, and waits for thee
To drop the gold which on thy lagging soul
So heavy hangs. He waits to tell thee how
Thou shalt bestow thy better wealth of prayer
And willing love. He asks not if thy gift
Is gold or strength. He will accept the "mites"
Dropped from thy widowed hands, or tenderly
Receive the tears which thou hast shed for those
Who mourn. Thou canst not here too lavish be
Of love or wealth. If thou shouldst give thine all,
It could not pay the debt thou owest to him!
Ah, well it is for thee he does not look
Upon the value of thy gift, nor count
Thy life's fair acts; the spirit which shall prompt
Thy offering he searches well, and thou
Mayest look into his face to meet his smile
If on the altar of his bleeding heart
Thy will hath laid a consecrated life.

— Grace Webster Hinsdale.

ful effort of this character thus far conducted by the Mission Board, the amount realized from donations for the year being \$50,164.45.

While this amount was largely made up of small contributions, and the amounts contributed probably caused no serious inconvenience to those who so kindly donated to the fund, yet the results will be far-reaching, as the grand total of the many small gifts is sufficient to enable the Mission Board to place thirty-five additional American or European gospel workers in such heathen fields as India, China, or Africa, and to maintain them for one year; or it would be ample to support five hundred native workers in these heathen lands for a like period. The results accruing from such an enterprise in our evangelical work, cannot be estimated. In view of this, the writer, in behalf of the Mission Board, desires to express to the many friends of mission effort who by their contributions have made such a work possible, its most hearty appreciation of their liberalities.

The year 1912 has been, in many ways, a most gratifying one in mission endeavor. Funds from all sources have been received in the treasury in a more liberal volume than in any previous year during the history of the Mission Board, the Sabbath-schools of the denomination being the most fruitful source of income, \$228,029. 24 being the actual amount contributed for foreign missions from all the schools. Their aim for the next four years is to place in the mission treasury \$1,000,000. The same

The plan outlined for our work the current year calls for an expenditure for missions of between \$500,000 and \$600,000. A liberal appropriation has been made to open the work in Chinese Manchuria. The Asiatic Division is also planning on entering Siam. There are now at the Foreign Mission Seminary in Washington a goodly number of men and women under appointment to mission work, taking their final course of preparation. And from many others engaged in the evangelical and school work in our conferences in Canada and the United States, the Mission Board is continually calling workers to be sent out to distant lands as rapidly as possible.

The energies of the General Conference in mission work are not, however, confined to heathen lands. In the borders of our own enlightened countries of Canada and the United States, there is

great need of the services of the true missionary. Conditions in the large cities, with their constant influx of tens and hundreds of thousands from all countries of the world, create a situation that invites and demands the attention of every mission board,— a situation that in many ways is more difficult to meet than that existing in some of the foreign fields.

There are also, in the Southern States, millions of men and women with dark skins, but souls for whom Christ died, whose condition and environment place an obligation upon us that cannot be ignored.

These conditions, therefore, that are within our own borders, demand and receive, to the extent of our ability, our attention and our means. Properly to care for this phase of the work, there has been organized a North American Foreign Department, whose principal field of operation is the large cities of America; and a North American Negro Department, with the Southern States as its field.

In sending out this another special missions number of our denominational paper

OURS has been called the richest nation in the world. It is not the possession of vast wealth but the use we make of it that is of the highest importance. Wealth is a trust, and the larger our means the greater our responsibilities. How some of our national wealth is spent may be gathered from these figures, which are compiled from recent statistics:—

| | |
|----------------------------|---------------|
| Foreign missions..... | \$ 12,000,000 |
| Chewing-gum..... | 13,000,000 |
| Patent medicines..... | 80,000,000 |
| Millinery..... | 90,000,000 |
| Tea and coffee..... | 100,000,000 |
| Confectionery..... | 200,000,000 |
| Jewelry and ornaments..... | 800,000,000 |
| Intoxicating liquors..... | 2,500,000,000 |

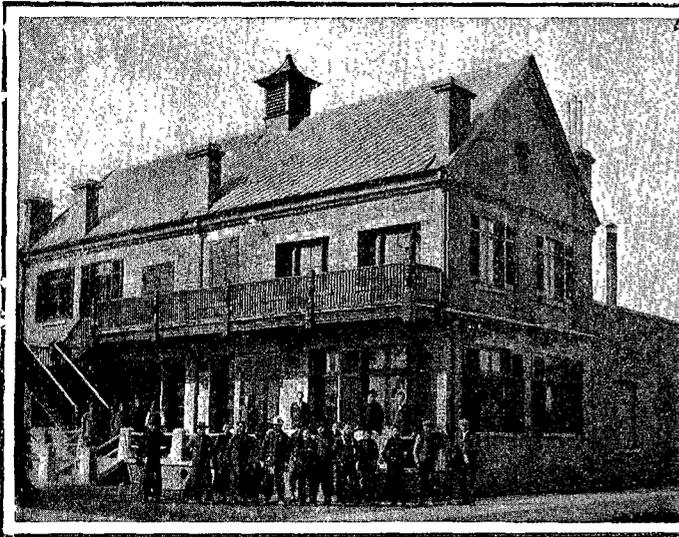
These are mainly outside of ordinary expenditures in home or business, which, of course, cannot even be approximated. There are countless forms of pleasure, too,— some innocent and others the reverse,— which cannot be computed in figures.

— Christian Herald.

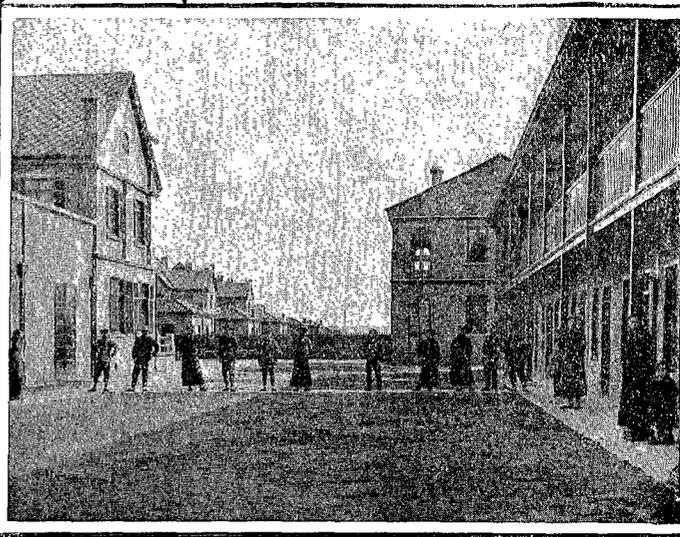
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PREACHER GUARDED BY RUSSIAN SOLDIER



PRINTING-OFFICE AND CHAPEL, SHANGHAI
Headquarters of the Eastern Asiatic Field.



REAR VIEW OF SHANGHAI MISSION COMPOUND
Chapel and offices at left, Chinese quarters at right.

THE NEW REPUBLIC OF CHINA

Progressive China's Appeal

WHILE China under the republic is still a land of idolatry and superstition, it is nevertheless true that heathen worship is in many places losing its grasp upon large numbers of the population. A short time ago while itinerating, I had some conversation with an intelligent Chinese man who said to me, "Idolatry is going; the people don't really believe in it any longer." In Changsha, many temples are now closed, while others are being used as carpenter shops, rope factories, or for other like purposes. At the present time, temple property may be purchased here more cheaply than any other kind of real estate. Throughout the province there has been considerable agitation on the part of the younger educationalists to transform many of the old temples into government schools; and in some instances this has been carried out.

The meaning of all this is obvious; and unless great efforts are put forth, especially blessed of heaven, China will go over the same road Japan has been traveling,—leave idolatry and reach naught but atheism and infidelity.

Just now we face a day of larger opportunity and greater Christian privilege than there has ever before been presented in China. Never before has Christian literature and Christian teaching been so highly regarded or so eagerly sought.

Within the last month, word has come, or letters have been received by me, from various parts of this province, telling of eight new companies that are studying the Scriptures and laying hold on the message of Christ's soon return to this earth. We should send help in response, but we lack men and means.

Brethren, sisters, and friends, where can you find a better, surer investment? Now is the time to act. If this call touches your heart, come and share in the labors

and victories or if you cannot come yourselves, send that which will provide a substitute worker, and send it now.

R. F. COTTRELL.

Changsha, Hunan.



Shepherding the Flock

YESTERDAY I returned from Hsiatingchi [Honan]. I walked fifteen miles going, and twenty miles returning, putting my bedding, folding bed, and lunch basket on a wheelbarrow. How thankful I am that I have health and strength to walk—a very healthful exercise, from want of which many are losing their health.

In the evening at Hsiatingchi the believers and I sat down for two hours and had a heart-to-heart talk. They told me

in some way. Hence I counseled the brethren to patiently endure. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." I told them how others had to endure hardships. I showed them that I was with them in self-sacrifice, and that only those who are willing to make a covenant with God through sacrifice are able to get ready to meet the Lord in glory. Our heart-to-heart talk made a deep impression upon them. They all assented, and took up their cross again with renewed courage.

JOHN J. WESTRUP.



A Sorcerer Converted

FATSHAN has about 500,000 people, and our hearts, like that of Paul at Athens, is stirred as we see "the city wholly given to idolatry." Acts 17:16. We have already seen good results of our medical work started here by Dr. Law Keem. We now have three chapels in the town, with dispensary work connected with each. Among those who accepted the gospel at Fatshan was an idolatrous priest. In the following letter he gives his experience:—

"Greeting. I, your younger brother, Chan Chan, was born in Fatshan, China, where I now reside with my family. My profession has been that of a *nom mo* [an idolatrous priest, a sorcerer]. This was the profession of my fathers for nine generations.

We have worshiped idols, and in the name of these idols have promised blessings to the people. When I was thirty years of age, I had the good fortune to enter a chapel on one occasion and listen to a gospel sermon. I was glad for what I heard, and frequently spoke to others about it. But I continued to follow sorcery. Twelve years later, while out in the street, I bought from a colporteur three Gospel portions and two tracts, which



AT THE NANKING TRAINING-SCHOOL

about the great trials they were passing through. They had helped to repair the city wall, and also paid out money toward this repair, and the mandarin was now compelling them to pay out money for crude heathen theatrical performances and for building heathen temples, a very unusual proceeding. Of course, if I should write to the mandarin, it would be stopped; but that would incur his hatred, and his runners would be bound to take vengeance

brought new light and joy to me. Two years and a half later, in the summer of 1912, I entered the Seventh-day Adventist chapel on Shek-lo-tow Street, Fatshan, and listened to the preaching of the gospel. I bought a copy of 'Gospel Hymns,' and a Bible, which are very precious to me. I am now rejoicing in the new-found light, and hope the brethren and sisters will pray for me, and help me to walk in the way of salvation."

E. H. WILBUR.

Canton.

◆ ◆ ◆
A Modern "Devil-Possessed"

ONE of our workers, writing of an experience on a recent tour, says:—

"From Siao Gan I went to Chang Djang Pu. There we opened a little street chapel, in the home of the "devil-possessed" who was healed at the time of our general meeting at this place. This is a good place for preaching the truth, as every one in the city knows this man, who went about cursing everybody, and broke up all his household goods until he had nothing left. Now he goes about at peace with every one, and, like the demon-possessed man in the time of Christ, cannot keep from telling what God has done for him. He was not content until we consented to use his home as a place for preaching to others of the One who has done so much for him. The room is small, yet thirty or more come and stay an hour or so to listen to the gospel."

◆ ◆ ◆
Changes Ten Years Have Wrought

THE changes of ten years in China are remarkable. We have seen the country roused from its sleep of ages. As the prophet Joel predicts of the last days, the long-slumbering nations are waking up. "Let the heathen be wakened." Joel 3: 12.

Ten years ago newspapers, except the *Peking Gazette* (a paper which contained only the imperial edicts and official appoint-

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A converted sorcerer.

ments), were found in only the large cities along the seacoast. To-day, go where you will, you will see the newsboy with his bundle of papers.

Ten years ago it took great effort to lead the people to see the importance of education for the masses. Now the people are setting themselves earnestly to the task of establishing public schools for the fifty or more millions of Chinese boys and girls.

The difference between eight days' travel on a wheelbarrow or in a sedan, putting up at the roadside inns for the night, ten years ago, and a few hours in a comfortable railway passenger-coach covering the same ground now, is too great to be appreciated by any except those who have been through the experience.

Ten years ago it would have been considered beyond belief that a city could be found where the people were anxious for the help of a missionary. Today in more than one locality they are calling for the medical missionary to come and treat their sick.

Surely in these things we cannot fail to see that here in this land is an opportunity that is unique in the history of missions. The way is now fully open quickly to make known the everlasting gospel throughout the length and breadth of China.

A. C. SELMON, M. D.

Shanghai.

◆ ◆ ◆
At a General Meeting, Hankow

THERE were seventy-six believers in attendance at our general meeting recently held in Hankow. They all plan and look forward to these meetings just as we do to general meetings at home. Some of these people begin several months ahead to plan for their board during the meeting, by giving a few coppers every week to our evangelist, who keeps the money for them, so they might be sure to have the right amount at the right time. As for their traveling expenses, they walk, some a distance of four hundred li [a li is a third of a mile] each way. This they did in order that they might be able to testify to what the Lord had done for them, and also that they might gain a spiritual blessing. Indeed, these seasons are times of great refreshing to us all. The brethren get right with brethren; sins are confessed; heathen are converted; and many times scoffers are turned to praisers.

At this meeting twenty-one were bap-

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Our first evangelistic tent in China.

tized. We have now a membership of sixty at this place.

Before separating, we enjoyed a blessed season about the Lord's table in a communion service. Heart seemed to meet heart. As confessions were made, these seventy souls, most of whom had sometime bowed down to wood and stone and naturally would be hard to make of one purpose and one heart, united as one, and God's quiet Spirit rested on all. As we sang to close our meeting, all hearts, now filled with the love of Jesus and for one another, seemed to echo the words of the song:—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

FREDERICK LEE.

Hankow, Hupeh, China.

◆ ◆ ◆
On the Slopes of Nanshan

"IN the thick of the terrible battle of Nanshan, just north of Port Arthur, two Japanese soldiers were wounded at the same moment. One of them, a corporal, crept to his comrade, and tried to bind up his wound. The man said to him, 'Don't trouble about me, look out for your own wound; I have believed in Jesus Christ.' Then the corporal recited to the desperately wounded man, 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.' 'Yes,' responded the other, 'I have been laid hold of by Jesus Christ.' At that moment a second bullet struck the speaker, and he died. The corporal lived to reach the hospital, and to tell the Christian nurse of this strange communion of souls on the battle-field. Some of the money given by Christians in the West, in self-denial and with prayer, carried the gospel to those two pagan Japanese, and so yielded forth a hundredfold on the bloody slopes of Nanshan."

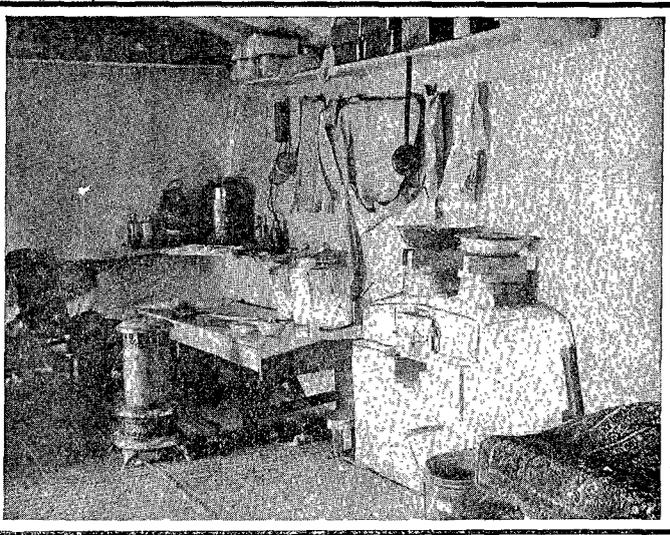
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Sang Ta Ta, baptized at the age of eighty-one.



DR. RUSSELL AND HIS KOREAN DISPENSARY ASSISTANTS



THE TREATMENT-ROOM, SOONAN DISPENSARY

MISSION DISPENSARY WORK

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Twenty Thousand Patients in a Twenty-Dollar Building

[The money has been raised by our Sabbath-schools to put up a hospital building in this place.— Ed.]

WE have in Soonan a small Korean house that cost twenty dollars gold, or forty yen; also one small house, where women and children may wait. This has been our dispensary. In the four years we have been here, we have seen over twenty thousand patients. The people know nothing of infection, but in the old heathen mind all disease is wind in the bones or some other part of the anatomy, and it must be let out. This is generally accomplished by means of needles of various sizes and all possible degrees of uncleanliness.

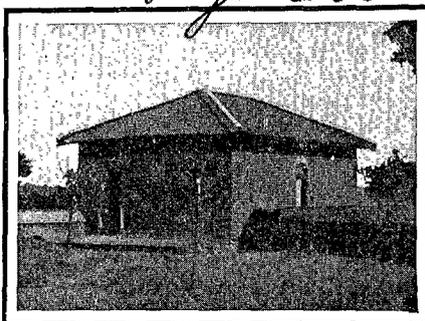
One woman we found to have been stuck nearly three hundred times in the face. It was only by diligent effort that her life was saved, so severe was the infection.

The medical work makes openings for the gospel; for the rankest devil-worshiper, who hates Christianity and all that goes with it, will call the Christian physician when the grim monster Death faces him or his family. Only two weeks ago, while

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Two Chinese evangelists washing out the stomach of a woman who had taken a poisonous dose of raw opium.



Karmatar (India) dispensary, cost of which was \$60.

returning home from a one-hundred-mile horseback ride, I was called to see a woman about nineteen years old who could not possibly have lived more than a few hours, but the diagnosis was easy and the treatment simple, and from my saddle-bags I was able to give her almost instant relief. She and her mother walked twenty miles to see me last week, and the old woman said no one but a missionary could have known what to do, and "thus our daughter, who was the same as dead, is alive and with us well." There are things in such work as this that shake heathenism to its foundations.

The schools are now changing these sorrowful conditions. The Union Medical School in Seoul and the Japanese medical schools are training young men in better methods. The change in government has also brought in many much-needed hygienic reforms, but Korea's great need is yet only touched on the extreme edges.

RILEY RUSSELL, M. D.

Soonan, Korea.

A Korean "Sermon in a Hospital"

Reported by Mrs. R. Russell.

WHILE giving treatment to a woman who had been cruelly treated by the barbarous native doctor, my dispensary assistant, Cong Pong Ho, preached to the household as follows: "We Korean people have for many years worshiped Satan and served him. Satan does not love us; therefore he wishes us to die. So he teaches our people to believe the devil-

doctor, who knows nothing about sickness or the body, and who does not help us when we are sick, but only makes us worse. The missionary lady loves and serves the great God of heaven, and he has taught her about the body and about diseases. This great God of heaven loves every one and does not want any to suffer, but be well and happy. Do not believe Satan any more, but believe on Jesus, who can help us and save us from sin."

Soonan.

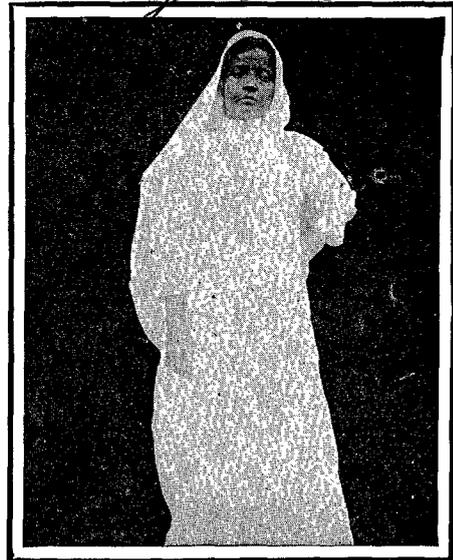


An Experience in East Bengal

It had been an unusually hot day, and we had had a number of cases in the dispensary. I was just beginning to think the day's work finished when a young Mohammedan came, pleading that I go to see his sick baby. When the child was taken ill, the father was working in a large city some distance from us, and had there obtained medical advice and treatment for his child; but when it continued to grow worse, the superstitious fears of his people overcame the father and mother, and they felt they must return to their own village.

We used our simple rational treatments,

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A Bengali (India) dispensary worker; but her plea is: "I want to preach the gospel to my own people in some new place."

and immediately the child began to improve, and in a few days was entirely well. I felt especially thankful for God's help and guidance in this case, as in helping his child we touched a responsive chord in this Mohammedan's heart.

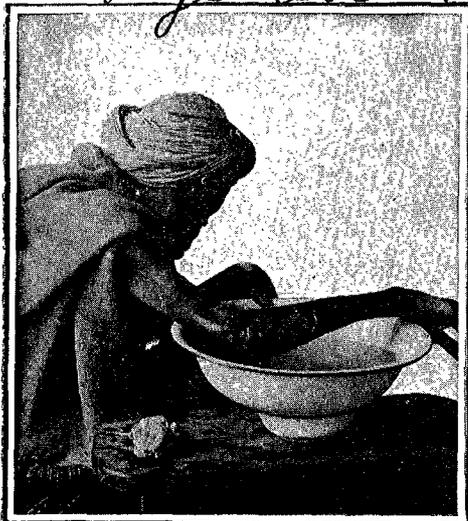
CAROLYN M. BRUNSON.

Gopalgang.

Fell Down to Worship the Nurse

A NURSE and I were called to attend one of those helpless shut-in women of India, who, unless the lady doctor or nurse takes pity upon them, are left to die, no man being permitted to see them. The apparently dead child was cast aside with such exclamations as, "How sad! it's a boy." Our nurse began to work vigorously over the babe, which, after several minutes, showed signs of life. With its first cry, the women who had been busy over the mother, fell at the feet of the one who they supposed had given life, and had to

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At Najibabad (India) dispensary.

be restrained from giving her the praise due our Creator.

DELLA BURROWAY.

Karmatar, Bengal.

A Shanghai Dispensary Incident

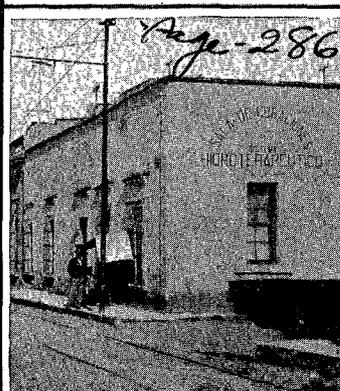
THERE were three members of the Li family,—father, mother, and a little boy of eight years. Poverty had compelled the father to leave home in search of work. The family had seen better days, for the mother had a fair education for a Chinese woman. She has been attending the Bible class in the Shanghai chapel for some time, and reads her Bible readily. She and the child were living in a little, dark, dingy room, and eating what even the poorest Chinese look upon as very coarse food. The little boy became very sick, and it seemed he would surely die. He was so sick that the mother could not take him to the dispensary, and as she had no money, how could she ask the doctor to come to see him? But our Bible woman visited them, learned their pitiful plight, and at once told the missionary doctor. The doctor called, and the child was treated and soon showed marked improvement. As soon as he could sit up

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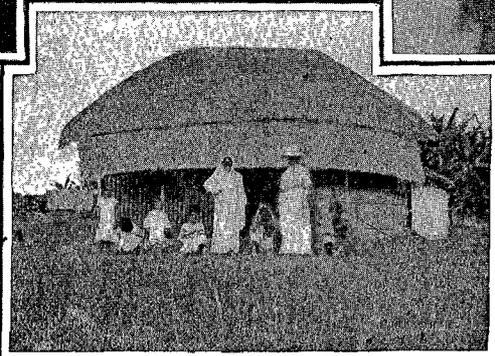
in the bed, he would say to his mother every afternoon: "Mother, you go and worship God. I am better now and can stay alone." Young as he was, he realized that it must be a good thing to worship God, for he knew that as soon as the "worship-God-people" learned that he was sick, they came to help him.

This was the kind of work done by our Saviour when here on earth. The record says that he "went about doing good, and healing all that were oppressed of the devil; for God was with him." By ministry to the physical needs he found entrance to

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Dispensary at Nazareth, Tinneveli, south India.

Guadalajara (Mexico) treatment-rooms.

Dispensary at Gopalgunje, east Bengal, India.

the hearts of the sufferers. He is the same merciful, compassionate Saviour today.

BERTHA L. SELMON, M. D.

To See the Missionary's Face

SHORTLY after midnight, on Sabbath morning, the watchman called me up, saying a man had been bitten by a snake and needed attention. I quickly made incisions around the wound, put in potassium permanganate, and bound it up. Next morning at six o'clock the watchman reported the man to be all right; but on going down just before breakfast, I found the patient suffering considerably and in a critical condition. Brother Robinson and

I quickly treated him with hot and cold applications, keeping this up for about two hours before we deemed it safe to leave him to the care of native boys, while we had our belated Sabbath breakfast. After breakfast the treatments were kept up at intervals till afternoon, when the patient had a good sleep, and in two days was all right. A few days later came the now-well man with another native. I asked them what they wanted, and the cured man said: "This is my brother; he came from our home to take my things, as he thought I should be dead. Now he wishes to see your face, as you have cured me."

G. A. ELLINGWORTH.

Malamulo Mission, Nyasaland.

At the Foot of the Himalayas

NAJIBABAD is a town of 20,000 inhabitants. It is not a meanly built little town, for northern India, and the streets are kept quite clean. It lies about fifteen or twenty miles from

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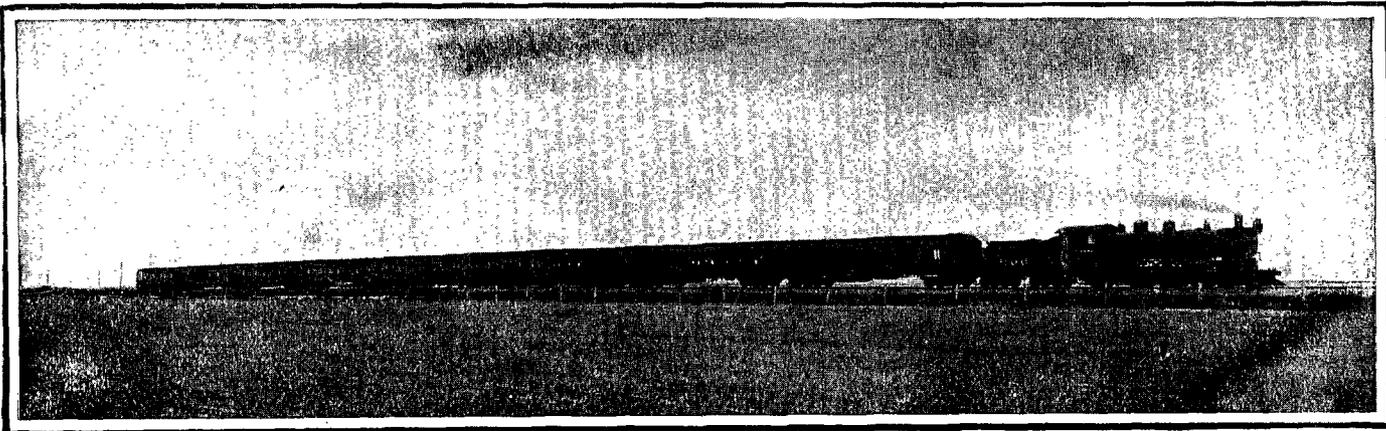
Indians crowding about Elder Stahl's furlough quarters in La Paz, Bolivia.

the base of the Himalaya Mountains. The *tahsil*, or township, has 422 villages, and a total population of 155,000, this being an average of 300 persons to the square mile. Our dispensary workers are the only Europeans there. Medical missionary work opens the way to the hearts of these people. If you could see the the quarters in which our workers treat from sixty to two hundred patients a day, I am sure it would open up a liberal spot in your heart. Small, dark, pinched quarters, with mud floors, situated in the center of a crowded bazaar, — all this goes to make it a very uninviting place.

We are sadly in need of money to erect a hospital to which we can bring poor, suffering people who need special care. Such a hospital could be built and equipped for a few thousand dollars.

V. L. MANN, M. D.

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.



"WEST OF EDMONTON"—GRAND TRUNK PACIFIC TRAIN ON THE PLAINS OF THE FAR CANADIAN NORTHWEST

CENTURY OF QUICK TRANSIT

Facilities for a Quick Work

FOR thousands of years men traveled up and down the world and over the lesser seas in the same old way — as fast as horse or sailboat could carry them. Suddenly a change came. When? Dr. Alfred Russell Wallace, the scientist, speaking of land locomotion, wrote in his book, "The Wonderful Century:"—

"From the earliest historic, and even in prehistoric times, till the construction of our great railways in the second quarter of the present century [the nineteenth], there had been absolutely no change in the methods of human locomotion."

As for steamship development, while Fulton's "Clermont" sailed the Hudson in 1807, it was not till 1838 that the first steamship crossed the Atlantic under steam alone. With reference to world-transforming events of the Victorian era,—Queen Victoria's reign opened in 1837,—McCarthy's "History of Our Own Times" says:—

"A reign which saw in its earliest years the application of the electric current to the task of transmitting messages, the first successful attempts to make use of steam for the business of transatlantic navigation, the general development of the railway system all over these countries, and the introduction of the penny post, must be considered to have obtained for itself, had it secured no other memorials, an abiding place in history. The history of the past forty or fifty years is almost absolutely distinct from that of any preceding period."

The express-locomotive, the express-steamer, the telegraph, the telephone, the wireless, the extension of the universal postal system, all these things making for the opening of all lands and the rapid spread of knowledge, have come within a century, and their successful development has been part of the history of our own generation.

Why have these changes waited for our time? — Assuredly because the "sure word of prophecy" declared that when the last days came, the message of the "everlasting gospel" was to be carried to "every nation, and kindred, and tongue, and people." Rev. 14:6. In vision, the prophet saw this work of evangelizing the world being done quickly, speeding on as by an angel flying "in the midst of heaven."

The hour has come for the work to be done, and the hand of Providence has provided this generation with means for a quick work which no generation before us ever possessed. This, then, is the generation in which the gospel witness is to be borne to all nations. "And then shall the end come," said the Lord Jesus, speaking of the signs of his second coming in power and glory. Matt. 24:14.



Reserved for the Last Century

As the prophet Daniel beheld the scenes of the end in holy vision, he saw in astonishment what our natural eyes may now look upon. A few brief words from his pen describe the wonders of the century in which we now live: "But thou, O Daniel,

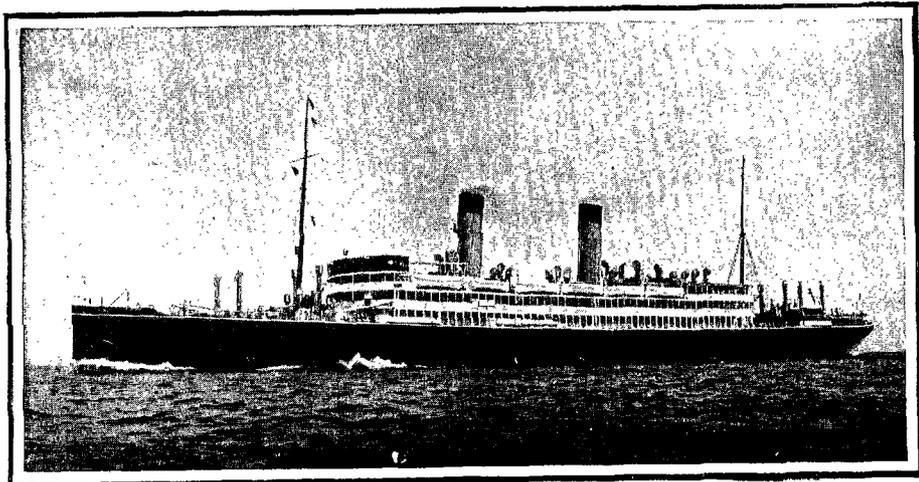
shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

We have become so accustomed to these many, O, so many new developments that we are likely to think of them as commonplace. But any forefather who has spanned fourscore or more years, can remember when these things, so common, were not to be found in the land. Let us run over the list to refresh our own minds. A writer introducing a book entitled "Progress of Invention in the Nineteenth Century," says in part:—

"To appreciate them [the wonders of this age], let us briefly contrast the conditions of today with those of a hundred years ago. As we make the backward run of one hundred years, we have passed by many mile-stones of progress. Let us see if we can count some of them as they disappear behind us. We quickly lose the telephone, phonograph, and graphophone. We no longer see the cable-cars or electric railways. The electric lights have gone out. The telegraph disappears. The sewing-machine, reaper, and thresher have passed away, and also have all india-rubber goods. We no longer see any photographs, photoengravings, photolithographs, or snap-shot cameras. The wonderful octuple web perfecting printing-press, printing, pasting, cutting, folding, and counting newspapers at the rate of 96,000 an hour, or 1,600 a minute, shrinks at the beginning of the century into an insignificant prototype. There are no gas-engines, no elevators, no asphalt pavement, no steam fire-engine, no triple-expansion steam-engine, no self-binding harvesters. We lose air-engines, stem-winding watches, the great suspension-bridges and tunnels, iron-frame buildings, revolvers, torpedoes, magazine guns, linotype machines, typewriters, all Pasteurizing, knowledge of microbes or disease germs, and sanitary plumbing, air-brakes, electric locomotives, — enough! the reader exclaims, and indeed it is not pleasant to contemplate the loss."

And what does it all mean? — That the God of heaven, who has a great work to accomplish in the last generation, has prepared for it and is accomplishing it before the eyes of this very people who are alive today. Blessed are the eyes that see his providence, and the ears that hear his voice, in all these things, inviting them to come unto One who is abundantly able to save.

T. E. BOWEN.



S. S. OF THE JAPANESE TOYO KISEN KAISHO LINE, LEAVING SAN FRANCISCO

AMONG INDIAN TRIBES

Lake Titicaca Indians

A FEW weeks ago I baptized eighteen Indians, among whom were young people who have counted well the cost. I feared that the great feasts that have taken place right around us would have an influence upon some of our people, as special invitations were sent to a number of our young men by the governors of the provinces, urging them to come to the feasts and promising them a leading part. But no, not one yielded. Several who have not yet taken their stand on the side of truth attended the feasts, and then came to our meetings shame-faced, expecting that we would scold them. But we treated them with the utmost kindness, saying nothing about their having attended the feasts. This wins them. As a result of exposure, one young man became very ill. In his pain he sent for me. I treated him for his illness, and did not refer to the cause. When he recovered, he came at once to our prayer-meeting, and before all present confessed that he had done wrong, and that he was through with the feasts, intending now to follow Jesus. And his voice had the true ring in it, a ring which meant determination never again to be unfaithful to his blessed Lord and Master.

F. A. STAHL.

Titicaca Indian Mission, Peru.

Still Calling for the "God-Man"

CONSTANTLY the call for help to learn the way of life has come from Indians in the far interior of British Guiana. Two years ago Elder O. E. Davis responded. Twenty-nine days he journeyed by boat up the river, and then on foot for ten days through dense forest, to reach the region

from which the calls had come. These Indians had learned of our work by contact with the Indians of our mission on Tapagruma Creek, about fifty miles from Georgetown. Elder Davis visited among the Indians of the forest, teaching them the Word of God, and reported the establishing of three mission bases among them. One hundred eighty-seven definitely took their stand to keep the commandments of God and the faith of Jesus. Then our brother laid down his life among them, at

the Bible with his countrymen. Five of these Indians are engaged in this good work. At first, the leader says, the people often ran away when they came to read with them, but now they have more calls than they can fill.

The Mosquito Indians are the real natives of Nicaragua. Among these people the work has opened up in a remarkable way. As the result of the good work mentioned above, a company of Indians has been raised up at Pearl Lagoon. Five have been baptized, and five or six others are now awaiting baptism.

The Moravian missionaries have done a good work among these Indians. Many have been changed from a wild, superstitious, drunken condition to good, steady citizens.

H. C. GOODRICH.

Panama.

The Zapotecans of Mexico

In the state of Oaxaca, Mexico, there still exists a remnant of the Zapotecan Indian tribe, said to number about 100,000. They are civilized, and use Spanish in business, but they retain the primitive language in the home. In their own tongue they have scarcely any books, and the prediction is made that the language will die out in the near future. They live in villages, the surrounding land being held in common.

As a rule, the people are tall and well-built. They are generally honest and serious, and are religiously inclined. I have never seen an audience sit and listen to the preaching of the gospel with greater interest and attention. They seem to drink in every word. We have four companies of believers among this tribe, and they are paying the salary of the evangelist among them.

G. W. CAVINESS.

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THE "DEACON" AND HIS LOOM

Grave and earnest Christian of our Lake Titicaca Indian Mission (Peru). This old Indian has begun to learn to read since he found the Saviour.

Mt. Roraima. Since then repeated calls have come. So far we have seemed unable to secure the man and the means. Still they look to us to send a teacher to take up the work begun.

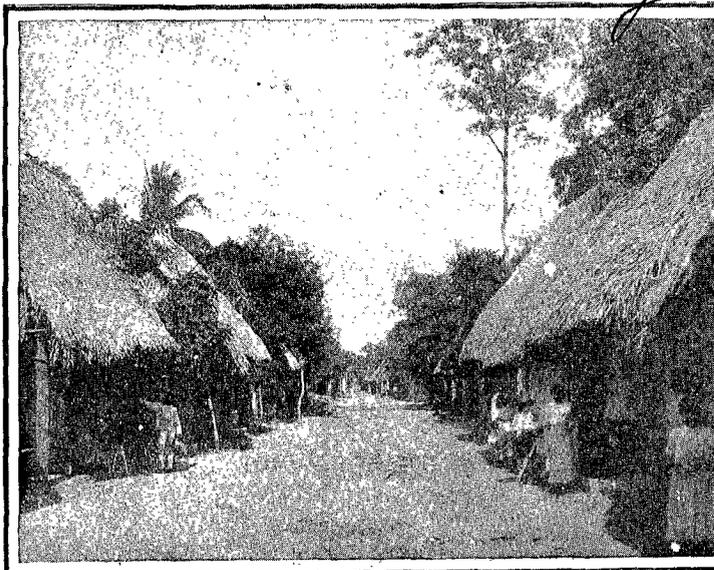
E. C. BOGER.

Georgetown, British Guiana.

Mosquito Indians

I HAVE a letter from one of our Indian brethren on the Mosquito Coast of Nicaragua. He reports that he is going from house to house to sing and pray and read

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ZAPOTECAN INDIAN VILLAGE



TAPAGRUMA INDIAN MISSION, BRITISH GUIANA

WITH THE COLPORTEURS

How the Printed Page Heralds the Message of Christ's Soon Coming

MAY 6, 1852, the one paper that was then being published by Seventh-day Adventists was printed for the first time on our own press, an old Washington hand-press.

It is interesting to follow the growth of the work during the sixty years since that time. At the end of 1912, instead of having but one press and printing only one paper, this denomination was operating 37 printing plants and branches, in over 20 different countries of the world. Ten of these are being operated in mission fields. These 37 publishing houses are issuing literature in 75 languages, in the form of approximately 350 bound books, 300 pamphlets, 1,100 tracts, and 125 periodicals. Over 2,000 colporteurs are engaged in the distribution of these publications, more than half of whom are working outside of the United States.

The following figures show the growth of this branch of the work since its beginning:—

| SALES FROM 1845 to 1902 | |
|---------------------------------|---------------------|
| 1845-62 | \$ 13,500 |
| 1863-72 | 56,000 |
| 1873-82 | 278,000 |
| 1883-92 | 3,350,000 |
| 1893-1902 | 2,950,000 |
| Total for 58 years | \$6,647,500 |
| YEARLY SALES 1903-12 | |
| 1903 | \$ 477,700 |
| 1904 | 436,600 |
| 1905 | 548,000 |
| 1906 | 824,000 |
| 1907 | 1,035,000 |
| 1908 | 1,290,000 |
| 1909 | 1,402,000 |
| 1910 | 1,560,000 |
| 1911 | 1,627,000 |
| 1912 | 1,836,500 |
| Total for 10 years | \$11,036,800 |

The first line in this total of figures shows the total value of literature sales during the 18 years from 1845, when the first Seventh-day Adventist literature was published, to 1863, when our General Conference was organized. Beginning with 1863, the figures are given by decades, as will be seen, until we reach the last period, where we give the yearly sales. These figures show that during the decade ending 1912 there was a gain of \$4,389,300

To and Fro in India

OUR colporteurs have gone to the farthest corners of India and Burma, extending their labors into Assam, Upper Burma near the Chinese frontier, Kashmir, and even into Baluchistan. A short time ago a worker wrote: "I have just sold a 'Heralds of the Morning' to the son of a priest who carries the book with him into Persia next month." Another letter contains the sentence: "I am now in the heart of the Nambor forest close beside the head-hunting Nagas. When you read this, I shall doubtless be at Dibrugarh, Assam, the terminus of the railway and head of steamer navigation of the Brahmaputra." While this work is accomplished by hardships and risks, the colporteur pushes on, happy in his service.

We are now publishing seven regular journals in India, two in English and five in the vernaculars, which are sounding out the message of Christ's soon return. Our Indian colporteur work is being organized, and the workers are meeting with encouraging success. A little more than a year ago we held our first colporteurs'

institute for our Indian brethren. Since that time, four more have been held. Men with very limited education, some of whom have never been more than a few miles from their native villages, are being trained and are becoming effective agents for God. The accompanying illustration shows a group of these workers, recently together in an institute, who are carrying the truth to the Tamil people of south India.

C. E. WEAKS.

Lucknow.

His "Method"

"WHAT method do you use in selling the paper?" asked B. L. Anderson, of Amoy, of a young Chinese colporteur.

"Before starting out," he replied, "I



COLPORTEURS IN CHILE, SOUTH AMERICA

over the previous 58 years; or in other words, during the last 10 years, 60% more literature was circulated by the denomination than during the previous 58 years. About 40% of this literature has been sold in countries outside of the United States.

Our colporteur work is well organized, and is being carried forward successfully in all the countries of Europe, as well as in South Africa, Australia, South America, India, China, etc. We fully expect that the total sales for 1913 will reach the two-million mark. We thank God for the efficient ministry of the press in spreading the good news of salvation.

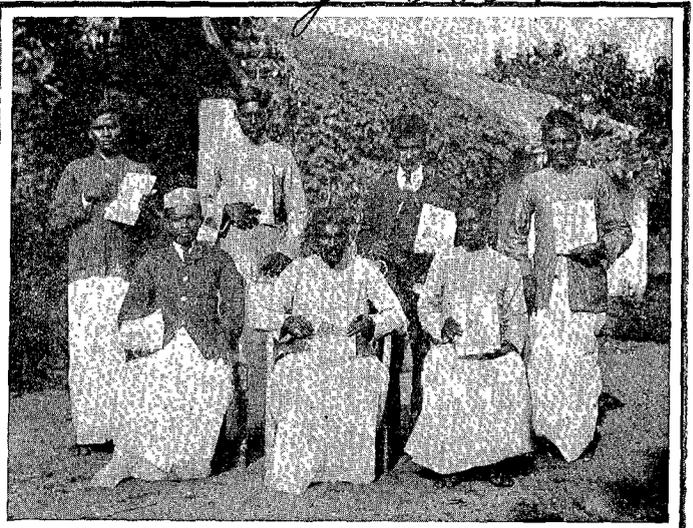
N. Z. TOWN,

Secretary Publishing Dept.

Takoma Park, Washington, D. C.



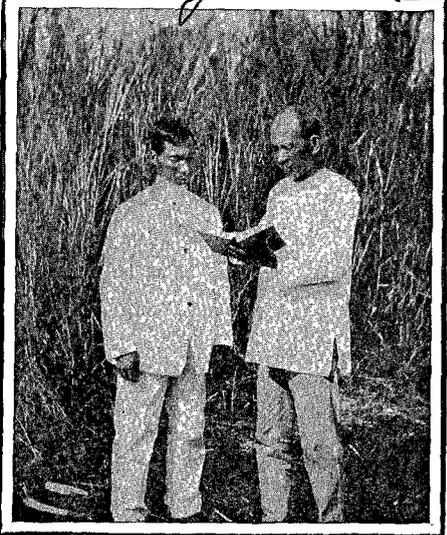
OFF WITH A LOAD OF PUBLICATIONS (CHINA)



TAMIL COLPORTEURS, SOUTH INDIA



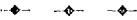
GROUP OF HUNAN, CHINA, COLPORTEURS



FILIPINO BOOK AGENT

first ask the Lord to help me, and give me wisdom to do his work. I select the chief street and try very hard to secure a subscription in the first shop. I know that the truth in the paper is the most important thing under the sun, and pray God to help me make the shopkeeper believe this."

"In a city where others could not sell a paper," says the missionary, "this young man secured more than one hundred subscribers for the Chinese *Signs of the Times* in less than four days."



The Colporteur

AMONG the workers in God's vineyard wide
That tell the tidings that the gospel saith,
Not least important, though less known
than most,
The colporteur goes forth in simple faith.
Midst mighty cities' busy, bustling din,
He hurries on to wage his war with sin;
And in the humble hamlets of the West,
To many a home he bears the message
blest.
Now, where the wintry sun doth disappear
For full three months of every passing
year,

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COLPORTEURS IN ASIA MINOR, TURKEY



NORTH INDIA COLPORTEUR-EVANGELISTS

In ice-bound lands he joyful wends his way
To sell his books that tell of endless day.
In far Australia, newest land of earth,
He goes to tell them of another birth
This world shall know when God shall
cause to cease
The curse of sin, and rule in sinless peace.
In Eastern lands, where pagan temples
rise,
And shrill muezzins startle morning skies,
He bears, to those who sit in error's night,
Truth's beacon, pointing to the Source
of light.
Where the proud Briton in his "castle"
dwells,
In town and village joyfully he tells
Of that great day when earthly kingdoms
fall,
And Christ shall rule eternal over all.
Where Western genius marks its won-
drous power,
And cities rise as moments in the hour,
And through the Spanish main that
Southern ire
Has cursed with revolutions, sword, and
fire,—
On goes our colporteur, nor slacks his
zeal
Through hard or prosperous times,
through woe or weal;

Placing, in countless homes books full
of grace,
That point earth's weary to a resting-
place.
Speed on thy holy work. Let not desor-
ir
Press down thy spirit; God for thee doth
care.
By every water sow thy seed, and he
Who increase gives shall bless thee mightily.
— Selected.



In China

THE picture of one of our bookmen in Honan will no doubt impress upon your mind that it takes heroism to be a colporteur in China — to carry day after day in the hot sun two boxes of publications such as you see, across his shoulder. [See page 10.]

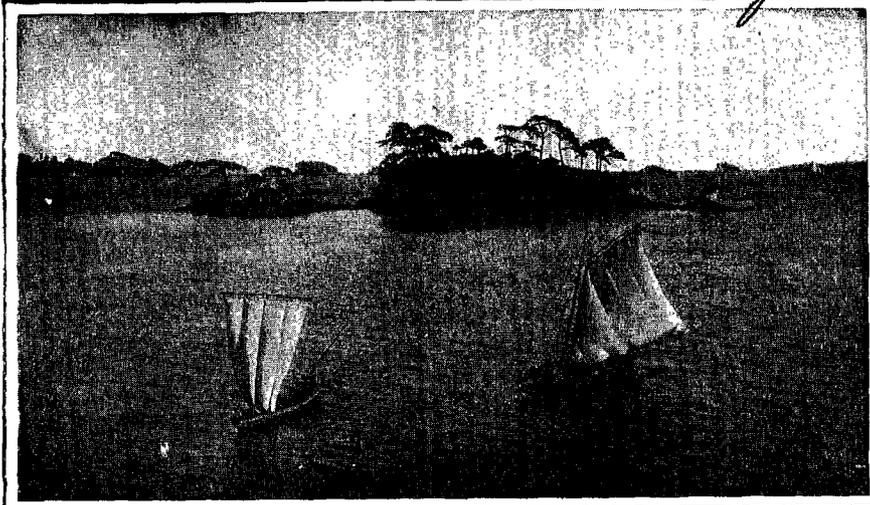
The monthly edition of our Chinese magazine now averages 61,000 copies. Our colporteurs sell 55,000 of these. They have but little training, but they go forth trusting Heaven for success, and they are blessed in a remarkable manner.

W. E. GILLIS.

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A SINGAPORE COLPORTEUR



FISHING-BOATS ON THE INLAND SEA OF JAPAN



COLOSSAL IMAGE OF BUDDHA, TOKIO, JAPAN

LAND OF THE RISING SUN

Believe and Understand

A Korean's Experience

"Rejoice and be glad"

I THOUGHT that heaven, earth, rivers, and mountains came forth of themselves, and that there was no lord over them. For twenty years in my mountain village I lived and believed that the trees and stones were the only gods. My only desire was to have plenty to eat. While searching into the world's knowledge, I did not find a line telling about eternal life.

Like a sheep without a shepherd I was when the year 1909 came. Having got some pages of the Gospel of the Kingdom [the Bible], I read them many times, since therein it tells of eternal life. Through sin we shall die; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Rejoice and be glad!" yea, rejoice! Through this word we now have hope of the kingdom of heaven. The times of our ignorance God winked at; "but now commandeth all men everywhere to repent."

I went to a place some twenty li [seven miles] from my home. During the meeting

which we held, twenty persons — parents, sons, and daughters — repenting of sin rejected the shadowy things of this world, and will seek to become men and women of God. All hope to receive the blessings of eternity.

TONG DONG PIL.

Whistling the Tune: the Bond of Fellowship

[Not long ago a young American landed on the shores of Korea to take charge of our mission printing-house in Seoul. Below is an extract from his letter.—ED.]

ON the last day of my trip, en route from Fusan to Seoul, I felt somewhat alone, as none of my fellow-passengers could speak much English. We had not been riding long when some one in the rear of the car began to sing, "I Love to Tell the Story." I could not understand the words, but knew from the tune what the person was singing. It seemed so good to know that there was some one in this strange land who loved to tell the story of Jesus that I wanted to look him in the face. It turned out to be a young man from Japan; and as he had no objection, I sat down in the seat with him. We could not con-

verse much because of the language, but we could both whistle, and so a happy hour was spent in whistling some of our good old hymns. We took turns starting the tune, and if the other was acquainted with it, he would join in and we would whistle it through. If not, we would try another. It seemed good. One hardly appreciates those good songs when he hears them every day in the home land, but when alone in a strange place like this, he longs for just one strain even of the music.

FRANK MILLS.

The Drunkard's Prayer

I WAS on a tour of our churches north of Tokio, with Elder DeVinney, our superintendent. While we were walking from Mito to hold a service with the little country church at Kuji, some of the brethren came out about two miles to meet us. When we reached the river, we found a poor fellow who had fallen very low from drink. He had heard that we were on the way, and had come to see us. He welcomed us with evident delight, and said that his wife's mother had been studying the Bible with one of our workers and was a Christian. She had told them also the story of Jesus,—how he had died to save such poor folks as they were; that he had gone to heaven, but was coming again and would give to his children a home with him. He said his wife believed and wanted to be a Christian, but had been sick and could not attend the meetings with her mother, so she knew but little, but she wanted him to attend.

After the services he begged us to go back by the way of his house, so his wife could see us. We went into a wretched hut, and found the sick woman upon the floor with a ragged mat under her, so ill that there was little hope of her recovery. Her husband rushed in ahead of us, and dropping upon his knees beside her, said, pointing to Elder DeVinney: "Here is a Christ-man. He has come to see you, and he will pray for you, and you will get well." With voice broken with sobs, and the tears running down his face, he continued: "If you die, you will be all right, for you are good, and God will let you go into his kingdom; but what will become of a poor drunkard like me? I want you to get well

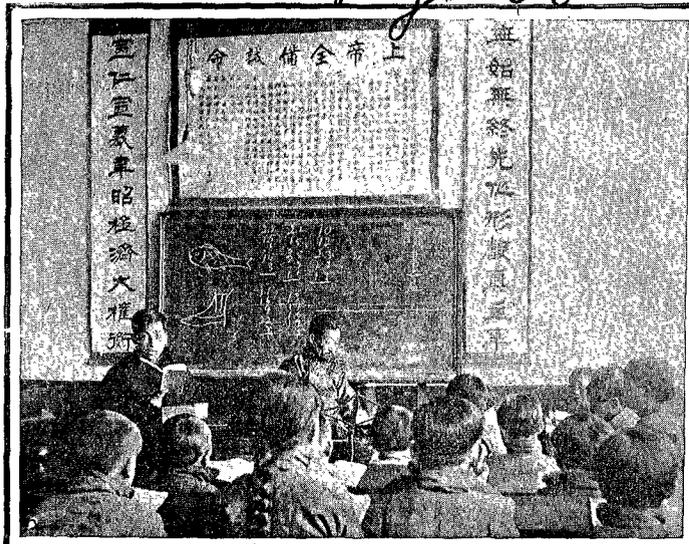


A GIRLS' SCHOOL, SOONAN, KOREA

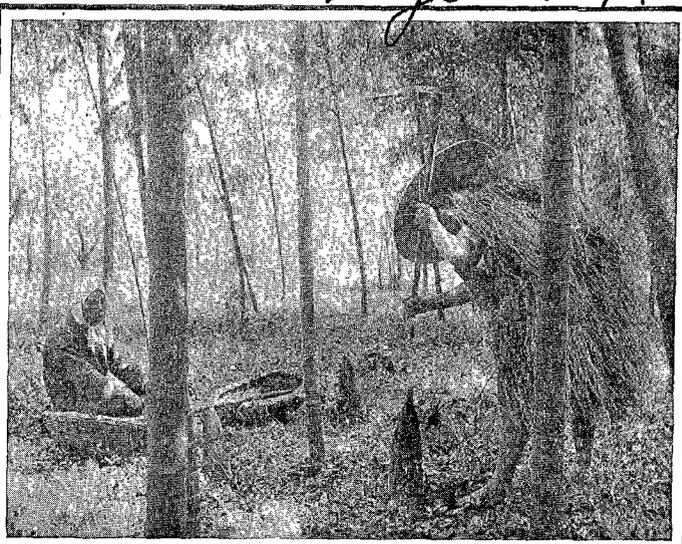
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A SHANGHAI CHURCH-SCHOOL



JAPANESE FARMER GATHERING BAMBOO SPROUTS FOR EATING

and help me so that I can go with you." This incident stirred our hearts, and we wished that Jesus might say to the man, "Thy sins are forgiven thee," and to the woman, "Take up thy bed, and walk." We prayed with them, and spoke words of courage and comfort. Surely the Spirit of the Lord was working upon the heart of that poor drunkard that day. Who knows how many hearts will respond in this great heathen land to the seed sown in love and humility, and watered with tears?

S. MIYAKE.

A Note on Mission Finance

THE distance between the outposts of our mission work in Japan is now nearly 1,300 miles. This makes it both difficult and expensive to administer our affairs; but we are trying to administer them in the most economical manner possible. While nearly all other religious literature is given away, ours is all sold. We believe that to give away the publication makes it of less value in the minds of the people. Though the price paid is very small, yet it entails some sacrifice upon the purchaser, and is a much better training, besides helping to carry the truth to somebody else by producing more literature. The people of the great middle class are poor,— by American standards very poor,— and they have very little money left from month to month after

the most common, meager essentials of life are procured. But we are everywhere teaching the believers the privilege and the obligation of bearing a part in sending on the good news they have received to their fellow men by their tithes and offerings. These as yet are small, but are increasing each year.

Tokio, Japan.

F. H. DEVINNEY.

Won by a Godly Life

ONE of the students in our Japanese training-school related the following experience: His wife's family had been bitterly opposed to Christianity, and this opposition was strengthened when she accepted this advent message and hope. Some time later the mother was taken ill, and the daughter was called to nurse her. Our sister knew that argument would do no good. So without especially talking Christianity, she lived it before her parents. The mother soon became interested in the religion that could make such a change in her daughter, and gladly listened to the story of God's love. A few days later the mother died; but before her death she called for her pocketbook, and made an offering that the story of the cross might be carried to others. The father also became interested and is studying God's Word.

Tokio, Japan.

H. F. BENSON.

What One Korean Tract Did

THE place where I live has from the beginning been a village which has not known the true God and has been given to sinful, unprofitable ways. While in this condition, some four or five years ago, a woman passing by this village dropped a small tract. This was found by a crippled man. While reading it many times, he learned the first principles of life. He decided to worship the true God, and believe in Jesus Christ. He bought a song-book, and from the first to the last song memorized it. Then a Bible was purchased. As he studied it day and night, he clearly understood that these are the last days of earth's history. With zeal he preached to all his neighbors and friends, and a company of believers was formed. Ten and more were the result of this cripple's teaching what he had learned from that tract.

HONG SHIN HOO.

"WHEN the revolution in Japan which restored political power to the emperor took place in 1868, only four Japanese had been baptized by Protestant missionaries. The profession of Christianity was strictly prohibited. Today there are 83,638 Christians connected with the Protestant bodies, 66,689 Roman Catholics, and 32,246 belonging to the Orthodox Church (Russian ecclesiastical mission)."

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MISSION HEADQUARTERS, SEOUL, KOREA, PRINTING-OFFICE AT RIGHT

NURSES OF THE EISEI-IN (SANITARIUM) KOBE, JAPAN

AFRICAN MISSIONS

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Industrial Mission Work

INDUSTRIAL work is not, as some have thought, against the spiritual interests of mission work. It is the best background for a spiritual life among all classes of people.

In Rhodesia last year two of our missions set out to reach the self-supporting mark. God set his seal to their endeavors by giving them abundant harvests, while drought conditions prevailed throughout the sections where they were located. The missions were repeatedly visited by rains in answer to special prayer.

To educate the African native without training him in industrial work, generally results in lifting him above common labor and thus unfitting him for practical life.

provide supplies in the shape of farm, farm implements, teams, and a herd of dairy cows to make self-support possible, but contributions to such missions in the end yield the largest possible returns. The initial expense once met, the mission becomes a self-supporting base, from which the light of the gospel keeps shining out, lighting the poor darkened natives all about into the pathway of peace and rest through Christ.

R. C. PORTER.

In Kafirland

ONE of our natives, coming to meeting one Sabbath, met another native. The stranger asked him where he was going. "I am going to meeting," was the reply.

"What!" asked the stranger, "going to meeting on Saturday? Tomorrow is meeting day."

"No," replied our brother, "today is the true meeting day. It is God's holy Sabbath. 'The seventh day is the Sabbath of the Lord thy God.'"

He then proceeded to give the stranger a Bible reading on the Sabbath question, after which the stranger went on his way to a place one hundred twenty-five miles away. That was four years ago. Just a few weeks ago that same stranger came to the mission and told me of this meeting with our native brother above referred to. He said: "For three years I fought those words, but now I have been keeping God's holy Sabbath for a year. There is no mistake the seventh day is God's holy day."

R. G. RYAN.

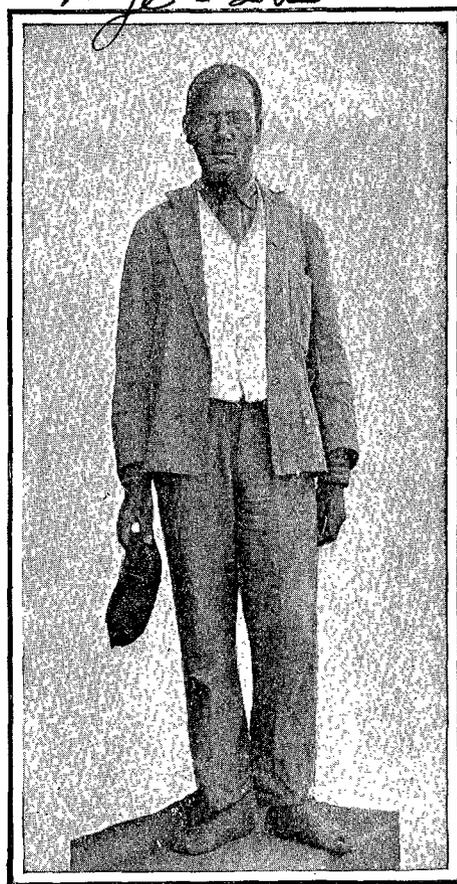
Maranatha Mission, Cape Colony.

On the Abyssinian Border

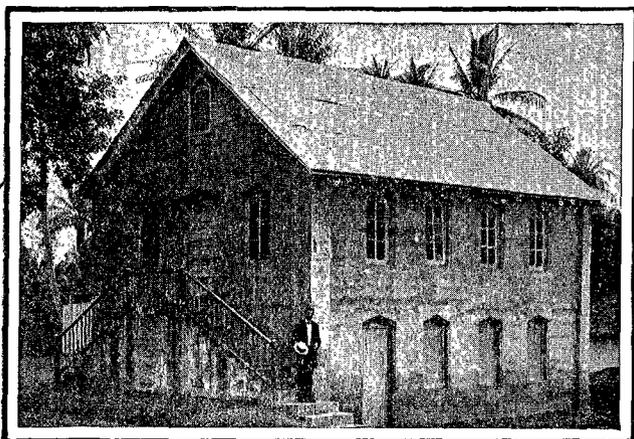
OUR Abyssinian Mission, in Asmara, is just without the limits of Abyssinia, yet nevertheless is among the pure Abyssinian people. The Abyssinian in general is

Asmara, Eritrea.

H. STEINER.



ZULU PREACHER, JEREMIAH, SOUTH AFRICA



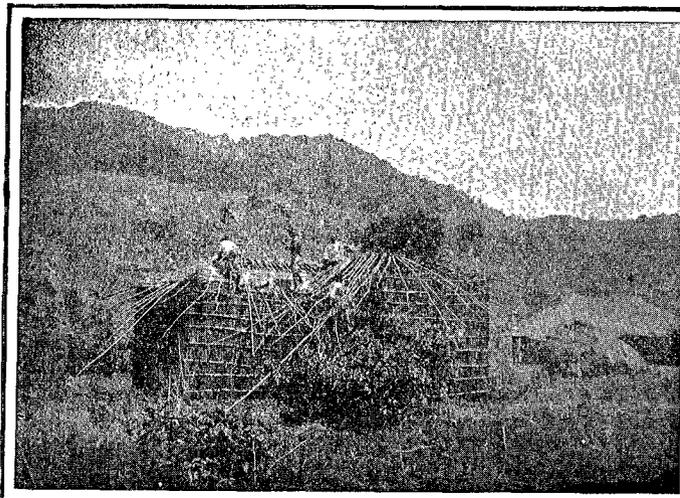
WATERLOO CHURCH, SIERRA LEONE

A Christian education embracing industrial training fits him for the best possible service as a laborer, besides giving him a clearer view of the humble Christian life of the Man of Calvary. It thus increases his stability as a Christian and lays the foundation for a more deeply spiritual life.

Our Barotseland Mission (beyond the Zambesi), which is now self-supporting, shows a present valuation equal to every dollar that has been sent to it for operating, from its beginning to the present time.

The industrial plan makes possible a much more rapid extension of the work, and calls for a spirit of unselfish devotion which is always a sure forerunner of a deeply spiritual life. It takes money to

independent, self-ruling, and self-content. Although these people have been in touch with civilization for some time, yet they do not adopt European customs. Their manner of living is very simple. Their food is peppered so strong that a white person can hardly endure it. They think, in general, that they have the best religion in existence. This makes it hard to reach them with the gospel. They distrust the white man's efforts. We have about twenty-five boys in our school, in ages from eight and nine up to eighteen years. We believe the Lord will give us some truly converted lads among them, and through these we hope to be able to reach the people. Native workers can accomplish in many ways what foreign missionaries can never do. We hope much from our school.



A NYASALAND SCHOOL-TEACHER BUILDING HIMSELF A HOUSE



SCHOOL AT MALAMULO MISSION, NYASALAND

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Group of missionaries in the Victoria Nyanza Missions.

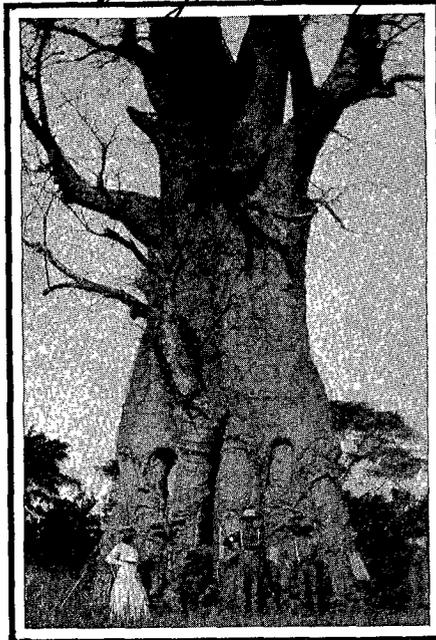
Changes in Equatorial Africa

Notes on a Recent Tour of Our Missions in East Africa

THE equator, Africa's highest mountain, Kilimanjaro, and her largest lake, the Victoria Nyanza, furnish the great way-marks in locating our missions in German and British East Africa. The entire east coast of the great lake, as well as the Wasekuma country from the equator to about four degrees south, composes the two Victoria Nyanza mission fields,—the British and the German. From the very outset we endeavored to select territories unoccupied by other missionary societies. This territory in Victoria Nyanza had never before been entered. The dialects had to be acquired from the natives, portions of the Bible translated, and grammars, dictionaries, and primers had to be composed.

What a change a few years have wrought in our mission work in equatorial Africa! Eight years ago we had no mission stations, no schools, no experience, no knowledge of the languages, and but small means at our command. When our missionaries first

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THE FORSAKEN IDOL

A tree formerly worshiped as sacred, the ground about being beaten bare by the feet of the worshipers. Now abandoned, with grass growing about it. The natives have learned better. (Near our Shangani Mission, Rhodesia).

Government Inspector's Report

A RHODESIAN government inspector of schools visited the Solusi Mission school, near Buluwayo. Solusi was our first mission station in Africa, planted nineteen years ago among the Matabeles. The mission superintendent, W. C. Walston, sent us a copy of the inspector's report to the government. We quote a paragraph or two. In filling out the blank calling for information as to the use of the land during the year, the answer is given:—

"The crops reaped were 1,550 bags mealies [corn], 220 bags monkey-nuts [peanuts], 10 tons (about) sweet potatoes, half-ton beans, with a small quantity of lemons and guavas. The stock carried was 225 cattle, 6 mules, and 1 horse. There were sold during the year 1,258 pounds butter and 188 dozen eggs. The total income from the farm was £1,073 (\$5,155); the total expenditure, including grants from the trustees of the mission, £1,466 (\$7,139)."

Again, the question is asked on the gov.

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Drawing loads through the tsetse-fly area, where horses cannot live.

ernment blank: "Has it established a system of useful industry for its natives?" The report answers:—

"The fifty-seven natives housed on the farm have been the instrument by which this result has been produced. They are made to work steadily, and they plow, harrow, and cultivate with modern instruments and on modern methods. The great fields of mealies I saw were in excellent condition, notwithstanding the drought, largely owing to the methods of dry-farming introduced by the mission. The natives have the care of all the stock, and do all the dairy work, except the working and packing of the butter for the market. They have also borne their share in putting up all the buildings. The aim of the mission, as explained to me by the missionary in charge, is to improve the condition of the natives by teaching them the gospel and training them in habits of intelligent industry."

In closing his official report, the inspector says:—

"I have dealt with this mission in some detail partly to place on record the good work it is doing, and partly because it seems to me the type of mission that should be encouraged in this country."

This only serves to illustrate the value of industrial education in native work. The native believers are not only given a knowledge of the gospel in the abstract, but are taught its practical application in the formation of habits of order, industry, honesty, and Christian helpfulness.

entered, German East Africa had only forty miles of railway, and it took us five days over miserable native paths to reach our station at Friedenstal. All goods had to be transported on the heads of native porters. Now the German Central African Railway will soon reach the Tanganyika and the Victoria Nyanza, and the Northern Railway passes at the foot of the Pare Mountains on to Kilimanjaro. A fine pike road, with solid iron bridges, takes us to our very door at Kihuiro.

Then the natives hid themselves away in the mountain forests, fearing the inroads of the Masai, and they were also very shy of us, and but a few poor paths led to their scattered huts. Now there are good paths all over the Pare Mountains; our out-schools are seen here and there, and every hour on the road hundreds of boys and girls with their teachers were awaiting us, and chiefs and their elders came to welcome us, some bringing chickens, some lambs, and some other presents. Hundreds came to our public meetings, which, because of the great crowds,

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Baptism of 51 Wapare converts at Friedenstal Mission, German East Africa.

had to be held out of doors. Good interpreters were everywhere ready to translate the glad tidings. We could not only point the natives to victories in other lands or in our personal experience, but scores of their own brightest young people would stand up fearlessly before the multitudes, testifying to the power of the everlasting gospel. Where at first the heathen banished the children from their villages for embracing Christianity, we now see neater Christian villages springing up.

In the three fields of equatorial Africa we have now over twenty mission stations, all manned with experienced helpers. We have about twenty-five out-schools, altogether some 3,500 young people enrolled and entrusted wholly to our care. Already there are over 200 who have been converted from heathenism and baptized, and as many more have openly declared for Christ. Literature is being prepared in the different languages, and the little we have been able to get out has found a ready sale among the natives. Scores of native helpers are already holding up the hands of our European missionaries, and they not only do effective work in the schools, but some of them have given excellent evidence of being good soul-winners.

When we asked a score of the Pare teachers how many would be willing to go to the interior, every hand went up. It is true seven young missionaries have fallen on the field of honor, and several

In French Africa

As an illustration of changes in hitherto little-known regions of Africa take the following statements by E. O. Powell, a geographical writer, speaking of the French territory:—

“Nothing, indeed, shows more graphically the civilizing work done by the French in these almost unknown lands than the means of communication, there being in operation to-day in French Africa 6,000 miles of railway, 25,000 miles of telegraph, and 10,000 miles of telephone. Think of being able to buy a round-trip ticket from Paris to Timbuktu; of sending Christmas or New-year greetings to your family by telegraph from the middle of the Sahara; or of sitting in the American consulate at Tamatave [Madagascar] and chatting with a friend at Antananarivo, three hundred miles away! And, as the final touch, they have erected a wireless installation at Fez [Morocco], by means of which his Shereefian Majesty dash-dotted his respects to the president of the republic at Paris.”



TRAVELING IN THE WEST AFRICAN “BUSH”

have had to retire on account of ill health. But like the kernel of wheat, though apparently perishing in the ground, the life laid down brings forth ten, twenty, fifty, yea, a hundredfold.

We are only beginning among the million people in this virgin territory, and what a good foundation has already been laid, in spite of heathenism and Mohammedanism! Hundreds of earnest young people gained from heathenism send thanks to our brethren and sisters in the home land for the help sent them. They daily pray for the cheerful givers to missions, and bless their money. Yea, inspired by the same love, they join us in the grand effort to enlighten the Dark Continent.

One must witness these wonderful changes with his own eyes, fully to appreciate what is being accomplished. One must sense these great opportunities on the very spot, himself hear the many intelligent testimonies of bright young converts, and then he will better understand why our blessed Saviour left even the glories of heaven to save us poor heathen; and as he sees the same love constraining the missionaries to face these trials, to become collaborators with God, even to lay down their lives, he will realize the power of the Holy Spirit to save even in the darkest of lands.

L. R. CONRADI.

Hamburg, Germany.

In the Sierra Leone Interior

IN the regions about Matotoka, a town of the Timni tribe, I have witnessed more real heathen devil-worship than I have seen in any other part of West Africa. But I have heard there also the thankful prayers of some of these same darkened heathen when released from the power of the enemy and giving glory to their Creator.

We planted our first school among the Timnies at Matotoka, then sixty miles from the railway, but now only fifteen; for the railway is pushing on in Sierra Leone and West Africa. The paramount chief of the Timnies, Bai Kaffri, lives here and is our friend. At Maparka, near the railway, is another school. About a day's walk beyond is the Limba country, from which pressing appeals come for teachers.

Among the Mendi people, another tribe, we have a school at Gbangbama. Two good mission houses have been built, and a plat of land donated to the mission. The chief also agrees to erect a new school building, or *barrā*, as they call it. Such buildings cost us but fifteen dollars, aside from doors and windows. The people are pleading to have teachers. The Mendies are less inclined to worship wood and stone than are the tribes about them. There are three or four of these villages where the people generally lay aside their work when the Sabbath comes.

D. C. BABCOCK.

From a Missionary's Letter

FROM what proved to be the last letter Brother Lynn C. Bowen wrote from the Tsungwesi Mission, Rhodesia, South Africa (a cable announced his death on June 2, of smallpox), bearing date of April 23, we take the following:—

“The Lord has greatly blessed us, for which we praise his name. We have all the land cleared and plowed inside our fence, so if nothing happens next year we expect to have over 225 acres in crops. We now have about fifty-five boys and girls at the mission, and this makes us so full that we must put up more huts just as soon as harvest is over.

“It has been a year now since we left the States, and we have had as good health as at home. We are of good courage, and are not sorry that we came, although we are very much isolated from friends and neighbors.”

He has now laid down his work, and his wife and two small children must return, letting another go on with his work. Such is the sacrifice necessary to press the truth of God out into earth's dark corners.

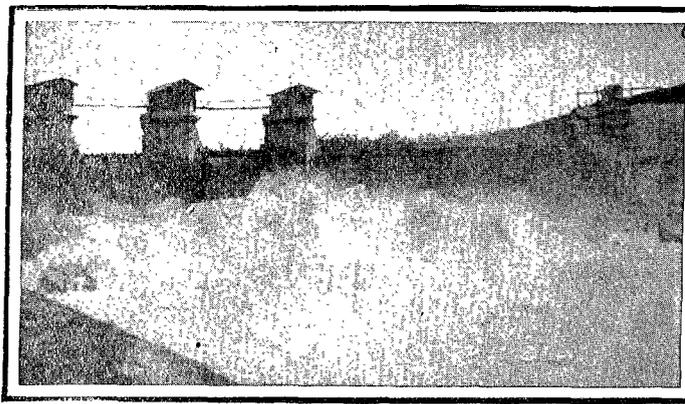
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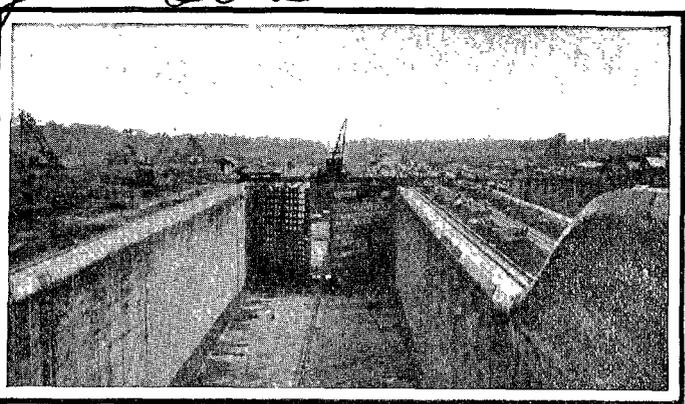
GIRLS DIGGING MONKEY-NUTS (PEANUTS) Tsungwesi Mission, Rhodesia.



CHISOMBEZE OUT-SCHOOL, NYASALAND Simeon, in charge, is only a young teacher, but is doing good work.



THE SPILLWAY, GATUN DAM



ONE CHAMBER OF GATUN LOCKS

ALONG THE GREAT CANAL

In the Canal Zone

STRETCHING across the Isthmus of Panama is the strip of land called the Canal Zone, ten miles wide and forty-seven miles long. The republic of Panama sold it to the United States for \$10,000,000 and a yearly payment, beginning this year, of \$250,000. We who live along the Zone have been watching the progress of the canal toward completion—the greatest feat of engineering ever undertaken by man.

The depth of water maintained will be from forty-one to forty-five feet, and the width at the bottom of the canal is from three hundred to five hundred feet. The French plan was a seventy-foot canal, with thirty feet of water, cut to sea-level. The plan now is a sea-level canal on the Caribbean side for seven miles inland, where the Gatun locks—three pairs of giant locks—lift the ships eighty-five feet, to the level of Gatun Lake. The lake is raised beyond its natural level by a dam across the outlet. The spillway of this dam runs the power plant that supplies the electricity for the operating of the locks. Ships pass across the greatly enlarged lake and along the canal for thirty-two miles, at an elevation of eighty-five feet above the sea, when the locks at the Pacific side let them down again to the sea-level canal, eight miles from the western ocean.

Chief among difficulties to be encountered was the prevalence of malaria, yellow fever, and smallpox. The canal builders gave their first attention to sanitation. The streets of the cities were paved. A complete system of waterworks was installed for the cities, by which filtered water is brought to every dwelling. Gangs of men in every little town are constantly at work cutting the grass and tropical bush, keeping the ground clean around every town. To clean up the two cities of Colon and Panama cost the com-

mission \$3,000,000, which will be returned in water-rates. As the result of this scientific attack upon germs and germ carriers the death-rate has been brought below that of many of the cities of the States.

About forty thousand men, from nearly every part of the world, have been employed on the canal the last nine years. The commission provides free public schools for the children, and if in one town along the canal there are not enough children to warrant a school, the children there are given free transportation over the railway to the next town where there is a school.

every opportunity to tell his friends of the new-found truths from the Bible he had learned to love. Ten or twelve have lately taken hold of the message in Colon; and when we ask them where they learned about these truths, they say, "We learned them from Brother Lee." This young man is faithful both in his work as a canvasser and also in his efforts to lead others to Christ.

The Lord has blessed our work here so that our people have found favor in the eyes of their employers. Some of the farm managers have told me, "The men after they become Seventh-day Adventists are

better workmen than they were before." Not only have they encouraged us to work among them, but the company has given us two buildings in which to hold meetings, and has given Elder Reid, our native minister, a house in which to live, free. Besides this, Brother Reid has a free pass for himself and wife and their tending organ over their railroad lines. The Lord has given us two organized churches and three companies, besides interests in other places.

H. C. GOODRICH.

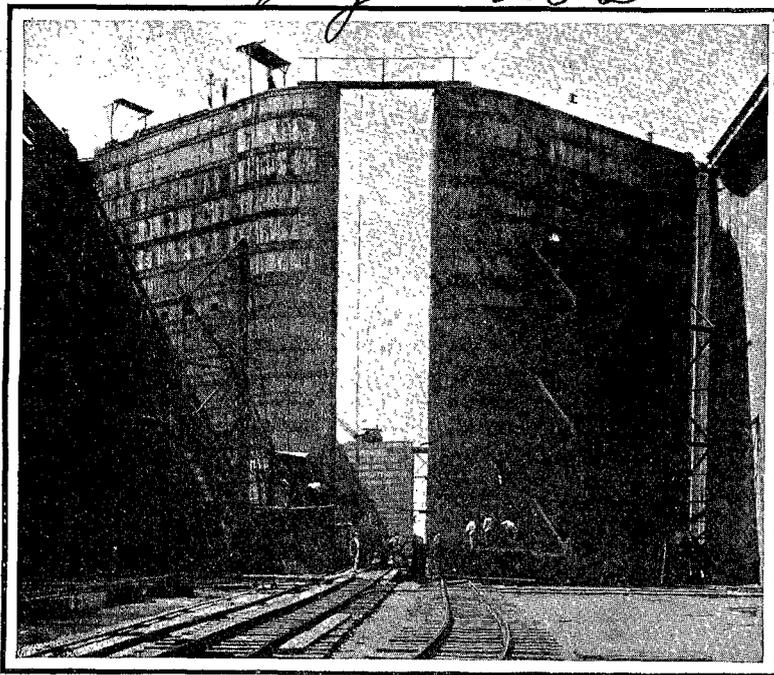
The Greatest Need

It is axiomatic that Panama has long needed a canal. Navigation has suffered untold loss for the lack of a waterway

across the isthmus. But what a loss have its aboriginal and Latin people suffered for the lack of the Word of God! Who today bemoans the delinquencies of the church, and who is willing to sacrifice to retrieve the loss? At tremendous cost in life and property, men have cut through the mountains to bring to accomplishment the mighty furrow from ocean to ocean. But who has been stirred to sacrifice to offer the Maya Indian and these Latins the message of salvation? The world has remembered its own, but to the Christian church, Panama is still as she was—sadly neglected.

B. E. CONNERLY.

Ancon, C. Z.



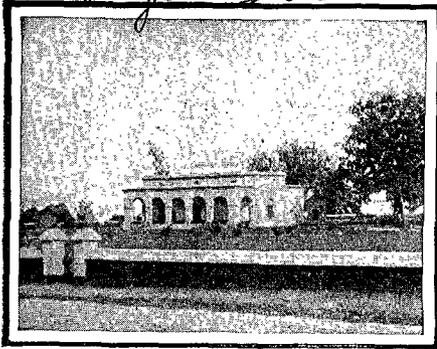
ONE OF THE DOUBLE GATES OF GATUN LOCKS

We have found this a fruitful field for evangelistic work. Among the thousands of employees are many who listen eagerly to the word of life. Our colporteurs have sold \$12,000 worth of books and periodicals during the last year. We are sowing the seed in faith, and God is giving increase in rejoicing souls.

I wish to relate one or two incidents that have been an encouragement to us. A young man who lost his arm in an accident was recently converted. After being rejected by his former employer, he decided to go out among the people with books. He was very successful in this work, but he did more than to sell books. He improved

INDIA AND BURMA

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Karmatar Mission Home, west Bengal.

"Out of the Depths Have I Cried"

SHE is a dear little woman, this pupil of mine, with two bright baby boys, whom she loves dearly. She is learning to love the Saviour, and now finds comfort in praying to him. Yes, she is a Mohammedan, but she has got to that place where her old scruples are laid aside and she prays to a divine Saviour. She knows there is a time before her which may mean separation from those she loves perhaps more than life itself, and her whole being shrinks. I had just read to her the precious promise of Jesus that he who leaves brethren, sisters, father, mother, children, for his name's sake, shall receive a hundredfold, and shall inherit everlasting life. As the picture of the day's lesson was opened with tender reverence, she stroked the garments of the Saviour in the picture, and as her lips moved almost silently I heard the earnest, fervent prayer breathed forth, "Do thou make me firm and strong. O, do thou give strength to this heart!"

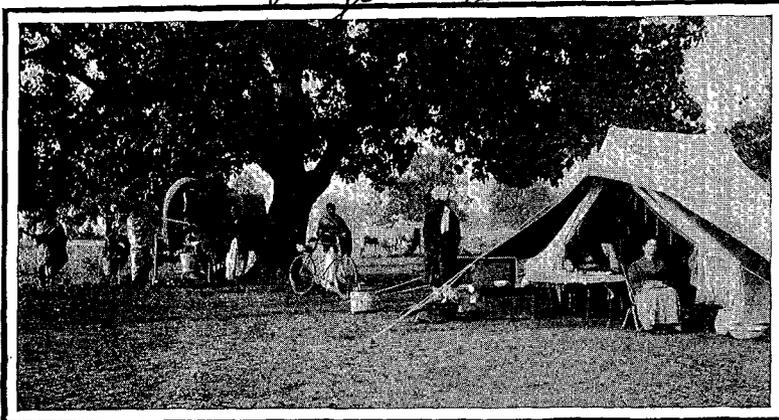
Ah, yes! she needs strength for that which is before her; yet we believe that even from the depths of Mohammedan darkness, out of which she cries, she will be enabled to "do all things through Christ which strengtheneth."

VERA CHILTON.

An Effective Agency

PERHAPS no other single agency of mission work appeals more strongly to the Indian mind than the mission school. It furnishes one of the happiest combinations of influences for doing good to soul and mind that can be devised by the missionary. The very character of heathenism makes Christian schools a necessity. The philosophy and ethics of Hinduism have a strong hold upon the people. Its castes and superstitions are wrought into the very framework of society. The intellect and heart of every man, woman, and child have been thoroughly steeped in principles and practises that are utterly opposed to the gospel of Christ. For these reasons, more can be accomplished in Christian lands in a single sermon than by several months of effort in a Hindu congregation. Heathen errors must be corrected and right thinking encouraged. For this reason, mission schools offer the

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MISSIONARY NURSES ON TOUR AMONG THE SANTALI VILLAGES, WEST BENGAL, INDIA

means of accomplishing this end. They form a regular congregation and give the missionary the surest means of overthrowing heathen sophistries, cultivating right principles, and erecting Bible standards. It is through schools that people are being brought to see the foolishness of the caste system. Here Hindu, Jewish, and Mohammedan children meet on common ground.

Lucknow, India.

J. L. SHAW.

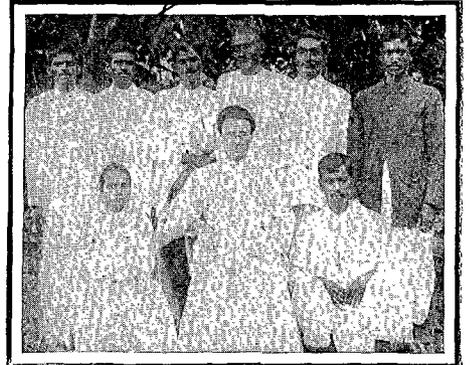
thing different; so we are specializing on mission furniture, shoes made on American lasts, and cane furniture after the Chinese patterns.

Most of our students are Burmese, but there are also Karens, Chinese, and natives of India. Three boys have been baptized, and many appear to be favorably inclined toward the gospel message.

Meiktila, Burma.

R. B. THURBER.

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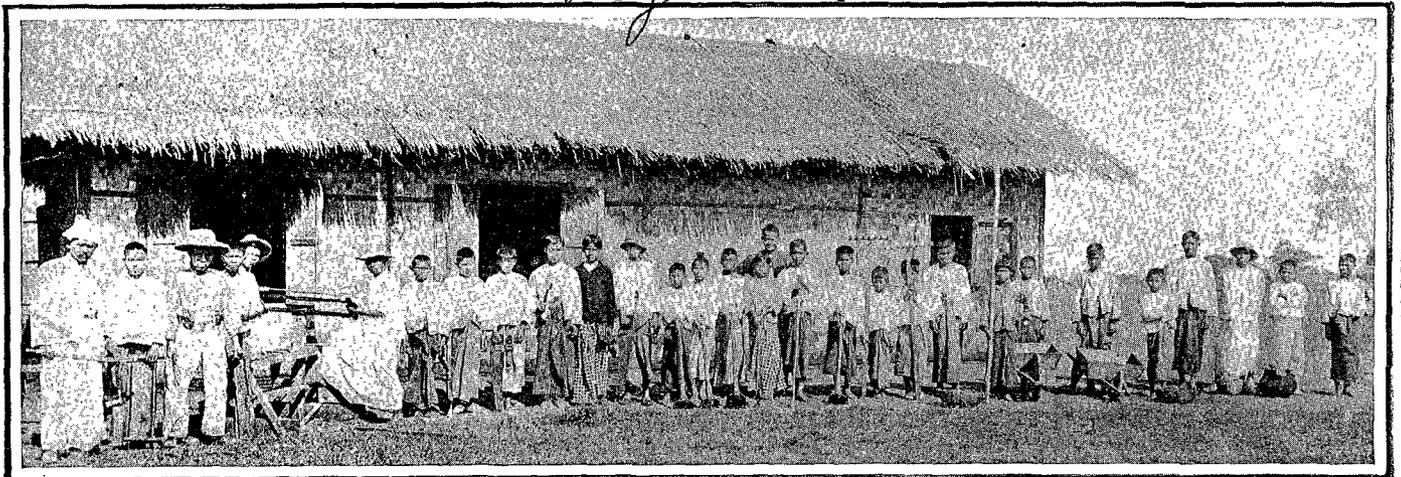
Karmatar mission workers.

Burmese Students at Work

HERE in the East industry suggests work, work a coolie, and a coolie disgrace. Our great problem is how to show the people that industry and work are not synonymous with toil and drudgery, to show that the hand connected with the brain will do greater wonders than will either working alone, that labor is a great uplift toward a better life

At the Meiktila school we are attempting the wood-, cane-, and leather-working trades. Each department now just about pays for cost of materials and wages of the teacher and boys. We believe that with more room and better facilities and help we can make the trades fully self-supporting. With the cheap labor all about us, we must make some-

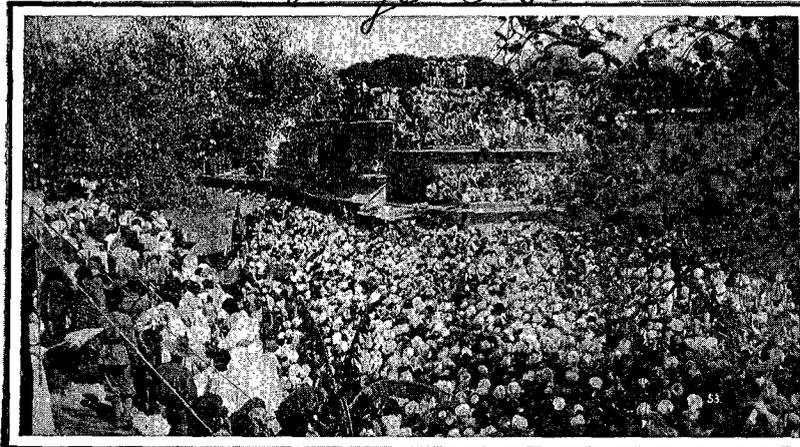
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WORKSHOPS OF THE MEIKTILA INDUSTRIAL SCHOOL, BURMA — CLASSES READY FOR WORK

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A CROWD OF WORSHIPERS AT A HINDU FESTIVAL, DEHRA DUN, NORTH INDIA

A GROUP OF EIGHTEEN BAPTIZED AT ONE TIME, TINNEVELLI, SOUTH INDIA

The Hindu's Gift

A BENGAL Hindu, who is feeling after the Christian's God, had been attacked by fellow Hindus, with some loss of his goods, for having decided to the mission a plat of land — the finest in the village — for a Christian church.

"Are you sorry now that you gave the land to the mission?" I asked, seated with him on the mat covering the dirt floor of his little cottage.

"Sorry? — Never!" he replied. "Why should I be sorry? I have done nothing wrong, and why should I be sorry when I have only made an offering to my God?"

This man's gift represents a twentieth of his entire wealth, and I am sure his heart goes with the gift. Many of the Hindu people in this village are favorable to the truth, and they have erected a school building where we teach about one hundred of their boys.

W. R. FRENCH.

Calcutta.



A Moslem Woman's Need

A FEW weeks ago, after we began work at our dispensary in Najibabad, north India, some people came from a village eight miles away, bringing a woman in a very critical condition. They had heard of our work, but did not know just here our bungalow is, so went to the government dispensary to inquire for us. Her brother, who was with her, insisted that she remain there and let the doctor care for her. But she replied, "No, I shall go home

and die if I cannot find the European women."

She was taken to the Mohammedan inn for a rest before going home. While there her brother mentioned to the man in charge that they had been trying to find us. He said, "I know where they live, and will



Our Santali boarding-school, west Bengal. Converts from devil-worship are teachers in this school.

call them for you." So he came for us. She was in a critical condition, and could not have lived long without help. We worked hard over her for three hours, and left her much better. She needed careful nursing; and as we had no place to keep her, she had to remain at the inn, and we went twice a day to give her treatment. After two weeks she was able to return to her village. She cried and begged us to take her home with us. She said, "I want to come and stay with you and learn from you." We have made many visits to her village, and are always given a hearty welcome.

M. BELLE SHRYOCK.

What a Heathen Said

EVERY night I had been holding lectures on Bible truth in our mission schoolhouse, heathen as well as Christians attending. Our gardener — a worshiper of idols from childhood — had been coming.

"Friend," I said to him one evening, "what do you think of all you have heard?"

"Sir," he said, "I have never heard this kind of gospel before. How foolish I have been all these days to worship dumb idols! And I am ashamed to think of the foolish ideas I have had of the dead. I have spent time and money to satisfy the dead and to keep them from doing us injury. Sir, I wish that you would teach me more of this good Saviour and his gospel."

The poor man's voice rang with a longing to find this Saviour as his own.

"Sir," he again appealed, "my little girl should study this way of salvation."

Now he is sending her to our school. There are multitudes in India waiting for the light.

EDWARD D. THOMAS.

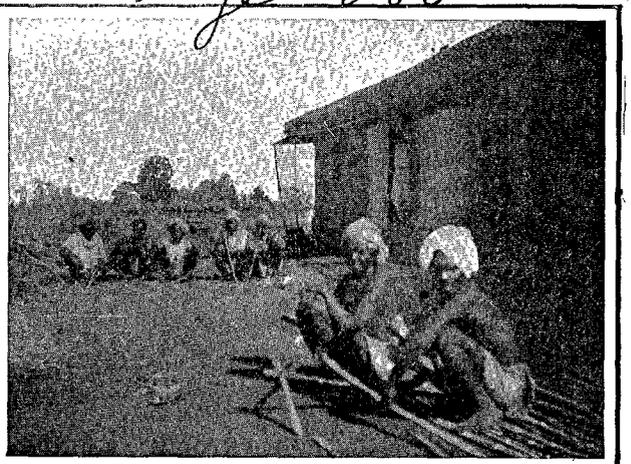
Nazareth, Tinneveli.



THE new Chinese Republic is a Bible buyer. The American Bible Society has issued for the first six months of the current year nearly 60,000 more Bibles for China than during the corresponding period last year, and in addition, its agent, Dr. John R. Hykes, of Shanghai, has sent word to New York that he has orders for 200,000 copies. This number is greater, he reports, than the society is able to supply.

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A VIEW OF THE SNOWY RANGE FROM MUSSOORIE

WORKING ON A MISSION HOUSE IN THE SANTAL COUNTRY

GENERAL ARTICLES

Commissioned of Our God

THIS wicked world rolls toward its judgment-day,
And God has given to his chosen band
A work to do, a message to proclaim,
A faithful warning of impending doom.
To every soul who owns the claims of Christ
And hopes through him eternal life to gain,
The call has come to sound the warning forth,
That men may hear, and heed, and choose,
and live;
And, with the smitten Christ who died
for us,
Eternal pleasure know at his right hand.
And hast thou heard, and hast not heeded
yet?
Then turn, in Heaven's name, and take
the hand,
Nail-pierced for you, that stretches out in
love
To give you gifts more precious than the
wealth
Of all earth's millions blended into one.
O grasp that hand, and know the blessed
joy
Of sins forgiven, and the comfort of
His all-abounding grace that heals the
wounds
Of sin, and every sadness mollifies.
Thy Saviour waits, and shall he wait in
vain?
And you who know him, what a work
awaits!
The conflicts of an age are focused here,
And Satan's cohorts press on every hand.
A cloud of doubt rolls 'round this smitten
world
To blind and stupefy a fallen race.
A thousand noxious dogmas issue forth,
And seeds of death are sown with lavish
hand.
The Christ we love is smitten in the house
Of those who call themselves his chosen
friends;
And they who smite him hurl a poisoned
shaft
At those for whom he gave his precious
blood.
The day draws on when he will come again
To reckon with a recreant world, and give
A just reward to all who honor him.
He calls on all, the youth, the middle-aged,
And those whose heads have whitened with
the snows
Of many years; he calls them, one and all,
Who own his kinship and his love supreme,
Not to a life with pleasure stupefied
And filled with ease and comfort, but a life
Of service and of hardship oft,— a life
Free-given to a righteous cause in which
He laid aside the glories of the blest
And suffered 'neath the curse that sin had
brought.
In that hard strife he gave his all, and you
Are called to follow in the path he trod.
God calls you all; his standard is upreared;
The muster-roll is free to youth and age.
Let none refuse, and none rejected be,
Who seek to give the message God has
given.
Speak courage to the faltering, speed the
foot
That runs the errands of our glorious King.

Let glad cooperation be our theme,
While valiantly we press the battle on
Till that glad day when we shall see his
face
And know the wonders of redeeming grace.

C. M. S.

Go, Teach All Nations

STANDING but a step from his heavenly throne, Christ gave the commission to his disciples. "All power is given unto me in heaven and in earth," he said. "Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Again and again the words were repeated that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear, strong rays. The disciples were to be collaborators with their Redeemer in the work of saving the world.

The commission had been given to the twelve when Christ met with them in the upper chamber; but it is now to be given to a larger number. At the meeting on a mountain in Galilee, all the believers who could be called together were assembled.

Christ's words on the mountainside were the announcement that his sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which he came to this world had been accomplished. He was on his way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon his mediatorial work. Clothed with boundless authority, he gave his commission to the disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Christ commissioned his disciples to do the work he had left in their hands, beginning at Jerusalem. Jerusalem had been the scene of his amazing condescension for the human race. There he had suffered, been rejected and condemned. The land of Judea was his birthplace. There, clad in the garb of humanity, he had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

But the work was not to stop here. It was to be extended to the earth's remotest bounds. To his disciples Christ said: You have been witnesses of my life of self-sacrifice in behalf of the world. You have witnessed my labors for Israel. Although they would not come unto me that they might have life, although priests and rulers have done unto me as they listed, although they have rejected me as the Scripture foretold, they shall have still another opportunity of accepting the Son of God. You have seen that all who come to me confessing their sins, I freely receive. He that cometh to me I will in no wise cast out. All who will, may be reconciled to God, and receive everlasting life. To you, my disciples, I commit this message of mercy.

It is to be given to Israel first, and then to all nations, tongues, and peoples. It is to be given to Jews and Gentiles. All who believe are to be gathered into one church.

Through the gift of the Holy Spirit the disciples were to receive a marvelous power. Their testimony was to be confirmed by signs and wonders. Miracles would be wrought, not only by the apostles, but by those who received their message. Jesus said, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The disciples were to begin their work where they were. The hardest and most unpromising field was not to be passed by. So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way. The work of many may appear to be restricted by circumstances; but wherever it is, if performed with faith and diligence it will be felt to the uttermost parts of the earth. Christ's work when upon earth appeared to be confined to a narrow field, but multitudes from all lands heard his message. God often uses the simplest means to accomplish the greatest results. It is his plan that every part of his work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages.

But the command, "Go ye into all the world," is not to be lost sight of. We are called upon to lift our eyes to the "regions beyond." Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field.

In the commission to his disciples, Christ not only outlined their work, but gave them their message. Teach the people, he said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which he had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of his own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's

name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear his superscription is to be recognized in his kingdom.

The first disciples went forth preaching the word. They revealed Christ in their lives; and the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

The Saviour longs to manifest his grace and stamp his character on the whole world. It is his purchased possession, and he desires to make men free, and pure, and holy. Though Satan works to hinder this purpose, yet through the blood shed for the world there are triumphs to be achieved that will bring glory to God and the Lamb. Christ will not be satisfied till the victory is complete, and "he shall see of the travail of his soul, and shall be satisfied."

MRS. E. G. WHITE.

The Message for Today

THE Christian church has passed through many crises in its history. Through the ages it has stood as the conservator of the truth of God and the one through whom his messages have been proclaimed to the world. Great movements have engaged her attention. Some of these movements have been specific in their character. To the antediluvians, Noah, the representative of God, preached the message of the coming flood, and under Heaven's direction provided a means of deliverance to all who would accept the proffered salvation. Jonah was sent to warn Nineveh of its impending doom. Through heeding the message which he bore, the inhabitants were saved and the threatened destruction long delayed. When Christ was about to appear among men, chosen messengers from God, the holy angels, John the Baptist, Simeon, Anna, and others proclaimed the glad news of the coming Saviour.

In the order of God other great religious awakenings occurred. The Lord raised up Luther, Melancthon, Zwingli, and others for the accomplishment of a great work in the Reformation of the sixteenth century. Later a great quickening impulse was given to the cause of Christianity through the Spirit-filled preaching of John and Charles Wesley, George Whitefield, and others.

These movements and messages came for the most part in response to the voice of prophecy. John the Baptist was "the voice of one crying in the wilderness," long before predicted by Isaiah the prophet. Luther and his colaborers clearly did a work outlined on the prophetic page.

We have reached a period in the history of the church and of the world when, according to the prophecies of the Scripture, the time has come for another great religious awakening. Another message is due the church and the world,— the message of the second coming of the Lord and Saviour to this earth.

This earth's history is soon to close. Fulfilling prophecy and signs — conditions existing in the social, political, industrial, and religious worlds — plainly indicate that a time has been reached when events of a significant, startling, and most stupendous character are about to take place; that the long reign of sin is soon to be cut short; and that the generation now living will witness the appearing of Christ in the clouds of heaven. The message based upon these fulfilling prophecies and signs is now being proclaimed. To the advocacy of this message the people represented by this movement have devoted their lives and their fortunes.

For the benefit of those who may desire to know more particularly the cardinal features of the faith held by this denomination, we shall state that Seventh-day Adventists believe,—

1. In the divine Trinity. This Trinity consists of the eternal Father, a personal, spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption.

2. That the Holy Scriptures of the Old and New Testaments were given by the inspiration of God, and contain a full revelation of his will to men, and are the only infallible rule of faith and practise.

3. That Jesus Christ, while retaining his divine nature, took upon himself the nature of the human family, lived on this earth as a man, gave his life for the salvation of the race; and that forgiveness and remission of sins, the attainment of spiritual perfection, and the securing of eternal life at last, can be obtained only by faith in his atoning blood and through the redeeming grace which he supplies.

4. That, in fulfilment of the Old Testament types, Jesus, the Son of God, is now "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." That, as our great High Priest in this heavenly sanctuary, he presents his own sacrifice before the Father in behalf of sinful men, and to those who will accept it he ministers the needed grace with which they carry on their warfare against sin. Thus he serves as the one Mediator between God and man, rendering both unnecessary and impossible any other system of mediation.

5. That the proper form of baptism is by immersion, and that this ordinance of the Christian church should follow repentance and forgiveness of sins, and that through its celebration faith is shown in the death, burial, and resurrection of Christ.

6. That every soul in order to obtain salvation must experience the new birth. That this comprises an entire transformation of the life and character through

the recreative agency of the Holy Spirit.

7. That the will of God for his children is comprehended in the law of the ten commandments, and that these are great moral, unchangeable precepts binding upon the children of God in every age of the church.

8. That through the new covenant relationship the Spirit of Christ writes this law upon the heart, and in this way only can its precepts find expression in the life in sincere, faithful obedience.

9. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath, an institution which was established and ordained in the garden of Eden before man sinned, embosomed in the great law of moral precepts spoken from Mt. Sinai, observed by prophet and priest throughout the old dispensation, kept by Christ and his apostles in the Christian dispensation, and given to mankind in every age to keep alive in their hearts the knowledge of its Author, the Creator of all things.

10. That Christian temperance embraces the proper use of that which is good, and total abstinence from all that is bad. That the liquor traffic, being only evil, should be prohibited by appropriate legislation.

11. That the church and the state occupy different spheres of operation, the former dealing with questions of a religious character, the sphere of the latter pertaining alone to questions of a civil character. The church and the state should therefore be kept forever separate.

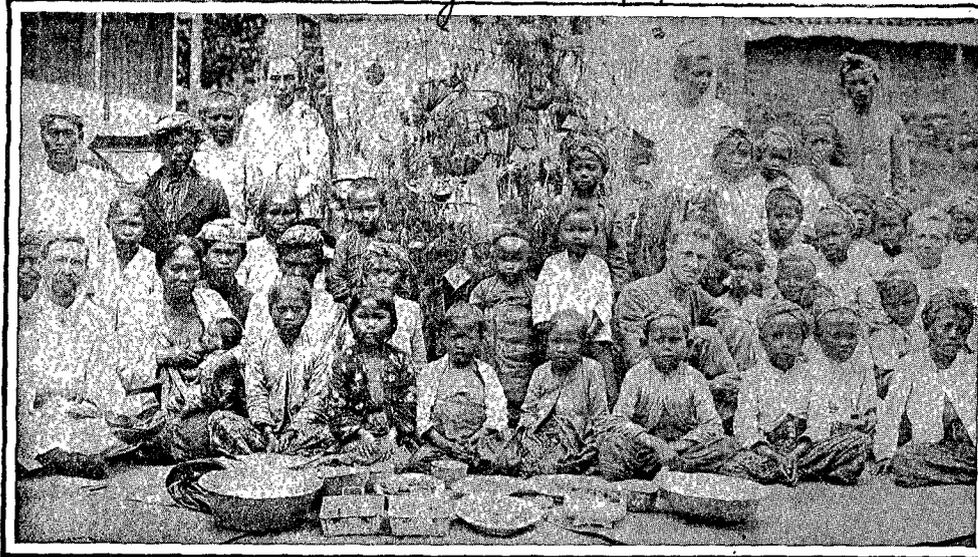
12. That the Scriptural means for the support of Christian evangelical work in the earth is by the payment of one tenth of the regular income, and by free-will offerings from the thankful, grateful children of God.

13. That man possesses a nature inherently sinful and dying; that eternal life and immortality come only through the gospel, and are bestowed as the free gift of God by Jesus Christ in the day of final awards.

14. That the time has been reached when the work of the gospel will soon be consummated; when Christ, who now officiates as our great High Priest in the heavens above, will close his ministry and come to this earth to take his children home. That at that time the righteous dead will be raised to meet their Lord, and, together with the righteous living, be changed to glorious immortality.

15. That in the fires of the last day, this earth will be regenerated and cleansed from the effects of the curse; and that in the final conflagration, Satan and all the impenitent will be destroyed. The creation of God will be restored to its pristine beauty and purity, and will forever constitute the abode of the saints of the Lord.

The glad news of the coming kingdom is now going to the world. By tongue and pen, by gospel herald and by printed page, in more than ninety of earth's languages and dialects, the message of the Saviour's soon coming is being carried to the nations of men. The Scriptures of Truth do not reveal the hour nor day nor year when Christ will return, but conditions on every hand proclaim his coming near. He bids us watch and be ready. He bids us give to those in darkness a knowledge of his saving grace. May we prove true to our high calling of God in Christ Jesus



DINNER-HOUR AT A JAVA SCHOOL



CHILDREN OF THE PHILIPPINES

CHILDREN'S PAGE

Out of the Mouth of Babes

As a rule, Mohammedans in this city are not kindly disposed toward the teaching of the gospel in their homes, and often at the first two or three visits it is difficult to make a beginning. As far as possible I prefer to wait for them to ask me to read; they take it so much better than when they feel it is being forced upon them. In such cases, after the first few kindly greetings, I sit very quietly, gazing earnestly at my book, praying that God may move by his Spirit on their hearts to ask me to read. Very often I find this seems to touch a chord in their hearts, and they are given up to the Spirit's working.

It was in such a house one day I sat. The women's faces seemed so hard and indifferent, and time was passing swiftly; still no one asked me to read, and my heart was yearning over them. As earnest prayer was ascending for an opening for the precious seed to be sown, the baby of the house, a tiny mite scarcely able to walk, leaving his mother's arms, came to my side, and patting my book with one little hand and looking up into my face, with his sweet little baby lisp, said, "*Par-hiye*," which is Urdu for "Please read." It was as if an angel spoke. Silence fell

upon those assembled there, as the Word, the true bread of life, was broken to them at the child's bidding.

Verily, "out of the mouth of babes and sucklings hast thou ordained strength."

VERA CHILTON.

Lucknow, India.



"A Little Child Shall Lead Them"

A CHINESE heathen woman has been coming for some time to our meetings. Her husband has been very prejudiced and forbade her to come. One of the great evils among the women of Java is that of gambling. This woman spent whole days and weeks at it, until she forgot everything else. Her husband has done his utmost to earn enough money to keep his wife well supplied; and then he has sent her away to gamble so that she should not attend the meetings. Since she has learned the evil of this, she will not go any more, and this has made her husband still more furious.

Their smallest boy, a little lad about four years of age, seems really to be moved in a special way by the Spirit of God. He

always pleads with his mother to take him to the meetings. He comes and sits for one hour without moving, and listens like an old man. He often speaks to his father and shows him by example how he must kneel down and pray to the God who made all things, and tells him that their dead gods cannot help them. Whenever the father sees him kneeling down and praying the Lord's Prayer, which he has learned from us, the father whips him with a big stick; but the boy does not seem to mind in the least, and goes right on worshipping the true God. One day this little lad took the stick and hit the long candles and joss-sticks, which are used in worshipping the idols, and broke them all to pieces. God is able in these last days to raise up children who will become witnesses for him.

P. TUNHEIM.

Java, East Indies.



The School Around a Rice-Sieve

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

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

I made it in my way to search out this man, and this is what I saw: He was a farmer, and lived in a little mud-brick house with a straw roof and no floor. He was a poor man, too, for he must pay a high rent to the landlord on the fields he tilled. But every day after the evening meal was finished, he gathered into his little home his own children, and as many others as were willing and free to come. The big rice-sieve was turned over on the bottom of

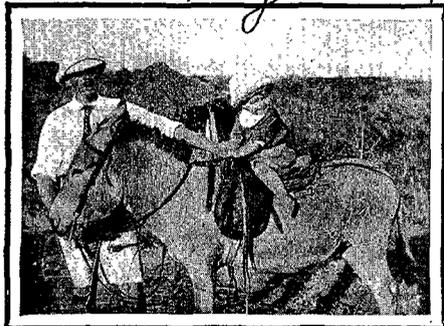


THE SAME CHILDREN (WHAT A DIFFERENCE CLOTHES MAKE)

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a grain basket, and the children clustered around it for their lesson. This was their table, and the plain farmer was their teacher. The school went merrily on for an hour or more, the teacher naming the characters, and the children, all together, repeating them after him. Afterward each child took turn in reading by himself, after which their teacher spent a few minutes explaining the meaning of what had been studied.

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Baby Konigmacher learning to ride, Mantandane Station, Nyasaland.

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

These people were too poor to spare the children from work during the daytime, too poor to help support a school, or even to afford a table upon which to lay their books; but earnestness and zeal made up for the lack of these things, and eternity alone will reveal the influence of that faithful farmer and his school around the rice-sieve.

HUNG HEI YING.



Carrying Loads in Korea

It is interesting to watch the women and girls in Korea as they go to the public wells for the household supply of water. They walk very erect and look straight ahead, for they carry the jar of water upon their heads. I have seen women carrying loads in this way that must have weighed more than one hundred pounds.

Often at the well, where the family wash is taken to be beaten upon a flat rock, when the work is finished and the pile of wet clothing stacked up on a huge wooden tray

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Korean girls with water-jars.

the woman finds she is unable to lift the load from the ground. Then two other women, or more if necessary, will lift the tray, and after a moment in which the bearer seems to be trying to get her load to balance, she will walk off with it on her head, not slowly and painfully, but with a swift, firm tread.

I saw a woman returning from market with a large collection representing her purchases packed away in a very wide straw basket, upon the top of which was a red rooster with his feet tied. The effect, as she went down the road with this upon her head, was strikingly similar to some head-dresses worn by her fashionable Western sisters.

ELLA CAMP RUSSELL.

Soonan.



About a Few African Snakes

SOME little time ago we were all gathered in the church for morning worship. We read from God's Holy Word and knelt down to ask his blessing for the day, and were going out to begin the work of the day, when one of my teachers spied a snake coiled under the seat where we had bowed in prayer a few moments before.

At another time, just a few days past, one of the boys while on his way to school saw a large snake over six feet in length coiled under a fruit-vine only fifteen feet from the house, where the baby goes at will. I was busy at the time, but on hearing a commotion, went out to see what it was, and the boy cried out, "Mamba!" which means cobra, a very poisonous snake. Another boy came to help, and the three of us finished him. After he was stretched out, we found it was not a cobra. The following day I killed a small snake which was swallowing a frog by the side of the path. We were out in the field gathering African holly, and Mrs. Konigmacher put out her hand to pluck a bunch of berries, as a very poisonous snake, just the color of the wood, was crawling along the branch. I killed it as it was creeping into another tree. So the Lord protects from poisonous serpents, and we thank him for his care.

S. M. KONIGMACHER.

Mantandane Mission, Nyasaland.



A Little Missionary of South India

SOON after we came to India, we met a little boy about eleven years of age who is exceptionally bright in many ways, and who was very anxious to know our reasons

for believing and teaching the Bible. We talked with him upon different points of truth, and he became much interested. After a few days he was convinced that we have the truth, but knowing what it would mean to him (his elder brother had accepted this message and undergone some very severe trials), he endeavored to keep all this from his parents.

He asked us for a tract, which we gladly gave him, with some copies of the *Youth's Instructor*. He took these to the school and read them to his classmates. His father, who is head master of the school, seeing him reading the Scriptures to the boys, said, "That is good, my son, tell them about the Bible," and passed on. A few days later the boy was reading the tract alone, when his father caught him and took it away from him, telling him he could not read it nor come to see us any more. That night the father, supposing all the boys were asleep, took the tract and read it through before stopping. But this boy was watching him all the time. The boy is now permitted to visit us, and says as soon as he is a little older he is going to join our mission.

In speaking to us concerning the work that he is doing, he said: "In the school of five hundred boys to which I go, all are Hindus and Mohammedans except twenty. Whenever our teacher leaves the room, I take the opportunity to talk to the boys about 'the Christ' and 'the Christianity.' They sometimes make fun of me, but I don't care for that, because the Christianity is the best religion. One very pious Mohammedan boy, who has always laughed at the Christianity, said to me, just before the examination came, 'You please pray to the Christ that I may pass in the examination.' I give the boys papers on the Christianity to read, and about twenty say that when they are older they will accept the Christ." The boy's mother came to see me, and says she will come often.

MRS. G. G. LOWRY.

Home on furlough.

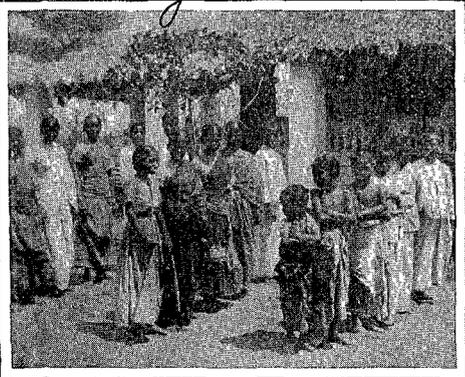
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Wor Te Hung.



Embroidery workers in our girls' school.



Boarding-school at Nazareth, south India.

VOICES OF PRAISE

The Way of Happiness

I DESIRED to find the way of true happiness. With this object, I began to study Buddhist books. About this time I met Matsukura San, a Seventh-day Adventist. I had hated Christianity while I was in school, and now I hated it more when I heard his teaching. I protested; but he testified for Christ and never took his words back. Then I began to study Christianity in order to oppose him. As I studied, I found that this was the way of happiness for which I was seeking. I found power in God's Word. I now believe, and I am rejoicing in it.

Y. SEINO.
Tokio, Japan.

From Snake-Worship

(As written in English)

I AM glad to let you know about me. I am born in Rhodesia. When I grew up, I was taught nothing. I didn't know how to read or write. So I did grow under all heathen customs. As my parents were snake-worshippers, they taught me also to pray to snakes. I didn't know anything about the true God. But now I praise the Lord, for he has sent the missionary in our country. They have taught me the true God, the God of love, the Maker of heaven and earth. For all these blessings I have received, my soul feel thankful to the Lord. And now I am going to help the work at Selukwe new station.

ISAAC XIBA.

From Nyasaland

(Translated)

LONG ago we drank beer, and danced, and worshiped idols, and fought one another; but because of the power of God that caused you to send teachers here to teach us of God and his Word and his Sabbath, we do not do these things now. But please, brethren, do not get tired sending teachers here, because the sheep must have a shepherd. I have finished.

SIAMON BUNYANI.

Mantandane Mission.

(Translated)

WE here love the Word of God very much. O, send more teachers here, because our brothers in other parts of this country have not heard the message. Pray for us and for our schools here, that all may understand that God is here and gives us the rain and the sun to make our food grow. Let us thank him for all his goodness. These are my words. I am finished.

I AM BEN K.

Malamulo Mission.

(Translated)

I HEAR the Word of God every day; and I pray God that he will help me that I may tell my people also. I have sorrow because the Word of God has not gone to our country—Kumpanyila [Portuguese Angoniland].

ERICO SUSENI.

Malamulo Mission.

(Translated)

I AM learning the Word of God all the time, and I am praying God that he will

teach me quickly that I may go and tell my brothers also, because my brothers will die if they do not hear the gospel. I am praying God and to Jesus with my life, and I ask you, Help me by praying that God will teach me quickly.

JIM GUNDY.

Malamulo.

“Is Not My Word . . . Like a Hammer?” Jer. 23:29

I WAS employed as a teacher in the Seventh-day Adventist mission school in Pragasapuram, south India. One day the head teacher, Mr. Thomas, was writing some texts on the board for a Bible class. The matter interested me, and from that day we had regular Bible study. The Word of God broke my heart like a hammer. Soon I came to a definite conclusion to obey God. One Friday evening, just before the Sabbath, I said, “Brother Thomas, I have decided to keep God's Sabbath from this day forward.”

My parents threatened me. They even hired magicians to poison my mind against the truth; but their attempts had no effect. I said to my parents, “Greater is He that is in me than he that is in them.” The Word, which made a thorough change in my life, has comforted me in all the threatenings and persecution, and now I am rejoicing in the truth.

ARPUTHAM ASERVATHAM.

South India.

Chinese Testimonies

J. J. WESTRUP, of Honan, relates two testimonies he heard lately:—

One man, named Hsueh Dao Ming, two years ago was the most powerful lawyer in a large city of several hundred thousand people, and made money fast. At one time he was also a mandarin. He said: “You see me here firing under my own kettle and preparing my own food, and perhaps you think it strange, but I have learned to imitate my Master and to know that it is more blessed to serve than to be served. Before I knew Jesus, I made a great deal of money, but I never had any peace. It was a constant trouble and worry. Now I have peace in my soul, and I value that above everything else in this world. I am determined to follow after Jesus, and to serve him.” This brother and his wife have given up the opium habit, to which both were completely addicted, and many other things for Christ. The gospel is certainly a power.

Another brother, Tu Fu Chu, who is now one among the most powerful preachers we have, said the other day to his wife, who is rather slow in yielding her life to Jesus:—

“Can't you see what a great change there is in my life? Some time ago I used to swear and gamble and whip you and the children. I was a terror in the home as well as in the neighborhood. Now I have overcome all that, and all the time I treat you kindly, lovingly, and patiently. Can't you see what a power there is in this doctrine (*tao li*)? You turn to Jesus and he will be the same power in you.”

A Voice From Australia

IN a praise meeting, when missionaries from all lands were telling their experiences, A. W. Anderson, attending the World's Conference in Washington, D. C., last May, from Australia, a native of that country, spoke as follows:—

“All the other missionaries who have spoken have been missionaries from this country to foreign lands, but I am from another land, though at home among you. It is twenty years since I accepted this gospel truth in Australia. I was told by my relatives that I should lose all my friends, but I have always taken comfort from this text of Scripture: ‘Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.’ I used to think this was a mere figure of speech; but I had not been long with this people before I found it was literally true. Wherever I have traveled and found Seventh-day Adventists, I have found brothers and sisters, and fathers and mothers, and houses and lands; for I am made welcome as a part of the great family. In Tahiti, in San Francisco, in Portland, wherever I went, it was just the same. And now here in this great General Conference, it is like one great family. When I came on this ground, I found that my relatives had multiplied a thousandfold. I am thankful to be one with you.”

A Note of Praise From Japan

DURING the same meeting, T. H. Okohira, of Japan, said:—

“Dear friends, I do not know how to express my heart this afternoon before God and before you. God has done me great things in the past; he has chosen me as the first from my nation, and he has given me a chance to study in this country about twenty years ago. And then I was sent back to Japan, and I was working there sixteen years. Now God has sent me here to attend this great meeting. God has done to me so good! I have received a great blessing during this great meeting. I was inspired by what I saw, by what I heard. I learned many things. I do believe the Lord will help me that I may do ten times better work when I return to Japan. Dear friends, I heard that a number are going to Japan this fall. That has been my prayer for a long time. This afternoon I met one brother and sister and baby who are going to Japan. How I was glad, indeed! I will take good care of them, don't be afraid; don't worry about them; send more. We can take care of them. Now, dear friends, pray for me that I may be faithful to the end. I don't think I meet you again on this earth; but, friends, I thank God I know where I meet you again soon, in near future. The Lord so good to me! I am so thankful for your kind, warm way of conversation. Dear brethren and sisters, be faithful till the Lord Jesus comes.”

Lads of the New Guinea Wilds

"COME quickly, master, come quickly! Kaiavi wants to kill me."

Thus breathlessly, Oriro, one of our students, informed us of trouble at the mission. It was but the work of a moment to run down the hill from the mission house to a group of excited boys surrounding Kaiavi. Because of a misunderstanding, Kaiavi had threatened Oriro with an ax, but his companions had restrained him.

"The wrath of man shall praise Thee," however. After Benny and I had talked and prayed with each boy, they came together, explained matters, asked each other's forgiveness, shook hands, and the incident ended with a season of prayer.

S. W. CARR.

Bisiatabu, New Guinea.

The Metropolis of the Malay Straits

OUR Sabbath services in Singapore are conducted in three languages,—English, Chinese, and Malay. We have with us a few young men from Borneo, who have come to learn more of the message of the soon coming of the Lord. A man has also come to us from the island of Moa, on the west coast of the Malay Peninsula. He is very zealous for the cause of Christ. We have a fine class of young people in training. Just a ride down one of the busy streets of Singapore, jammed with people of scores of languages and divers religions, is enough to inspire any consecrated Christian with a desire to do all possible to direct their feet in the way of life eternal. There are in the Malaysian field, of which Singapore is our mission headquarters, fifty million people, of over one hundred tongues and nearly every heathen religion and shade of Mohammedan belief.

R. P. MONTGOMERY.

Won From Mohammedanism

It has often perplexed us to know how to get the glorious light before the Mohammedans, blinded as they are. But we have had some evidences that the Lord is able to change their hearts. One Javanese Mohammedan woman was baptized some time ago, and she is as devoted a Christian as I have ever seen. Her earnest prayers are touching. She has been teaching her mother, who now has also accepted the precious truth.

Also a Mohammedan *baboe* (servant)

has recently been baptized. Though very poor, she brings a tithe of her earnings regularly for the Lord's work.

A Chinese family who have just come out of heathenism are people of prayer. They often go out to the woods to seek the Lord alone for strength to overcome all their evil habits and to be fitted for the glorious kingdom soon to appear. The truth works reformation in the habits of those who accept the light. It is a great wonder to me as I see changes in some who were heathen gamblers, with mouths black

and filthy with tobacco and betel-nut, which they constantly chew. A few months pass, and the desire for gambling is gone, the appetite for opium is lost, their mouths are clean, and many evil habits have been overcome. It is nothing but the mighty power of the gospel, the message of preparation for the soon coming of our blessed Saviour, that does this good work.

P. TUNHEIM.

Batavia, Java.

In Java

OUR first church in Java was organized June 23, 1912, with twenty-seven members. The next month the Soerabaya church was organized with nine members. On the mountains in east Java, three thousand feet above sea-level, are our two mission properties, purchased several years ago. These properties are now used as rest homes for the benefit of our workers. One sister is conducting a mission in Batavia. Two other workers are conducting a mission at Soerabaya.

Sumatra has a population of about four million. Fourteen years ago Elder Munson and family began work in Padang, the principal city of the west coast of Sumatra.

A beginning was made in that difficult pagan and Mohammedan city. Other laborers followed, and there is now a prosperous day-school of more than sixty pupils, and a Sabbath-school of more than thirty members. There is no church at Padang, but we still have workers there.



CHINESE GIRLS OF THE SINGAPORE CHURCH

Entering Borneo

British North Borneo has just reported an interest there of a score or more, through one of our Singapore converts, who is employed as a colporteur. Our Singapore Chinese native evangelist, Brother Chan, later went there to follow up the interest among the well-to-do Chinese.

G. F. JONES.

The Field White for Harvest

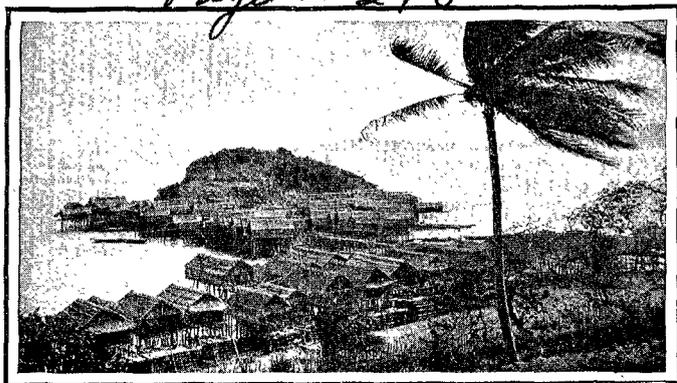
WE find that wherever in the East the consecrated worker goes, he finds a whited harvest ready for the sickle. This same condition exists in the East Indian field.

It is certainly most astonishing how God has gone before us and planted the standard of truth in islands where the foreigner has never done any work. Thus the work has opened in Borneo, and there are more than thirty believers earnestly pleading that we send some one to instruct them more fully in God's Word.

The opportunities to preach this message are so great that it almost staggers our faith when we see what could be done with consecrated workers, but we have none to send. Surely the Lord has called us to this great work. It seems he can no longer wait for our planning, but plants his own standard in these heathen lands, calling upon people to follow where he leads. He sort of thrusts us into these fields, and wherever we go the harvest is white.

I. H. EVANS.

"ALL power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.



ON THE NEW GUINEA COAST

HOME AND HEALTH

Mother

I CALL aloud her name: she answers not;
Her chair stands lone beside the shadowy
hearth;

An awful silence smites my trembling heart
With fear; an emptiness, that drives me
mad.

She *must* be here, her fragrance lingers
round;

But when I seek her room, she is not there.

Gone? my *mother* gone, no more to come?
My life's companion and my childhood's
friend,

The only one who knew and understood
My inmost hopes and fears, my joys and
woes;

The one, of all, whose love remained the
same

Through fickle youth and tried maturity,
Whose patience with my weakness was
great

As was her pure unselfishness and love,—
My *mother* gone?

O mother, mother, how I miss you, dear!
I bow my weary head upon your chair,
And floods of unavailing tears flow down.
There are so many things I wish to tell
You,— things that you would love to know.
I long to ask your counsel in a matter
That your experience alone could give.
I want to kneel and pray with you once
more,

And feel your hand, in blessing, on my
head;

And, here, I brought your little favorite
flower —

And you are gone!

O God, my mother's God, I turn to thee!
To whom else shall I, *can* I go, this hour?
Thou hast the words of everlasting life.
"As one his mother comforteth, so will
I comfort you." Thy promise, Lord, I
claim.

Uphold me in thine everlasting arms;
Pillow my weary head upon thy breast;
And fill this "aching void" within my heart
With pure, unselfish love, from out the
fount

Whence mother's love was drawn. And if
thou deem

Mé worthy, Lord, cast round me, as I kneel,
My mother's beauteous mantle. Give me
grace

To carry on the work that she began.

Thou prayer-hearing, prayer-answering
God,

I praise, and laud, and magnify thy name
For this great peace and comfort thou hast
given.

O, teach me how to comfort troubled hearts
With this same comfort thou hast given me.

— *Helen Adair, in Signs of the Times.*

The Time to Be Pleasant

"MOTHER'S cross!" said Maggie, coming
out into the kitchen with a pout on her
lips.

Her aunt was busy ironing, but she
looked up and answered Maggie: "Then
it is the very time for you to be pleasant
and helpful. Mother was awake a good
deal in the night with the poor baby."

Maggie made no reply. She put on her
hat and walked off into the garden; but
a new idea went with her.

"The very time to be helpful and pleas-
ant is when other people are cross. Sure
enough," thought she, "that would be the
time when it would do the most good. I
remember when I was sick last year, I was
so nervous that if any one spoke to me I
could hardly help being cross; and mother
never got angry or out of patience, but
was just so gentle with me. I ought to pay
it back now, and I will."

And she sprang up from the grass where
she had thrown herself, and turned a face
full of cheerful resolution toward the room
where her mother sat tending a fretful,
teething baby. Maggie brought out the
pretty ivory balls, and began to jingle
them for the little one. He stopped fret-
ting, and a smile dimpled the corners of
his lips.

"Couldn't I take him out to ride in his
carriage, mother?" she asked. "It's such
a nice morning."

"I should be glad if you would," said
her mother.

The little hat and sack were brought,
and the baby was soon ready for his ride.

"I'll keep him as long as he is good,"
said Maggie, "and you must lie on the sofa
and get a nap while I am gone. You are
looking dreadfully tired."

What a happy heart beat in Maggie's
bosom as she trundled the little carriage
up and down on the walk! She had done
real good. She had given back a little of
the help and forbearance that had so often
been bestowed upon her. She had made
her mother happier, and given her time to
rest. She resolved to remember and act
on her aunt's good word. The very time
to be helpful and pleasant is when every-
body is tired and cross.— *Selected.*

Some Interesting Figures

THE United States is the largest beer-
drinking nation of the world, consuming
annually 500,000,000 gallons more than
England, 100,000,000 gallons more than
Germany, and 1,000,000,000 gallons more
than any one of the countries of France,
Austria, Belgium, Russia, Norway, Sweden,
Denmark, Switzerland, Italy, Australia,
and Canada. Our annual consumption of
wines is but a little over 60,000,000 gallons,
while that of France is 1,500,000,000; that
of Italy is 1,120,000,000, over eighteen
times as much as ours. In the use of dis-
tilled liquors Russia leads the world with
232,000,000 gallons, the United States com-
ing second, consuming a little more than
half that quantity, and Germany, France,
and Belgium following with 95,000,000,
70,000,000, and 54,000,000 gallons, re-
spectively. It has been reckoned that
the various kinds of liquor used in this
country would fill enough cars to make a
train that would stretch from New York
to San Francisco. The nation's drink bill
is almost half as much again as the total
of the necessaries of life. The people of this
country spend annually for bread \$154,-
154,000, for meat and milk products, \$150,-
500,000, for wearing apparel \$281,000,-
000, for building material \$232,500,000,

for publishing \$69,000,000, and for other
necessaries a little more than \$100,000,000,
making \$1,000,000,000, and the drink bill
for one year is far more than that.— *The
Christian Herald Almanac for 1913.*

"Scrouged Up Close"

THE comfort that often comes from con-
tact, even wordless, with one's own human
kind, is touchingly illustrated in a little
story told by a Western publisher:—

The boy in the car sat cuddled so close
to the woman in gray that everybody
thought he belonged to her. So when he
unconsciously dug his muddy shoes into
the broadcloth skirt of his left-hand neigh-
bor, she leaned over, and said: "Pardon me,
madam; will you kindly make your little
boy square himself around? He is soiling
my skirt with his muddy shoes."

The woman in gray blushed a little, and
nudged the boy away.

"My boy?" she said. "He isn't mine!"

The boy squirmed uneasily. He was
such a little fellow that he could not begin
to touch his feet to the floor, so he stuck
them out straight in front of him like pegs
to hang things on, and looked at them
deprecatingly.

"I'm sorry I got your dress dirty," he
said to the woman on his left; "I hope it
will brush off."

The timidity in his voice took a short
cut to the woman's heart, and she smiled
upon him kindly.

"O, it doesn't matter!" she said. Then
as his eyes were still fastened on her, she
added, "Going up-town alone?"

"Yes, ma'am," he said. "I always go
alone; there isn't anybody to go with me.
Father's dead, and mother's dead. I live
with Aunt Clara over in Belmar. But she
says Aunt Anna ought to help do some-
thing for me, so once or twice a week, when
she gets tired out and wants to go some
place to get rested up, she packs me off
over here to stay with Aunt Anna. I'm
going up there now. Sometimes I don't
find Aunt Anna at home, but I hope she
will be at home today, because it looks like
it is going to rain, and I don't like to hang
around in the streets in the rain."

The woman felt something move inside
her throat. "You are a very little boy,"
she said rather unsteadily, "to be knocked
about in this way."

"O, I don't mind!" he replied. "I
never get lost. But I get lonesome some-
times on these long trips, and when I see
anybody I think I'd like to belong to, I
scrouge up close to her, so I can make be-
lieve that I really am her little boy. This
morning I was playing that I belonged to
that lady on the other side of me, when I
got so int'rested that I forgot all about my
feet. That is why I got your dress dirty."

The woman put her arms around the
tiny lad, and "scrouged" him up so close
that she hurt him, and every other woman
who had overheard his artless confidence
looked as if she would let him wipe his
shoes on her best dress.— *The Continent.*

"LOVE suffereth long, and is kind."
"Love never faileth."

God Understands

It is so sweet to know,
When we are tired, and when the hand of
pain
Lies on our hearts, and when we look in
vain
For human comfort, that the Heart Divine
Still understands these cares of yours and
mine:

Not only understands, but day by day
Lives with us while we tread the earthly
way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

There is no sorrow that he will not share,
No cross, no burden, for our hearts to bear
Without his help, no care of ours too small
To cast on Jesus: let us tell him all —
Lay at his feet the story of our woes,
And in his sympathy find sweet repose.

— *Selected.*



The Lesson That Constance Learned

CONSTANCE saw her sitting at a table immediately adjoining theirs. They had gone into Baxter's for a cup of hot chocolate — she and Marion.

"Do look at that dowdy little woman in that funny bonnet," she said in a low voice to Marion. "She looks old-fashioned enough to be one's great-grandmother."

"Hush!" replied Marion, warningly. "She will hear you, Constance. I believe she has."

The plain little woman so near them raised her eyes, then dropped them; she had heard.

With a shrug of her shoulders, Constance turned to Marion. "What if she did hear? People have no business to go about looking so out of date. Of course she would hear remarks."

And then Constance plunged into a full tide of small talk, all about Betty's new diamond ring her father had just given her, Maude's coat which had come from New York, and the astonishing fact that Julia Roger's clothes were all given to her by a rich aunt who lived abroad.

They finished their chocolate and went out, and no one saw the wistful look the little woman in the plain bonnet gave them. They could not have understood it had they seen it, these two young girls just blossoming into womanhood. To them life with its stern realities and hard lessons was as yet only a lovely place peopled with delightful things. The real work of the world had as yet never been reckoned by them.

Marion was over at Constance's that evening. It was just after dinner, and the two girls were preparing for a whole delightful evening together. All at once the telephone rang. When Constance returned from answering it, her face wore an annoyed look.

"It was only Aunt Penelope," she said. "She wants you and me to go with her to church tonight, to hear a Miss Foote, from China. I don't care to hear 'Miss Foote, from China;' do you?"

"No," replied Marion slowly, "though I know we should be interested in what our missionaries are doing; and your Aunt Penelope is always so nice to us, we ought to go, if only to please her."

"I suppose we'll have to," assented Constance unwillingly. "She'll stop for us."

The church was filling rapidly when they reached it, and Aunt Penelope ushered them into a seat where she could hear well.

There were gay little flags all about, palms graced the platform, and in full view was a tall vase full of lovely carnations.

An immense card bearing the words, "I have opened the door. I leave it to you that no one closes it after me," and signed "Livingstone," faced the audience.

"I didn't know they went to all this trouble just for a missionary, did you?" whispered Constance.

Marion smiled. "I've heard that Miss Foote is a wonderful speaker," she answered. "And everybody isn't like us, Constance; some people are not only interested, but work for them with all their might."

And then, after the singing of the hymn, some one came to the platform and introduced the speaker for the evening — "Miss Catherine Foote, lately from China."

There was a hand-clapping. Constance and Marion stared. Then a slow flush rose to Constance's cheek, for it was no other than the same little woman who had sat so near them at Baxter's, and whom she had termed in no uncertain language both "dowdy" and "old-fashioned." And she had heard what she had said!

The girls settled back into their seats after one look at each other, and then from the lips of that little, plain woman Constance had so rudely criticized there issued such a flood of eloquence that even the two thoughtless girls were electrified by it.

She told of China as it was with its little mud huts, its degradation, and its misery. She told of the lack of good American dollars that the people at home had but would not give. Of the sacrifices and self-denials she had made she did not speak. But Constance, looking at her with awakened eyes, knew why she chose to wear plain clothes. And she had called her "dowdy," this noble woman with the pure eyes and the compelling voice! O, the power that lay in that slight frame, the wonderful, God-given power that could sweep an audience off its feet, moving them both to laughter and to tears! In her humility, Constance felt as if never, never would she criticize any one again; she would not dare to do it. She did not say another word, but when that address was over, she turned to Aunt Penelope. "I'd like to speak to her for just a moment; may I?" she whispered, and Aunt Penelope nodded, well pleased.

There happened to be no one standing very near her when Constance arrived at the platform, and she went straight to her. The little missionary looked at the tall, graceful girl with the flushed cheeks.

"I came to beg your pardon," said Constance humbly.

The little missionary remembered. "For what you said about me in Baxter's? You need not. I never was an adept in the art of dressing. Do you know, all the

time I sat there I was looking at you, and thinking what a lovely thing youth is — so full of possibilities. My dear child, all things are yours."

Constance looked at her. "You mean, all things are yours," she cried. "O, tell me you forgive me for daring to speak so lightly of you!"

"My child, yes; you are forgiven already. Doubtless I am dowdy, but I have been busy with so many things it had not occurred to me. And do you know that I am one of the few in this big world that all the fine feathers one could deck them with could not make beautiful? I'm just modest 'Jenny Wren,' a plain little woman, my dear, with no beauty of features whatever. I used to grieve about it, until God showed me differently. Now it ceases to trouble me. My panacea lies in the saving of souls."

She smiled, and Constance, catching the sweetness of it, bent suddenly and kissed her cheek.

"You're beautiful to me now," she said in a moved voice. "I know I'm young, and ignorant, too, as to the work you are doing, but I feel and recognize the nobleness of it, and I'm going to be interested too; and —"

"Yes," said the little missionary.

"I want to be your friend, may I? Not that you need me, but I need you. Please, let me."

There were quick tears in the little missionary's eyes as she answered: "You dear child, yes. I need friends, too."

And then from that moment began one of the most beautiful friendships of Constance's young life, a friendship which was never afterward broken, and which opened to her new vistas of what life meant lived as the little missionary had lived it. And from it she gleaned her greatest lesson. — *Susan Hubbard Martin, in Pittsburgh Christian Advocate.*



Why I Am Against the Saloon

I AM against the saloon because it takes all I have and gives me no equivalent.

I step into a shoe store and purchase a pair of shoes; result, my feet are kept warm.

I step into a clothing store and purchase a suit of clothes; result, my body is protected from heat or cold.

I step into a grocery store and purchase bread, meat, potatoes; as a result my body is fed and made strong.

I step into a bookstore and purchase a good book; result, my mind is fed and enriched.

I step into a saloon and take a drink. As I wish to be regarded as a good fellow, I take another. Soon my brain is less clear, my hand less steady, and my walk less firm. Soon my value as a doctor, a lawyer, a merchant, or a mechanic is lessened. By and by I cease to have any economic or social value. Finally I am an outcast and a wanderer.

My opposition to the saloon and the liquor traffic is simply a matter of decency and manhood. It is simply saying that I prefer prosperity to poverty, sobriety to drunkenness, and honesty to dishonesty. It is but an expression of a preference to remain clean and strong and manly. — *Rev. Wm. C. Burns, in the Amethyst.*

MISSION WORK AT HOME

For Other Tongues in the United States and Canada



BROADVIEW SWEDISH SEMINARY

The Home Foreign Mission Field

"LIFT up your eyes, and look on the fields; for they are white already to harvest."— *Jesus*.

"Through foreign missions we are sending the gospel to the ends of the earth. As a home mission God is sending the ends of the earth to our shores and very doors."— *Howard B. Grose*.

The population of our country is a unique one. Besides the English-speaking people, which are known as the native stock, we have here peoples from all nations and tongues on the globe. There is nothing like it in any other part of the world.

One writer places the estimate of this total immigration at forty-six per cent of our entire population. No wonder that thoughtful Americans stand aghast before it. At the same time the only thing to fear is failure to understand the situation and meet it.

The tide of immigration from lands across the sea, which began to trickle this way a hundred years ago, has now become a veritable flood. New England is foreign today; the Middle States are foreign today. Not only the great cities, but the smaller towns as well; not only the hill-sides, but the valley farms are peopled with men and women who have strange faces and strange ways. So much for the conditions of this foreign population in general. We now come to—

The Situation in Our Cities

New York is a city in America, but is hardly an American city. It is "a Hebrew-German - Irish - Italian - Bohemian - Hungarian city—a veritable cosmopolitan race conglomeration." "In thirty-three of our largest cities the foreign population is larger than the native; in Milwaukee and Fall River the foreign percentage rises as high as eighty-five per cent."

In 1907, 1,285,349 immigrants landed on our shores, breaking all previous records for the number coming in one year. This

number is larger than the entire population of Nebraska at its last census, and larger than the single population of twenty-one States of the Union. In view of this, we can appreciate what one writer has said: "Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe."

Our Duty

What can be the meaning of this situation? Is it a mere "happen so," a mere accident? That cannot be; O, no! We must see in this a divine providence, a part of the great plan to hasten the finishing of the gospel to all the world in this generation.

That being so, what is our duty? Is it not to exert ourselves to give the message to these people of many nationalities, and thus hasten the work to its conclusion? If it is a duty to send missionaries to bring the gospel to people of other lands, are we not under even greater obligations to bring the message of God to these millions of foreigners that the divine providence has brought to our very doors? Surely it is. This immense foreign element in our midst presents a marvelous opportunity for

missionary work, but I fear we have neither fully appreciated nor improved it as we should have done.

Nor Is This a Barren Field

The Christian missionary has found the immigrant as ready to respond to his earnest efforts here as in foreign lands. One writer has stated, "I know of no instance where individual work has been undertaken in the true spirit without being a success," and with this our own experience agrees.

But for some reason it is easier to raise an interest and create sympathy for missions abroad than for the same people when they come to our own shores. That is not as it should be. Are not the foreigners who have come here as worthy of the gospel as those that remain at home?

The work among the Germans represents 109 churches with nearly 4,000 members; and the results from our efforts among the Swedes, Danes, and Norwegians are well up to that among the Germans. Our Swedish, German, and Danish-Norwegian seminaries are well patronized, and we have in attendance nearly three hundred students of as fine and promising a class of young people as can be found anywhere, under preparation and training for missionary work in the needy home field as well as in foreign lands.

For some time a work has been in progress among the French-speaking people in the States and Canada. We have a number scattered in various places in Illinois, Wisconsin, Michigan, New England, and Canada. The work among the French has been neglected, but an effort is being made to revive the work, and the outlook is favorable.

Our Hungarian mission in New York City has been blessed the past year. Twenty-one have been added by baptism. The outlook for the present is very promising. A beginning has been made in New York among the Italians, Bohemians, Slovaks, and Finns. At Newark, N. J., we have a mission among the Slovaks, Bohemians, and Poles. The last year a commodious chapel has been built. This will add greatly to their facilities, and give a new impetus to the work there.

A small beginning has also been made



CLINTON GERMAN SEMINARY

among the Italians and Hungarians in Chicago; and in Cleveland, Ohio, among the Roumanians. In North Dakota work has started among the Russians, and several churches have been organized. A Russian department, though small, has been opened at the Sheyenne River Academy, in North Dakota, for the training of workers in the Russian tongue. In Rouleau, Saskatchewan, Canada, an interest-

The Power of God

WE are often reminded of the peculiar situation in our great cities, the unamalgamated masses of recent immigrants. But look into the New Testament (Acts 2:9-11). What a mixture!—Parthians, Medes, Elamites, the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia,

she has prospered. Whenever she has shifted the emphasis upon the social side, she has become weak. The church in all her work should place the emphasis today upon the declaration that Christ came into the world to save sinners.—*Selected.*

A Nickel for the Lord

YESTERDAY he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had some gold in his pocket, and Sunday change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil.

And this very man had his shoes polished on Saturday afternoon, and he handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for it, and the box was tied with a dainty piece of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord? Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant? The church militant is the church that represents upon the earth the church triumphant of the great God the man gave a nickel to.

And the man knew he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord, being gracious and slow to anger and knowing our frame, did not



HUNGARIAN COLPORTEURS IN NEW YORK

ing work has been started among Roumanians, Bohemians, and Servians. Thus we find these people responsive to the call of the gospel wherever earnest work is done.

Urgent Needs

We are glad for the beginning that has been made among the Germans, Scandinavians, and others, but so far we have touched only the fringe of the work. Here are scores of nationalities among whom not even the smallest beginning has been made. In Chicago alone we have more than one hundred thousand Bohemians, and not a single worker. We have one hundred thousand Poles, and not a worker among them. We might mention more than a score of other nationalities in the same situation. What we have said of Chicago is true of all our large cities. Truly, we have here a home-foreign mission field that is both large and important.

Workers of proper experience and adaptability, persons with a passion for souls, whether American or European, must be set apart to lead out among the Italians, Hungarians, Roumanians, Portuguese, Slovaks, Poles, Bohemians, Servians, and many others, not in a desultory manner, but in real earnest, just as they would were they in a foreign land. Then, as individuals from these various nations and tongues accept the truth, this home-foreign missionary should assist and instruct them to labor for their own people.

Now is the time to work. The fields are truly white for the harvest, and unless immediate help is rendered, much will be lost. Why should these foreigners at home be neglected? Again we say, *Now* is the time to work, soon it will be too late.

O. A. OLSEN,

Secretary North American Foreign Dept.

Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Gentiles, Cretes and Arabians. There is no difference between that multitude and the masses in our great cities. There are those who have never heard the gospel, those who have rejected it, and the Jews. The gospel met the needs of all. It changed the Ethiopian, converted the Jew, and conquered the corruption of Rome, for it is the power of God by his Holy Spirit. It is able to meet all needs and conditions today. Man, especially modern man, sometimes thinks *he* can change the social side of life, and he thinks, and plans, and works, earnestly and determinedly. But his thoughts are vanity, and his labors are vain.

The church has the twofold purpose—spiritual and social. The emphasis must be placed on the spiritual, and when sinners are saved and believers are quickened, then new social life will follow. The word of the Lord which came to Solomon (2 Chron. 7:14) is true still: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Paul always emphasized the spiritual. Whenever the church has maintained this same emphasis,

slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not. The nickel hid beneath a quarter that was given by a poor woman who washes and irons for a living.—*Toronto Star.*



BOHEMIAN CHURCH IN NEWARK, N. J.

Je
26-4



MEMBERS OF CHURCH IN BUKAREST, CAPITAL OF ROUMANIA

IN THE BALKANS

In Little-Known Albania and Greece

LIVING among his mountain fastnesses, the Albanian has cared little, if anything, for the outside world. For years he has been leading a life of half-warrior, half-farmer, just about as ready for one occupation as for the other. He may be a Mohammedan, Greek Orthodox, or Roman Catholic, but he is still a good Albanian patriot. No doubt he has been a thorn in the flesh to Turkey, which has sent expedition after expedition against him, which, though apparently successful, have never really subdued him. He loves his homestead and village, and his world has pretty well lain within the surrounding mountains.

Coming down farther south, into Epirus, we find the population largely composed of Greeks. Here it is very interesting to watch the country people coming into town to buy their provisions. The man generally rides on a pony or donkey, while his wife trudges along quite happily by his side. When she brings the baby, she brings the cradle too, and has both strapped on her back. This leaves her hands free to spin or knit as she walks along.

Crossing the old Turkish border and entering Greek territory, one finds the religion just the same, except that the people do not close their stores or stop work on most of the holy days. In the large cities the people are becoming indifferent to religious affairs, and what attention they do give is more from a national standpoint. A patriotic Greek must be a member of the Orthodox Church, and to leave the church is looked upon as being unfaithful to the country.

In some respects we find the Greeks have changed very little from what they were nearly two thousand years ago. They look upon the missionary much as their fathers looked upon Paul when they said, "What will this babbler say? . . . He seemeth to be a setter forth of strange gods."

The Word of God is practically withheld from the people. It is allowed to be published only in the ancient Greek language, which the common people do not understand. The need of the living Word is great, and we must pray and work to plant the leaven of truth among these people. At times the way seems so barred that we know not how to start. Then we seek the Lord, and he hears, praise his name!

R. S. GREAVES.

In the Balkan States

SERVIA.—In Servia, with its three millions, only the Greek Church is recognized. We have a church in Belgrade, the capital. As there is no freedom of public worship for unrecognized congregations, services are frequently interrupted by the police.

BULGARIA.—Here are four and one-half millions, and the Greek Church is the state church. The headquarters of our mission work is in Sofia, the capital. Some of the members reported opportunities to bear witness to the truth while in the army during the recent campaigns.

ROUMANIA.—Again the Greek Church is the state religion. One worker tells how a priest of the church interrupted a meeting to denounce the Adventists. "I answered him from the Gospels," says the worker. "How dare you read to me out of the Gospels?" the interrupter said; "only stupids preach sermons with quotations from the Gospels. A reasonable minister speaks from his head, not with the Bible in his hand." The listeners were amazed, and gave the man to understand that they wanted to hear the Word of God.

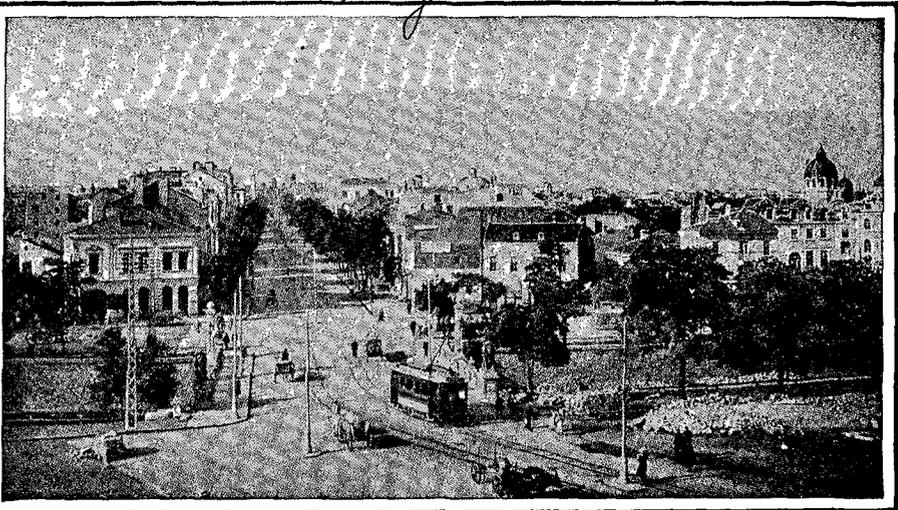
H. F. SCHUBERTH.

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R. S. AND MRS. GREAVES, GRECIAN MISSION



SOFIA, CAPITAL OF BULGARIA

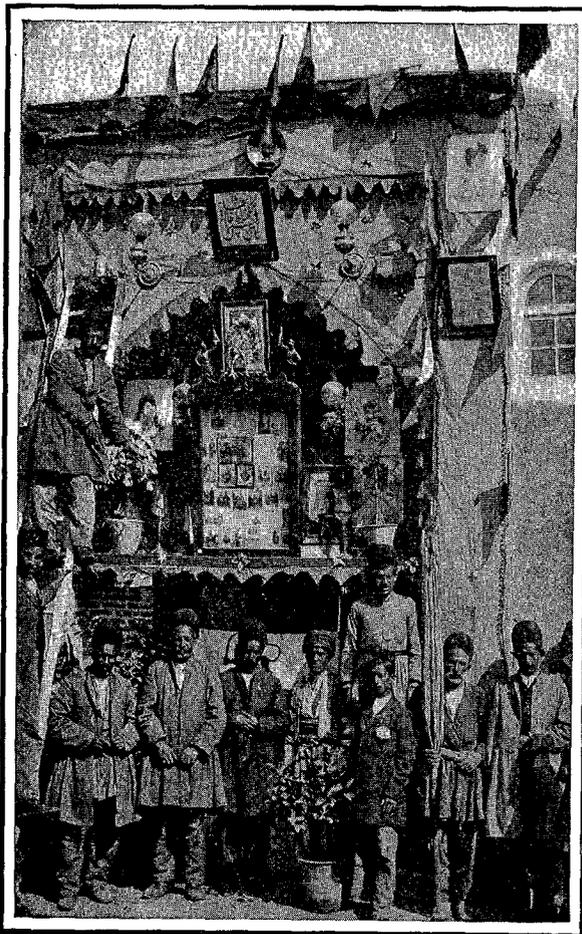
IN CENTRAL ASIA

In Old Persia

THE other day my eyes met with a sight that would make one think he were living in the eighteenth rather than in the twentieth century. It was a Persian prison. The walls and ceiling were of mud. A small hole covered with oiled paper at one end of the room cast a faint gleam of light into the gloomy prison. In one corner lay a heap of rubbish,—old pieces of broken wagons, scrap-iron, and the like,—which served as a roost for the fowls that frequent the place. In the center sat the prisoners on a few old rugs utterly insufficient to protect them from the cold, damp, mud floor beneath, and affording an excellent breeding-place for the small but numerous “inhabitants” of the place during the hot summer season. The prisoners were fastened together by their necks with heavy iron chains. Some whose necks were sore by reason of long confinement had the chain supported by forked sticks to relieve the pain. At night they were made more secure by fastening their feet in the stocks. It was freezing cold, and all that they had with which to warm themselves was a pan of coals. The prison keeper, as he told me, receives no salary, only such money as he gets from the prisoners, which is usually obtained by extortion.

All this would not be so bad if the prisoners were guilty. But only too often persons perfectly innocent are, upon the least pretext, incarcerated, and even bastinadoed, until they pay the sum asked for. Among the prisoners was a Jew who had been there for three months. The Kurds had raided his village and carried away all his property, thus rendering him unable to pay a debt of one hundred fifty dollars which was due. He must now languish in prison until he pays it, while his family must suffer and beg. The bastinado is very frequently resorted to in order to extort money. A certain number of sticks or rods are broken over the soles of the feet.

But there is a far greater bondage that



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WAITING TO SEE THE SHAH PASS, URUMIAH, PERSIA

these poor souls are in, the bondage of sin and deception. They are held down by the shackles of a false religion. While wishing to free them from the cruel hands of injustice, one longs to point them to Him who is able to free from the bondage of sin. It is just in this condition, when oppressed by the ruthless hand of injustice, that the Moslem will listen with great interest to the sweet story of the gospel of Christ.

Urumiah.

F. F. OSTER.

In Siberia and Turkestan

AFTER a visit to churches in Simbirsk and Samara, in Siberia, I went on to Tashkend, in Turkestan. The journey is made comfortably by railway. After a few days

gun to keep God's Sabbath, and at another twenty, none of these ever having seen a minister. He pleads for more workers.

Russian Turkestan is also a land of romance, where years of war, strife, and massacre paved the way for the downfall of the Mohammedan civilization and the advent of Russian dominion. Here we meet with the famous cities of Tashkend, many of whose earth-covered roofs are laid out in flower beds; Samarkand, full of old architectural ruins, and containing the tomb of the renowned Oriental conqueror Timur Bey, of fourteenth-century fame. In the former city there are twenty-seven members in our church, and two persons are representing the message in the latter city.

G. PERK.

Saratof.



GROUP IN IRKUTSK, SIBERIA



BELIEVERS IN HARBIN, RUSSIAN MANCHURIA



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SOME one thus summarizes "the world's tragedies:" 207,000,000 bound by caste, from Hinduism; 147,000,000 permeated with atheism, from Buddhism; 256,000,000 chained to a dead past, from Confucianism; 175,000,000 under the spell of fatalism, from Mohammedanism; 200,000,000 more sitting in spiritual darkness, from paganism.

THE report of the Mission Board treasurer shows that as the result of placing in the hands of friends and neighbors the Harvest Ingathering *Signs of the Times Magazine* last autumn, the splendid sum of \$50,164.45 was contributed to missions. Those who may chance to read these lines and who contributed toward this worthy enterprise will please accept the hearty thanks of the Mission Board for their assistance.

A LIVELY interest in missions was manifested by the 2,614 Sabbath-schools in the United States and Canada, as shown in the splendid offerings to missions during 1912, which amounted altogether to \$188,421.82. This was the result of keeping constantly before old and young alike the need of supplying money to send missionaries to heathen lands to live and proclaim among these many nationalities the saving principles found alone in the gospel of Jesus Christ. This sum was not made up by penny gifts alone, but nickels, dimes, quarters, dollars, and even larger sums also found their way into the Sabbath-school envelopes, to be passed on entire to the mission treasury.

At ten years of age a certain boy began to work in a cotton factory. His hours were from six in the morning to six at night. Out of the first week's wages he bought the "Rudiments of Latin." At sixteen he could read Vergil and Horace. Then he went to the university. Then he became a missionary and a blessing to hundreds of degraded heathen. He died in Africa, but was buried in Westminster Abbey. His name was David Livingstone.

WILLIS R. HOTCHKISS mentions a friend who has a business amounting to a quarter of a million dollars. He devotes two hours a day to business, and the rest of his time to the interests of the kingdom of God. Some one asked him how it was that he could spend so much time away from business, and he said, "It is like this: I have a Partner in my business, and we have an understanding that when I am away on his business, he takes care of mine."

THE following table showing the number of widows in Bengal from one year old and upward, was recently published in the *Prabsi* of Allahabad:—

| AGE | NO. OF WIDOWS |
|-------|---------------|
| 0-1 | 433 |
| 1-2 | 576 |
| 2-3 | 651 |
| 3-4 | 1,756 |
| 4-5 | 3,681 |
| 5-10 | 34,705 |
| 10-15 | 75,900 |
| 15-20 | 142,871 |

The fact that babies in their first year are already widows implies that a far larger number of marriages at that age have taken place, and it might be possible to estimate the number of wives under one, two, three, four years, and upward by multiplying the number of widows by thirty or forty. This applies only to Bengal, and would need to be further multiplied, according to local conditions, to find the total, for all India, of child-widows, and of child-wives, any of whom may become lifelong widows before they know what marriage means.

TO THE PUBLIC

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

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

ANY one into whose hands this paper falls, and whose heart may be stirred to give of his means to rescue perishing souls, may forward such offerings to the treasurer of our Mission Board, whose address appears on this page. Such gifts will be gratefully received, and promptly acknowledged; and the offering will be sacredly applied in extending the gospel in foreign lands.

SOMETIMES people get an impression that missionaries have an easy time, are paid liberal salaries, and so are not sacrificing very much after all. We do not know what some missionaries may get, but we can assure our friends that no large salaries are paid missionaries who receive funds raised by the circulation of this paper. When we state that the average salary paid them is considerably less than the average wage of a common laboring man at his trade in this country, and this, too, where more must be paid for food and clothes, some estimate may be formed as to whether or not they are influenced very much by the money they receive when volunteering to go into unhealthful climes for the gospel's sake. In this service they can say with the great apostle of the early Christian church, "The love of Christ constraineth me." Their work is truly a service of love.

A MISSIONARY among the Indians tells of a poor little Indian girl who attended the mission school. She saw a picture of the crucifixion, and wished to know what it meant. The teacher told her as simply as she could the old but ever-new story of the cross. As she went on with the story, tears streamed down the face of the little girl, who did not speak for a while. Then her first words were, 'Me never want to do bad any more.' Her heart was so touched with the love of the Saviour who died for our sins that she resolved never to grieve him, but desired to please him perfectly. For the first time in her life she realized that her sin was against the loving Saviour. All real conviction of sin must have for its essence a clear conception that we are wronging God, grieving the divine heart.

THE American Bible Society was organized in 1816. It issued last year, at home and in other lands, 4,049,610 volumes of Scripture. It circulates the Bible in more than 100 languages. Its issues last year from the Bible House, New York, were 2,107,859 volumes, in seventy languages. It issued last year from its agencies abroad 1,941,751 volumes of Scripture, largely in the great Asiatic languages. Its twelve foreign and nine home agencies cover nearly the entire home and much of the foreign missionary field, and it has correspondents in more than thirty countries outside of those included in the agency fields.

DURING the World's Conference held in Washington, D. C., May 15 to June 8, by the people issuing this missions number, about one hundred fifty appointees (with a few returning from furlough) were voted on to the fields afar calling so urgently for help. This large list added to those already upon the frontiers will call for many additional dollars to keep them supplied with the necessities of life. Liberal gifts from those who have means will at any time be very thankfully received.

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

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

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Selected From Our List of 336

Books marked * are illustrated.

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The Sabbath Question

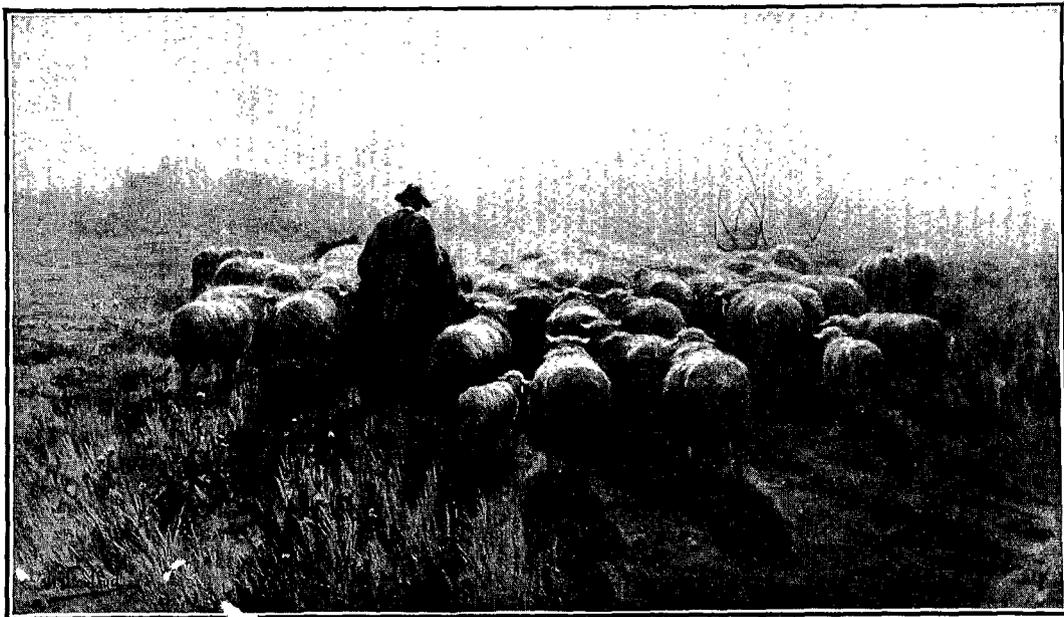
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Each by Name



Never a foolish little lamb astray in the gloaming dim
But the tender Shepherd knoweth its name, and calleth it home to Him.
In the flock and the fold the sheep are His, and He keepeth them close
in His care;
And each for itself in the Shepherd's heart hath its own peculiar share.

Never a moor so wrapped in mist, nor a hill so gray and dun,
But the Shepherd counteth His lambkins there, and watcheth them one
by one.

Never a day so bleak and chill, nor a night so dark and drear,
But the tireless love of the Shepherd waits for the sheep that are passing
dear.

Never a weary, wayworn sheep in the great world-flock today,
But may hear the call of the Shepherd's voice, may follow Him and obey.
The Shepherd hath ransomed the great world-flock, He hath bought it
for His own;
And He loveth and guardeth it, one by one, as were each in the world
a lone.

— Margaret E. Sangster.