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An Outline of Mission Fields

**A Help to the study of the work
of Seventh-Day Adventists in lands
outside of America. ℥ ℥ ℥**

*"To every nation, and kindred,
and tongue, and people."*

Fourth Edition, 1920

**Published by the
Mission Board of Seventh-Day Adventists
Takoma Park, Washington, D. C.**



Outline of Mission Fields

Entered by Seventh-day Adventists

Seventh-day Adventists, Mission Board

"The Field Is the World."

Given by
General Conference of
Seventh-Day Adventists.



Fourth Edition, 1920

MISSION BOARD OF SEVENTH-DAY ADVENTISTS

Takoma Park, Washington, D. C.

YOUNG MEN
TO THE
SERIALS COASTING

BV 2495

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1920

“If those to whom light has come, had received, appreciated, and acted upon it, they would have been channels by which his blessing would flow into the world. Nations that sit in midnight darkness would have had light through God’s appointed agents and instrumentalities, — the members of our church, the influences of our institutions. We would have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities.”

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Outline of Mission Fields

For Teachers, Conference Laborers, and Students of Our
Missionary Story

“And this gospel of the kingdom shall be preached as a witness unto all nations; and then shall the end come.”
Matt. 24: 14.

The Lord's commission to us to quickly carry the advent message to every nation, kindred, tongue, and people lays a blessed responsibility upon workers in the field and teachers in our schools who are training the recruits for missionary service at home and abroad. As an aid in the study of the fields, we have prepared this brief outline. As students become acquainted with the peoples of the world in their studies, they should also know what is being done by us to reach these peoples with the message. Every school must be a center of burning interest in the missionary cause. In this outline we have sought to give only the main facts in the story, especially treating of the earlier days in each field. The current statistics, the names of present workers, and the institutional and other interests in each field will be found in the “Year Book,” issued annually. By this “Year Book” and by watching reports in the *Review* as new moves are made, and the work is pressed forward, teachers and laborers may readily keep this Outline of the Fields up to date. It is in the regions beyond that this work will be finished, for let us never forget that when this message of the coming King has been carried to all the world, the end will come.

THE MISSION BOARD.

Takoma Park, Washington, D. C., U. S. A.

216751

“If thou forbear to deliver them that are drawn unto death....If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it?” Prov. 24: 11, 12.

“From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered.”—“Christ’s Object Lessons.”

EUROPE

First entered by us, 1874

AREA, 3,797,410 square miles, one fourth larger than the United States. **Population**, 374,000,000.

Religions: Roman Catholic, 156,000,000; Protestant, 86,000,000; Greek Catholic, 92,000,000; Jews, 5,500,000; Mohammedans, 5,750,000.

Missionary History.—The apostle Paul was called to Macedonia by vision, A. D. 51. Churches were established in Macedonia and Greece. Paul was sent as a prisoner to Rome, A. D. 62, where already there was a church of believers. Acts 28: 15; Rom. 15: 22-24. About A. D. 67, Paul was beheaded in Rome. Within a few years Christianity had a foothold in Gaul (France), and in Britain, and within a few centuries there were churches over Ireland and Scotland. These early and purer churches were supplanted by the Romanizing movement in later times. Columba, the apostle of Scotland (563-597), paid regard to the sanctity of the Sabbath. Missionaries from these early Scotch, Irish, and British churches evangelized among the German and Frankish peoples of Europe. The Scandinavians became nominally Christian about A. D. 1,000, and the worship of Odin, the god of the Northmen, ceased. Anskar, of France, a teacher and medical missionary, was pioneer among the Northmen. Russia received the religion of the Eastern, or Greek Church, about A. D. 1,000, the people being baptized by imperial order.

The Reformation.—Early Protestants, the Vaudois, and Waldenses, some of whom were Sabbath-keepers. Reformers Wycliffe, in England (1320-1384); Huss and Jerome, in Bohemia (martyred 1415 and 1416); Luther, in Germany (1483-1546). Sabbath-keepers appear in the history of

Reformation times and after, in England, Scandinavia, Germany, and Austro-Hungary.

The Advent Movement.—The great advent awakening, known as the 1844 movement, touched all Europe between 1830 and 1844, the cry of the soon coming of Christ being taken up spontaneously in Great Britain, Holland, Germany, Scandinavia, and other parts, even as Wm. Miller and others preached the advent in America. In Sweden children preached when their parents were imprisoned for speaking.

OUR WORK IN EUROPE

The Beginning in Central Europe

A Polish Catholic, converted to Protestantism in America, learned something of our work, and returned to Europe in 1864. He taught the Sabbath truth to some in Switzerland, though later proving untrue himself. Learning accidentally of our work, these Swiss believers sent J. Erzenberger to America in 1869, as a delegate. In response to this call, Elder J. N. Andrews, our first missionary sent abroad, entered Switzerland in 1874. The old city of Basel, a publishing center of Reformation times, was chosen as headquarters. Thus in Switzerland, with its mixture of French and German, our work in Europe began.

Laborers were added as follows: Elder D. T. Bourdeau, 1875; Elder William Ings, Maud Sisley, 1877; Edith Andrews, Anna Oyer, 1879; Elder B. L. Whitney, 1883 (J. N. Andrews died, 1883; Anna Oyer died, 1883); A. C. Bourdeau, Addie S. Bowen, 1884 (Edith Andrews died, 1885); Elder L. R. Conradi, 1886; Elder J. H. Waggoner, Elder E. W. Whitney, M. May Taylor, 1887; H. P. Holser, 1888 (B. L. Whitney died, 1888; J. H. Waggoner died, 1889; H. P. Holser died, 1901; D. T. Bourdeau died, 1905).

J. N. Andrews was superintendent of the work until failing health laid the burden upon B. L. Whitney; his health failing, H. P. Holser took the oversight, followed

upon his breakdown, by L. R. Conradi. A French paper, *Les Signes des Temps* (The Signs of the Times) was begun in Basel in 1876. General meetings for all Europe were held in 1882, when S. N. Haskell visited Europe, and again in 1884, on the visit of G. I. Butler. In the latter year work was begun in Basel upon a printing-office. In this year also German, Italian, and Rumanian papers were established, the latter two not continuing long. At the general missionary council held in Basel in 1885, on the occasion of the visit of Sister E. G. White and W. C. White, who spent two years in Europe, delegates were present from Germany, Berlin, France, Italy, and Rumania. In all these developments J. Erzenberger, Albert Vuilleumier, and other Swiss brethren labored in evangelical work, while J. Vuilleumier, J. Curdy, H. Revilly, and A. Kunz assisted in editorial and publishing work in the French and German languages.

First European Organization

The first conference organized in Europe was Denmark. in 1880. By 1898 the number of conferences had increased to four. In 1901 the European field, including the Levant, was organized into three union conferences and two union mission fields. All were united in the General European Conference. At the general European meeting, 1904, it was reported that 124 new churches had been organized within the two years, and 3,138 new members taken in, making a total of 11,028 Sabbath-keepers. In 1907 the European general organization was discontinued, the general oversight of the unions being sufficiently provided for in the office of the vice-president of the General Conference for Europe, with a sub-treasurer and assistant secretary for Europe also.

TWO YEARS' PROGRESS, 1906-07

In 1901, when the General Conference recommended the

organization of the European field into unions, the membership in Europe was about 7,000. At the time of the council of the General Conference Committee, in Gland, Switzerland, May, 1907, the European membership was 14,000, or double that of 1901. This council was the first general gathering of workers from all parts of Europe and adjoining fields, from Iceland to Algeria, and from Portugal to Mt. Ararat. Seventeen representative laborers were present from America, over eighty from Europe, two from India, besides visitors in attendance. It was stated at the council that in the two years since the General Conference in May, 1905, 150 workers, including wives, had been sent into mission fields. During the two years in Europe about 800 Catholics, Roman and Greek, had accepted the Sabbath. In the years 1905 and 1906, Europe had paid \$233,000 tithe, and offerings of nearly \$40,000. In 1907, there were reported 15,016 Sabbath-keepers, a tithe of \$142,000, with offerings of \$25,000.

Organizations, 1907: Six unions, British, Scandinavian, German, Russian, Latin, and Levant; and 44 conferences and mission fields.

SEVEN YEARS' PROGRESS, 1908-14

These seven years witness steady growth in Europe. The last regular appropriation from the General Conference to aid Europe was \$10,000, made in 1909. But in that year Europe was spending even more than this in Asia and Africa. Year by year European resources grew until, in 1913, with all northern Asia and northern central Africa as its mission territory, its appropriations for missions for the year were \$145,225. At the beginning of 1908, the membership was 15,334; in July, 1914, it was 33,500, having more than doubled in the seven years.

The largest General Conference gathering, it was thought, ever held up to that time, was the meeting of the General

Conference biennial council, in 1911, in Friedensau, Germany. Besides the representatives from all parts of Europe, a number were there from America, Africa, and Asia. About 2,500 persons were present, representing the work in many tongues. On the last Sabbath 14 men were ordained to the ministry, representing work in seven languages. This meeting for counsel of nearly all the conference workers in Europe, gave a new impetus and a greater solidarity to the cause in Europe.

In 1913 the distribution of membership was stated to be as follows: In the Protestant sections of the division, about 16,000 members; in the Roman Catholic sections, 6,100; in the Greek Catholic, 5,800; in the Mohammedan lands, 340; amidst pagan peoples, 220. Preaching was being carried on in about 40 languages and dialects. At the General Conference of 1913, in Washington, the European Division Conference was organized, its territory being all Europe, western and northern Asia, and Africa down to the territory of the South African Union, with a population of 650,000,000, about one third of the world. During 1913, 5,625 souls were received into the churches, while during the first six months of 1914, 2,750 were added. During the latter part of 1914 the outbreak of war involved a large part of the division territory. Amidst all the distress and terror, the believers continued laboring as best they could, reporting accessions to the faith and large sales of the publications even in the countries involved.

Organizations, 1914: They are too many to name as we did in 1907. There are nine union and 42 local conferences, one union mission, and 52 mission fields.

GERMAN UNION CONFERENCE

Organized, 1902

Including Germany, Austro-Hungary, Holland, Russia

(until 1907), Balkan States, and German (North) Switzerland. Population, 266,200,000.

Organization.—In 1907, ten conferences, four mission fields, not including the Russian territory separated into a union in 1907.

Early History, by Countries

Germany.—Area, 208,830 square miles, twice that of Colorado. Population, 52,279,901.

The 1844 movement led many in southern Germany to give attention to the Sabbath, and we know of some who then began to keep it. In 1860 a German pastor, of Elberfeld, west Prussia, began to keep the Sabbath, knowing of no other Christians doing so. By 1870 some of his flock had joined him in it. Several years later a passing beggar, given shelter by one of our Swiss Sabbath-keepers, told of these people in Germany. In 1875 J. N. Andrews and J. Erzenberger visited them, finding forty-six Sabbath-keepers. J. Erzenberger labored in the region until, in 1876, our first baptismal service was celebrated in Germany. By canvassing, preaching, and Bible work, the truth continued to grow in Germany, though permanent workers were located there only in 1889, when the Hamburg mission was opened by L. R. Conradi, J. T. Boettcher, and other laborers. In 1893 a property which has served as a printing-office, meeting hall, and mission, was secured in Hamburg, which became the headquarters for Germany. Here literature is produced in German, Dutch, Polish, Bohemian, Lettonian, and Esthonian (the two latter languages spoken in the Baltic provinces), Livonian, Slavic, Russian, Servian, Hungarian, Rumanian, Bulgarian, Grecian, Turkish, Armenian, etc. The German papers are the *Herold de Wahrheit* (Herald of Truth), and the *Gute-Gesundheit* (Good Health). The Hamburg house also prints the Holland paper, *Zions Wächter*, and a Prussian

and Hungarian quarterly. Canvassing for papers and books is a strong department of the work. In 1899 Captain Christiansen, formerly with the ship "Pitcairn," began ship missionary work in Hamburg harbor, using the gasoline launch, "Herald." At Friedensau, in the country, near Magdeburg, Prussia, is the German school, accommodating over one hundred students. Young people from Germany, Holland, Russia, Hungary, Poland, etc., may be met here. Here also is a sanitarium, a food factory, and a nurses' training-school. Year after year the believers have gathered here in annual camp-meeting, upward of a thousand in attendance in later years. Sabbath-keepers in 1904, 3,430.

Russia (until 1907 a part of the German Union).—Area, 8,660,395, one seventh of earth's land surface. Forty languages spoken. Population, 128,932,173 (in Europe, 106,191,795).

German Sabbath-keepers in America sent literature to German colonists in Russia, and in 1882 some in the Crimea accepted the Sabbath. In 1883 an aged member of the Milltown (S. D.) church spent a year in the Crimea, and awakened much interest. In 1886 L. R. Conradi visited the Crimea, and organized the first church. He and his helper, Brother Perk, were imprisoned for teaching "heresy," and released by the intervention of the United States minister. Fifty Sabbath-keepers were reported in the Crimea on this visit. Others were found by a journey up the Dnieper, near Kherson, and on the Volga, near Saratov. In this year Conrad Laubhan, of Kansas, returned to his former home in eastern Russia, and began work. He was followed, in 1889, by Brother Newfield, who also returned to Russia, at his own expense, to carry the truth into the Caucasus. Elder Jacob Klein labored in Saratov, on the Volga, about this time, and was imprisoned for a time. From the German colonists the truth

spread among Russian believers. On a second visit, in 1890, L. R. Conradi reported over five hundred Sabbath-keepers. Amid imprisonments, exile, and persecution the truth made continual advance. Small literature was printed outside of Russia, and sent in by letter post for the brethren to use. In 1895 the work started in the Baltic provinces in the Lettonian and Esthonian languages. Some German books could be sold, but only by perseverance did our brethren win the privilege of selling books in the Russian language. "Christian Temperance," by Sister White, was at last approved by the censor. This, with a small book of Bible readings and a few tracts, constituted the only literature in Russian, Lettish, and Esthonian. About 1891 the leading members of a church were exiled to Gerusi, in the Trans-Caucasus, near the Persian border. Other exiles have carried the truth into Siberia. In 1903 Dr. V. Pampaian and his brother, a nurse, began work in Tiflis, beyond the Caucasus. We have churches in St. Petersburg, Kief (the Russian holy city), Riga, Reval, etc. The field of our churches forms a continuous ring from Saratov, on the Volga, to the Don, the Caucasus, and the Crimea, thence on to Bessarabia and along the western border of Poland, thence on through the Baltic provinces to St. Petersburg. Sabbath-keepers, 1904, 2,033.

Austria.—Area, 115,903 square miles, twice the size of Michigan. Population, 23,895,413.

Our work was opened by Elder J. P. Lorenz, who began private meetings in Prague in 1902. Several in this ancient city of John Huss were already keeping the Sabbath through reading. Work was begun in the German language, though one brother translated into Bohemian when necessary. A company was formed, and later Vienna was entered by Elder L. Mathe. Danger sometimes attends even giving away our literature. Selling is forbid-

den, and work is done under difficulties. Yet in 1904 Austria had one church, three companies, and over forty believers.

Hungary.—Area, 125,039 square miles, twice that of New England. Population, 21,000,000.

L. R. Conradi passing through, about 1891, left a family keeping the Sabbath. No missionary was sent there until 1900, when Elder J. F. Huenergardt was located in Hungary, beginning work with German-speaking people, but quickly learning Hungarian. Believers are with us in Hungary representing the Hungarian, German, Servian, and Slavonic languages. A monthly paper is published in Budapest, called *Az Arato* (The Reaper). In 1904 Hungary reported two hundred twenty members in ten churches, from Budapest to the borders of Servia and Rumania.

Balkan States.—Rumania, Bulgaria, Servia, Montenegro. Population, 13,000,000.

The same Polish convert who took the Sabbath truth into Switzerland in 1864, preached it in Rumania. In 1883 a Rumanian believer attended the general meeting in Switzerland to plead for help, and Elder A. C. Bourdeau went to Rumania, and a church was organized. This effort being dropped, the members scattered, and the work faded out. Some years after, a number of German-Russian Sabbath-keepers moved into Rumania, near the Black Sea, and the work began again. Later some of these moved into Bulgaria. We have a company at Rustchuck, on the Danube. A number of Macedonians have begun to keep the Sabbath also. In 1903-04 one or two laborers had done Bible and colporteur work in the Balkans, and sixty-seven Sabbath-keepers were reported at the end of 1904.

Holland (including Flemish or Dutch-speaking Belgium).—Area, about that of Maryland and New Jersey. Population, 8,500,000.

A few Hollanders became connected with our work on the German border. In 1893 Elder Klingbeil was sent from Germany and began canvassing among the German river boatmen of Rotterdam, while studying the Dutch language. Interests developed in Rotterdam, Amsterdam, The Hague, Leyden, etc. In 1901 Brother J. Wibbens joined the workers. In 1902 a sad departure from the truth over the sanctuary question—the idea being that the human body was the sanctuary—carried away the largest number of the believers. The movement came to naught, some returned, and the work went on. Antwerp, in Flemish Belgium, has been entered by a public effort and a company raised up. The *Zions Wächter*, a monthly paper, is printed in Hamburg. The Sabbath-keepers in 1904 were 99.

TWO YEARS' PROGRESS, 1906-07

New Fields Entered: Servia, Turkestan, and Siberia, and two new stations, Kihuiro and Vuasu, in German East Africa.

In October, 1907, the Russian field, formerly a part of the German Union, was organized at the Russian Union Conference, the new union to operate from Jan. 1, 1908.

Germany.—The Hamburg publishing house has been enlarged by the purchase of the house adjoining, and the literature is sold at the rate of over forty million pages a year. In Saxony celebration of the Lord's supper or baptism must be in secret. With the opening of 1908 this field was organized as the Saxon conference, with a membership of 397. In Bavaria, after three memorials to the prince regent, a decree was issued, April 19, 1907, declaring: "His Royal Highness, Prince Luitpold, Regent of the Kingdom of Bavaria, has graciously granted that the Seventh-day Adventists be permitted to freely perform their religious services in Bavaria." Our preachers now have full liberty. In Nüremberg, where before meetings were

often entered by the police, an audience of seven hundred gathered to hear public lectures. In the first six months of 1907, 1,216 persons were taken into the churches in the German Empire. One of the Protestant grand duchies of North Germany has refused to renew canvassing permits for 1908. The military authorities have dealt severely with our young men refusing to do work on the Sabbath while in the army. Numbers have been imprisoned, one youth receiving sentence amounting to nearly six years, though confirmation of judgment in the court of final review has not yet been rendered. An Old People's Home was dedicated in Friedensau, in 1907. Sabbath-keepers (including German-Swiss), in 1907, 6,000, the same number as in all Europe in 1898.

Russia.—During the troublous times of 1905-06, when all about were rioting and conflict, progress was reported in all parts. While St. Petersburg was under military dictatorship, the first general meeting in that city was held in December, 1905, over 100 being present—Russians, Germans, Esthonians, and Lettonians. St. Petersburg has a German and a Russian church. Work has been opened among the Poles in west Russia. A number of Jews have been baptized. In the Caucasus our churches are German, Russian, and Cossack. In 1906 the Czar received an address signed by the various superintendents of our conferences and missions, and on Nov. 6, 1906, the minister of the interior issued an imperial edict granting us freedom to propagate our doctrines freely, notifying civil governors "to avoid all uncertainties in the religious affairs of the Adventists." At a meeting in the Caucasus, in 1906, a message from Turkestan reported Sabbath-keepers there. In 1907 Elder H. K. Loeb sack organized our first Turkestan church in Aulieata, near Tashkent; also the first Siberian church, near Semipalatinsk, and organized a company near Omsk. Sabbath-keepers are heard of along the Chinese

frontier of Siberia even on to the Pacific. Kirghiz Tartars were reported interested in the truth. (For further Russian progress see Russian Union.)

Austria.—The membership has doubled in two years, increasing from forty to eighty-three. In 1905 work was opened in the province of Styria, southern Austria. Selling and distributing literature is still forbidden. A brother in Prague, however, has liberty to issue a Bohemian quarterly paper, which has to pass the censor's scrutiny. There is a growing church in Prague, and now in Vienna is a church of twenty-five members. While formerly meetings were prohibited, a way has now been found for holding public lectures, and the work is rising.

Hungary and Servia.—Work is being done in five languages, Hungarian, German, Slovak, Rumanian, and Servian. In 1907 Hungary was organized as a conference, having 272 members.

Balkan States.—A church of nearly one hundred has been raised up in Bucharest, capital of Rumania, where three years ago public meetings were forbidden. A policeman sent to watch and arrest our laborer was converted. Baptisms have been administered in Bulgaria also. In 1907 our first member was reported in Servia, in Belgrade, the capital. He received the truth while visiting Hungary. In Bulgaria we have Macedonian Sabbath-keepers, and a Sabbath-keeping physician is practising in ancient Thessalonica, Macedonia. Sabbath-keepers in Balkan States, 1907, 139.

Holland (including Flemish Belgium).—The Sabbath-keepers have increased from ninety-nine in 1904, to one hundred seventy-eight in 1907. These were in thirteen companies, representing Amsterdam, The Hague, Rotterdam,

Antwerp, and other leading cities. A ship mission, with a gasoline launch, has been operating in Rotterdam harbor, under Captain Christiansen, formerly in the Hamburg ship work. In 1907 the first company was reported in Brussels, the Belgian capital. Book sales in the year ending July, 1907, were \$3,200, over four times that of two years before.

SEVEN YEARS' PROGRESS, 1908-14

EAST, CENTRAL, AND WEST GERMAN UNIONS

The German Union Conference of 1908 included Germany, Holland, Belgium, German Switzerland, Austro-Hungary. The developments of seven years have seen this union grow into four union conferences, the West German, Central German, East German, and the Danube Unions, with Bulgaria as a mission field. The following items of growth, country by country, may be noted: —

Germany.—In 1908 there were 7,040 members in Germany. In 1914 there were 14,120, the number having doubled in the six years. About 1908 the experiment of holding tent meetings was tried, and with such good results that in 1909 11 tents were being used, some being contributed by American conferences. In a report by H. F. Schubert to the General Conference in 1909 it was said: "The manner in which the law of God has been honored by young men in the military service, where one true disciple of Christ has been condemned to imprisonment till 1914, because of his holding to the observance of the Sabbath, has done much to give publicity to the message." This young man was released in 1912. But a number of such cases brought the truth before the highest courts and even before the imperial authorities, so that in the palace the truth of God was preached. In 1909 the German Union was divided into two, the East and West German Unions.

In 1910 J. H. Schilling said of the West German field: "Fields that seemed hard to enter years ago are now open. Rulers have been influenced to give our people liberty to live and preach the truth in their realms. Truly the Lord is going before. Meetings in Catholic sections are well attended, and generally more results are reaped among Catholics than among Protestants. There seems more of a longing for the truth in countries where the Papacy has ruled these many years." In both unions, East and West, the few workers were active in winning souls.

Of the East German Union, H. F. Schubert reported at the 1913 General Conference: "During the three years' existence of the East German Union, an average of 132 workers has been able, through God, to win 4,821 souls, representing a net gain in membership of 3,312." J. G. Obländer, reporting for the West German Union, gives 4,028 as the number received into the church in the three years. The growth of the two unions was such that in 1913 each gave up a portion of its territory and membership, and the Central German Union was formed. There are churches in such towns as Erfurt, Eisenach, and Wittenberg, associated with Luther's life. There are 20 churches in and around Berlin.

The Hamburg publishing house was printing in 18 languages in 1909. Fourteen periodicals were being issued in various languages. In 1912 a four-story factory was added to the plant. In early 1914, before the war broke out, the circulation of the German paper was averaging about 100,000 copies; and this circulation kept up, or even increased, to the end of 1914. The output of the house during normal times was handled by nearly a thousand col-porteurs.

The Friedensau school added a large building in the winter of 1908-09. Professor Lüpke, the principal from nearly the beginning of the school, reported in 1909 17

languages represented among the students. A full Russian department was conducted. In 1913 there were 35 Russians attending. About this number were made prisoners when the war broke out in 1914, but the brethren were able to secure their release, on honor, to attend the school. No normal department had been conducted, Professor Lüpke said, "because we are not permitted to conduct church schools in the empire. All children are compelled by law to attend state schools until they are 15." Professor Lüpke died in 1914, and Dr. E. W. Meyer was called to the principalship.

Austria.—The laws forbidding general Protestant endeavor, our people in Lower Austria organized, at the close of 1907, a reading and lecture society, called "Society of Christian Men and Women." This was allowed by law, and brought the right of holding open assemblies. Similar societies were later organized in Bohemia, Moravia, and other provinces. One of these was named the "More Light Society." "In these provinces," Elder Wolfgarten reported in 1909, "we may hold public meetings, though we cannot open them with prayer publicly. Every meeting must be opened by a native Austrian, who may invite any one present to speak." Working thus, he reported over a hundred souls had been won and baptized since the societies were formed. In 1911 work was opened in Triest (or Trent), where the famous Council of Trent was held, and a company embraced the truth. During 1911, 175 believers were added in spite of barriers. In 1912 work was opened in Spalato, in the province of Dalmatia (of which Paul speaks in 2 Tim. 4: 10), and soon baptisms were reported. In 1912 a "Ray of Light" society was organized in western Galicia, northern Austria, and a young colporteur began work in Czernowitz, capital of Bukowina, the eastern part of Galicia. He was put in prison the first day, but

was soon released and had good success in selling publications. Being a native, they could not expel him. Six souls were baptized in that town during the twelve months following. In 1913 it was reported: "Preaching is still prohibited in Austria, and workers have had to flee from place to place, some even suffering imprisonment." Yet in 1913 Austria added 128 members. The restrictions have been yet more severe up to this time, some of the societies being broken up by the authorities and assemblies forbidden. Colporteurs have willingly gone to prison, resuming work as soon as released. Membership in 1914, 550, in Vienna, Gratz, Prague (home of Jerome, the companion of Huss), and other parts.

Holland.—Up to 1909 both Holland and Flemish Belgium were merged into the territory of the West German Conference. In that year they became a separate mission field, with 247 believers. In 1910 these missions were separated, Holland having 209 members by the end of the year. A Dutch monthly periodical was published, and 20 colporteurs sold periodicals and books that year in the land of the dikes. In 1914 the membership was 323, the largest church being in The Hague, with churches in Amsterdam, Rotterdam, and other parts. During the latter part of 1914, Guy Dail, secretary of the European Division, made his headquarters at The Hague, Holland's neutrality in the great war making that the best place from which to keep in touch with the work in all the fields of the division.

Belgium.—Belgium was constituted a mission field in 1910, having 108 believers. Against much infidelity and Catholic superstition the workers have had to battle inch by inch for advance in soul winning. R. G. Klingbeil told of being followed in these earlier years from place to place, as he visited the people, by troops of children crying, "Heretic! heretic!" In 1914 we had three companies

in Brussels, the capital, and companies in Antwerp, Liege, and other places, numbering 136.

THE DANUBE UNION CONFERENCE

Hungary.—The Hungarian Conference, organized in Transylvania, at the end of 1907, with 272 members, had within fifteen months a membership of 505, work being done in the Hungarian, German, Slovakian, Servian, and Rumanian languages. A paper was issued in Hungarian, and other publications in the various tongues. In 1912 the Danube Union Conference was organized, Hungary being the main factor, with Bosnia, Rumania, Montenegro, and Servia added. J. F. Huenergardt, who had been a pioneer laborer in the Transylvania field, was chosen president. Religious liberty is granted in Hungary, but often workers and brethren have suffered violent opposition. In 1914 Hungary had two conferences, the Transylvanian, 680 members, and the Central Hungarian, 552 members, with the North and West Hungarian missions.

Servia.—Servian believers finding the truth in Hungary, sent publications into Servia, and in 1909-10 a Servian brother did Bible work in Belgrade, the capital. He was imprisoned again and again until his health was injured. But efforts were continued until, in 1911, there was a small company in Belgrade. Then came the Balkan war of 1912-13, and following this practical freedom of public worship was allowed. The few colporteurs were able to sell Servian publications from town to town. In 1914 the church in Belgrade numbered 23. The Theiss-Save Mission field, partly in Servia and partly in Austria, is mostly peopled by Servians. It had 208 members in 1914.

Rumania.—At the end of 1908, our first church in Bucharest, the capital, had grown to 108. Twelve nationali-

ties were represented in this one church. Late one night in 1909 three peasants appeared at Elder Hinter's door. When asked what they wanted, they replied, "We seek the way of salvation, and have heard that from this man the way of salvation may be learned." They had walked fifty miles. In 1909 Elder Hinter, the superintendent of the Rumanian Mission, was expelled by the authorities, and took up his residence just on the Bulgarian border, from which to direct the workers. The complaint was that the growth of our cause endangered the Greek Church. Native Rumanian believers, who could not be expelled, kept up the work. The general meeting held in the city of Ploesci, in 1911 was seriously disturbed by the priests, who raised a tumult. The next year the same place was chosen, a good hall was secured, and by the mayor's permission public services were held for the first time in connection with a conference. Priests gathered a hostile crowd and assaulted some of our brethren, but public sentiment was turned yet more favorably. A new hall was secured and regular public meetings held by permit of the authorities. This attitude of the authorities meant the opening of a new era in the work. In 1913 two Rumanian churches were reported in Bucharest, and one German church. That year saw 135 souls added in the field. In 1914 Rumania had become the one fully self-supporting conference of the Danube Union, with a membership of 523.

A Division Mission Field

Bulgaria.—Our work was begun in 1898; but while there has been religious freedom in Bulgaria, the people have been somewhat difficult of access. Local regulations were sometimes restrictive, but appeal to the government at Sofia always brought permission to continue work. The war of 1912-13 caused great desolation in parts of the country, and broke up regular evangelistic effort. One

young brother called to service had opportunity given by his officers to preach on the prophecies to over 600 of his company. Many Turks have shown interest in the meetings held in recent times. In 1914 the believers numbered but 42, with two churches, in Sofia and Ruschuk. One church formerly belonging to the Bulgarian Mission now belongs to the Rumanian Conference, being located in the territory ceded by Bulgaria to Rumania after the recent Balkan war.

(Montenegro.—Still unentered, though the literature in the Servian language, which serves for Montenegro also, may have found its way into this kingdom of hardy mountaineers.)

RUSSIAN UNION CONFERENCE

Organized, 1907

Including all Russia, in Europe and Asia. Population, 145,990,000; area, 2,250,782 square miles.

Organization.—Russia had formerly been a part of the German Union. In a general meeting held in Riga, Oct. 26-29, 1907, thirty-three delegates assembled, with local believers, representing the Caucasian, South Russian, and Baltic Conferences, and the East, Middle, and West Russian missions. Riga was under martial law, but the meeting was peacefully and openly held, and the Russian Union Conference organized, with 2,558 members. Elder J. F. Boettcher was elected president. Resolutions were adopted thanking the brethren of the German Union and of America for help rendered the cause of truth in Russia, and pledging loyalty to the advent message. Riga is the union conference headquarters and the publishing depository. They hope to establish a school in southern Russia.

In the region of Gerusi, near the Persian border, where

exiles sowed the seeds of truth in 1892-93, and then returned to European Russia, fruit has sprung up in 1907, and about ninety are keeping the Sabbath. Dr. Pampaian, laboring at the foot of Mt. Ararat, seemed to make little headway until recently, when several have accepted the truth, the first-fruits in the region of Erivan and Tiflis.

There are four companies, and about seventy-five believers in Turkestan.

SEVEN YEARS' PROGRESS, 1908-14 EAST AND WEST RUSSIAN UNIONS, AND ASIATIC MISSIONS

The Russian Union Conference of 1907 has grown into two unions, with the Siberian and other Asiatic territory forming missions under the Division Conference.

Russia.—Growth amidst difficulties has been the rule in Russia. Permission was secured in 1908 to establish a publishing branch in Riga. Formerly the Russian literature was handled from Hamburg. The work of both colporteurs and evangelists revived, and less restrictions were put in the way. The Baltic and the South Russian Conferences were formed. Daniel Isaak, the first president of the southern conference, reported in 1909 that their one Russian laborer was having crowded audiences in Sebastopol. A church of 62 was raised up. Three of the members, marine soldiers, were soon in prison on account of the Sabbath. In 1909 the Russian field reported 600 additions; the believers numbered 3,669, as compared with 700 nine years before.

In 1909 the Greek Orthodox Church held a congress in Kief, Russia's holy city, with 1,000 priests attending. Our work was condemned by resolutions. J. T. Boettcher, then in Kief, called on the secretary of the congress, who arranged for him to address the congress. He spoke for an

hour and a half on our faith and work, and the crowd that came to hear was too large to get into the hall of the congress. In 1910 a representative of the government attended the whole series of Russian conferences and general meetings, and was as regular in arriving at the meeting as was Elder Boettcher, the president of the union. Evidently as a result of his report, orders were framed by the government designed to make it impossible for general representative gatherings to be held. Then the officers of union and local conferences could only meet with the churches or with committees locally. The Riga publishing house was closed; but it was found possible to turn the publishing business over to a locally formed private corporation, which supplies all the literature desired. In 1911 the government issued a book of 100 pages describing our work and faith, and sent it to officials in all parts. While it was a contribution to the policy of restricting the work of the sect, it published much truth. It contained this statement: "The Seventh-day Adventists in Russia show a splendid, live, and active work. . . . They reveal a determinate zeal to win souls. The whole organization is primarily a missionary one. . . . Every member must help forward the third angel's message, and be a witness for Christ."

In 1913 Russia was divided into two unions, East and West Russia. O. E. Reinke was president of the former, with headquarters in Petrograd (St. Petersburg), and J. T. Boettcher was president of the latter, with headquarters in Riga. In 1914 the two unions reported a membership of 4,961. There are four churches in Petrograd, four in the Crimea, where our Russian work began, and the White Sea Mission, extending to the Arctic shores, reports 36 members. The Polish Mission has churches at Łódź and Warsaw, some members of which endured privations while Poland was a battle field in the great war.

Siberia.—In 1908 Siberia was made a mission field of the Russian Union. K. A. Reifschneider pioneered the work, settling in the city of Omsk. In the winter of 1908-09 he traveled 2,000 miles, mostly by sledge, to visit believers and interested souls. Many immigrants had been moving into Siberia from Russia, among them some of our people. During former years, also, exiles to Siberia for the Word of God had carried the truth with them. Brethren called as soldiers at the time of the Russo-Japanese war had sown the seeds of truth as far east as Manchuria. In 1909 an appeal for a minister came from five Sabbath keepers in Harbin, Manchuria. One man in Tobolsk, hearing of us, went south to Turkestan, and then on to Omsk, nearly 2,000 miles, to find a minister and to learn this truth.

In 1910 E. Gnadjin, our first Russian minister, was sent to Manchuria, and after two months reported 26 baptized. The believers there sent their thanks to the union conference, saying, "Rejoice with us, yea, rejoice with us. The Lord has heard our prayers and visited us through his servant, and opened our eyes to see the truth." In 1911 the field was divided into two parts, the East Siberian and West Siberian Missions, West Siberia being as large as 11 Californias, with 11,000,000 people, and one ordained minister; East Siberia, larger in area than the United States, but with only 3,000,000 people, having two ordained ministers. In 1913 Elder Gnadjin baptized a Chinese brother, formerly a Baptist minister, and his wife, at Harbin. In 1914 the organizations in Siberia were: West Siberian Mission, with 17 churches, 455 members; East Siberian Mission, with 38 members, the larger number living in Irkutsk; and the Amur Mission (formerly a part of the East Siberian), with five churches and 127 members.

Turkestan (Central Asia).—Population, 8,000,000. A railway runs from Samara, Siberia, to Tashkent, and thence westward to the Caspian, opening up a vast region

to settlers. Into this country a few German Russian believers moved, about 1908. In 1909 one company of believers was reported at Auli Ata and another at Aschabad, only a few miles from the Persian border. Some in Persia were interested in the truth. Our brethren were working for the Mohammedan Tartars also. J. Ebel was sent to labor in the field late in 1909. In 1914 there were four churches in and about Taskkent, and the one by the Persian border; altogether, there were 106 members.

Transcaucasus.— This region, formerly a part of the Russian Union Conference, is now a mission field of the European Division. Population, 6,000,000. The first church was organized in 1908 by H. J. Loeb sack, our oldest minister in the Russian work. About the same time a church was organized in Tiflis. The first interest there had been awakened by two Seventh-day Adventist families who had been banished to that region years before. Dr. V. Pampaian's work among the Armenians there led some to the truth. Others opposed, and his rooms were broken into, surgical instruments stolen, and the doctor had to flee. In 1909 Elder Loeb sack reported a visit to a colony of Molo-kane, a primitive religious sect, dwelling high up in the Ararat Mountain range. From among these people 86 believers were gathered out. Quite a number of the believers in the Transcaucasus are Cossacks. By the Persian border in and about Etschmiasin, in the Gerusi region, we have 184 members, the result of the seed sown by the exiles of 1892-93, referred to in the record under Russian Union for 1907. Altogether, in 1914, Transcaucasia had 391 members, one church being in Baku.

SCANDINAVIAN UNION CONFERENCE**Organized, 1902**

Including Norway and Sweden, Denmark, Finland, Iceland, and Abyssinia. Population, 21,424,364.

Organization.—Conferences: Denmark, Sweden, Norway. Missions: Northland, Finland, Iceland, Abyssinia. In 1904, Sabbath-keepers, 2,416.

Early History

Opening of the Field.—The pioneer in opening work in the Scandinavian countries was Elder J. G. Matteson, who received the truth in America. He learned type-setting in order to get out the first tracts in the Danish language at Battle Creek, and ere long had a good work started among Scandinavians in America. Tracts and papers were sent by believers to friends in Europe, and ere long calls came for preachers of the message to come over into Scandinavia.

Denmark.—Area, 15,289 square miles, over twice the size of Massachusetts. Population, 2,185,334.

In 1877 Elder Matteson was sent to Denmark. At Vejle, in the southern part of the island of Jylland, he found three families keeping the Sabbath. In 1878 a church was organized at Sjalland. In this year Andrew and Knud Brorsen, brothers, joined the work, while Elder Matteson went to Norway. In 1880 the Danish Conference was organized. A sanitarium was established at Skodsborg, near Copenhagen, with Dr. J. C. Ottosen in charge. Even royalty has shown friendly interest in this institution. In the extreme north, at Frederikshaven, another sanitarium enterprise was established, in charge of Dr. N. P. Nelson, the building having first been erected as a school. The canvassing work has always been an important factor in

the Danish field. Copenhagen is the conference headquarters. Sabbath-keepers in 1904, 718.

Norway.—Area, 124,445 square miles, about twice the size of New England. Population, 2,000,917.

While laboring in Denmark in 1878, Elder Matteson was invited to visit Christiania by a man of influence there who had been reading our books. On this trip, Trondhjem, Bergen, and other points were also visited. Settling in Christiania, Elder Matteson opened meetings in a gymnasium. Crowds attended, and the few believers sold many tracts and gave away literature from house to house. In 1879 Brother J. P. Jaspersen joined in the effort, and the Christiania church was organized. The priests attacked our work, but the interest increased until 1,800 people were attending the lectures. A paper, *Tidernes Tegn* (Advent Tidings), was started, and a small hand press purchased. In 1885 the Christiania publishing house and meeting hall were erected. In the financial panic that came to Norway some years ago this publishing house failed, but was redeemed by gifts of our brethren in all lands, and is still operated as a printing-office, treatment rooms, and mission headquarters. There is a school in Bergen, and a second treatment rooms in Hammer. Sabbath-keepers are found in Christiania, Bergen, Trondhjem, Stavanger, and other parts, even to the far North, within the Arctic Circle. We have representatives among the Laplanders of the North. A Lapp stopped one night with one of our brethren, and carried away some tracts. He was converted, and brought others of his people into the truth. Preaching, colporteur, and Bible work, with nurses visiting, are the methods followed in Norway. Sabbath-keepers in 1904, 806.

Sweden.—Area, 172,876 square miles, a little larger than California. Population, 5,009,632.

Literature sent from America created interest in the Sabbath truth, and in 1880 J. P. Rosqvist, of Sweden, began to preach the message to his countrymen. A church was organized at Amat in 1882. Brother Rosqvist was called into court by the Lutheran priests for preaching heresy, and was sent to the Orebro prison for eight days. He then labored in Northern Sweden, bringing out several small companies. In 1882 J. G. Matteson visited Sweden, and a conference was organized. A corps of canvassers carried the truth from town to town. In 1883 O. Johnson, of Christiania, took charge of the work. A Swedish health magazine was started. Later the Swedish religious journal, *Tidens Tecken* (Signs of the Times) was established. Stockholm has been the publishing and conference headquarters. A school has been conducted at Nyhyttan, and treatment rooms in Orebro, Gotteborg, and one or two other places. Membership in 1904, 801.

Finland.—Area, 144,255 square miles, about the same as Montana. Population, 2,520,439.

In 1892 Elder O. Johnson and two Bible workers, from Sweden, entered Helsingfors to begin work among the many thousands of Swedish-speaking people in Finland. Meetings began in Elder Johnson's private home, to which interested ones were personally invited, permission being withheld to hold public meetings. Interests were awakened in country districts, and by 1898 three churches had been organized. In that year Elder John Hoffman took charge of the work. Greater liberty for public meetings was secured, and books were printed in Finnish. The canvassing work was developed in both Swedish and Finnish literature, canvassers' institutes being held by Brother Z. Sherrig in Helsingfors and Abo. A missionary boat was used for a time in cruising among the islands off the Baltic coast, considerable literature thus being sold. In 1901 Elder Fred Anderson, of America, joined the workers,

and A. Boettcher, of Hamburg, took charge of the publishing work in Helsingfors, where books and tracts are printed in Finnish and Swedish, and a paper in Finnish. Members are reported in Helsingfors, Abo, Borga, and other parts. Membership in 1904, 77.

Iceland.—Area, 39,756 square miles, a little larger than Maine. Population, 70,972.

David Ostlund opened work in Iceland in 1897, soon learning the Icelandic language, and beginning to preach, then translating "Steps to Christ" and "Prophecies of Jesus," which he sold over the island. In 1900 he began to publish a paper. Reykjavik, on the west, was his first field, but later he removed to the eastern end, locating at Seydisfjord. A colporteur was sent to assist him in the work. Membership, 1904, 12.

TWO YEARS' PROGRESS, 1906-07

New Enterprises: Northland mission and Abyssinian mission.

The northern counties of Norway and Sweden were organized as the Northland mission, beginning with 1907. The population of the new mission was, Laplanders, 25,000; Finns, 25,000; Swedes, 375,000; Norwegians, 200,000. The Scandinavian conferences are uniting in raising a fund for a union school. At the union conference in 1906 it was decided to open a mission in Abyssinia. (See Africa.)

The first church in Iceland was organized in May, 1906, at Reykjavik, the capital. The Iceland paper, *Fraekorn* (Seed Corn), has had a circulation of 4,000, the largest of any paper in the country. It was stated at the general council in Switzerland, 1907, that nearly every home in Sweden had had some of our literature. In 1907 the Skodsborg Sanatorium added to its equipment a building to accommodate guests who had formerly lived in rented cot-

tages in the town. In 1907 the union sold \$60,000 worth of books.

In 1907 Sabbath-keepers were reported as follows: Denmark, 750; Norway, 855; Sweden, 880; Finland, 166; Iceland, 25; total, 2,727.

SEVEN YEARS' PROGRESS, 1908-14

SCANDINAVIAN UNION

The 2,727 Sabbath keepers reported for the Scandinavian Union in 1907 had grown to 3,807 in 1914. There is reported much loss in membership by removals to America.

Denmark.—In 1909 work was begun for the first time in the Faroe Islands, belonging to Denmark. The union school for Denmark and Norway, located at Skodsborg, was enlarged by a fine new building, which was completed in 1910. In 1912 the Denmark Conference was divided, setting aside the district about Copenhagen and Skodsborg to be worked as a union district, having about one third the membership of the conference. In 1913 the sales by colporteurs amounted to \$30,000, whereas but a few years before the amount was as low as \$3,200. During the four years ending 1913, about 4,000 patients had been cared for at the Skodsborg Sanatorium. When the war broke out in 1914, the patronage of the sanatorium ran down from 280 to 30 within a week, and a hundred helpers had to be turned to other work. But the patronage began very soon to improve. Membership, 1914, 1,175.

Norway.—For several years, up to 1909, the northernmost part of Norway had constituted the Northland Mission, with northern Sweden added, the mission covering all the "land of the midnight sun," with believers in Bodö, Vardö, Tromsö, Hammerfest, and even Vadsö, round the North Cape on the inner Arctic Ocean. Beginning with

1910 the Norwegian part of the mission was merged into the Norway Conference, as the best means of working the territory. The Norway Conference rejoiced in 1909 that it had been able to lift much of the load of debt under which it had labored since the financial crisis of ten years before, which led to the failure of our Christiania publishing house. The conference also was out of debt. In 1909 a worker found a woman, sister of a Lutheran priest, who had kept the Sabbath for fifteen years, knowing of no others keeping the day. "I learned it all from the Bible," she said. She had also found the truth about baptism. Several ministers of other denominations had offered to baptize her, but she felt always a voice telling her to wait. "I have been praying for fifteen years," she said, "for God to send me some one keeping the Sabbath." In 1912 the conference was divided, making the West and East Norway Conferences. In 1913 the Christiania publishing house supplied \$87,000 worth of publications to the three Danish-Norwegian conferences. To a colporteur who called at the palace, the king of Norway gave his order for twenty copies of one book, to be supplied to various homes for sailors. Another called with the health journal, and the king subscribed for forty copies for reading rooms. Successful treatment rooms were operating in Christiania. In 1914 Norway had 1,200 members, representing a net growth of nearly 100 per year during the seven-year period. In this year, also, J. J. Hokland opened our first station among the Laplanders, at Karasjok, in Finmarken.

Sweden.—Up to 1909 most of the work in Sweden had been done in the central and southern part. The training school at Nyhyttan had 42 students in that year, four from Finland and one from Russia. The school farm, of over 500 acres, was prospering. During the summer vacations the school was used for sanitarium purposes. Besides the treatment rooms here, treatment rooms were being

conducted in Orebro, Malmö, Ostersund, and Göteborg, by members of our church. In 1908 a health food factory was established at Västeras, which has continued successfully. The publishing depository is in Stockholm. Colporteurs have gone all over Sweden, even some of the sisters entering the mountain wildernesses, making deliveries by carrying books on their backs for miles, and experiencing many evidences of providential care. In 1910 northern Sweden, which had received but little labor, was formed into the North Swedish Mission, its first report at the end of the year showing but 15 Sabbath keepers among its 800,000 people. Its report for 1913 showed that the number had grown to 50, the largest church being at Sundsvall, on the Gulf of Bothnia. In 1912 southern Sweden was set off as the South Swedish Mission, with 113 members. In 1914 all Sweden had 1,000 members, the largest churches being in Stockholm, Orebro, and Göteborg.

Finland.—When the end of 1908 showed a membership of 137 in Finland, and book sales by colporteurs of \$10,497, the Scandinavian Union encouraged the Finnish Mission to organize as a conference. This was done in 1909. The work, which had been mainly among the Swedish-speaking people, began to turn more to the Finns. H. Mikkonen, a Finnish Baptist preacher, who embraced the truth in San Francisco, returned to Finland in 1909. At the conference in Björneborg, in 1910, a good number of Finns were present, greatly rejoicing the hearts of the Swedish brethren. One brother was there from his home exactly on the arctic circle, north of the Gulf of Bothnia. In 1913 Finland added 83 to its membership, which stood in 1914 at 381, with the largest church at Helsingfors, the capital. During the war of 1914, when permission to hold meetings had to be obtained, the authorities showed our workers much favor, the reply often being to this effect, "Yes, you may

hold all the meetings you wish; you preach good doctrines."

Iceland.—Fourteen souls were added in 1908, bringing the number of Sabbath keepers to 40. Nils Andersson, who had studied for the ministry in Denmark, dedicated himself to the spread of literature in the island, fording icy streams, climbing mountains, traveling horseback and afoot. He reached some places so remote that the people feared him as a robber, no ordinary traveler ever coming their way. His work still continues. In 1909 a setback was caused by the unfaithfulness of the brother in charge. In 1911 Brother Olaf Olsen took the superintendency. The former superintendent had influence to divide the Reykjavik church, in 1912, 21 going with him, 23 remaining with the mission. Brother Olsen, though new in the language, went forward with the work, the Lord greatly blessing, and the brethren rallying to his help. In 1914 the membership had grown to 54, and in the preceding two years 10,000 copies of "Christ Our Saviour" in Icelandic were sold, greatly surprising the brethren of the Scandinavian Union. A larger book, "A View of Our Time," was published in 1914.

BRITISH UNION CONFERENCE

Organized, 1902

Including England, Ireland, Scotland, Wales, and British East Africa. Area of British Isles, 120,979 square miles, about twice that of Michigan. Population, 43,722,074.

Organization.—Conferences: North England, South England. Missions: Scotland, Ireland, Wales, and British East Africa.

Opening of the Field.—During the centuries following the Reformation, Sabbath-keeping Baptists kept the light of Sabbath truth glowing in England. About 1620 John Trask and wife were imprisoned for Sabbath-keeping; she proved

the more faithful, and died in prison after fifteen years. In 1661 John James had a large congregation of Sabbath-keeping Baptists in London. He was executed for his faith. When our own work was opened in England, a little remnant of these old Seventh-day Baptist believers still met in Mill Yard Chapel, East London, which had been a place of worship for Sabbath-keepers for two hundred years. Joseph and Samuel Stennett, whose Sabbath hymns are sung in all churches, were of these old congregations. Our work in England began in 1878.

Early History

England.— Area, 50,867 square miles, a little larger than New York. Population, 27,483,490.

In 1878 Elder William Ings went from Basel to Southampton, and in a few months ten persons were keeping the Sabbath. Elder J. N. Loughborough began meetings in Southampton early in 1879. In the same year Miss Maud Sisley (later Mrs. C. L. Boyd) joined in the Bible work, and J. N. Andrews, of Switzerland, assisted for a few months. In 1880 the first baptismal service was held. In 1882 Elder A. A. John, Geo. R. Drew, and Miss Jennie Thayer joined the workers, the first opening work in Grimsby, the second taking up ship mission work in Hull and then in Liverpool, while Miss Thayer was secretary of the tract and missionary work.

First the American *Signs of the Times* was used in periodical work. Then an English two-page supplement was added to it. In 1884 M. C. Wilcox went over to start our English paper, *The Present Truth*, in Grimsby. About this time J. H. Durland and S. H. Lane joined the workers, the latter being superintendent of the field for two years. In 1887 Elder S. N. Haskell became superintendent of the work, and the printing-office and headquarters were removed to London. Sisters Hurd, McKinnon, and Owen,

Bible workers, began work in London the same year. At that time there was one Seventh-day Adventist sister in London. A church was soon raised up in North London. Companies of canvassers were sent from America to inaugurate the canvassing work, which has been a very strong factor in all Britain.

Following Elder Haskell, Brethren D. A. Robinson, H. E. Robinson, W. W. Prescott, and O. A. Olsen were successively in charge of the work. In 1902 the British union was formed, O. A. Olsen president, and North and South England became conferences, E. E. Andross first president of the former, E. J. Waggoner of the latter.

In 1903 our people in America and England joined in raising \$15,000 for the purchase of a sanitarium in Caterham, Surry, successfully conducted as a sanitarium and nurses' training-school, in charge of Dr. A. B. Olsen. A small sanitarium is being conducted at Leicester. A health journal, *The Good Health*, published at two cents, has been widely sold by the periodical canvassers. A food factory is operated in Birmingham. In 1902 Prof. H. R. Salisbury went to London to establish a training college, which has done most encouraging work. All lines of work carried on in America are represented in England. The publishing work established, and for several years carried on, at Holloway Road, London, employing about twenty workers, during 1907 was removed to Stanborough Park, Watford, Herts, a beautiful suburb about fifteen miles north of London. Churches and companies exist in London, Southampton, Plymouth, Portsmouth, Isle of Wight, Wellingborough, Kettering, Leicester, Nottingham, Birmingham, Liverpool, Hull, Grimsby, Manchester, and other places. Sabbath-keepers in 1904, 969.

Scotland.—Area, 29,785 square miles, half that of Michigan. Population, 4,025,647.

Canvassers from England pioneered the way in Scotland, Brother C. M. Dyer, of London, being one of the first. In 1898 R. M. Lamie returned from America to his native land, he and his son working in the coal mines near Glasgow, when not distributing our literature, while Sister Lamie engaged in Bible and medical missionary work. In 1901 Elder Harry Armstrong, of London, was sent to Glasgow to open public work, over twenty Sabbath-keepers having taken their stand in that city. Elder W. A. Westworth took charge of the field in 1903, and in the same year Elder A. Ritchie was sent to Scotland, and W. B. Scott and others went over to engage in the book work. By the canvassing work interest had been awakened in many parts, and public meetings in tents in summer, and in halls in winter, had developed companies here and there. Members are reported in Glasgow, Paisley, Edinburgh, Kirkcaldy, Iverness, and other points. Sabbath-keepers in 1904, 131

Ireland.—Area, 32,531 square miles, about the size of Maine. Population, 4,704,760. Three fourths of the people are Roman Catholics.

In 1885 Elder R. F. Andrews held meetings in Armagh, Ireland. Here the first converts in Ireland joined our ranks. In 1889 Elder Wm. Hutchinson entered Ireland, laboring in the island until the General Conference in 1905. Laborers from England now and then spend some time in Ireland assisting in building up the work. There is a small sanitarium in Belfast; Dr. J. J. Bell served for some time as superintendent, but on account of failing health went to South Africa, leaving Dr. H. J. Williams in charge. Canvassers have sold the literature all about North Ireland, Brother David McClelland having long led in this work. At the Irish general meeting in 1904 plans were laid to press toward the South, among the vast Catholic population. Ireland is more intensely Roman Catholic than Spain or Italy, and work for these people will be

conducted under difficulties. The membership is found in Belfast, Banbridge, Armagh, and other parts of the north of Ireland. Sabbath-keepers reported in 1904, 124.

Wales.—Area, 7,442 square miles, size of New Jersey. Population, 519,035.

Through reading our literature, the first converts were raised up in Wales, one of the first being W. H. Meredith, a miner, who has since labored in the ministry. The first public effort in Wales was by J. S. Washburn and W. H. Meredith, who held meetings in Cardiff. In 1902, when the general reorganization of the British fields was effected, Wales was set apart as a mission field, A. F. Ballenger in charge. By tent-meetings, Bible work, and canvassing effort, the Welsh believers proving very active workers, the number of Sabbath-keepers has steadily increased. The work has been done almost entirely in the English language, while about half a million speak only Welsh. "Steps to Christ" has been printed in Welsh, and other literature is being prepared. Monmouthshire, an English county, is included in the Welsh mission field. Companies are found in Cardiff, Newport, Swansea, Pontypridd, Barrydock, etc., and in 1904 the Welsh mission reported 140 members.

TWO YEARS' PROGRESS, 1906-07

New Enterprises: Mission to British East Africa; Union Conference headquarters established at Watford. The membership of 800, at the union organization, in 1902, has grown to 1,797 in 1907. In 1907 the union had seventy book canvassers, one hundred periodical canvassers, and sixty-four conference laborers in the fields. In that year \$81,000 worth of publications were sold. The average weekly sale of their paper, *Present Truth*, was nearly 21,000. In December, 1906, possession was taken of a

country estate of fifty-five acres, near Watford, fifteen miles north of London. In 1907 the London training college was removed to the large dwelling-house already upon the estate, and the London publishing office and the Birmingham food factory were established in buildings newly erected on the grounds. At the dedication of the new headquarters, Oct. 28, 1907, a donation of nearly \$4,000 (800 pounds) was reported as a gift to the enterprise from a lady not a Sabbath-keeper.

The sanitarium in Belfast, Ireland, was removed in 1906 to Rostrevor Hills, midway between Belfast and Dublin. Work was that year opened in Dublin, and in 1907 meetings were held in the old town of Londonderry. In Wales a Baptist pastor accepted the truth, bringing a number of his flock with him.

In 1906 the British Union sent two workers to open a mission in British East Africa, followed by three more laborers in 1907. (See Africa.)

Membership in 1907: North England, 669; South England, 664; Ireland, 100; Scotland, 163; Wales, 201; total, 1,797.

SEVEN YEARS' PROGRESS, 1908-14

The British Union has grown in membership from 1,674 in 1908 to 2,571 in 1914. During the decade from 1903 to 1913, both membership and tithe more than doubled.

England.—The territory of the North and South England Conferences of 1908 had become three conferences in 1914, the Midlands Conference being the third, while London and its environs were made a union conference district. In 1909 London had two ministers. Since then London has had more effort, though still an "exceeding great city" with few to warn it. In 1910 the new college building at the Stanborough Park, Watford, headquarters was dedicated. In 1912 a new sanitarium was opened on the Stan-

borough Park estate, Dr. C. H. Hayton, formerly of South Africa, being called to the medical superintendency. The small sanitarium and treatment rooms, operated by nurses only, in Leicester, were discontinued about this time. The publishing house, the International Tract Society, reported in 1914 that during the eight years preceding it had been able to turn into the general work of the British Union over \$50,000 from its earnings. These earnings were due to the constant efforts of an army of colporteurs, selling periodicals and books. In 1914 England had 1,956 members, 300 of whom were in London and its suburbs. Churches are in Liverpool, Birmingham, Manchester, Sheffield, Plymouth, Southampton, and many other places.

Scotland.—In 1909 the southern half of Scotland was organized as a conference, with headquarters in Edinburgh, the northern part remaining still a mission field. Plodding effort has won small numbers every year. Work has been done in Edinburgh, Glasgow, Perth, Aberdeen, Inverness, and other parts. In 1911 the whole of Scotland was included in the Scottish Conference, which in 1914 had a membership of 172.

Ireland.—Belfast has been the headquarters of the work. In 1909 a new meetinghouse was dedicated in that place. Few have been the workers, and these altogether in the north. The great southern portion, the intensely Catholic Ireland, is practically untouched. The little sanitarium, operating for some years at Rostrevor, was closed in 1911. Much literature has been sold by colporteurs in the north of Ireland. In 1914 the Irish Mission had 130 members, and one church in Dublin.

Wales.—A conference was organized at the end of 1908, with 202 Sabbath keepers in the field. At that time Wales

had just passed through a time of unhealthful stir, known as the Welsh revival, which left religious life at a low ebb after the emotional excitement passed. Our few workers labored with the steady preaching of the Word of God and the spreading of the publications. Of the latter, \$6,000 worth were sold in 1908. This work has continued. In 1914 Wales reported 313 members, the larger companies being in Cardill and Newport.

LATIN UNION CONFERENCE

Organized, 1902

Including France, Italy, Spain, Portugal, Belgium, and all Switzerland save the German-speaking portion in the North, with Algiers, Tunis, and Morocco in Africa as French mission fields. Population, roughly, 110,000,000. Protestants, only 1,000,000.

Organization.—Conferences: Switzerland, France. Missions: Italy, French-Belgium, Spain, Portugal, Algeria. Membership in 1904, 683; in 1907, 863.

Early History

French Switzerland (Roman-Swiss Conference).—The opening of the work in the French-speaking portions of Switzerland has been told in the story of the beginning in Europe. The Sunday-law restrictions and the imprisonment of H. P. Holser for Sunday work in the Basel printing-office, led to reducing the printing establishment, the large office building being transformed to a sanitarium. Shortly after, in 1895, Dr. P. A. De Forest arrived to take charge of it, as the Institut Sanitaire. A French health journal had already been published, *Le Vulgarisateur*, and a food factory was opened in the institution.

In 1904 the Basel institution and property were exchanged for a country place, of ninety acres, and buildings at Gland, between Geneva and Lausanne, on Lake Geneva, where a sanitarium training-school and food factory for the Latin Union mission field have been established. At one time Voltaire, the famous French infidel, occupied this place at Gland, now consecrated to the work of the message.

Sabbath-keepers in 1904, 457. Membership is found in Geneva, Lausanne, Berne, Chaux-de-Fonds, and other places.

France.—Area, 264,092, slightly larger than the Lake Union Conference. Population, 38,517,975.

In 1876 Elder D. T. Bourdeau, who had labored in Switzerland, pioneered the way in southern France. Public meetings were prohibited, and no more than twenty persons could assemble for meetings in a private house. Only publications authorized by the archbishop at Paris could be legally sold. Yet at Valance seventeen converts were baptized, and in other places some accepted the Sabbath. Within the next few years an increasingly liberal policy was adopted by the government, and public meetings were possible. Efforts were made in Branges and Nîmes.

In 1888 an effort was made to establish self-supporting canvassing work in France, E. P. Auger being sent from America, joined by Brother Prudent, of Switzerland. The workers were unable at that time to succeed, owing to strong priestly influence. Both were made ill by privations, and Brother Prudent died in the hospital of Mount Celiard. Later something was done in southern and western France by workers from Switzerland.

In 1901 the first work was begun in Paris, and the French paper was transferred there from Basel, Elder J. Vuilleumier editing it. Prof. B. G. Wilkinson was sent to Europe in 1901, and became superintendent of the Latin Union on its organization. He held an institute for French

workers in Geneva in the winter of 1902-03, and in the winter of 1903-04, conducted another in Paris. A number of young workers went out from these schools into service. Brother F. Nussbaum, of Switzerland, was a leader in canvassing work. Energetic work was taken up in Paris, and a church organized. Paris was made the headquarters of the French field and of the union.

In 1904 France reported 154 members, in Paris, Valance, Nîmes, Nice, Lyons, and other parts.

French-Belgium.—Area, 6,373 square miles. Population, 3,584,569.

In 1897 an aged Baptist, of Liège, began to keep the Sabbath through reading our French literature, and C. Augsburg, a colporteur of Switzerland, was sent to labor in Liège. Next year C. Grin, of Basel, joined him, and a year later, on the visit of Elder J. Erzenberger, a church of ten was organized in Jemeppe, near Liège.

In 1902 Brother Grin, then the only laborer, opened work near Charleroi, but died soon after, leaving no worker in all the country. Elder J. Curdy was placed in charge of the field in 1903, and with a brother assisting has worked mostly about Charleroi, a mining center. House-to-house Bible work and selling the French literature are the chief methods of pioneer labor.

In 1904, 22 Sabbath-keepers were reported. The portion of Belgium along the Holland border, including Antwerp, is mainly Dutch-speaking, and belongs to Holland.

Italy.—Area, 110,646 square miles, twice the area of Iowa. Population, 33,733,198.

The message first found foothold in Europe in the Piedmont Valley of Italy, under the teaching of that Polish convert whose story we have told. We next hear of it in Naples. Dr. H. P. Ribton, of Naples, learned of the Sabbath through Seventh-day Baptist literature, and of the

advent truths through our literature from Basel, Switzerland. Elder J. N. Andrews visited him in 1877, and baptized him and his family at Puteoli, near Naples, the place where Paul landed in Italy on his journey to Rome. Italian tracts were supplied by Dr. Ribton, and by his efforts a little company accepted the truth in Naples. Having removed to Alexandria, Egypt, Dr. Ribton and three of the Italian brethren were slain in the massacre of Europeans that occurred in that city June 11, 1882. To aid the struggling little work left at Naples, the Basel house began in 1884 the publication of an Italian paper, which was ere long discontinued.

In 1884 Elder D. T. Bourdeau visited the island of Corsica, where a little French and Italian-speaking company embraced the truth. Later he visited Torre Pellice, in northern Italy, and held a course of lectures, assisted by Elder A. C. Bourdeau and the Brethren Vuilleumier, of Switzerland. A church was organized. Considerable colporteur work was done in these Waldensian valleys, and in later years Elder J. Curdy labored here.

Two sisters in Rome had begun to keep the Sabbath in 1898 through reading, and had translated some tracts into Italian. In 1903 Elder C. T. Everson and wife and Mrs. Schell were sent to Rome to open work in that city of the Cæsars and popes, and several there ere long accepted the truth.

In 1904 the Italian mission reported 45 members.

Spain.—Area, 197,670 square miles, the same as Minnesota, Iowa, and Missouri combined. Population, 17,565,632.

In 1903 Brethren Wilkinson, Vuilleumier, and Robert, of the French-Latin Union, visited Spain to decide upon a location for the first work. In the same year, Brother Walter Bond and wife and Frank Bond, from California, began work in Barcelona. Early in 1904 Elder W. Robinson, of Wales (who accepted the truth in Argentine, South

America), joined the Brethren Bond. In June of the same year Professor Wilkinson administered our first baptism in Spain, three converts being baptized in Barcelona.

Portugal.—Area, 36,038 square miles, a little larger than Maine. Population, 5,049,729.

The first workers to set foot in Portugal were C. E. Rentfro and wife, of Iowa, who landed in Lisbon in October, 1904, and began the study of the language. They had a few Portuguese tracts, and the Brazilian paper to use.

Mission Fields.—The provinces of Morocco, Algeria, Tunis, and Tripoli, northern Africa, are considered mission fields of the Latin Union. In 1886 a man in Oran, Algeria, a Spanish Protestant, accepted the Sabbath through reading our French paper. Through his influence a number joined him in Sabbath-keeping, and a worker from Switzerland organized a church in Oran, in 1889. The leader, however, a baker, lost all his business in the bitter opposition encountered, and soon moved from the place. Eleven members moved to South America, and the company in Oran was scattered and lost sight of, no worker being available to enter the field at that time.

TWO YEARS' PROGRESS, 1906-07

New Mission: Algeria. Union membership, 1907, 863.

At the general council in Gland, Switzerland, May, 1907, every field in the Latin Union reported accessions. Four young men were ordained to the ministry in the union at that meeting.

France was organized as a conference in 1907, with 250 members, H. H. Dexter, president. Thus the Latin Union Mission became the Latin Union Conference, as provided for at the Gland council, with L. P. Tieche as president. The union has two conferences, France and

French-Switzerland, and five mission fields, Belgium, Italy, Spain, Portugal, and Algeria. In 1905 the union headquarters was transferred from Paris to Geneva, and a union school opened at Gland, Switzerland; J. Vuilleumier in charge. It began with fifteen students, meeting in the open air, with a tent-fly as a roof. But every student went into the work at the close of the school year. Paris has a church of over thirty members.

In 1906 E. Schwantes, from Brazil, joined C. E. Rentfro in Portugal. The first baptisms were administered in Carcavellas, a suburb of Lisbon, in 1906. Others have since been baptized in Oporto and in Lisbon. In Spain work has been done from two centers, Barcelona, where W. Bond labored, and Valencia, where F. Bond was located, reaching out into districts round about. Twenty Spanish Sabbath-keepers were reported at the 1907 council.

A school was opened in Rome, Italy, 1906, reporting seventy enrolled in 1907. In 1906 P. A. Fant, formerly a Catholic professor, joined in the work. Accessions were reported in Rome and Turin, and eight accepted the Sabbath at Monesterolla as the result of meetings held in 1907. In that year H. Giraldi, who found the truth in New York, began work in Naples. Work has also been done in Genoa, and in the mountain a man was found, formerly a Catholic, who had begun to keep the Sabbath from his own study. In 1905 the Latin Union sent S. Jespersson and wife to Algeria, to engage in medical missionary and Bible work. They worked in Blidah and Algiers. In 1907 Elder Tieche visited Algeria and baptized several believers. In the autumn of that year P. Steiner, a French laborer, joined the staff in that newly opened mission, and reported good interest in public meetings in Algiers.

SEVEN YEARS' PROGRESS, 1908-14

The Latin Union has practically a solid mass of Catholic people in its territory, and multitudes in atheism and unbelief, the by-products of centuries of Catholicism. The number of Sabbath keepers in the union grew from 963 in 1908 to 1,431 in 1914, not a great increase, but won only by steady, hard work by a small number of laborers. During 1913, 13 ordained ministers baptized 153 believers in all this territory of a hundred million people.

Switzerland.—The French-speaking part of Switzerland, the western portion, where our first European headquarters were established, is still the strongest factor in the Latin field. The sanitarium at Gland proved too small, and in 1910 an addition was made, giving a capacity of 100 patients. Several patients had accepted the faith, two being from Egypt. The enlargement of the sanitarium gave the training school better quarters. In 1912, 46 students were attending, coming from France, Spain, Portugal, Italy, Algeria, Germany, England, America, and Switzerland. The Latin Union publishing center is also at Gland. The profit for 1913 was \$1,700, a good showing for the Latin field, where the colporteur work has been difficult indeed. The church in Geneva, Calvin's old home, and a great tourist center, was working hard in 1914 to erect a meeting place. In 1914 the Sabbath keepers in French Switzerland (the Lemman Conference) numbered 758; while the German-Swiss Conference, in the eastern portion (belonging in our organization to the Central German Union), numbered 703, making 1,461 believers in Switzerland. They are found in Geneva, Basel, Gland, Lausanne, Chaux-de-Fonds, Zurich, Berne, Lucerne, Constance, and other places.

France.—In 1909 the northern part of France was constituted the North French Mission, with Paris as the headquarters. This mission, with 23,000,000 population, had

two ministers, one in Paris and one in the ancient city of Rouen. The French Conference, covering the rest of the republic, was slightly better off for laborers. At the 1909 General Conference H. H. Dexter told how heavily the curse of the old atheistical movement of the days of the French Revolution still rests upon France. Nearly every town has its freethinker societies, and eloquent orators hold mammoth meetings from city to city opposing religion. A Seventh-day Adventist church was raised up in 1908 in the university city of Montpellier. Meetings were held in Lyon in the winter of 1908-09, 10 souls accepting the Sabbath. Two lady Bible workers opened work in Grenoble in 1909. Thus the slender forces have year after year spread out to seek for souls. In 1913 Paris with its suburbs was made a Latin Union Conference district, the union headquarters being there. The number of members in Paris had grown slowly to a total of 83 in 1914. With the outbreak of the war, the union officers, who were Swiss, had to return to Switzerland, the office headquarters being placed again at Gland. The first of our brethren to be killed in the war, so far as known, was a young French brother, who had worked in a food factory operated in Paris by the conference. Ordered to military service, he was able to get into the Red Cross Society, being a nurse. While caring for the wounded in northern France, he was killed. In 1914 our total adherents in France were but 342. In addition to places named, we have a church in Marseille, the great southern seaport.

Spain.—The 20 believers, mostly in Barcelona and Valencia, reported in 1907, had grown to 36 in 1909. Among them were developing six colporteurs and two Bible workers, helping the Elders Bond in the work. The Balearic Islands were entered in 1909 with the Spanish paper printed in Barcelona. When Frank Bond visited the field, an islander begged him to teach him "how to pray to the

living God," and to send a teacher. Two colporteurs in Tarragona were taken before the alcalde of the town, who threatened to burn their books and ordered them away. A hostile mob gathered to stone them, but they "passed through the midst" of the mob, not a hand being lifted. The brethren felt the delivering presence of the Lord. Two sisters were so providentially delivered from a mob on one occasion that they learned later that the people talked of witchcraft to account for the failure to catch them. In 1913 companies were reported in thirteen places, mostly along the Mediterranean coast. Brother John Brown, of Mexico, in 1911 went over to help develop the regular canvassing work, and with success. Before that the untrained colporteurs were selling only papers and tracts and pamphlets. Early in 1914, after the training of a canvassing staff, N. Z. Town, visiting the field, reported: "The colporteurs are selling two- and four-dollar books, and the men who are so successfully doing this now did not think they could sell a fifty-cent book before they were trained." The principal gain of the union publishing house reported at the midsummer meeting of the Latin Union in 1914 was due to the Spanish business; and it was decided that L. E. Borle, manager of the Gland house, should move to Barcelona, to give attention to bringing out books in that Spanish publishing center. In 1912 E. Forga, formerly of Peru, removed from England to Barcelona, to edit the Spanish paper and work at translations. The cause in Spain suffered great loss in the death of the superintendent, Walter Bond, in 1914. The year before, Sister Lola Casals, a young Spanish Bible worker of beautiful character, had died. In 1914 Spain reported 126 members.

Portugal.—The worker from Brazil who came to this field in 1906 soon returned, proving unfaithful, and in the 1909 call for helpers for Portugal it was stated that C. E.

Rentfro and a Portuguese colporteur were the only workers. Meetings were being held in Lisbon, and thirteen had accepted the truth. In 1911 Paul Meyer, of the French-Swiss field, went to Portugal, and his labors, after his quickly learning the language, have been blessed. In 1913 Portugal reported 60 believers, mostly in Lisbon and Oporto. Three members of the Oporto church, a father and his family, removed to Portuguese Angola, West Africa, from which place they have long called for a missionary, promising to help in every way. Membership in 1914, 75.

Italy.—In 1909, 44 members were reported in Italy. In that year L. Zecchetto, of the Italian work in New York City, went to Italy as superintendent. The day school in Rome, not having proved of profit as an evangelistic agency, had been closed. Elder Zecchetto opened work in Genoa. In 1910 he reported: "The work here is progressing. While Italy is the home of the Papacy, in no country is there greater liberty to preach the message." In 1911 one of our American students studying in Europe, J. C. Schmidt, wrote from Rome: "I have been out today looking over the city and distributing Italian tracts. I have seen dozens of priests and talked with one. I find, however, but one person in Rome obeying the Sabbath truth." Yet while historic interest leads us to put Rome first, the plan of following the lines of least resistance led our brethren to labor in other places. In 1913 the believers had grown to 84. Elder Zecchetto reported a baptism in the River Arno, at Florence, with 10,000 people looking on. From a boat his helper preached to the multitude while the service was going on. In 1914 the field was divided into the Upper and Lower Italian Missions, C. Kamm taking the superintendency of the Upper Mission, Elder Zecchetto of the Lower. The believers in 1914 numbered 98, in Florence, Genoa, Gravina, and the Waldensian valleys.

(The North African Mission, formerly a part of the

Latin Union, was assigned to the European Division in 1913. It is dealt with under Africa.)

LEVANT UNION MISSION

(Formerly Oriental Mission)

Including Turkey, Syria, and Palestine, Egypt, and Greece. Population, about 50,000,000.

Organization.—Missions: Turkish, Syrian, Egyptian, Greece. In 1904, Sabbath-keepers, 268; in 1907, 297.

Missionary History.—The American Congregationalists really led in mission work in Turkey, about the year 1818 and onward. The first Protestant church was organized in Constantinople in 1846. The means employed has been largely educational. Robert College, Constantinople, founded by Dr. Hamlin, was established as a purely missionary enterprise, and its influence has been great. Various missions have opened Syria, the Presbyterians leading here. Most of the fruit of Protestant missions has been among Armenian and Greek Catholics. Little has been done among Mohammedans.

Early History

Turkey.—Area, 1,576,677 square miles, half that of the United States, excluding Alaska. Population, 38,790,736.

A Greek shoemaker, Brother Anthony, from California, returned to his former home in Constantinople about 1889. Through him a young Armenian student, Z. G. Baharian, found the Sabbath truth, and in 1890 came to Basel, Switzerland, to study. After a time he returned and began work by translating and duplicating sets of Bible readings, visiting among the people. At once converts were found. Brother Baharian and his associates were several times im-

prisoned, and forbidden to preach, and believers were often persecuted. In 1903 the government refused absolutely to allow Brother Baharian to go about among the churches, and in 1904 he was sent to his home province, near Tarsus, and imprisoned along with two other laborers. In 1903 Dr. A. W. George was sent to Turkey to take charge of the field, and to open medical work in Constantinople. In 1904-05 Brother Baharian and three workers were imprisoned for a year. Believers are located in Constantinople, Nicomedia, and in the provinces of Bithynia, Galatia, Pontus, Iconium, and Cilicia, where Paul once labored. Sabbath-keepers in 1904, 216.

Syria and Palestine.—Population, 2,700,000.

Elder H. P. Holser visited Palestine early in 1898, and on his return made a call at a general meeting in Hamburg for a volunteer to open work in the Holy Land. Elder J. S. Krum and wife responded, beginning canvassing work among the German colonies at Joppa and on the plain of Sharon, by Mt. Carmel, and near Jerusalem. In 1900 Brother F. Hoerner, from the Basel Sanitarium, established a medical mission in Joppa, and later Brother Krum established one at Jerusalem, first operating it himself, with helpers who had accepted the truth, and then being relieved by Brother J. Jespersson and wife, trained nurses, of Basel. A Syrian convert, who received the truth in America, joined the workers in 1903. In 1904 a German nurse, Brother J. G. Teschner, sent to Jerusalem to take up Brother Jespersson's work, died of fever a few months after arrival. This is a difficult field, a land of warring faiths, whose members fight over the "holy places," while most of the population is Arabic speaking, and of the Mohammedan religion. In 1904, Sabbath-keepers, 17.

Egypt.—Area, 400,000 square miles, nearly twice the size of Texas. Population, 9,811,542.

From the time when Dr. Ribton and two Italian brethren were slain in the Alexandria riots of 1882, no efforts were made by us for Egypt until Elder H. P. Holser's visit in 1898. Several Armenian brethren, from Turkey, had moved to Egypt, and were doing what they could in Cairo and Alexandria. An Italian brother, J. Lenzinger, was sent as a ship missionary to Port Said at this time, and in 1899 Louis Passebois and wife, and Sister Schlegel, nurses, located in Cairo. Brother Passebois opened a health home and restaurant, combining Bible work with their effort. A native minister, a Copt, working for the Presbyterians in Upper Egypt, near ancient Thebes and Luxor, found the tract, "Is the End Near?" He thanked God upon his knees for the light, sent to Cairo for more tracts, was visited, and accepted the Sabbath, laboring since for us. On L. R. Conradi's visit in 1901, the first church was organized in Cairo, the baptism being administered in the Nile. In 1902 Elder W. H. Wakeham was sent to take oversight of the work, and Miss Ella McIntyre, nurse, and Dr. J. M. Keichline were also added to the force. Our Coptic minister has command of the Arabic, so that, altogether, work has been done in English, French, German, Armenian, and Arabic. A small book on the prophecies of Daniel has been published in Arabic, and sells readily. Our tracts have made the name "Sabtaeen," as the natives call us, familiar in many villages from Alexandria to Assuan. A company at Alexandria is in charge of an Armenian brother. Our mission headquarters is in Cairo. Sabbath-keepers in 1904, 35.

TWO YEARS' PROGRESS, 1906-07

New Work: Greece entered, also Smyrna and Beirut.

Turkey.—In 1906 treatment rooms were opened by Dr. George and wife in Constantinople, overlooking the Sea of Marmora. Near Adabazar, one hundred miles east of

Constantinople, a company of twelve Greek Sabbath-keepers were reported, the first Greek company to represent the message. In the winter of 1906, Dr. George was compelled to leave Turkey on account of his health, and died at Friedensau in February, 1907. C. D. AcMoody began work in Turkey in 1907. One hundred seventy members are reported in the Constantinople district. Meetings were held and baptisms administered at Brusa, at the foot of Mt. Olympus. In these two years in the southern part of Asia Minor the Armenian laborers have been much interfered with by the authorities, being often under arrest and in prison. In prison and out, however, they have continued to witness for the truth, and in 1907 Elder AcMoody reported some souls baptized here and there every few weeks. In the summer of 1907 the Constantinople church was prohibited assembling in meeting hall, and met on an open common, by the Asiatic shore of the Bosphorus. In July of that year seven were baptized in the Sea of Marmora, two Jews, two Greeks, and three Armenians. In Brusa even two or three believers were forbidden to meet, and three were fined for meeting together one Sabbath. At the opening of 1908, Elder Robt. Greaves and wife were landing in Smyrna, to begin work.

Syria.—During 1905 W. H. Wakeham, superintendent of the Levant, visited Syria and Palestine, and held the first Armenian workers' institute at Aintab, six laborers being in attendance. Sabbath-keepers were reported in Beirut, Cyprus, Alexandretta, Tarsus, Adana. At the institute a brother from Iconium was baptized, who reported five others in Iconium keeping the Sabbath. Near Sidon a Roman Catholic priest embraced the truth. In 1907 there were four German nurses at work in Jaffa, Jerusalem, and Haifa. At the beginning of 1908 Elder W. Ising and wife were locating at Beirut.

Egypt.—In 1906 W. H. Wakeham was compelled to leave Egypt on account of his wife's health. Sister Wakeham died before reaching England, and was buried at sea. In October, 1906, J. J. Nethery and wife were appointed to Egypt. An apostasy among the Armenian and Syrian believers in Egypt reduced the membership in 1906 and 1907. In the latter year two promising young Egyptians and two sisters were baptized in the waters of the Nile.

Greece.—After attending the Gland council in May, 1907, Prof. W. E. Howell and family went on to Greece. They located in a suburb of Athens, and began the study of the modern Greek tongue.

SEVEN YEARS' PROGRESS, 1908-14

Turkey.—In July, 1908, a constitution was proclaimed for Turkey, granting freedom of speech and press; a great change it was. A general meeting was called at Beirut, Syria, in September. For the first time in our work in Turkey the workers gathered to sing and preach and pray without restriction, and to plan to take advantage of the opening of the doors in this land where once the apostles were rejoicing in the "great door and effectual" being opened before them. In the winter of that year a Bible institute was freely conducted, the beginning of school work. C. D. AcMoody, director, was ordered to America on account of illness, in January, 1909, where he died in 1911. In 1909 E. E. Frauchiger, of Germany, took the directorship. In the spring of 1909 came the massacres of Christians by the Moslems in the regions of Adana and Tarsus. Six of our brethren were slain, several being good workers. The elder of the Adana church was shot while kneeling in prayer. The superintendent of the Tarsus Sabbath school was robbed, and saved his life only by flight. But

the new order of constitutional government was not overturned. A book depository was established in Constantinople, and tracts in Turkish were sold from house to house among the Moslems. Seventh-day Adventists were the first to adopt the plan. The papers devoted considerable space to the innovation.

In 1910 Z. G. Baharian made a trip through eastern Asia Minor, finding open doors. The workers entering, however, often found themselves met by violence from Armenian Christians. A short-term school for workers was begun in the winter of 1910-11, in Constantinople, the Greek, Turkish, and Armenian languages being the main tongues used in the class work. Among students at the next year's school was one from Bagdad and one from Tarsus. With liberty, came a new trouble to the youth, the call for Armenians and Greeks to enter military service. Some left the country on this account. In 1911 eastern Asia Minor was made the field of the Armenian Mission, with Elder Baharian superintendent. In 1912 Elder Frauchiger visited the Euphrates region, a company of believers sending greetings by him from Mesopotamia. On the return trip he visited believers in Pontus, Cappadocia, and the regions of Tarsus, Iconium, Smyrna, and other places of the New Testament story. In 1914 the Turkish missions reported 214 members in European Turkey and northern Asia Minor, 32 in the Armenian Mission, and 96 in the Cilician Mission, 342 in all.

Syria.—In 1909 laborers were working in Beirut (the mission headquarters), Haifa, Jaffa (the Joppa of the Bible), and Jerusalem. In 1910 Ludwig Krug, of the Jerusalem treatment rooms, reported both European and Arab people coming for treatments, and on dispensary days the lame and the halt came crowding in to receive help. In that year W. C. Ising baptized two believers, of Jerusalem, in the brook Cherith, the stream by which Elijah

hid from Ahab. In 1911 a tent meeting was held in a German colony on Mt. Carmel, near a spot where it is supposed Elijah once established one of the "schools of the prophets." In 1912 Brother Zachary, a Persian-Armenian, engaged in colporteur and Bible work in Jerusalem. In 1913 Elder Ising visited brethren in Bagdad and Mosul (by the site of ancient Nineveh), who had long been sending tithes to the mission. To reach this place he took ship through Suez to the Persian Gulf, and ascended the Tigris. On the trip he visited the mounds of old Babylon, and witnessed its desolations. In 1913 H. Erzberger, of Europe, was appointed to Syria, as director. (Of interest it is to recall that he is the son of Elder J. Erzberger, who came to America in 1869 as the representative of the first Sabbath keepers in Switzerland, whose appeal led to the sending out of our first foreign missionary, Elder J. N. Andrews, in 1874. Elder J. Erzberger is still laboring in the German-French work in Europe.) In 1914 visits were made to the regions east of the Jordan, where interests had been awakened among Arabs and others by a colporteur. But the unrest due to the European war made it impossible to follow up the work. In 1914 Syria reported 28 members.

Persia.—In 1910 F. F. Oster went from Germany to Baku, on the Caspian, to prepare to enter Persia. He was joined by H. Dirksen, and in 1911 they had entered Persia, studying the language, and working among German-speaking residents about Urmia. The latter returned in 1913. In 1913 Brother Oster returned to Germany, was married, and again entered Persia, accompanied by his wife and O. Staubert and wife. The latter settled in Tabriz, but on the outbreak of the war in 1914 was obliged to leave the field. Brother Oster located at Maragha, twenty-five miles south of Tabriz, and opened work among the Turkish and Syrian Persian-speaking people. Just before the outbreak of the war, he made a journey through Turkestan by

horse, preaching the message. It was over this region that Joseph Wolf preached the first angel's message in the years before 1844. Membership in Persia, 42, of whom the majority are in a German-Russian church at the corner of the Caspian Sea, these brethren having migrated from Russia.

Grecian Mission.—This mission includes in its territory Greece and Albania. In 1908 R. S. Greaves and wife arrived in Smyrna, where we had believers, to study and work among the Greeks of that largely Greek city of Turkey. In 1909 W. E. Howell (just before being called to America) visited Albania, where an interest had been awakened. Later in that year Elder Greaves baptized our first Albanian believers there, a man and wife. They had first heard of the truth through a Greek tract. In 1909 F. Scior began work in Salonica (old Thessalonica), getting the Greek language, and working among Greeks and the Bulgarians of Macedonia, where some interests were awakened. In the Balkan war of 1912-13 a Bible worker, Sister Loxandra Keanides, also a nurse, worked in the war hospitals of Salonica. The Greek Church authorities are powerful and much opposed to mission work. Progress has been exceedingly slow. In 1914 R. S. Greaves was transferred to the Sierra Leone field, F. Scior taking oversight in Greece. Members reported, 11.

(Egypt will be dealt with hereafter under African missions.)

AFRICA

Area, 11,521,530—one fifth of the land area of the earth. Population (estimated), 180,000,000. About one third of the population, Mohammedans.

Missionary History.—The Moravians began missions to the Kafirs of South Africa in 1737. In 1813 Robert Moffat began his work, and in 1840 Livingstone entered Africa, scarcely to leave it until his death on his knees in the lake region, in 1873, attended only by his native boys. His death, and Stanley's account of Central Africa, spurred Scottish and English societies to press into the lake countries. Now churches, schools, and stations abound in Central Africa. Early in the last century, missions were established on the West Coast. The vast region of the Sudan, with its 80,000,000, is practically unentered. Only within our own generation Africa has been explored and opened up. A railroad designed to penetrate Africa from Capetown to Cairo is being pushed forward from the Cape northward (now past the Zambesi, and from Egypt down the Nile).

SOUTH AFRICAN UNION CONFERENCE

Organized, 1902

Including practically all the British sphere of influence in South and Central Africa. Population, 1,150,000 Europeans, 8,000,000 Africans, in territory entered, while millions more are in the Central African territories which this union conference must enter.

Organization.—Conferences: Cape Colony (including Orange River Colony) and Natal-Transvaal. Mission fields: Matabeleland, Basutoland, Nyassaland, and Barotseland. Sabbath-keepers in 1904, 607; in 1907, 689.

Natal-Transvaal Conference.—Until November, 1902, Natal and the Dutch Republics were mission fields of the

Early History

Cape Colony.—Our work in South Africa began about 1886. Several members of the Wessels family first learned of the Sabbath through reading their Bibles. On one occasion the question was raised as to the propriety of running the windmill on Sunday. In a jesting way, it was suggested that if they wanted to be so particular, they should take the Sabbath literally, and observe the seventh day, according to the commandment. This started thought on the matter. Some were troubled over it until they were led to make a thorough search of the Scriptures, and, as a result, to begin the observance of the Sabbath, knowing of no others observing it.

Shortly after, they met a miner in the Diamond Fields, an old brother who had accepted the truth in America. Learning of our work from him, literature was ordered, and an appeal sent to the States for help. Elders D. A. Robinson and C. L. Boyd and their wives, and George Burleigh and R. S. Anthony, canvassers, reached Capetown in July 1887. Brethren I. J. Hankins, A. Druillard, and A. T. Robinson, with their wives, were among the early workers who followed later. Brethren S. N. Haskell, O. A. Olsen, and W. W. Prescott visited this field at different times.

In 1892 the Cape Colony Conference was organized, with headquarters at Capetown. In that city, two papers are published—the *South African Sentinel* and the *South African Missionary*. At Claremont, a suburb of Capetown, is a college, and at Plumstead, another suburb, a sanitarium is in operation. At Kimberley are treatment rooms. In 1904, 371 Sabbath-keepers were reported, in Beaconsfield, Bloemfontein, Capetown, East London, Kimberley, and other cities in the Colony.

Cape Colony Conference. In 1902 they were organized as an independent mission field. At the next annual meeting the territory was organized as a conference, G. W. Reaser first president, with two churches, two companies, and a few scattered Sabbath-keepers. A schoolhouse had been erected at Pietermaritzburg. The headquarters and book depository are located at Pietermaritzburg. Treatment rooms are established there, also. The work is represented in Durban, Maritzburg, Johannesburg, Bloemfontein, Pretoria, and several other points. Membership in 1904, 106.

Matabeleland, our first mission in heathen countries. The Foreign Mission Board had for some time contemplated the starting of a mission in Central Africa. When the Chartered Company opened up Matabeleland, it was decided to act. The Cape Colony Conference donated two thousand five hundred dollars toward the enterprise. Early in 1894 a party, consisting of P. J. D. Wessels, F. Sparrow, E. J. Harvey, L. Guoff, and A. Druillard, set out from Capetown to seek a mission site. They reached Bulawayo, July 4, and after a few weeks' looking over the country, selected what is now known as the Mission Farm, a tract of twelve thousand acres, thirty-five miles west of Bulawayo. Brother Sparrow was left in charge of the farm.

At the General Conference in 1895, Elder G. B. Tripp and family, Brother W. H. Anderson and wife, and Dr. A. S. Carmichael were assigned to pioneer school and evangelical work in this new mission. They reached the farm July 26, 1895. The first three months were spent in trading with the natives, marketing the grain, building houses, and preparing for the rainy season. In March, 1896, a rebellion among the natives broke out, and the workers were compelled to leave the farm, going for safety to Mangwe, a town sixty miles to the southwest. Here they encamped, more or less exposed to the weather, with little food, less

money, and no comforts, until the latter part of July, when the men returned to the farm, Sisters Tripp and Anderson following in September.

Then came the long, severe famine, continuing until April, 1897. Food was scarce, but God's Word never failed them, and their need was supplied. It was during this time that a number of children were taken into the different families.

In September, 1897, Elder F. B. Armitage and family joined the corps of workers, and during the holiday season that year, Elder O. A. Olsen and Dr. Kate Lindsay paid them a visit.

Death invaded the mission early the next year, and from the close of February until the first of May, Elder Tripp, his son, Dr. Carmichael, Brother Sparrow's little girl, Sister Armitage, and the native teacher were laid to rest. This was attributed largely to the exposure and hardship during the war and famine which followed.

In April, 1899, the mission was strengthened by a large company of workers, among whom was Elder F. L. Mead, with his family, who took up the work laid down by Brother Tripp. Two outstations were opened, and the work in the various lines strengthened.

In October, 1901, while en route to a conference at Capetown, Brother Mead was stricken down with pneumonia, and died at Kimberley. For a time Mrs. Mead and her son and daughter worked faithfully at the mission, later going to Claremont, near Capetown, where Mrs. Mead died Feb. 10, 1904.

Brother M. C. Sturdevant, with his wife, now in charge at the mission, went from America in 1902. A training-school is conducted at this station, from which native teachers are sent out into the surrounding kraals (villages). On Sabbath afternoon, Bible work is carried on in the kraals by the native boys. Church-members in 1904, 75.

Somabula Mission.—In 1901 Brother and Sister Armitage (formerly Sister Tripp) opened a mission station near Gwelo, about one hundred fifty miles northeast of the first Matabele mission. They took with them several of the native boys who had been taken into their family at the time of the famine. A school was opened, and soon they had an average attendance of forty. Two of the older boys from the mission farm were able to assist in the teaching. A few of the boys have been sent out as teachers into the surrounding kraals. The first baptism at this station took place in July, 1903, on the occasion of a visit from Elder W. S. Hyatt and wife, when eight of the oldest boys were baptized. Mrs. Hyatt spent some time at Gwelo, assisting in the work. She also rendered valuable service at the Matabele mission farm for months, while Brother and Sister Anderson were on furlough to the States.

Nyassaland.—In 1902, through the influence of Joseph Booth, formerly a Seventh-day Baptist, the General Conference purchased a mission station at Cholo, Nyassaland, from the Seventh-day Baptists at Plainfield, N. J., and Elder T. H. Branch and family (colored) accompanied Brother Booth to the new station, in the southern part of British Central Africa. Miss Mabel Branch at once began school work.

In 1903 Brother J. H. Watson, with his family, was sent out to join the mission, but Brother Watson succumbed to the fever before he had spent one year in the field. Mrs. Watson returned to the Cape, where she engaged in work until the end of 1907, then returned to America.

In 1904 Elder Branch reported ninety acres of the land under cultivation, all of the work being done by the natives, with their own farming implement, the hoe. They raised peanuts, potatoes, sweet potatoes, corn, pumpkins, beans, maize, etc.

Basutoland.—The beginning of this mission reaches back to 1896, when Elder S. N. Haskell visited Africa. At a series of meetings held in Kimberley, there was a native—Brother Moko—present, who afterward accepted the truth. He went with Brother Haskell to Basutoland, where they met Brother Kalaka, a native who had been educated by the first missionaries to that country. With Brother Kalaka he visited different parts of Basutoland.

They met a certain chief. In the course of their conversation with him, the chief was so impressed with an illustration that Brother Haskell used, that he invited him to come there and establish a mission. Afterward, when Elder J. M. Freeman, our pioneer missionary to the Basutos, visited the chief, the counselors were opposed to giving him land for a mission. But the chief remembered Elder Haskell's conversation with him, and reversed their decision.

The mission was opened in a little room thirteen by fourteen feet, where Brother Freeman lived and held his meetings. When the furniture was all removed, it would not accommodate the interested natives.

In the spring of 1904, Brother and Sister J. A. Chaney took up the work. The station is located at Kolo, Mafeteng, and consists of a farm of about eight acres, with a little house of three rooms built of sun-dried brick, plastered inside and out. "Steps to Christ" was translated into the Basuto language by Brother Kalaka, who died in 1903.

Barotseland.—In 1903 Brother W. H. Anderson, of the Matabeleland mission, pioneered the way into Barotseland, beyond the Zambesi River, securing land for a mission station near Kalomo, about two hundred miles beyond Victoria Falls. The plot consists of five thousand acres, including three miles of river front on the Makei River. The elevation is four thousand eight hundred feet. There

are six native kraals on the farm. The natives grow corn, Kafir-corn, sweet potatoes, peanuts, beans, pumpkins, etc. During 1904, while on a furlough to the States, Brother Anderson assisted in raising a fund to open the work in that new field, and early in 1905 set out on his return, accompanied by his wife and little girl, and his mother.

Kafir Mission.—The Cape Colony Conference employed Brother R. Moko, a native laborer, in work among the Kafirs of the Colony. In 1904 the calls from this people were such that Elder G. W. Shone was appointed to this work, and he and Brother Moko began a permanent campaign among the Kafirs. The message was spread among them and calls came from various districts for labor, and a permanent mission site was sought for.

New Missions: Kafir (Eastern Cape Colony), British East Africa, Abyssinia, Sierre Leone.

TWO YEARS' PROGRESS, 1906-07

South Africa.—Lack of laborers for general field work has been felt in the colonial fields, South Africa, as well as in the native missions. During 1906-07, J. M. Freeman reported work among the Dutch farmers in the Orange River Colony. The Dutch brethren were taking a deep interest in the Zulus and Basutos among them. At a general meeting, near Kroonstad, four Zulus were received into the church. In 1907 Elder E. R. Williams and family left for Africa, joining in the colonial work. In 1905 the first church building was dedicated, at the Solusi station, Matabeleland, while at the Somabula station, the first church was organized, with nineteen members.

The Barotseland mission, opened by W. H. Anderson in 1905, at Pemba, near Kalomo, continued to grow in importance and influence. The mission farm consists of five thousand acres, along which runs the Cape to Cairo

railway. By the aid of boys from the Solusi station, school and farm work was begun at once, and in 1906 an out-school was opened, fifty miles from the mission. After two years in mud and pole houses, bricks were made, and in 1907 three buildings were erected, a dwelling-house for the missionary, a dining-house for students, and a church and school building. A second outstation was opened, and two or three others planned for, under natives, but with the oversight of the missionary.

In 1907 Elder M. C. Sturdevant, of Solusi, made a trip into Northwest Rhodesia, several hundred miles above the Zambesi, and found a site, which it is hoped to secure for a mission.

In 1906 a Kafir mission headquarters was established on a rented farm, at Trumpeter's Drift, about thirty-six miles northeast of Grahamstown, in Cape Colony; G. W. Shone first in charge, followed by F. B. Armitage, formerly with the Somabula mission. The natives are Kafirs and Fingoes. A young lady teacher and a native brother are assisting.

Early in 1907 a union conference was held at Capetown, with representatives from mission and colonial fields, at which Elder G. A. Irwin was present from the General Conference. Seven missionaries were called for to supply specific posts in the field. After the council Elder Irwin visited the stations in Rhodesia, reporting the results of his observations at the European council.

In November, 1907, Sister W. H. Anderson was taken ill with black-water fever, at the Pemba mission, and was taken to the sanitarium at Capetown, where she died, Feb. 4, 1908, a faithful missionary, who had toiled in Africa since 1895.

Nyassaland.—In July, 1906, the first church was organized at Cholo, by T. H. Branch. In 1907 J. C. Rogers and wife were sent from America to Nyassaland. The

name of the Plainfield mission station, at Cholo, was changed to Malamulo, which means "The Commandments." In 1907 a second mission was purchased for two hundred dollars, at Meno, fifty miles northwest of Blantyre, and one hundred miles from Malamulo. It has two hundred sixteen acres, a dwelling-house and store, and a tool-house that can be used for a school at first. It is called the Matandane school, a native helper being in charge at the opening. It is five miles from the Portuguese East African boundary.

Statistics, 1907: Cape Colony, membership, 423; Natal-Transvaal Conference, 132; Barotseland mission, 10; Basutoland, 13; Nyassaland, 34; Solusi mission, 52; Somabula mission, 25; total, 689.

In the spring of 1908, three young men and their wives joined the mission stations, and Elder R. C. Porter was appointed to the South African Union, releasing Elder W. S. Hyatt.

SEVEN YEARS' PROGRESS, 1908-14

South African Conferences.—The reports from year to year show the usual evangelistic methods in operation in the conferences of the South African Union. Two tent companies, one English and one Dutch, were in the field in 1909, in the Cape Province, and one tent was operated in the Natal-Transvaal field. The Cape Sanitarium, at Plumstead, then under charge of Dr. Geo. Thomason, erected an addition to care for growing patronage, in 1908. In 1909 the Kimberley treatment rooms celebrated their jubilee from debt, having, under J. V. Willson's direction, paid off an original obligation of \$6,000 and made \$10,000 worth of improvements. At the 1909 General Conference Elder H. J. Edmed, president of the Natal-Transvaal Conference, reported that within four years the two churches of that field had grown to four, with 146 members added. The

number was not large, but at that time there was but one ordained minister in the conference, with corresponding other helpers. In Maritzburg, Natal, a church, conference offices, and school had just been erected.

In 1909 Prof. C. P. Crager reached the Cape, to take the principalship of the Claremont Union College, near Capetown. In the four years ending 1913 the records show that 30 young people of the colonies entered the evangelistic and mission field work, many of whom came from the college. The attendance through the years averaged from 50 to 60. In 1909 G. H. Clark, experienced colporteur of the Columbia Union, went to Africa to lead out in the revival of the colporteur work. The European population is not large, and is scattered over a wide area, extending from the Cape to Lake Nyassa, a distance of 3,000 miles. The workers rallied to the effort and thousands of our books were sold in town and country. In 1910 E. R. Williams, formerly of Michigan, was stricken by death while making a bicycle journey in the hot sun from one point to another, in his work as president of the Cape Conference.

In 1913 W. B. White went out to take the presidency of the union, and O. K. Butler joined the ministerial force, taking the presidency of the Orange Free State Conference in 1914. In that year a new company was raised up in this state, at Kroonstad, by the labors of George Shone, and in the same place a company of native believers was brought out. A native company was also reported near Bloemfontein. Additions were made to the Capetown church through public meetings held by H. J. Edmed, president of the Cape Conference. Other workers recently going were J. I. Robison, in 1913, called to assist as teacher in the Claremont Union College, and J. P. Casey, in 1914, called to act as secretary and treasurer at the Cape headquarters. In 1908 the Sabbath keepers in the union numbered 902; in 1914 there were about 1,500, the English

and Dutch membership being found in Capetown, Kimberley, Johannesburg, Durban, Maritzburg, and other parts.

Native Missions

In General.—In 1908 the union had within its boundaries six industrial missions, with 13 outschools. In 1914, 11 missions were being conducted, with 59 outschools, the latter mostly in charge of trained native teachers. The enrollment of students was 2,300, with 15 European teachers and 131 native teachers. When the late Cecil Rhodes, the great pioneer of South African development, was making the grant for our first industrial mission, the Solusi station, near Bulawayo, he said: "I am glad to give the land for opening an industrial mission in Rhodesia; for I have learned that missionaries are better than soldiers for keeping the peace among the natives, and it is much less expensive."

Rhodesian Missions

Solusi.—Our first station among the Matabeles, and our first mission to the heathen, as recounted before. In 1909, with M. C. Sturdevant mission superintendent, and Victor Willson and J. R. Campbell teachers, the government inspector visited the Solusi school and declared it one of the best in South Africa. The outschools were then seven, and on Christmas day 24 natives were baptized, 12 being fruitage of the labors of native teachers in the outschools. There was then a church of 87, of whom all but three were natives. In 1910 the attendance at the school was 150, "with others knocking at our door." In 1912 the mission, W. C. Walston in charge, proposed not to draw on mission funds, but to get full support from the farm. This was practically achieved, with the hope that it might be a permanent plan. That year, while everything was burning up with drought, the mission made spe-

cial prayer for rain, which fell copiously upon their crops, while all about the drought continued. The self-support has not regularly developed, owing to many uncertainties in farming in that region, but Solusi is battling toward it. In 1914 R. P. Robinson and wife joined the mission. Out-schools conducted, 14.

Somabula.—In 1908 the church membership was 30, all but four being natives. On the visit of R. C. Porter to Somabula, in 1909, he found 30 students at the main station, with two out-schools. W. C. Walston was in charge, with A. Butterfield as assistant. Eight native teachers were employed. The main school was built of poles and mud. Its furnishings consisted of seats made of ten sawed planks, tables made from packing cases, and one rough blackboard, three by five feet. But the school inspector who visited the station and was pleased with the industrial features, gave a grant of \$150 for equipment, which meant new seats, tables, blackboards, maps, and a globe. On New Year's Day, 1910, 10 converts were baptized in the stream near the mission. Plans were under way for two brick cottages, the native huts having already been rebuilt and made more sanitary. By 1912 the enrollment was 88 students, representing substantial growth from year to year. The church membership of the mission was now 78. In 1914 the out-schools were four. The station is on a native reserve, and hence owns no land. J. N. de Beer, of the colonies, is superintendent; George Hutchinson, assistant.

Barotseland.—The Pemba Mission, the main station, is near the line of the "Cape-to-Cairo Railway," north of the Zambesi. In 1908 W. H. Anderson wrote: "Our work around the Zambesi is advancing. We have three outstations. I had two more opened, but had to close them when J. F. Olmsted was forced by sickness to leave. Africa is

stretching out her hands for the truth. I have boys in the school from the southern end of Lake Tanganyika, the headwaters of the Zambesi, and from all along the Zambesi valley, on the Batoka plateau, and on the Kafui. Soon they will go home to tell their people what God has done for them." In 1909 he wrote: "We are now operating seven outstations, and have published a first reader in the Chitonga tongue. We have prepared manuscript for a second reader. All we have of the Bible is the book of Mark. We hope to translate the Gospel of John into Chitonga during 1910." In that year the mission had 200 of its 5,000 acres under cultivation. Indian corn and potatoes were the principal crops. An orchard was nearing the point of bearing. A brick dwelling house and a church and a brick school building had been erected. In 1910 the superintendent took a short furlough to America, and on returning (having remarried) wrote: "I find the work in this field doubled during my absence on furlough. Can you provide funds for immediate expansion?" The soul-winning growth is shown in these figures: Church members, in 1908, 19; in 1909, 28; in 1912, 53. During our winter of 1912-13 there was much sickness from fever on the station, almost laying the workers low. Victor Willson, of Solusi, was called to relieve Elder Anderson, and in 1914 S. M. Konig-macher, of Nyasaland, was also transferred to the Pemba station. Before leaving for a furlough in the colonies, Elder Anderson made a trip northward among the kraals, finding students so many that they had to be turned back.

Tsungwesi.—In 1910 M. C. Sturdevant, formerly of Solusi, made a trip through Mashonaland, the northeastern part of southern Rhodesia, to find a site for a new station. A location was secured, and the government agreed to grant the farm provided the mission would release an equal number of acres from the old Solusi farm tract. This was agreed to, as Solusi had 12,000 acres. So 3,666 acres were

secured at Tsungwesi. Elder and Mrs. Sturdevant, with a few trained native helpers, arrived in November, 1910. The rainy season was near. They were thankful to find four pole-and-mud houses put up by a European who had formerly held the land, needing but renewal of the grass roofs to afford temporary shelter. The outfit for starting the new mission consisted of the following: An American wagon, 12 little donkeys, a few fowls, and the household goods. A plow, harrow, hoes, and axes were purchased, and the clearing of land begun, as it was a wooded tract. The first season 18 acres were put into crops. The natives urged a school at once, and on Jan. 1, 1911, the school was opened with 12 students. At the end of 1912 there were 73 enrolled, 40 of these boarding students, which means an opportunity for much more influence over them for good. Cattle sickness had prevailed at first, so no cattle could be secured. The donkeys were too light for farm work. But the second season 60 acres were planted. Then the cattle quarantine was lifted and by early 1913 the mission had 85 head of cattle, and 200 acres were put under cultivation. The buildings had increased to more than 20 native huts, a church, schoolhouse, a dining and night study room, a storeroom, and a wagon and tool shop, and two European houses, five rooms each, of brick, with cement floor and corrugated iron roof. The mission made its own brick and did its own building. Late in 1912 C. L. Bowen and wife joined the mission, releasing Brother and Sister Sturdevant for furlough. In June, 1913, Brother Bowen died at the station. Twelve converts were baptized in 1913. F. B. Jewell and wife returned with Brother Sturdevant the last of the year. In 1914 Elder Sturdevant was given further furlough on account of illness, and A. P. Tarr, of the colonies, took charge of the mission. About 100 students were in the school, the church membership being 20.

Glendale.—This mission station was opened at Glendale, 12 miles from Victoria, southern Rhodesia, in 1913. The second "thirteenth Sabbath offering" by the schools of the North American Division provided the funds for its establishment. The first location selected was on the Selukwe Reserve, but finding a better opening at Glendale the station was transferred. T. J. Gibson, of the colonies, with 16 native helpers, began the work. Five of the native helpers were prepared to go out as teachers or evangelists. Each Sabbath preaching rounds were made in the villages. The main school required a new building in 1914, and four outschools were operating. A good European house was erected for the superintendent's family and Brother and Sister Laurie Sparrow, assistants, also from the colonies.

Tanganyika.—Late in 1913 J. C. and Mrs. Rogers, formerly of the Malamulo Mission, returned to Nyasaland from furlough, and early in 1914 Elder Rogers went on to pioneer a new station on the Tanganyika Plateau, northeastern Rhodesia. In August Mrs. Rogers followed on, the route being to the head of Lake Nyasa by steamer, then by mule to Abercorn, near the southern end of Lake Tanganyika. Promising sites had been reported by Elder Rogers, but no word of permanent location had come at the end of 1914.

Nyasaland

Malamulo.—At Cholo, in the southern part of Nyasaland. In 1908 J. C. Rogers wrote: "The message is onward in the land of Livingstone. We now have our main station with a school of over 100, two outstations, five village schools, 16 native teachers, and calls are coming for teachers to open new schools in villages far and near." The

Lord's providence goes before faster than we can follow. The harvest ripens faster than we can reap." Report for 1909: "Nine village schools have been added, with 12 native teachers. The enrollment last year was 475; now it is 800. Fifty are in the candidates' classes (for special Bible instruction), and new ones join almost every week." Miss Edie, formerly with the Scottish Mission, returned from Scotland and assisted in school work, having a knowledge of the vernacular. In 1908 S. M. Konigmacher and wife joined the mission, also G. A. Ellingworth and wife, of the colonies. Elder Rogers reported nearly a thousand students in training. In 1911 the church members numbered 204. An outstation had been opened at Matandani, on the western border, with S. M. Konigmacher in charge, and the attendance in the schools had reached 1,521. Fifty-five native teachers and helpers were employed. One teacher was an ex slave raider. The mission called for an appropriation to print a reader, a hymn book, and Bible lessons for the schools. Duplication by typewriter had supplied school-books up to that time. Cotton and rubber were the main industries, and butter making, this latter product bringing good prices at Blantyre.

J. C. Rogers was granted a furlough in 1911, and C. Robinson, of the colonies, took the superintendency. In 1912 he reported: "Our boys are out in the villages preaching the soon coming of Jesus; and at the present time nearly 200 boys and girls are in the Bible classes preparing for baptism. The heathen in the Portuguese territory are calling for the light, and the way seems to be opening for our entry there, as we have already received permission to 'traverse that district in our work of spiritual, mental, and moral propaganda.' Thus a vast unentered territory opens up before us." At the General Conference, 1913, J. C. Rogers stated that 2,000 were enrolled in the two station schools and the 38 village schools, 63 teachers being en-

gaged. There were two native churches, with a membership of over 200. In 1914 S. M. Konigmacher was called to Barotseland, and the Matandani station was made an out-school. There were over 400 in the Bible classes. W. H. Hurlow, of South Africa, joined the mission that year.

Basutoland

Kolo Mission.—In 1908 and onward for several years M. E. Emmerson was in charge of this little station, which has but five acres of land. In 1909-10 a special effort was made to sell publications in the Basuto tongue. Tours of the villages far and near were made and much seed sowing done, the natives often paying for books in chickens, goat-skins, etc. In 1912 E. C. Silsbee took charge, having formerly been with the Barotseland Mission. In 1914 a school was conducted, taught by a native teacher, while the superintendent and native helpers were doing evangelistic work through the villages. A small company of Basuto believers has been gathered.

Emmanuel Mission.— This second Basuto mission is about 100 miles northeastward from Kolo. Established in 1910, in a healthful mountain region, it has been a place where workers stricken with fever in Rhodesia have been able to resort. In 1913 five converts were baptized, the church membership being 11. In 1914 a native woman, Mantea, was baptized, after such persecution among her people as compelled her to flee for a time to the Orange Free State. Her constancy won the consent of her husband and people. The mission is on a native reserve, and has but 25 acres, mostly in orchard, which, in 1914, was beginning to bear. An apple such as one seldom sees for size and quality, was sent on to the Mission Board, being the first fruits of the orchard. H. C. Olmstead is superintendent; J. R. Campbell, assistant. The school in 1914 numbered 40 students, among whom were promising Basuto workers.

Colonial Missions

Maranatha (previously listed as the Kafir Mission).—The permanent site for work among the Kafirs of the eastern part of the Cape Province was selected at Martindale, near Grahamstown, within sight of the Indian Ocean. Fairly opened in 1907, in charge of F. B. Armitage, by 1909 there had been erected a dwelling house, church, school-house, a building for dining room, with dormitory in second story, and a store. The farm was fenced and the land cleared. Yet the Kafirs were not very approachable. Special attention was then given to evangelistic work in the regions round about. W. S. Hyatt joined in conducting a gospel wagon mission, with magic lantern and charts, I. B. Burton, nurse, giving attention to treating the sick. W. S. Hyatt, reporting a tour, said: "It was a common thing to see 200 people at our services listening to the message with deep interest. They had never seen white men going about among them and freely assisting them. Often when a white stranger came into a village the children would hide away, but it was not so when the 'little wagon' came. The half-naked children would gather about the wagon and come to us when we entered the huts. One native teacher, a bright, devoted girl, said, 'I am sure your treatments have saved my life. I have heard of the love of God, but never saw it before.'" By the interest awakened, 40 Kafir students came to the industrial school for training. Thus year after year the school and evangelistic work have continued. In 1911 the church at Maranatha had 41 members. Charles Sparrow took charge, assisted by Claude Tarr, both of South Africa. In 1914 E. W. H. Jeffrey, of the Cape and Union Conference office, was chosen director.

Zulu Mission.—Work among the Zulus, near Ladysmith, Natal, was opened in temporary quarters by F. B. Armitage in 1910. Two years were yet devoted to searching and

negotiating for a mission farm. While Elder Armitage was searching, Mrs. Armitage, in charge of native boys, worked a small piece and raised \$1,000 worth of corn. In 1912 the Spionkop farm was purchased, so named from the hill upon it, which was one of the famous battle fields of the Boer and English war. Mission work was begun at Spionkop in a three-roomed sod house. In 1913 buildings had been put up, and one outschool was in operation. The Zulu church numbered 25 members. Some distance away an intelligent Zulu woman, working among her people, reported 45 keeping the Sabbath. Assisting, in 1914, was Hubert Sparrow, of South Africa. The school at Spionkop had 30 students, and a new mission house was being erected.

OTHER AFRICAN MISSIONS

Gold Coast Mission.—Our first representatives to the Gold Coast, in West Africa, were Brethren R. G. Rudolph and E. L. Sanford, who were sent out in 1894, in response to calls for help from a few Sabbath-keepers in that region. These had learned the truth through reading-matter furnished by the International Tract Society. They reached Appam, February 22, where they found some Sabbath-keepers. Cape Coast Castle was chosen as headquarters for a mission station. In a few months Brother Sanford was driven from the field because of frequent attacks of fever. In October, 1895, Elder D. U. Hale, Brother and Sister G. T. Kerr (nurses), and G. P. Riggs (canvasser) arrived at Cape Coast Castle.

For a time much success attended the medical work, and many came from adjacent towns and villages to receive treatment. But our workers were soon made to realize that they were in a country which had been properly termed "the white man's grave." Twenty days had not passed after their arrival before Elder Hale was stricken very low

with the fever. From that time on, the letters written by our Gold Coast missionaries contained sad accounts of sickness, suffering, and death.

The two children of Brother and Sister Kerr soon lay sleeping in the grave. Brother Riggs, after faithfully scattering the printed page for eight months, was obliged to leave the field. He died in Liverpool, from disease contracted in Africa. Because of ill health, Brother and Sister Kerr went to Capetown, South Africa, and in the latter part of 1897 Elder Hale returned home. A few Sabbath-keepers on the Gold Coast remained faithful, and continued to call for missionaries. Early in 1903 Elder D. U. Hale returned to the Gold Coast, with his family. Brother and Sister J. M. Hyatt accompanied them. In less than a year Brother Hale and his family had to hasten away to save his life. After the General Conference of 1905 Elder D. C. Babcock and wife, of British Guiana, were appointed to West Africa.

German East Africa.—This mission station is the fruit of the efforts of the German Union Conference. A fund of three thousand dollars was raised before the work was undertaken, and the first-day offerings were devoted to that mission. On Nov. 12, 1903, Brethren J. Ehlers and A. C. Enns, the latter a trained nurse from America, reached Dar-es-Salaam, an East African port, about twenty-five miles south of Zanzibar. On November 25, a cablegram was received in Hamburg, announcing that a mission site had been secured in the Pare Mountains, among the Wapare people.

The mission property consists of thirty acres of land, almost all under cultivation in maize. It is thirty-six hundred feet above the sea-level. The buildings are being erected upon the most elevated part of the land. It is considered a very healthful location. The site selected has been known as Momba, but the government permitted the

brethren to change it to Friedenstal — The Valley of Peace. This station when opened was the only mission in the South Pare range, which is fifty miles long. But the Leipzig Lutheran mission, laboring in the North Pare range, has since opened a mission about eighteen miles from Friedenstal.

The leading language in this district is the Swaheli. It is used by the government officials, spoken by the coast people, and understood by the carriers. It is somewhat related to the Arabic. The Bible and considerable other literature has been translated into it.

In March, 1904, Elder L. R. Conradi visited this mission. He was accompanied by four additional laborers. He remained five weeks, and left the workers busily engaged in erecting their mission buildings.

TWO YEARS' PROGRESS IN OTHER AFRICAN MISSIONS, 1906-07

German East Africa.—In 1905, Brother Wunderlich, of the second missionary party, fell ill with fever, and returned to Germany. In 1906 two stations were opened, at Kihuiro and Vuasu, in the same Pare Mountain district as the parent station, Friedenstal. In 1907, Germany had eight workers in the field and two hundred young people were reported in their schools. Plans were being laid for planting a mission on the German shore of Lake Victoria Nyanza, near the Kongo Free State border. Early in 1908 several young men, first fruits from heathenism, were baptized.

British East Africa.—In 1906 the British Union Conference sent A. A. Carscallen and Peter Nyambo to open work in British East Africa, which includes the Uganda country. Peter Nyambo was a student in the London school, having come from our Nyasaland mis-

sion to London in 1903. A. C. Enns, of the German mission, joined these brethren in selecting a site. About three hundred twenty acres of land were purchased, for \$244, near Kisumu, Kavirondo Bay, on the northeastern shore of Lake Victoria Nyanza. In 1907 Brother J. D. Baker and wife and Miss Thompson, of England, joined the mission, the latter marrying A. A. Carscallen. The inhabitants are Kavirondo people, in whose tongue nothing has ever been published. A stone mission house is erected, with blacksmith and carpenter shop, and a schoolhouse. The Sabbath congregations are large, often 200 to 600. At the end of 1907 Peter Nyambo was transferred to Nyasaland.

Sierra Leone.— After visiting points on the Gold Coast, in 1906, Elder D. C. Babcock located in Freetown, Sierra Leone, and built a mission house. He opened tent-meetings in Freetown, in January, 1907. There was a large attendance. A church building was erected. Early in this year, L. W. Browne, a West Indian brother, of the Berrien Springs school, joined the workers. In July a church of twenty was organized, largely consisting of young men. In the autumn Elder Babcock visited the Gold Coast, holding tent-meetings, with new Sabbath-keepers as the result. Among the believers in West Africa are young people having a number of the languages of the coast. Appropriations are made for a school building in Freetown, to be erected early in 1908.

Abyssinia.— In 1906 the Scandinavian Union Conference began to prepare to open work in Abyssinia. In September, 1907, J. Persson and P. N. Lindgren sailed for Suez and Massowah. They traveled by rail and cart to Asmara, in the Italian colony of Eritrea, where they secured a language teacher, expecting later to go on toward the Abyssinian border. The Amharric and the Tigre, lan-

guages of Abyssinia, are spoken in this Italian colony, and even though unable to enter Abyssinia at once, the brethren hope to do good work while preparing to enter.

SEVEN YEARS' PROGRESS IN OTHER AFRICAN MISSIONS, 1908-14

(Since 1913 under the European Division Conference)

German East Africa

Pare Mission.—The first fruits of the three stations of the Pare Mission — Friedenstal, Kihuiro, and Vuasu — appeared in 1908. Six African boys were baptized. E. Kotz and B. Ohme had wrought in bringing out helpful translations in the Chassu. The German government published a grammar of the Chassu, by "E. Kotz, Missionar." Our missionaries were the first to reduce this dialect to writing. Reporting for 1909, B. Ohme wrote: "During the year we have opened six new schools, with 350 pupils under the instruction of baptized missionary helpers. Twenty-six new believers have been baptized. In March three chiefs came, saying: 'We come to ask you to open a school in Kiranga, so that our children may learn. We know that the Word which is taught them is good.' We visited that place, timber was cut, and in April a school opened with 67 pupils in charge of a chief's son, who was baptized at Friedenstal the year before. At the close of the year we had in our three head stations 32 baptized natives, seven outschools, five more in process of construction, with approximately 1,000 pupils. We have a Chassu songbook and a primer, and shall soon have the four Gospels."

An incident of 1910, reported by E. Kotz, illustrates the conditions out of which the teaching of the Word was developing faith: "Some days ago, our Aburahamu Senjoka, the son of a chief, came to me, saying, 'Have you heard? The heathen say I will not survive this year be-

cause I have been baptized; but I laugh at them, for I know that God keeps me in his hand.' How precious this confidence to a 'once heathen brother, who without Christ would have been in great trouble by such words from the sorcerers! 'They also said my little child would be bewitched,' said Aburahamu, 'but my wife and I prayed to the Lord, and today our little child is healthy and strong. Then I saw it clearly that heathenism is but a great lie.'"

In 1912 the Pare Mission had 96 baptized church members, four stations, Vunta having been added, and 21 out-schools. The year 1913 was a year of ingathering, 133 persons being baptized. Five native deacons were ordained. L. R. Conradi and G. Dail visited the African missions that year. In 1914 there were 256 members, of whom 246 were converts directly from heathenism. This mission has also sent four native teachers to the Victoria Nyanza Mission. Publications: In the Chassu language, a grammar, hymn book, primer, reader, and the Gospel of Matthew, while the whole of the New Testament is translated; in the Suaheli language, derived from the Arabic, a cyclostyle monthly paper, and a collection of Bible readings. The schools have 175 acres under cultivation, mostly cotton, Indian corn, potatoes, etc. In 1913 the native contributions were \$300.

Victoria Nyanza.—This mission field is on the southwestern coast of the great inland sea, the Victoria Nyanza. In 1909 A. C. Enns, of the Pare Mission, was commissioned to explore the Nyanza region for a location. In 1910 he returned with E. Dominick, to settle upon a site at Majita. No sooner were their presence and plans made known than a troop of boys, sons of the chief, marched in, presenting front and saluting like soldiers, saying, "We've come, Mr. Missionary." They had come to go to school, but consented to work to earn clothing so as to appear with propriety. Brother Enns's report tells the story of the

planting of a first station: "In January we reached Majita. As soon as the location was settled, we set out to get plants for fruit trees and some fast growing trees for wood supply. In February we were able to start the school. The building is 50 x 16 feet. It holds but 160 children sitting close together, but I was somewhat startled on the fourth day after opening the school to find that I had applications from 600 boys and 175 girls who wanted to learn. So I had my school filled, and 600 running over. These I had to turn away."

In 1912 B. Ohme was transferred from Pare to take the directorship of the growing work on the Victoria Nyanza. There were then five stations, and 14 missionaries. During that year a new field was opened among the Wasukumu people, and three more stations established. At the annual conference at the end of 1912 the field was organized in three districts — Majita (on the east lake coast), Busegwe (interior, east of lake), and Usukuma (southeast of lake). Twelve natives had been baptized, and 1,214 pupils were in the schools. Dr. F. W. Vasenius, in the Busegwe district, gave over 800 treatments to the sick. In 1914 there were 12 stations and eight outstations, with 22 missionaries and 23 native helpers. During the previous year 41 were baptized, making the membership about 100. The mission had a schooner on the lake, the "Herald." The workers have prepared manuscript for a hymn book, dictionary, the four Gospels, and a primer in the Chikwaya, Kisanaki, and Kisubuma languages.

British East Africa

British East African Mission.—Gendia was the first mission, near Kisumu. From that station a hundred Kavirondo villages could be seen. Late in 1908, during a visit by L. R. Conradi, a new site was secured, and the Wire Hill station was erected in 1909, J. D. Baker taking charge,

while B. L. Morse had arrived to assist at the Gendia Mission. Later that year H. H. Brooks arrived from England, making, with the wives, eight missionaries. Good schools were developed at each station. Translating work was well under way, the Kavirondo tongue not having been reduced to writing. Manuscript for a Kavirondo-English dictionary was prepared, and the English-Kavirondo part was well along. A primer was nearly completed, and a grammar in preparation. In 1910 Elder Carscallen reported: "Less than four years have passed since we found this place lying in heathen darkness, the people never having had a word spoken to them about the gospel. Not one word of their own language had been reduced to writing. Now several have expressed a desire to become Christians, and have given up the old ways and customs; and many can read and write in their own language. The future seems bright with promise." In 1911 the first fruits of the work were gathered, 16 being baptized. In 1912, 24 were baptized. This year other helpers came out from England. For a time the government held back in granting permission for new mission sites, but the good effect of the work seemed to win recognition, and in 1913 a disused government station in Karungu was sold to the mission and a new station established there. Two other new sites were granted, one in the Kisi country, among a different people. In 1914 three more Kavirondo stations were listed, Kamagambo, Kaniadodo, and Rusinga (an island), and the station in the Kisi country was established. A mission schooner, "Kavirondo," was plying on the lake. Three churches are organized, with 72 members, 60 being natives gathered direct from heathenism. The mission has a small press, on which a monthly Kavirondo paper is printed. During the early stages of the war, conflicts arose between the German and British colonies, and our Kavirondo stations being on the border, several stations were looted by

natives, and much of the furniture and possessions of the missionaries destroyed.

West Africa

Sierra Leone.—In 1908 T. M. French reached Sierra Leone, and joined D. C. Babcock in putting up the school building in Freetown. The school was opened in March, 1909, about 15 languages and dialects being represented among the students. A primary school was operating at Waterloo, about 20 miles from Freetown. In the hinterland, chiefs were calling for mission schools to be established. At the end of 1909 a farm was purchased at the Waterloo school, and the Freetown boys' school was transferred to that place, T. M. French in charge, so that industrial features might be maintained. In 1910 W. H. Lewis arrived, and established a wagon shop as a school industry, the school turning out many trucks and carts. In 1911 a new school building was erected and a dwelling house. In 1912 Dr. E. W. Myers arrived in Freetown, to operate treatment rooms in the former school building there. That year also a mission among the Temni people, at Matotoka, 150 miles in the interior eastward of Freetown, was established, R. P. Dauphin, a Sierra Leone teacher, in charge. Another school was started among the Mendi people, at Gbanbama, a hundred miles from Freetown, J. W. Harding, of Sierra Leone, in charge. At the General Conference of 1913, on the organization of the European Division Conference, all West Africa was assigned to that division. T. M. French was transferred to England, and D. C. Babcock was commissioned to open Nigeria. R. S. Greaves, of the Grecian Mission, took the superintendency. It was decided to make Waterloo the coast headquarters. The mission property in Freetown was sold to the government, and Dr. E. W. Myers established a station in the interior, at Mamunta. In 1914 the doctor was busy with the necessary

building operations, and treating the sick. A school was operating, in charge of a teacher from Waterloo. During the twelve months in Sierra Leone, 36 were baptized, making the membership 83.

Gold Coast.—The little work on the Gold Coast was left to local workers largely, being too far from Sierra Leone for the few missionaries to visit often. In December, 1910, T. M. French, of Sierra Leone, went to the Gold Coast to settle, but Mrs. French died of fever within a few weeks. Brother French also suffered from attacks of fever, and came to America on furlough. Thus the Gold Coast, with a few believers, continued with no resident missionary. In the general meeting at Sierra Leone in 1913 W. H. Lewis was assigned to the field. First he and his family were ordered to the Canary Island health base to get rid of fever. After a few months there, he went over to the Gold Coast, in September, 1914, having word that a "false prophet" had appeared, frightening the chiefs with denunciation of our work, and scattering the few believers clinging to us without a shepherd. Leaving his family in the Canaries, Brother Lewis landed at Secondee, the port from which the railway runs to Coomassie. He visited the places where believers were located, Axim and Kickam, accompanied by a Sierra Leone helper who had been assigned to the Coast. Many had turned from the truth, and the work was demoralized. Others rallied, however, and backsliders were reclaimed. The helper, J. A. Davies, was placed in charge, and Elder Lewis pushed on to Coomassie to search for permanent headquarters. Nov. 6, 1914, he reported having traveled about 800 miles, mostly on foot, and that he had found favorable locations for two stations. The designed headquarters for the station are near Agona, 22 miles northeast of Coomassie, capital of a chiefdom. There was found an old European rest house in Agona, not with the best surroundings, but passable, which the chief

offered until a station could be erected. The plan is to build at a sub-town, Wuamasie, near Agona, 13 miles from the main road, but more healthfully situated than Agona. Elder Lewis felt providentially guided to it, a local headman showing him a hill, with a clear fountain gushing from it, saying, "Fine place for white man house. I dash it." (Meaning, "I give it.") In 1914, 45 members were listed for the Gold Coast, and three native workers were assisting Elder Lewis.

Nigeria.—Early in 1914 D. C. Babcock, formerly pioneer and director of the Sierra Leone field, landed at Lagos, Nigeria, to open a new region. His family was accompanied by two Sierra Leone workers, R. P. Dauphin and S. Morgue. Leaving his family at Lagos, he made a tour of Southern Nigeria, a British protectorate. He went northward as far as Jebba, on the Niger River, about 600 miles above its mouth. The trip carried him first through the country of the Yorubas, a people strong in agriculture and native manufacturing. Next the Fulah country was traversed, where the industry is the herding of sheep and cattle. Large towns abound, some of from 10,000 to 50,000 population, the city of Ibadan having over 100,000. There are many dialects, but the three prevailing tongues were found to be the Yoruba, Fulah, and Hausa. Elder Babcock selected a location at Lalupon, 16 miles from Ibadan, among the Yorubas. A young man who came with Elder Babcock from Sierra Leone (having been with the family from a lad) went earnestly into the study of the Yoruba on first landing, and within five months started a school near Lalupon. The son of a local chief who was instructing the workers in Yoruba soon began to keep the Sabbath. Work on the new mission premises went forward, much discomfort being endured living in the temporary galvanized iron shed, with only the low roof to shelter from the

hot sun. Before the end of 1914 three schools were in operation, and seven new Sabbath keepers were reported.

Canary Islands.—Not a part of Africa, but of Spain, yet this island mission was established to afford a near-by furlough station for the workers on the unhealthful West Coast of Africa. In 1912 B. B. Aldrich (nurse and evangelist) and wife started the work at La Laguna, Teneriffe. He has sold many Spanish books in the islands, and in 1914 reported one family keeping the Sabbath. Workers from the African Coast had made good use of the health station, which is readily reached from Africa.

North Africa

North African Mission.—(The beginning of the work in North Africa is dealt with under the Latin Union, which formerly operated this mission.) In 1909 U. Augsbourger, of France, engaged in evangelistic work in the city of Algiers, among French-speaking people, a number receiving the message. Ill health compelled S. Jespersson to close the treatment rooms, and leave the field. In 1912 P. Baudaut was appointed to the field. A local helper reported some awaiting baptism in Pelizane. Meetings were held in Constantine, east of Algiers, a city of Jews, Catholics, and Mohammedans. Many Arabs attended. In 1913 W. E. Hancock and wife, formerly of Guatemala, and R. T. Colthurst, of the West Indies, were appointed to the mission, the former locating in Oran, western Algeria, the latter in Mustapha. In 1914 three companies were reported, in Algiers, Oran, and Pelizane, with 43 members. It had been planned that Elder Hancock would open the first work in Morocco, but the outbreak of the war in Europe delayed the new endeavor.

Egypt.—(Earlier story reported under Levant Union.) In 1908 J. J. Nethery returned to England, and the field

was directed from Syria, Egypt and Syria forming then one mission. After the apostasy had reduced the little company in Cairo, mostly Armenians, encouragement was found in several conversions early in 1909. Two Armenians, one from Ispahan, central Persia, the other from Bagdad, on the Tigris, embraced the truth and were baptized by W. C. Ising in the Nile. In 1909 a Coptic brother, A. A. Elshaheed, began work in Luxor, by ancient Thebes, or the No Amon of Nahum 3: 8, margin. In that year, George Keough, of England, arrived in Egypt, working first in Cairo, then settling near Luxor, in Upper Egypt, later taking the superintendency of the field. In 1912 he received calls from Beni Addi, near Assiout, on the Nile. The correspondents said some were keeping the Sabbath there, and wanted to learn more. While he delayed to respond they inquired how many letters Peter wrote to Cornelius before he went to Joppa to instruct him. On visiting them, it was found that one man had kept the Sabbath six years and another two years. They had a good idea of the Bible, and, best of all, were willing to be taught. Meetings were held and others accepted the Sabbath, making a company of 16. Meetings were also held in Assiout. By 1913, 40 members were enrolled in Egypt. In the spring of 1914 two missions were formed of the Egyptian territory, Lower Egypt and Upper Egypt. W. C. Ising was the director of Lower Egypt, located in Cairo; George Keough, of Upper Egypt, located at Beni Addi, where 24 souls had been baptized. The total membership for Egypt was 41, the larger number in Beni Addi, others in Luxor, Cairo, and Alexandria. Late in 1914 Elder Ising, being of German nationality, was interned as a prisoner on the island of Malta, where it was his hope that he might be able to do missionary work among his fellow prisoners.

Miscellaneous African Missions

Abyssinian Mission.—Returning from a visit to this mission, in Eritrea, Italian East Africa, L. R. Conradi wrote: "The year 1909 marks an important era in the development of our mission work among the Abyssinians. In October, A. Grundset and family arrived at Asmara, followed the next month by Dr. F. W. Vasenius and wife, V. E. Toppenberg (nurse), and the writer. We sought for a location at some point where there were no other missions, but on account of the unsettled political conditions along the border, the governor would consent to grant us a place only at Asmara." An Italian homestead, with 75 acres, was purchased, being a mile out of Asmara. In 1910 the mission home and school were built. E. Lorntz, of Denmark, assisted in the teaching. The Abyssinians were found very conservative. Later Dr. Vasenius and V. E. Toppenberg were transferred to the Victoria Nyanza field. In 1912 H. Steiner, then director, reported 25 students in the school. The mission farm experienced a providential deliverance in 1913. Clouds of locusts were eating up everything round about. They fell upon the mission fields. The workers could only pray the Lord to send deliverance; and they were astonished and thankful as thousands of birds came into the fields, eating up the locusts. Multitudes of storks and other birds walked about the fields, destroying the enemy completely. In the first quarter of 1914 the first fruits among the Abyssinians were reported, three being baptized, an Abyssinian priest and two deacons.

Mauritius-Madagascar Mission.—In 1913 a lady teacher of the island of Mauritius, east of Madagascar, visited Switzerland. She had long prayed for light on the prophecies of Daniel and the Revelation, and one day passing through a street in Lausanne, her attention was attracted by an announcement of one of our meetings, advertising

prophetic studies. She accepted the Sabbath and returned Mauritius. During the latter part of 1914, 24 were baptized. It is hoped to make Mauritius a stepping-stone to work in to Mauritius, appealing for a worker to come to that island. Her efforts brought three to accept the Sabbath there. Early in 1914 Paul Badaut, French minister, was sent to the great island of Madagascar.

AUSTRALASIA AND POLYNESIA

AUSTRALASIAN UNION CONFERENCE

Organized, 1894

Including Australia, New Zealand, the Polynesian Islands, and the East Indies and Malay Peninsula, and the Philippine Islands.

Organization.—Conferences: Victoria, New South Wales, South Australia, West Australia, Queensland, Tasmania, New Zealand. Missions: Polynesian Islands and the East Indies, Malay Peninsula, and the Philippines, all under the Union direction. Membership in 1907, as follows: New South Wales, 997; New Zealand, 603; Queensland, 324; South Australia, 373; Tasmania, 273; Victoria, 769; West Australia, 393; Fiji, 138; Norfolk Islands, 40; Philippines, 3; Pitcairn, 90; Rarotonga, 30; Samoa, 6; Singapore, 52; Sumatra, 13; Tahiti, 71; Tonga, 34; Java, 9. Total, 4,218.

Missionary History.—The voyages of Captain Cook, 1768-79, made known the island world of the South Pacific. The missionary awakening among the Congregational churches in Britain led to sending the ship "Duff" to the Society Island, in 1796. After years of struggling, open heathenism gave way. John Williams, missionary apostle of the South Seas, labored in the Hervey group, Rarotonga, and the Samoan Islands, great changes being wrought be-

fore his death by martyrdom on cannibal Erromanga, in the New Hebrides, in 1839. The Wesleyan churches of England sent missionaries to the Friendly, or Tonga, Islands, 1822, and after twelve years of suffering and toil, the transformation came. From this group the light was carried to Fiji, where, after ten years, cannibalism and rude heathenism wavered, and gave way before schools, churches, printing-presses, and Christian families.

Very early Britain began to use Australia as a place of exile for convicts. Samuel Marsden, chaplain of a New South Wales penal colony, opened work among the fierce cannibal Maoris of New Zealand in 1814. Within thirty years, the whole land was evangelized. John G. Paton and associates worked the New Hebrides groups, while James Calvert and others wrought in New Guinea and the East Indies. Of the forty million inhabitants in the East Indies, more than half are Mohammedans. Dutch and English societies have stations in most of the islands, as Sumatra, Java, Borneo, etc.

Early History of Our Work

Australia.—In 1885 the first party for Australia sailed from San Francisco. It consisted of S. N. Haskell, J. O. Corliss and family, M. C. Israel and family, and Brethren William Arnold, and Henry Scott. Tent-meetings were held in Melbourne, and a company of Sabbath-keepers formed. Brother Arnold was successful in canvassing for "Thoughts on Daniel and the Revelation." A printing outfit was secured, and a paper—*The Bible Echo* (now called *Signs of the Times*)—was established. By the end of 1886, the Melbourne church had a hundred members. Within a few years Elders W. L. H. Baker, W. D. Curtis, and G. C. Tenney joined the work. Interests were developed in Sydney (N. S. W.), Adelaide (South Australia), and other centers. In 1888 Elders Israel and Baker opened

meetings in Hobart, Tasmania, and a church was established.

In 1889 the Melbourne publishing house was erected, now employing about one hundred workers. In 1891 Mrs. E. G. White, W. C. White, G. B. Starr, and others began work in Australia. For nearly ten years Mrs. White remained in the country, aiding in developing the work in every department, and in forming here the first union conference organization, the plan on which all the world-wide work is now organized. In 1892-93 L. J. Rosseau went to Australia in the interests of the educational work, W. D. Salisbury as manager of the publishing house, and Elders W. A. Colcord and A. S. Hickox. At this time A. G. Daniells, of New Zealand, had joined the workers in Australia. An industrial training headquarters, the Avondale school, was established in Cooranbong, N. S. W., Prof. C. B. Hughes being first principal. The enrollment in 1904 was 191. The school press prints *The Australian Good Health*, the *Union Conference Record*, and tracts in native languages of Polynesia. Treatment rooms were started in Sydney by A. W. Semmons, a nurse, these subsequently to grow into sanitarium work, first under Dr. Edgar Caro, later in charge of Dr. D. H. Kress, now operated as the Wahroonga Sanitarium, in a suburb of Sydney. There is also a Hydro-pathic Institute in Adelaide, South Australia. The Avondale school conducts a health food factory.

The canvassing work in Australia has proved a very strong factor, E. R. Palmer, from this country, having joined local workers in developing a strongly organized force for circulating literature.

Queensland was opened in 1893, and West Australia in 1895. Churches and companies are established in all the capitals and leading towns. Australia has become a strong training ground in educational, publishing, and medical departments. It is the base of operations for the island work in the South Pacific and East Indies. Elder G. A.

Irwin went out in 1901, to take the presidency of the Union. In 1904 plans were laid to remove the large printing-office from the city of Melbourne to Warburton, a country village in the state of Victoria, forty-eight miles east of Melbourne. At the General Conference of 1905, Elder G. A. Irwin was called to remain in America, and Elder O. A. Olsen went to Australia to take the union presidency.

New Zealand.—Population, 744,000. Elder S. N. Haskell was the first of our workers to visit New Zealand. He went there from Australia in 1885, making but a short visit, hoping to secure agents for the new *Bible Echo*. Holding a few meetings in Auckland and Kaeo with some interested in the coming of Christ, several began to keep the Sabbath. A few months later, on a second visit, the first baptismal services were held at Kaeo, the residence of the Hare family, quite a number of whom had decided for the truth, and our first New Zealand church was organized. In 1886 A. G. Daniells went to New Zealand, and opened public meetings in Auckland. The cause has grown steadily from this beginning. Robert Hare, a young Wesleyan preacher at the time of Elder Haskell's visit, afterward attended school in America, and has labored in New Zealand and Australia. In 1892 Elder G. T. Wilson went to New Zealand, and in 1893 William Crothers went out to engage in the canvassing work. Preaching, canvassing, and, later, medical work, have been the methods used. New Zealand established a sanitarium work at Christchurch, Dr. G. H. Gibson in charge. Some work was done among the Maoris, the natives, who number about 39,850.

TWO YEARS' PROGRESS, 1906-07

(In Australia and New Zealand)

There was growth in every department, the tithes for 1907 being \$4,300 more than for 1906, and corresponding

increase in all statistics. Australia and New Zealand are supplying laborers and strong financial support for the growing island work.

Publishing.—In 1906 the Melbourne publishing house was removed to Warburton, forty-eight miles east of Melbourne. The location is entirely rural, two mountain creeks affording power for the factory. All commercial work was dropped, and yet the office has been busier than ever. In 1907 the field sold about \$80,000 worth of publications. The Avondale Press, a department of the Avondale school, at Cooranbong, has issued two English journals and two papers in island tongues, as well as tracts and books in various island dialects.

Educational.—The Avondale school reached, in 1907, an enrollment of two hundred. The previous year the school accounts showed a gain of four thousand dollars, the school farm and industrial enterprises having been wonderfully prospered. The school made a contribution of fifteen hundred dollars to mission fields. In 1907 New Zealand secured one hundred and sixty-eight acres of land for school and sanitarium purposes, near Cambridge, one hundred miles south of Auckland. Buildings were erected, and the school opened early in 1908 with fifty students. In 1907 West Australia secured one hundred acres of land at Heidelberg, thirty miles from Perth, where a school has opened.

Sanitarium Work.—The Wahroonga Sanitarium, near Sydney, has prospered, Dr. F. C. Richards and wife, succeeding the Drs. Kress on the transfer of the latter physicians to America in 1907. Health restaurants have been established in Sydney, Melbourne, and Wellington, New Zealand.

Maori Mission.—In 1905 the New Zealand Conference established aggressive work among the Maoris, three laborers being engaged in 1906. The center of the Maori work is Gisbourne. "Christ Our Saviour," in the Maori tongue, has been issued, as well as small publications. In 1907 a Maori paper was started.

SEVEN YEARS' PROGRESS, 1908-14

Australia and New Zealand

The conferences of these countries have continued a strong base for the development of workers and means for the island fields. The growth of resources is indicated by the tithe. In 1908 the tithe of the union conference was \$63,000; in 1913, \$100,000. It is thought that Australasia has more institutions than any other union conference, having 18, not counting church schools.

Publishing.—The union publishing house at Warburton and the Avondale Press have continued preparing the publications for the field, the latter supplying the island vernacular literature. Though the home field is not populous, upwards of \$90,000 worth of subscription books per year have been sold by the colporteurs, the figures for 1914 being \$99,500.

Educational.—The name of the school at Avondale was changed to Australasian Missionary College. In 1912 the boys' dormitory was enlarged, also a church school building erected for the normal department. The West Australia intermediate school, near Perth, had become known as the Darling Range School. In 1912 the New Zealand school property was sold, being larger than needed, and a new site was purchased at Longburn, New Zealand. Buildings were erected in 1913. In 1914 the enrollment in these three schools of Australia and New Zealand was 264.

Medical.—In 1907 the Sydney sanitarium was the only one reported in Australia. In 1908 a small sanitarium was opened in Adelaide, and in 1910 another small sanitarium was established at Warburton, where the union publishing house is, a new wing being added in 1914. The sanitarium in Christchurch, New Zealand, operates with a nurse in charge. The health food factory at Avondale, using student help largely, sells thousands of dollars' worth of foods each year, and vegetarian restaurants are operated by the medical department in many of the leading cities.

Maori Mission (New Zealand).—In 1908 Brother and Sister Redward, who had charge, were compelled to leave. The same year Read Smith and wife, nurses, began work. Two years later Brother Smith laid down his life among these people. In the Bay of Plenty district some Maoris began to keep the Sabbath, and in 1914 R. K. Piper took up work among them. The same year a book of Bible readings in the Maori came from the press, as well as some tracts. In several places there were a few Maori believers.

Mona Mona Aboriginal Mission.—The Australian aboriginal is classified as of the lowest type of humankind. Our first effort for them was at Paramba, near Murgon, Queensland, but the location was unsatisfactory. A grant of 4,000 acres of land for an aboriginal mission was secured in 1913. It is at Mona Mona, near Cairns, Queensland. The first year \$6,000 were expended in erecting buildings and equipping the farm with stock and implements. In 1914 over 200 natives were reported on the mission premises. Several have been converted and keep the Sabbath. P. B. Rudge is director, with J. L. Branford and M. W. Roy assisting.

POLYNESIA AND EAST INDIA ISLANDS

Early History

In 1886, Brother John I. Tay started for Pitcairn Island,

the home of the famous mutineers of the ship "Bounty." He worked his way as ship carpenter to Tahiti, and then providentially secured passage to Pitcairn, on a ship of the British navy. He was allowed by vote to land, though contrary to the island policy. He arrived Oct. 18, 1886. Miss McCoy, of Pitcairn, recorded: "Oct. 30, 1886, the church on Pitcairn Island unanimously kept the seventh-day Sabbath of the Lord our God." The people desired baptism, and Elder A. J. Cudney endeavored to reach them. The ship chartered at Honolulu for the effort was never heard from, and was evidently wrecked. Then the ship "Pitcairn" was built by the Sabbath-school offerings, and launched in San Francisco Bay, for island service.

First Cruise.—On Oct. 20, 1890, the "Pitcairn" passed out through the Golden Gate to the Pacific Ocean, on its first voyage to the South Sea Islands. Captain Marsh was in command. The missionaries on board were: Elders E. H. Gates, A. J. Read, John I. Tay, and their wives. On November 25, Pitcairn Island was sighted. Here the ship's passengers and crew were heartily welcomed by the islanders. Before the vessel left, eighty-two had been baptized. On this tour the "Pitcairn" visited the Society Islands, the Tonga or Friendly group, the Cook, Samoan, and Fiji group, also Norfolk Island, leaving literature for English- and French-speaking people. They left Sabbath-keepers in many of the islands. On her return to Pitcairn Island, en route to California, two of the outgoing company were missing, Brother Tay having fallen asleep at Suva, Fiji, and Captain Marsh at Auckland, New Zealand. Elder A. J. Read and wife remained in the Society Islands, and Elder and Mrs. E. H. Gates on Pitcairn. The vessel returned to San Francisco in November, 1892.

Second Cruise.—Jan. 17, 1893, with Capt. J. Christiansen in charge, the second tour began. The outgoing mission-

aries were Elders B. J. Cady, J. M. Cole, E. C. Chapman, and wives, Dr. M. G. Kellogg, Hattie Andre, and Brother J. R. McCoy, of Pitcairn. Rarotonga, Rurutu, Raiatea, Pitcairn, and other islands were visited during this trip.

The interest in our work in the Society Islands was not confined to the common people, but members of the ruling family united in urging their plea for a teacher. After a general meeting, in which the question of calling for a missionary was discussed pro and con for three days, a strong plea was sent to our friends for a minister to be left in Tahiti. One of the old chiefs who presented the plea, said: "The people of Raiatea have for a long time refused to allow any missionary to come among them. Now God has softened their hearts, and they ask you to give them a missionary. Don't refuse, lest they go back to serving the devil, and you will be to blame for it." In response, Elder and Mrs. B. J. Cady were left to carry on the work in that needy field, with Brother and Sister E. C. Chapman to assist.

Brother and Sister Cole spent some time in Norfolk, going later to the Fiji group. Sister Andre remained on Pitcairn Island. Dr. M. G. Kellogg connected with the work on the Tongan Islands.

Third Cruise.—The "Pitcairn" left San Francisco June 17, 1894, on her third cruise, with Captain Graham in charge. She carried the following missionaries: D. A. Owen and family, Dr. and Mrs. J. E. Caldwell, Mr. and Mrs. G. O. Wellman, Lillian White, Mr. and Mrs. R. G. Stringer, Mr. and Mrs. Buckner, and Brother J. R. McCoy, his daughter, and Sister Maud Young.

The vessel touched first at Pitcairn, leaving Brother and Sister Buckner and Brother McCoy and daughter. The ship visited Tahiti, leaving Brother and Sister Wellman and Lillian White. On their return trip, these friends were taken to Raiatea, to assist Brother Cady. At Rurutu

Brother and Sister Stringer and Sarah Young remained, the latter having been taken on board at Pitcairn. Dr. Caldwell and wife, and Brother Owen and family, and Maud Young remained at Rarotonga. The vessel reached San Francisco on its return trip, December 27.

Two later cruises were made among the islands, strengthening the work, carrying additional laborers and supplies. In 1900 the "Pitcairn" was sold.

Society Islands.—Elder B. J. Cady and wife took charge of the work in this group, locating on Raiatea. A school was established on the island of Raiatea, about six miles out from the village, Miss Anna Nelson, of Wisconsin, acting as teacher. A conference was held on the school farm in 1904, and at its close five of the students were baptized. A church building was dedicated in Tahiti in 1904.

Samoa.—A sanitarium was opened early in the history of the work in Samoa, by Dr. F. E. Braucht, others taking the work after his departure. From time to time evangelistic workers have labored in Samoa, Delos Lake and W. E. Floding both returning on account of ill health. Tracts in the Samoan have been distributed in the different islands of the group. "Christ Our Saviour" has been translated and published. A few Sabbath-keepers developed as a result of all efforts. The Samoan work has shown less development than any in the islands.

Fiji Islands.—In Fiji, Elder J. E. Fulton was in charge in the earlier years, followed by Elder C. H. Parker. School work was established, publications issued, and the growth was encouraging. Erelong they had a number of tracts in the Fijian language, an abridged edition of "Great Controversy," and a book of Bible readings. A paper—the *Rarama* (Light-Bearer)—was published, and widely cir-

culated. With a small power launch and a little sailing cutter they are able to visit the different islands of the group. They had ten churches and companies in 1904, with almost two hundred Sabbath-keepers. There were three schools, the leading one established at Ovalau, on four hundred acres of land.

Rarotonga.—The early history of the message in Rarotonga is very interesting. Early missionaries, not recognizing the day-line in travel to the islands, taught the people to observe the day of rest on the seventh day, instead of the first. Not until our workers arrived was there any agitation on the Sabbath question. But soon after our work was opened, an attempt was made to change the day of religious worship to Sunday, and this continued until it was accomplished by legal enactment. Instead of hindering the message, it helped it forward. Many people suffered persecution rather than work on the Sabbath, some later identifying themselves with us. J. D. Rice and Dr. J. E. Caldwell were early workers there, followed by A. H. Piper, of Australia. Our first church building in Rarotonga was dedicated in May, 1903.

Tonga Islands.—E. S. Butz and wife were located in Tonga soon after the second cruise of the "Pitcairn." An earnest little company of Sabbath-keepers was built up, and a school was established taught by a sister from Australia. A church building was erected in 1904. Several tracts have been translated into Tongan.

Norfolk Island.—A small company of Sabbath-keepers was established on Norfolk Island by the labors of S. T. Belden and wife. Brother Belden died on the island, and Sister Belden continued in the work.

Pitcairn.—This island is associated with the Society Island mission organization. B. J. Cady visited them during 1904, and reported a profitable time. The population of the island was 154. About one half of these were members of the church.

East Indies.—In 1903 the East Indies, including Singapore and the Malay Peninsula, were added to the Polynesian field, and placed under the supervision of the Australasian Union. Elder R. W. Munson and family, formerly Methodist workers in Singapore, entered Sumatra for us, in 1900. The population is generally mixed Malay and Chinese. The main effort has been by school and Bible work. Several baptisms have followed, and one native helper, Timothy, visiting Amoy, China, in 1904, brought the truth to the leading teacher in a theological school, our Pastor Keh, and a good work was started there.

In 1903 E. H. Gates visited several islands of the East Indies, and in 1904 G. F. Jones and wife, from Rarotonga (formerly of England), and Robert Caldwell, of Australia, opened work in Singapore. Our books were sold in Singapore and the native states of the Malay Peninsula, by H. B. Meyers, of Calcutta, in 1900, many thousands in these regions understanding English. Elder G. A. Irwin visited the East Indies and the Philippines in 1904-05 on his way to the Washington General Conference.

TWO YEARS' PROGRESS, 1906-07

At the 1906 Australasian Union Conference these mission fields were reorganized, and grouped together as follows: Eastern Polynesian Mission, composed of the Society, Cook, Marquesas, Tuamotu, Gambier, and Austral groups, with Easter Island, Pitcairn Island, and others; Central Polynesian Mission, composed of the island groups of Fiji, Samoa, and Tonga; Malaysian Mission, composed of the East Indies and Singapore.

Eastern Polynesian Mission.—In 1905 B. J. Cady, superintendent, headquarters on Raiatea, Society Islands, reported the opening of work in the island of Huahine, one of the Society group. The Raiatea school has been training native workers. A paper in the Tahitian language was issued in 1907, and received with much enthusiasm in the Society group. The paper was printed at the Avondale school press, Australia. A new church building was dedicated in Rarotonga, Cook Islands, in 1905. A paper in the Rarotongan language, issued from Avondale, is being sent to the different islands of the group. School work is continued as a leading department in Rarotonga. In 1907 B. J. Cady visited Pitcairn Island, finding the people loyal to the message, and left with them a teacher for the Pitcairn school, Brother M. W. Carey. A new church building and school had been erected by the islanders.

Central Polynesian Mission.—The school established in 1905 on the island of Ovalau, Fiji, has operated successfully. Two students were in 1907 appointed to the work, and it is fully expected that soon Fiji will be sending workers to New Guinea and the New Hebrides and Solomon Islands. One or two Fijian workers are to accompany S. W. Carr and wife to New Guinea in 1908. The school farm has three hundred acres. During 1907 six students' houses, a schoolhouse, and a church building were erected. The Fiji group reported in June, 1907, ten organized churches, one company, ten preaching stations, eight mission houses, five church buildings, three others in process of construction, and ten native laborers in the field force. They were printing fifteen hundred of the Fiji paper monthly. Other literature in Fiji consisted of a small book of "Bible Readings," an abridged edition of "Great Controversy" (three hundred pages), a hymn book with one hundred hymns, said to be the first hymn book in the language with music, besides tracts. During 1906-07

rapid progress was made in the largest island, Viti Levu, over a hundred accepting the Sabbath.

In Samoa the work began by the sanitarium at Apia; this was suspended, however, Dr. A. M. Vollmer having been compelled to return to this country in 1906. His death followed soon after. In 1907 J. E. Steed and wife, of Australia, were appointed to Samoa, to reopen evangelistic mission work. A church was organized among the Europeans.

Visiting the Tonga Islands in 1907, J. E. Fulton reported the school work prospering in Nukualofa, the capital. A new addition to the school building had been erected, and still students were being turned away for lack of room. E. Thorpe was in charge.

Malaysian Mission.—The center of work in this mission is Singapore, where church, school, and publishing work have been established. A mission building has been purchased, and a school building rented, in the outskirts of the city. The native converts have demonstrated that the larger books can be sold in the Malay tongue, and literature is being put out in Baba, or Chinese Malay, and in Dutch Malay. Elder R. W. Munson, formerly in Sumatra, removed to Australia, doing Malay translating there. English books have been sold by the canvasser in the native Malay states of Johore, Malacca, Perak, Negri Sembilan, Padang, and Siam. Work in Sumatra has been continued by G. A. Wantzlick, and in 1907 a mission property was purchased at Padang. Immanuel, a young man of the Battak people, accepted the truth in 1907. Soon he reported over twenty others keeping the Sabbath in the Battak country, northern Sumatra, where work by our foreign missionaries is prohibited. Immanuel and two other Battak young men have gone to Singapore to enter school, to prepare themselves to return to their own people as missionaries.

The Union Conference in 1906 sent G. Teasdale and wife and Sister Petra Tunheim to open work in Java. A Sabbath-keeping family from Singapore had moved into Sourabaya. In 1907 five or six were reported keeping the Sabbath. An independent lady missionary in the interior visited our people, wishing to affiliate her work with us, inasmuch as she had been keeping the Sabbath for years, and teaching the little company in her mission to do likewise. In the autumn of 1907 the workers in Java experienced serious illness, a son of G. Teasdale dying of fever, and early in 1908 Elder Teasdale brought his wife to her parents' home in America to secure restoration of health, Brother Teasdale returning soon afterward to continue labor in Java.

In 1905 Robert Caldwell, of Australia, canvassed in Manilla. In December of that year E. H. Gates visited the Philippines, and the next year, in March, Elder J. L. McElhaney and wife were sent from Australia to open work in Manila, they being succeeded by Robert Caldwell and wife in 1908. There are one hundred and fifty different tribes among the Filipinos. All preparations are made for the opening of work in New Guinea in 1908. S. W. Carr and wife, of Fiji, with one or two Fijian helpers, are to engage in the work.

SEVEN YEARS' PROGRESS, 1908-14

Polynesia

(Including New Guinea, other East Indian fields appearing under Asiatic Division. The plan formerly obtaining, of grouping the field into Eastern Polynesia and Central Polynesia, under general superintendency, not having been continued, the field can best be studied by island groups.)

Society Islands.—In 1908 Geo. L. Sterling and wife took up school work on Raiatea. In 1909 it was reported by

B. J. Cady that the Tahitian paper and tracts had been introduced into other groups where the Tahitian language is used, in the Tanamotu and Gambier Islands to the east, and the Austral group in the south. A few months' personal work had been done in the Gambier Islands, and a representative had been for a time in business on Rurutu, one of the northernmost of the Australs. Otherwise nothing had been done in these regions beyond. In 1909 F. E. Lyndon, of New Zealand, became director. In 1914 the mission reported 43 Sabbath keepers, with four church buildings. The conditions have made progress slow. At the union conference session in Australia, held in the autumn of 1914, two men and their wives were placed under appointment to reenforce the mission staff, with a view to entering other parts of the group.

Cook Islands (formerly called Rarotonga Mission).—The school on Rarotonga has continued. Reporting from Rarotonga Island in 1909, just before his transfer to the Society group, F. E. Lyndon, director, said: " 'Thoughts on Daniel,' 'Christ Our Saviour,' and 'Thoughts on Revelation' are translated into Rarotongan. We have a church on Rarotonga, at Titikaveka. On the island of Aitutaki I recently found a deep interest among the people. One leading native accepted the message and is spreading it. He had formerly been intemperate, but his little girl when dying begged him to leave off his bad habits, so that he might meet her in the kingdom. The father ceased drinking. When I found him he was ready to accept the full light of the message." In 1910 Geo. L. Sterling, formerly director of the Society Islands, wrote that the little paper published in Maori (the language of the Rarotongan or Cook Islands) was faithfully bearing witness in other islands of the group. In the years following, evangelistic efforts were made on the island of Aitutaki and a company raised up and a church building erected. In 1913 the island of Man-

gaia was entered by H. Streeter. In 1914, 22 members were reported in the Cook Islands.

Pitcairn Island.—The school work begun by M. W. Carey in 1907 was continued until he returned to Australia in 1912. Then M. R. Adams and wife were appointed to the island, reaching Pitcairn in 1913. There were 60 pupils in the school. In January, 1914, a camp meeting was held, a season of spiritual refreshing. Ships were seldom calling at the island, only six or seven a year generally. J. R. McCoy, one of the leading members of Pitcairn, has labored in other islands as a missionary. The "Statesman's Year Book," of London, for 1913, says of Pitcairn: "The affairs of the island are conducted by a parliament of seven members, with a president, a vice president, and a judge. In religion the islanders are Seventh-day Adventists." Reporting on animal life on the island, this book says there are no swine there.

Fiji Islands.—In 1909 a young Fijian couple from the Buresala school, on Ovalau, were selected to help open New Guinea. In 1909 C. H. Parker wrote: "Over 50 have taken their stand with us during the past year. One whole village lately came to us en masse. At our June council about 200 of our people were in attendance. Our Buresala school, on the island of Ovalau, came in for much thought. Out of their mites the people present gave \$150 toward the erection of a new boys' dormitory. During the year a girls' home was added to the school, now occupied by nine young women and their new European teacher, Miss Williams." Thirteen churches were reported, one on the island of Lakeba, where the first proclamation of the gospel was made in Fiji, in 1835. In 1910, 30 students of the Buresala school volunteered to go to New Guinea or other heathen islands. In 1912 A. G. Stewart, director since 1910, reported: "In one province where government laws

compel every man to plant so much tobacco and so much yangona (for native grog), our people have been granted the privilege of substituting poultry and cattle raising. The number of students in our training school has increased. This week I baptized an old grandma who is almost blind. She can tell of the old cannibal days before the gospel came. She was then a girl, and when tempted to do wrong she says she would go and hide herself." The chief boat of the Fiji Mission is the power launch "Dina" (Truth). In 1913 Mrs. E. Meyers, formerly of India, where she learned the Hindustani, went to Fiji to open work among the thousands of coolies from India engaged on the plantations. The Fiji membership is 251.

Friendly (or Tonga) Islands.—School work, with what evangelistic work the teachers could do, gathered a few souls from year to year, but only a few. In 1909 a second school was opened on Tonga, in purchased quarters, and several members were added. W. W. Palmer was director, and the truth was represented both on Tonga and Haapai. In 1911 G. G. Stewart became director, continuing to the present. The work is largely school work, and has brought limited fruitage. But the truth is represented in the three groups, on Tonga, Vavau (E. E. Thorpe the worker), and on Haapai. In 1913 the mission had 30 members.

Samoa.—But intermittent work has been done in Samoa. J. E. Steed was compelled by illness to return to Australia in 1909. A. H. White was director for a year, followed by H. T. Howse until 1914. It was an uphill struggle. A little monthly paper in the Samoan language was scattered and eagerly received. A missionary nurse, Mrs. L. E. P. Dexter, is among the people. In 1913 the membership was 14. Early in 1914 a mission site of 32 acres, 14 miles from Apia, was purchased, and it is planned to start a school to train Samoan workers. In this year at the

Australasian union session, J. E. Steed, formerly in Samoa, was reappointed to the field, and more vigorous effort for Samoa was planned for.

Norfolk and Lord Howe Islands.—In 1909 A. H. Ferris was appointed to Norfolk Island, continuing till now. The mission has a house, with 28 acres of land, which brings good returns. Recently the imperial authorities transferred Norfolk Island to the Australian Commonwealth. It is becoming popular as a resort. Among a population of 1,000 we had in 1913 a membership of 51. In 1912 the light from Norfolk kindled a spark on Lord Howe Island, midway between Sydney and Norfolk, where now is a small company of believers.

New Guinea (Papua).—Late in 1908 S. W. Carr and wife, formerly with the Fiji Mission, and B. B. Tavode, a Fijian, landed at Port Moresby, New Guinea. In 1909 they were joined by Gordon Smith and wife, and Solomana, a Rarotongan brother, trained at the Avondale (Australia) school. After searching and waiting, 150 acres of land for a station were secured, at Bisiatabu, 27 miles inland from Port Moresby. While waiting, the truth was preached in the port, and a European planter accepted the light, sending his children to the Avondale school. The mission station was put up and school work begun among heathen who had never before heard the gospel. In 1914 two white and two Fijian families were at the station. The first convert from the wilds had been baptized, and the transforming power of the gospel was manifesting itself among many. The language spoken in the region of our mission is the Motuan.

New Hebrides.—C. H. Parker and wife, formerly of Fiji, and H. E. Carr and wife, opened work on the island of Atchin, in 1912. No other European missionaries were in the island. At once the malaria sent the latter couple back

to Australia. A mission home was built, and Elder and Sister Parker began work among naked savages. In the winter of 1913-14 feelings ran high in the island, the European trader was driven out, and native helpers of a Presbyterian mission (sent from the mission station on another island) were killed within sight of our station. When advised to flee, Elder and Sister Parker felt that God would have them remain. They barricaded themselves in the mission, were kept safely, gained much in the confidence of the natives, and were able to be of service later in arranging interviews between the natives and the visiting authorities. In 1914 there was a mission home, a schoolhouse, a church, and a boathouse for the launch. A dispensary was planned, and a man and wife were under appointment to join in the work. Best of all, there was reported, near the close of 1914, a distinct softening of some hearts toward the gospel.

Niue (or Savage Island).—When, in 1911, it was proposed to send a worker to Niue (midway between the Cook and Friendly groups), so great a stir of opposition was made, it was decided to wait for matters to quiet down. This became known to the deacon of our church in Rarotonga, himself a native of Niue. At his own charges he returned to Niue, and worked among the people till they consented to receive a worker. Meanwhile several Niue tracts were published, and later, in 1914, a European family, with Miss Vai Kerisome, an islander trained at Avondale, was sailing for Niue.

Solomon Islands.—In May, 1914, G. F. Jones and wife, formerly of the Society Islands, and then of Singapore, sailed from Sydney to open a mission in the Solomon Islands. They took aboard the ship a portable house and a mission launch. The administrator of the islands gave them a kindly welcome, and a location was secured in the Morovo Lagoon, on the island of New Georgia. They lived in

the launch, "Advent Herald," while clearing the site for the house. The natives took hold with enthusiasm to clear the land for the mission that was to come among them. There are a hundred dialects spoken in the Solomon group.

(The East Indies and the Philippines, formerly under the Australasian Union, were transferred to the Asiatic Division, and their seven years' progress will be dealt with under that head.)

EMPIRE OF INDIA

Including Ceylon and Burma

Area, 1,800,000 square miles — half the size of the United States. Population, 294,361,056. Religions: Hindus, 207,000,000; Mohammedans, 62,458,000; Buddhists, 9,476,750; Christians, 2,923,000.

INDIA

Missionary History.—The Syrian church in the first four centuries had established itself on the west coast of India. It was a Sabbath-keeping church to the sixteenth century. Representatives of these early churches still exist. Soon after Columbus sailed westward to find India, a Portuguese rounded Africa and established trading centers in India. The Portuguese priests established the Inquisition at Goa, to bring the Syrian churches into their power. Catholics are still strong in India. In later centuries, Danish, Dutch, French, and English companies formed trading centers along the coasts. A Danish-German society sent Ziegenbalg to India in 1706. In five years he had translated the New Testament into Tamil, spoken in South India. Schwartz followed in 1750. But the real pioneer of continuous Prot-

estant missions in India was William Carey, the cobbler-preacher, used of God to bring in the era of modern missions. He landed in Calcutta in 1793. Before his death, he had overseen the translation of the Bible into six languages, and of the New Testament into twenty-two. From the Indian Mutiny, 1857, and onward, schools and mission stations have multiplied, and all India is open for work.

Burma (population, 10,363,000) was entered by Judson in 1813, first missionary from America to the East. After six years, the first convert was baptized. In 1824 Judson was imprisoned, and for two years was daily in danger of death. Mrs. Judson's heroism saved him, and the lives of other Europeans. He translated the entire Bible into Burmese.

Ceylon (population, 3,000,000) was first entered by the Portuguese, and priests were the only missionaries. Then came Dutch overlordship, with governmental inducement to the people to become "converted." Protestant missions began in 1812.

Early History

Canvassers pioneered the way in 1893-04, A. T. Stroup and Wm. Lenker placing books in many of the leading cities. In 1894 Miss Georgia Burrus reached Calcutta, beginning the study of the Bengali for house-to-house work with the women. A regular mission was opened in Calcutta in 1895, when Elder D. A. Robinson and wife and Miss May Taylor went out from London. Other of the earlier workers, who went out from England, were: Ellery Robinson and wife (1896), and W. A. Spicer and wife (1898).

In 1896 the medical work was established, the first workers being Dr. O. G. Place and wife, G. P. Edwards and wife, and Misses Samantha Whiteis and Maggie Green

(Mrs. I. D. Richardson). This work developed into the Calcutta Sanitarium, continued for some time in charge of Drs. R. S. and Olive Ingersoll, succeeded by Dr. H. C. Menkel, until 1907, when it was discontinued as a sanitarium, the work being successfully carried on as treatment rooms.

In 1900 Elders D. A. Robinson and F. W. Brown died at our Karmatar orphan school and mission station, about one hundred and sixty-eight miles westward from Calcutta.

The *Oriental Watchman*, begun in 1898, is circulated in all parts of India. The book and paper workers were the pioneers in all parts, Ellery Robinson selling all through Bengal, the north, and the Bombay side; R. W. Yeoman in South India and Ceylon; I. D. Richardson in the north-west and far into Kashmir; while H. B. Myers, who accepted the truth in Calcutta, pioneered the way with our literature and with evangelistic effort in Singapore and the native Malay states, and in Burma. In 1901 Prof. J. L. Shaw took the superintendency of the field.

In 1900 W. A. Barlow, a missionary, accepted the truth of the Sabbath and advent, and started a mission at Simultala, about thirty miles west of Karmatar, among the Santal people. These are one of the aboriginal hill tribes. They speak the Santali language. Three converts were baptized in 1904, the first fruits among this people. There are nearly two million Santal people.

In 1904, Harry Armstrong, of England, entered Ceylon, G. K. Owen assisting. They were visited by representatives of Sabbath-keeping Tamil people, of South India.

The third death among our India missionaries was that of Miss D. Humphrey, a nurse, who died in Calcutta, and the fourth that of W. W. Quantock, who arrived early in 1900, engaged in book and office work, and returned to America in 1904, very shortly to pass away.

At the general meeting in Calcutta in December, 1904, it was decided to remove the printing office from Calcutta to

Karnatar. At this meeting Elder H. H. Votaw and Brother L. A. Hansen and their wives were appointed to Rangoon, Burma. The number of believers reported for 1904 was 130.

TWO YEARS' PROGRESS, 1906-07

India and Burma

While J. L. Shaw, superintendent, was on furlough in America, W. W. Miller acted as superintendent of the field. A new mission was opened at Gopalgunj, in East Bengal, by L. G. Mookerjee and wife in 1905-06. Quite a number of country people there accepted the Sabbath. In 1906 work was for a time conducted in Bombay by C. A. Hansen, whose ill health compelled his return from the field. In 1906 Brother L. J. Burgess and wife located in Almora, North India, beginning work in the Hindi language, spoken by 80,000,000 people, and issuing and scattering literature. A number of the Indian people accepted the truth and joined in the work.

In the autumn of 1906 J. L. Shaw returned to India, and eleven new workers entered the field. In December a general meeting of the workers from India and Burma opened in Calcutta, Elder G. B. Thompson being present as a representative of the General Conference. A number of Burmese workers attended the council, representing the fruitage of work in Burma. Following the council, J. S. James and wife were located in Bangalore, South India, to open work among the Tamil-speaking people. R. R. Cook and wife were assigned to the Santal work in western Bengal. A property for a mountain mission was purchased at the hill station of Mussoorie, North India, and dedicated in 1907. Brother and Sister Burgess had removed to Dehra Dun, on the plains, below Mussoorie, continuing evangelistic and publishing work in the Hindi and Urdu tongues. Dr. R. S. Ingersoll returned from India on furlough in

1907, and Dr. H. C. Menkel took the superintendency of the Calcutta Sanitarium. Dr. Ollie Oberholtzer joined the workers in Burma, locating in Moulmein. Early in 1907, during the visit of G. B. Thompson, the first church was organized in Burma, at Rangoon, composed of twenty-three members. Several Karens keep the Sabbath.

In 1907 the work was being done in the following languages of India and Burma: Bengali, Hindi, Urdu, Santali, Tamil, Burmese, and Karen. In the autumn of 1907 G. F. Enoch, formerly in the West Indies, went to India, locating at Satara, near Bombay.

In the winter of 1907-08 a visit was paid to the Tamil Sabbath-keepers of Tinneveli, South India, and J. S. James remained to work among them. They were found numbering about a thousand, observing the Sabbath, but holding many errors. Many, however, were anxious for instruction.

In the latter part of 1907 the Calcutta Sanitarium was cut down to treatment rooms only, and a building in Mussoorie, in the Himalaya Mountains, was rented for a sanitarium.

SEVEN YEARS' PROGRESS, 1908-14

India Union Mission

General.—In 1909 J. L. Shaw, superintendent, reported: "From three languages in which work was done a few years ago, eight are now entered; four years ago there was one organized church, now there are six, representing four nationalities. The Sabbath keepers, though but 230, have doubled within the four years." In 1913 the Sabbath keepers were 450. Since 1908 Lucknow has been the union mission headquarters. In 1913 Prof. J. L. Shaw, long superintendent of India, was recalled to save his failing health, and Prof. H. R. Salisbury, of the General Conference Educational Department, was appointed to the superintendency.

After more than a year's furlough Dr. and Mrs. Menkel returned to India in 1913. During the winter of 1911-12 W. W. Prescott visited India, and in 1914, Elder A. G. Daniells. (In 1910 the India Union Mission was organized, dividing the empire into general districts. We will study the field by these divisions.)

India

Bengal Mission.—The work among the East Bengal villages, begun at Gopalgunj (formerly spelled Gopal Gunge) by L. G. Mookerjee, was carried on by A. G. Watson, of Calcutta. In 1909 the first general meeting among the Bengalis was held there, believers coming mostly by boat, as the region is in the delta of the Ganges, cut up by a network of waterways, and flooded in the rainy season. A number were baptized. In 1910 J. C. Little, superintendent of Bengal, while visiting the villages in this region, traveling by boat, was stricken down by cholera, and died in a hut by the Ganges. Sister Little wrote that now a missionary grave by the Indians' sacred river made its appeal for more workers. With the few laborers this station was sometimes left without a missionary. A dispensary was added in 1911. For a time Miss Brunson was alone in charge. In 1913 C. C. Kellar and wife were appointed to the station.

Following J. C. Little's death, W. R. French took the Bengal superintendency. In Calcutta the treatment rooms have prospered, most of the time in charge of J. H. Reagan. Public meetings have yielded fruit year by year among the English-speaking community, and a Bengali church was organized, L. G. Mookerjee laboring in the Bengali language. In western Bengal the Karmatar Mission has prospered in winning souls. Miss Della Burroway was in charge for quite a period. A mission home and school have been erected. Among the Santals, the Simultala Mission was given up, and a station erected at Bobomohal, forty miles

west of Karmatar, W. A. Barlow in charge. After helping here for a time, R. H. Leech and wife, nurses, opened a second Santal station, at Yagadishpur, and have done much touring among the villages with a dispensary wagon and tents. Baptisms at both stations were reported in 1914.

North India.—The removal of the union headquarters and printing house to Lucknow, in 1908, brought more activity into Northern India, the most populous of the divisions, having 130,000,000 people in its borders. In 1910 L. J. Burgess and wife established an industrial school among the Garhwal people, in the Himalayas, above Dehra Dun. A zealous North India evangelist, Brother John Last, who preached in the streets of Patiala, was attacked by Mohammedan fanatics in 1911, and so beaten that he died. In 1913-14, while L. J. Burgess and wife were on furlough, C. C. Belgrave took charge. He is a Negro brother, a graduate of Mt. Vernon College. He acquired the Hindustani in British Guiana by study and conversation among the thousands of Hindus there engaged on sugar plantations. In 1914 the school had its first baptism. This first convert, a young man, suffered severe persecution from his people, but was reported holding firm.

Mrs. Alice O'Connor, of India, having a knowledge of Urdu, opened temporary school work in Dehra Dun, later joining in school and dispensary work with Misses Kurtz and Shryock, nurses, at Najibabad, near Dehra Dun. A good work was done, and in 1913 a brick mission house was erected. The mission seeks to save both Moslems and Hindus. Dr. V. L. Mann did much work in connection with this dispensary, taking general oversight also of other dispensaries, and editing the health journal issued at Lucknow. About 1911 work was begun among the Hindu women of Lucknow (in the zenanas, or women's quarters) by Miss Vera Chilton, formerly with another mission. In 1913 an interesting call came from the province of the Pun-

jab, hitherto unentered by us save by literature. An Indian Christian minister, leader of a body of 1,200 Christians not connected with any society, met S. A. Wellman while traveling, and accepted the Sabbath. He invited us to the Punjab. After a tour of the region with a wagon and tent outfit, helping the sick and teaching, Dr. V. L. Mann and F. H. Loasby located in Lahore, to carry on medical missionary and evangelistic work in the villages round about.

South India.—The work among the Tinnevelly people was opened by J. S. James in 1908, who, while studying the language, opened dispensary work on the back veranda of the house he had secured for temporary use. Miss Shryock, nurse, assisted. Soon it was necessary to rent a dispensary building. In 1909 a mission house was erected on two acres given by the specially interested, adjoining the village of Nazareth. School work was begun, at first with teachers not of our faith. These, however, were labored for and embraced the truth. In 1912 a school and church building had been erected, and E. D. Thomas (the Tamil teacher in charge) reported 100 students. In 1913 it was reported that 15 of the boys and girls had been baptized. In the community 66 had been baptized, while many more were friendly and counted themselves with us. In 1911 a work was opened in Trichinopoli, a city of 150,000, where a Tamil brother located after hearing the message in Singapore. G. G. Lowry followed up the interest, but was compelled by Mrs. Lowry's illness to leave the field soon after. While J. S. James was on furlough in 1913-14, V. E. Peugh and wife were in charge of South India. On Elder James's return, accompanied by E. Morrow and wife, Brother Peugh and a Tamil evangelist opened work in the town of Pondicherry, on the east coast, where several had accepted the Sabbath through reading. Late in 1914 G. G. Lowry and wife returned to the field.

West India.—While acquiring the Marathi language, G. F. Enoch opened a work at Lanovla, a semi-hill station near Bombay. A number of English speaking persons accepted the truth there. But a permanent station was established at Panwel, a village of 10,000, in a densely populated district close to Bombay, A. G. Kelsey joining in the work here, a school and dispensary being operated. Some work in the vernacular has also been done in Bombay, along with English evangelistic efforts. In 1912 M. D. Wood and wife, for years with another mission, returned to India, having united with us in America. Mrs. Wood being a medical missionary, a dispensary was opened at Kalyan, a railway junction point, near Bombay. Nine acres were purchased, and a mission house built. A very large dispensary work has been done at Kalyan, with a branch dispensary at Igatpuri, and as a result of the evangelistic effort a Marathi church is growing up there.

Burma

Rangoon.—The Rangoon church, organized in 1907, has grown into a thriving company, most of the members being English-speaking people. Several workers have gone out from it into the field. In 1914 treatment rooms were opened in Rangoon, F. A. Wyman and wife in charge.

Meiktila, Upper Burma.—In 1909 H. H. Votaw, superintendent, appealed for a teacher to head an industrial school called for by prominent Buddhists of Upper Burma. In response R. B. Thurber went out, and the Meiktila Industrial School was established, with thirty acres of land, buildings, and shops. Half the funds for the buildings were raised in Burma. The enrollment in 1913 was 141, and in that year nine persons were baptized at Meiktila. In 1914 the return of H. H. Votaw on furlough calling Elder Thurber to the oversight of the Burma Mission, A. H. Williams, who had just begun work among the Karens, was appointed to

Meiktila, and late in 1914 D. C. Ludington and wife sailed for Burma to unite with this school.

Mandalay.—In 1911 R. A. Beckner and wife began work in Mandalay, though giving much time to promoting the circulation of the Burmese paper and tracts in the general field through trained colporteurs. Plans were laid for settled mission work to be opened in Mandalay in 1915.

Karen Mission.—From year to year the call had come for a mission among the Karen hill people. Some had begun to keep the Sabbath. In 1913 A. H. Williams worked among the Karens of the Salween Valley above Maulmain, and two were baptized, others also keeping the Sabbath. In 1914 arrangements were made with the government to secure a site, and early in 1915 G. A. Hamilton and wife and Miss Mary Gibbs (the latter having studied the language while doing Bible work in Rangoon) are to open a mission station for the Karens.

Shan States.—After working in self-supporting medical work in Maulmain, Dr. Ollie Oberholtzer was married to a Brother Tornblad, of Sweden, long in business in Burma, where he heard the message. His business being in the Shan States, east of Mandalay, they settled there, doing self-supporting mission work among the hill people.

India Union Departments

Medical Missionary.—The medical work in 1914 was represented by eight dispensaries, three treatment rooms (Calcutta, Rangoon, Mussoorie), with one at Simla under construction, a food factory (Calcutta), and a monthly health journal. The dispensaries treated 28,000 patients during the year, some coming 30 or 40 miles for help. The treatment rooms gave 4,033 treatments to 532 patients, of whom 66 per cent were Europeans and 34 per cent Indians. All the treatment rooms were self-supporting.

Publishing.—Five European and 24 Indian colporteurs were engaged. Five vernacular quarterlies are published,—in Burmese, Bengali, Hindi, Urdu, and Tamil,—with the monthly *Oriental Watchman* and *Life and Health* in English. The larger part of the literature for the field is published by the Lucknow press, W. R. Perrin, manager, S. A. Wellman engaged in editorial work. In 1910 C. E. Weeks went to India to lead in the book work. Each year our English subscription books are sold to both Europeans and Indians (millions of whom read English) in all parts of India.

English Work.—Seven English churches were reported, in Calcutta, Rangoon, Bombay, Lucknow, Simla, and Mussoorie, with a small company at Lonavla, near Bombay. In 1912 G. W. Pettit and J. M. Comer went to India to devote themselves especially to the English evangelistic work in the cities. In 1914 the Mussoorie school for European youth, in the Himalayas, reported an attendance of about 50, Mrs. Edith Bruce in charge.

ASIATIC DIVISION MISSION

CHINA, EASTERN ASIA, PHILIPPINES, AND MALAYSIA

I. H. Evans, President, 1909-13; R. C. Porter, 1915

Population, 400,000,000.

Area, 4,218,400 square miles, equal to that of United States, all Ontario and Quebec, and most of Mexico. Religions: Confucianism, Buddhism, and Taoism, generally blended into one.

Missionary History.—The Nestorian, or Syrian church, reached China from the West, in the sixth century, gain-

ing multitudes of converts. They appear to have died out, though they had sufficient influence to oppose the first Roman Catholic missionaries to China in the thirteenth century. In the sixteenth and seventeenth centuries the Roman Catholics gained a strong following. A period of persecution and repression followed, but their work was never altogether stopped. Robert Morrison, of London, 1807, was the pioneer of Protestant missions to China. By 1813 he had translated the New Testament, and at his death, 1834, he had laid a solid foundation for future work, though leaving few converts. Dr. Peter Parker pioneered medical missions in 1836. In 1853 Hudson Taylor, pioneer of the China Inland Mission, entered China, and from about this date on the forces rapidly increased. The area of operation was restricted, but gradually all of the eighteen provinces of China proper were entered, Hu-nan, the bitterest of all, now having only a very few workers. The Bible Society has distributed the Bible in all parts of China. The Boxer uprising in 1900 brought death to many missionaries and hundreds of converts. China is more free to hear the message now, however, than ever before.

Our Work.—In 1887, Brother A. La Rue, who had worked in Honolulu, went to the British city of Hongkong, as a self-supporting missionary, earning a livelihood by selling our English books on ships and in the city of Hongkong, and by the sale of imported dried fruits and health foods. Some Chinese were deeply interested in the truth, and translated several tracts, which Brother La Rue printed. A number of young men in British naval service accepted the truth in these years. Elder La Rue died in 1904.

In 1902, Elder J. N. Anderson and wife and Miss Ida Thompson arrived in Hongkong to take up work for China proper. They were followed soon after by E. W. Wilbur and wife. These workers studied the Cantonese dialect, their headquarters being in Canton, where they established

a boys' school and a girls' school. Soon after Elder Anderson's arrival, the release of Elder E. Pilquist from the service of the British and Foreign Bible Society was secured. He began work in the province of Ho-nan, and soon had Chinese workers and others with him, and a little church was formed. In response to his call for helpers, Elder H. W. Miller and wife and Elder A. C. Selmon and wife, all four physicians, and Misses Erickson and Simpson, nurses, were sent out in the autumn of 1903. They located north of Han-kow, in Ho-nan, as follows: Doctor and Mrs. Miller, Shang Tsai Hsien; Doctor and Mrs. Selmon, Hsiang Cheng Hsien; Misses Erickson and Simpson, Sin Tsai Hsien; Brother Pilquist at Lo San. In March, 1905, came the sad blow of the death of Mrs. Miller. She urged the prosecution of the work with her last breath, and died with words of cheer upon her lips

In 1904, Elder Munson, of Sumatra, sent his native helper, Timothy, to Amoy, China, to perfect his knowledge of the Foo-kien dialect. While there, he taught the truth to a leading teacher in a theological school, Brother Keh, and soon there was a spreading work in Amoy. Early in 1905 W. C. Hankins and wife arrived in that city to lead in the work.

Sabbath-keepers in 1904 in all China, 64.

TWO YEARS' PROGRESS, 1906-07

By the close of 1905 a small printing office was in operation at Shang Tsai Hsien, Ho-nan, where a monthly paper, called, in Chinese, *Tuh In Hsuen Pao* (The Gospel Herald), was published. A number of tracts, besides some school books and a hymn book, were also issued before the printing office was removed to Sin Yang Cheo. The removal took effect in March, 1907, and in this year a suitable office building was erected. Dr. H. W. Miller,

F. A. Allum and wife, Orvie Gibson, and Esta Miller located at Sin Yang Cheo, and Elder J. J. Westrup, who came to China in the autumn of 1905, removed from Lo Shan to take charge of the mission at Shang Tsai Hsien.

In September, 1906, P. J. Laird and wife (Dr. Emma Perrine Laird) entered the province of Hu-nan, the last province in China to be entered by Protestant missionaries. They located at the provincial capital, Chang-sha, conducting a dispensary and a school for the natives. Brother Laird was formerly a missionary with the Church of England, and accepted the message in Japan, where he was sent to work among Chinese students attending Japanese schools.

The force of workers at Amoy was increased by the arrival of Elder B. L. Anderson in the spring of 1906. The work has grown here so that, besides the company of Sabbath-keepers at Amoy, three outstations have been organized, at To Kang, To Koe, and Chiu Chen, with a company of Sabbath-keepers and church-members at each place. On a trip to Canton in 1907, Brother Keh, of Amoy, stopped off a little time at Swatow, where an interest developed, and some accepted the Sabbath. At Chow Chow Foo, twenty-five miles inland from Swatow, our brethren on a second visit, found over fifty adults endeavoring to keep the Sabbath after the best light they had. Some had already given up wine and tobacco.

Two new stations were opened in the province of Quang-Tong (Canton) during the last year. The one is about ten miles from Canton, at Fat-shan, where Dr. Law Keem and wife are located; the other station is at Kong Moon, about fifty miles from Canton, with E. H. Wilbur and wife in charge. J. P. Anderson joined the Canton workers in 1906, giving special study to the Hakka dialect.

During the latter part of 1906 and the beginning of 1907 Prof. W. W. Prescott spent nearly three months in visit-

ing the different mission stations, and at a general meeting held in Shanghai, the Chinese field was organized into a general China mission, with three local mission organizations, namely, Quang-Tong, Honan, and Fu Kien.

In December, 1907, the believers from Brother Westrup's station, Shang Tsai, met with those of Dr. Selmon's station, at Siang Cheng, in general meeting. Fifty Chinese Sabbath-keepers gathered, many from places forty or fifty miles distant. Seven were baptized, and a church of eleven was organized at Siang Cheng. Men destroyed pipes, and women unbound their feet, the latter a sign of complete break with heathen custom.

Early in 1908, a general meeting in Shanghai decided to sell the printing office in Ho-nan, and to establish the publishing work in Shanghai, Dr. H. W. Miller settling there on his return from furlough. H. H. Winslow was located in Shanghai, also, as secretary and treasurer of the China mission. Elder R. F. Cottrell and wife, and Miss Pauline Schilberg (the first student appointed from the Washington Foreign Mission Seminary) joined the Chang-sha station, while B. N. Roberts and wife, and Mrs. Bothilde Miller joined the Shanghai mission.

SEVEN YEARS' PROGRESS, 1908-14

General

Sabbath keepers in 1908, 128; 1913, 1,590. At the Shanghai general meeting in January, 1909, on the occasion of I. H. Evans's visit, it was decided to divide the field into mission districts, each with its superintendent and committee, and the Mission Board was asked to send out 40 new families during 1909-10. The need was recognized, but during those two years 12 families and two single workers had to suffice. From 1902-09 J. N. Anderson was superintendent of the China Union Mission field; W. A. Westworth, 1910-11; I. H. Evans, 1911-12; at which time the

union organization was discontinued, each of the five or six mission divisions of China being related to the Asiatic Division directly, the same as Japan or the Philippines. In 1909 land for the Asiatic Division headquarters was purchased in the eastern district of Shanghai. Here the central institutions for China were built, from 1910 to 1913; first, the publishing house, chapel, and dwellings for foreign and Chinese workers, then the training school buildings, the latter opening uncompleted in the autumn of 1913. The printing work, W. E. Gillis manager, greatly enlarged, was conducted in rented quarters in the city until the new office building was erected. It was estimated that in the years 1902 to 1909 we distributed 18,000,000 pages in China. In 1909 alone 40,000,000 pages were put out, and the circulation extended year by year. The Chinese monthly paper, used by colporteurs, had in 1914 from 50,000 to over 80,000 circulation. Dr. H. W. Miller, Dr. A. C. Selmon, and J. E. Shultz were successively editors, Pastor Keh assisting in earlier years, and Miss Schilberg acting as associate. In 1914 H. M. Blunden, of Australia, experienced general agent, reached China to give special attention to developing the colporteur work. The China Missions Training School opened in the autumn of 1913, with 58 students, Dr. A. C. Selmon in charge, O. A. Hall and others assisting. In 1911 C. N. Woodward was called to act as secretary and treasurer of the Asiatic Division. On the call of I. H. Evans to the presidency of the North American Division in 1913, R. C. Porter, formerly of the South African Union, became president of the Asiatic Division.

South China Mission

Kwang-tung (Canton) Province.—The year 1908 saw five schools operating, three for girls and two for boys, from which five or six workers had been developed. Early in 1909 a Chinese pastor of a church in Chaochowfu accepted

the Sabbath, and a portion of his church came with him. In 1912 Miss Gertrude Thompson, teacher and Bible worker, died in Hongkong. J. P. Anderson and wife worked among the 10,000,000 Hakka people, mission headquarters in Wai Chow, 150 miles east of Canton. He was later joined by S. A. Nagel and wife, two mission homes being built. Hakka baptized members in 1913, 35, with over 200 keeping the Sabbath in the villages. Villagers in further districts appealed for help, wishing that they too might become "tame" by learning the truth.

In the Swatow district (where a passing visit by Pastor Keh first sowed the seed in 1907) fruitage continued to appear. A Chinese pastor (Elder Ang) accepted the truth, and a strong work was done, with only occasional visits from foreign workers. In 1911 W. F. Hills and wife settled here, in evangelistic and school work, returning in 1914, when J. P. Anderson was transferred to the field. In 1914 there was a church in Swatow, with a dozen companies in the district, and scores of unbaptized Sabbath keepers awaiting instruction. The "Hayes Gospel Boat" (a house boat) was in service on the rivers.

A work on the island of Pakhoi, Gulf of Tongking, came to us through an independent missionary who accepted the Sabbath in 1910. He proved unstable, and connections were severed in 1913. But a work remained, numbers of Sabbath keeping people holding with us. E. H. Wilbur took over the work in 1914, but died a few months later. Sister Wilbur decided to remain, with her children, in South China, where the need of workers was so great. In 1914, also, George Harlow, for several years superintendent of South China, returned to America on sick leave.

Fu-kien Province.—In 1909 W. C. Hankins reported: "We have five stations, and five Chinese evangelists, two colporteurs, two school-teachers, and two Bible women. The stations are within a radius of about 100 miles. B. L. An-

person has opened a boarding school for boys in our chapel at Kulangsu, suburb of Amoy, and Mrs. Anderson a girls' day school in our Amoy chapel." Elder Keh translated tracts into the Amoyese, many thousands being scattered. One tract led to the organization of a church at Chin-chew, 70 miles up the coast from Amoy. In 1913 four boys' schools and a girls' school were operating, one of the former being a boarding school for the training of workers, in Amoy. The mission long wished to enter Foochow, the capital of the province, but no workers knew the dialect. In 1913 it was announced that Elder Keh had added this dialect to his vocabulary, and had opened work in that city, with some keeping the Sabbath. The 1914 general meeting for the province was held in Foochow, 47 being baptized, making a church membership there of 55. A boys' school and girls' school were established. In 1914 W. C. Hankins and family returned after over two years' absence in America (on account of Mrs. Hankins's health), B. L. Anderson having been the sole foreign minister during this time.

Formosa and Hainan.—These islands are a part of this mission field, though Formosa belongs to Japan. A Chinese colporteur was laboring in Formosa in 1913, putting in much literature and meeting no little opposition. Hainan is unentered.

Kwang-si Province.—Early in 1914 Dr. Law Keem and wife entered this province, opening work in Wu-chau, on the Wu-ni-kiang, or West River, by the eastern border of the province. Colporteurs had awakened an interest here. Landing on Friday, with goods to unpack, Dr. Law had not intended having a meeting the next day. But several came in to hear the truth, so a meeting was held. Within a fortnight one man was keeping the Sabbath. At the end of two weeks a man came to invite him to Cheong-chau, three

days' journey up the river, where a number had been keeping the Sabbath for some time. The year before, the brother had accepted the truth in Kwang-tung Province. Dr. Law found a simple-hearted people and much interest. A few months later, on a second stay with them, 23 were baptized. One, a farmer, said, "After this, every ten loads of rice I have, I will give one to the Lord." Another, a girl who sold peanuts on the street, said, "From now on every ten cash I get, I will take one out for the Lord." In 1908 all China reported 128 Sabbath keepers. In 1913 the South China Mission had 735.

Central China Mission

Ho-nan Province.—Here the first work in Central China was begun. After the removal of the printing office to Shanghai, in 1908, evangelistic work continued, in 1909 there being two stations manned by foreigners, and eight outstations. The head station was Chowkiakow (a city of 200,000), a day's journey by cart from the railway. Here, growing out of institute work conducted by Dr. Miller, Elder Allum and others, the China Missions Training School was started in 1910, Elder O. A. Hall and Miss Schilberg joining the teaching staff. Later this school was moved elsewhere, but the training work for Mandarin-speaking China began in Ho-nan. Twenty miles west, at Hsiao station, J. J. Westrup in those days reported people coming every Sabbath regularly to meeting, wading through the muddy roads (in the rainy seasons) for five or seven miles; and inquirers came from distances of 20 to 30 miles, having only heard the name "Seventh-day Adventist," but convicted that the truth was with us. In 1913 Ho-nan had 183 baptized members, 104 never having been members of any church, but converted directly from heathenism. Seven years before there were but two baptized Chinese members in all Central China.

Hu-nan.—The first converts in Hu-nan, four persons, were baptized at Changsha, in 1909. R. F. Cottrell joined P. J. Laird there, and continued the work, being for several years the only foreign minister in Hu-nan. The Chinese workers increased. In 1912 there was severe persecution of converts by Roman Catholics, some being imprisoned. C. P. Lillie joined the mission, and O. J. Gibson assisted here for a time. In 1913 Hu-nan had 108 baptized members, and nine Sabbath schools, with an attendance of 450.

Hupeh.—From Changsha some Chinese brethren had scattered literature in Hankow, "the Chicago of China," on the Yangtze-kiang. In this great city of Hupeh Province, F. A. Allum and Esta Miller opened evangelistic work in 1911, securing a chapel. In 1912 Brother Miller died, having gone there as a youth, and done strong service in China. Frederick Lee, assisted by Dr. A. G. Larson, continued the work in Hankow, the latter conducting a dispensary. During the revolution that made China a republic, Hankow was the scene of severe fighting, much of the city being burned, our chapel with others. The mission headquarters were then removed to the suburbs. In 1913 Hupeh had one church (Hankow), 40 members, with four other companies of Sabbath keepers.

Kiang-si Province.—This province, east of Hu-nan, has had no foreign worker, but Chinese colporteurs had entered, and in 1913 believers there were calling for us to open a mission. At the end of 1913 Central China had 717 Sabbath keepers.

East China Mission

Kiang-su.—Here is located Shanghai, which became our China headquarters in 1908, and the Asiatic Division headquarters in 1909. The years 1910-13 were busy times of building, first the publishing house and cottages and Chinese quarters, then the training school building. Regular

evangelistic effort was opened in the city in 1910-11, led by F. E. Stafford and Mrs. Bothilde Miller, and a Chinese church has been built up. In 1914 this evangelistic work was extended to places round about Shanghai, K. H. Wood assisting. At Ying Ziang Kong, Naziang, and Kading companies were raised up by public meetings.

Anhwei Province.—In 1909 a Pastor Han, of western Anhwei, received copies of the Chinese paper, sent by a friend in Ho-nan. He inquired for more light, and Elder Allum and a Ho-nan evangelist made a six days' journey to him. They sat up all the first night after arrival, studying the Bible. Later he visited Shanghai, and returned with a load of our publications. He severed connections with his former society and began to preach the message. His congregation came with him, and eight young men went to the Ho-nan training school. Believers were raised up in Nanking, the provincial capital, and the ancient capital of China. In 1912-13 the China Missions Training School was conducted in rented quarters in Nanking. In 1914 a church was organized here by O. A. Hall and H. J. Doolittle, who on this trip visited companies of believers in Northwestern Anhwei. A general meeting was held at Yingshang, reached by a six days' river journey from the railway station of Beng Pu. Chinese workers were in from various places where companies are living the truth.

Che-kiang Province.—No established work in this province, with 11,000,000 people. In 1909, however, a rest home was built at Mokanshan, on a mountain 2,000 feet high, where workers who were ill have found refuge in the hot season.

Shan-tung Province.—Unentered save by publications, and one brief visit by F. E. Stafford in the winter of 1913-14. Ordered to the city of Chifu, on the northeast coast, to convalesce from typhoid, he and a Chinese evangelist

canvassed nearly every home in the city for the paper, and spread tracts in the mountain villages about, preaching "the gospel of the end of the world," as the sign read on their covered litter, strung on poles between two mules, by which they traversed the mountain trails. Otherwise Shan-tung, with its 38,000,000 people (683 to the square mile) is unentered by us.

In 1913 the East China Mission reported 138 Sabbath keepers, which number must have been considerably added to in 1914.

North China

Provinces of Chi-li (in which is the city of Peking), Shan-si, and Shen-si, unentered by us in 1914. Yet in 1914, traveling to Shanghai from Manchuria via Peking, R. C. Porter found an evangelist selling papers and booklets at the railway station in Chunte, southern Chi-li. Through an interpreter he learned that he was a Seventh-day Adventist brother, formerly a minister in another society. He had found the truth in Ho-nan, and loading a wheelbarrow with publications had wheeled it 300 miles to Chunte, to spread the truth in a new region.

West China

Szechuan Province.—Entered by F. A. Allum and M. C. Warren in 1914, first alone, with a Chinese evangelist, then settling their families in Chung-king, capital of the province, where on the first visit a chapel had been erected in the thickly settled Chinese section. The journey required five weeks from Shanghai. A number were reported keeping the Sabbath.

Kan-su and Kui-chau Provinces unentered.

Manchuria

In 1913 B. Peterson and O. J. Grundset and their wives were appointed to Manchuria. While spending the year in

the language school in Shanghai, a Manchurian brother came to the school, having learned of the truth through the work of the Russian church in Mukden. Late in 1914 these workers entered Manchuria, settling in Mukden.

JAPAN

Area, 161,155 square miles—a little more than that of California, extending over a longitudinal distance of 2,000 miles. It is the island empire, embracing four large islands and more than 2,000 smaller ones. Population, 44,000,000. Religions: Shintoism, the ancient and state religion, combined with Buddhism and Confucianism.

Missionary History.—The first missionary efforts were conducted by Francis Xavier, a Jesuit missionary, who reached Japan in 1549. Marvelous success attended his labors. The missions flourished for more than a hundred years, when persecution arose, the priests were expelled, and thousands were martyred for their faith. For more than two hundred and thirty years Japan remained a hermit nation; her ports were closed to foreigners. In March, 1854, Commodore Perry, in command of the United States squadron, secured two open ports, and a treaty with Japan, his negotiations having begun six months earlier. Within a year from this time, four missionary societies were represented by five ordained missionaries and two medical missionaries. The first of these pioneers to reach the field was John Liggins, of the American Episcopal church. In 1873 government edicts against Christianity which had been displayed for two centuries were removed from the public edict boards, but they were not repealed.

Among the first converts was an official in high rank, named Wasaka, who learned of Christianity in a strange way. He had been sent with a force of men to patrol the

Nagasaki harbor after Perry's visit. One day he noticed a book floating on the water, and sent one of his men to get it. After much inquiry he learned that it was a Dutch Bible, and that a Chinese version was published in Shanghai. Secretly he secured a copy, and studied it, and, after four years, was one of the first four converts baptized. Although laws restricting Christianity are still unrepealed, toleration is continually increasing. No country has made more rapid strides under the influence of the Christian missionary than Japan.

Early History of Our Work

Elder W. C. Grainger, of California, accompanied by Brother T. H. Okohira, a native of Japan, went to Tokyo in 1896. They began work by conducting a school for the natives—the Shiba Bible School—which soon had an attendance of sixty or more young men. A year later, Elder Grainger's wife and daughter joined him. Other workers followed during the next two years, among them Brother W. D. Burden and wife,—son-in-law and daughter of Brother Grainger.

The first church was organized in Tokyo, June, 1897, with a membership of thirteen. There was an attendance at this time of sixty or more at the Sabbath-school, many of the day students attending. During this month the workers began to publish a monthly Japanese paper, *Owari no Fukuin* (The Gospel for the Last Days). It was supported at first by the profits derived from the sale of health foods. This little paper is still an important factor in acquainting the Japanese with the truth.

Elder Grainger died in October, 1899, and he was laid away to await his coming Lord, in the land of his own choosing. In October, 1901, Prof. F. W. Field, formerly of the Mt. Vernon (Ohio) Academy, was sent with his family to take charge of the work.

A sanitarium was opened in Kobe in 1903, with Drs. S. A. and Myrtle Lockwood in charge. Later, a sanitarium for Japanese was opened in another quarter of the city, two native physicians—a lady and a gentleman—both Sabbath-keepers, devoting themselves to this work. Interested ones, as the result of the circulation of literature, are scattered in various cities of Japan. There were two organized churches in 1905—one at Tokyo, and the other at Kobe. “Steps to Christ,” “Glorious Appearing,” and smaller literature were early translated into the Japanese language.

Korea.—During 1904 the light of truth spread from Japan into Korea, “The Land of Morning Calm.” During May, a Korean, visiting Kobe, passed our meeting hall there. The sign, partly in Japanese, and partly in Chinese characters, attracted his attention, and he hesitated to study it. A Japanese brother from within, who saw him, signaled him to enter. Although neither could understand the language of the other, they soon conceived the idea of conversing in writing, using the Chinese characters, both being familiar with these. The Korean came again and again to study the Word, bringing with him one of his fellow countrymen, who was also a Christian. Both received the truth, and were baptized at midnight the night before their boat left Kobe.

One of these brethren went on to the Hawaiian Islands, while the other returned to his native land. On his journey home, he met a Korean missionary returning from Honolulu, and succeeded in interesting him in the closing message. Soon the call came from Korea for help. The message was “spreading like a blaze.” Brother Kuniya, our Japanese laborer, was sent over in August. Professor Field followed a month later. After a few weeks’ work four churches were organized, and companies of Sabbath-keepers developed in five other villages, a total of one

hundred and fifty believers being reported. The native Korean who received the truth en route to his home from Honolulu was left to look after the work. Later news reports the message spreading into another part of Korea, where it was taken by the Korean brother who found the light at Kobe, Japan. He reported upward of a hundred at the point of obeying the truth at Hichu, inland, midway between Chemulpo and Chinnampo.

TWO YEARS' PROGRESS, 1906-07

JAPAN AND KOREA

The first Japanese tent-meeting was held in Tokyo, in 1905. Much effort has been given to distributing the Japanese paper, following, where possible, with Bible work and meetings. In Wakamatsu and Kori, provinces of Fukushima, companies were reported. In 1906 Brother H. F. Benson and wife entered Japan, and Dr. Emma Perrine (Mrs. P. J. Laird) joined the Kobe sanitarium staff. Late in the same year Elder W. R. Smith and wife reached Korea. They settled in Soonan, near Ping Yang, where a new company has been raised up by the activities of the Korean believers. Soon after beginning work, Brother Smith's little daughter died.

In January, 1907, the first general meeting of workers was held in Japan and Korea, on the occasion of the visit of Prof. W. W. Prescott. The church in Kobe, where the meeting was held, had erected a church building. The Kobe Sanitarium and the Japanese sanitarium, under the direction of a Seventh-day Adventist Japanese physician, were reported prosperous. In this year Dr. Lockwood was compelled to return to America on account of his wife's health, and Dr. W. C. Dunscombe and wife took up the work. Sabbath-keepers, 1906, 126.

Professor Prescott visited Korea on this trip. Miss Mimi Scharffenberg joined the Korean workers after the

Kobe meeting. In the summer of 1907 a school building was built at Soonan, a tile-roofed house to accommodate nearly one hundred students, with "compounds" for living quarters. About twenty students were attending. In the autumn of the year Elder J. E. Shultz was appointed to Korea, but after a brief visit, and while preparing in Japan to take his family over, a murderous attack was made upon both himself and wife, and they were compelled to return to America. A school building and five cottages had long been unused, four miles from Soonan, and full title to the property was secured free of charge, with the idea of making it the boys' school, while the girls' school will be in Soonan. About five hundred Sabbath-keepers are reported in Korea, but many are much in need of instruction. On this account, school work, for the training of native laborers, is the first aim of the mission. In the recent winter a workers' institute was held in Korea, by Elder Smith, from thirty to forty workers and company leaders being present.

SEVEN YEARS' PROGRESS, 1908-14

Japan Mission

In 1908 Hakodate, on the northern island, was entered, and next year the first evangelistic effort was made on the island of Shikoku. A training school was opened in Tokyo in 1908 (H. F. Benson in charge), sending nine workers into the field. In 1909 the foreign sanitarium was discontinued in Kobe, Dr. Dunscombe taking up general practice till 1911 (then going to England, qualifying, and entering the South African field). J. N. Herboltzheimer and wife, nurses, worked with the Japanese sanitarium for a time, and in 1913 opened treatment rooms in Yokohama. Tent meetings have yielded fruitage, and colporteur work has prepared the way. In 1911 Elder Kuniya reported a member of the Nagasaki church as probably the oldest Christian

in Japan, the daughter of the Count Wasaka who found the Bible floating in Nagasaki Harbor before the entrance of missionaries. In 1911, on the return of F. W. Field, F. H. De Vinney took the superintendency of the Japan Mission. W. L. Foster, in the evangelistic field, and C. N. Lake, in the publishing office, rendered service in these years, both being compelled to return by the breaking health of their wives. In 1914 the mission and publishing headquarters in Tokyo were erected, only rented quarters having been secured before. Foreign evangelists acquiring the language at that time were B. P. Hoffman, A. Anderson, and P. A. Webber. Sabbath keepers in 1913, 293.

Korean (or Chosen) Mission

As soon as the missionaries acquired the Korean sufficiently to work to advantage, it was estimated, in 1908, that among the upwards of 500 reported keeping the Sabbath, about 150 were really grounded in the Bible truth. In 1909 W. R. Smith opened a new station in Wonsan, on the east coast. A church has been organized here, also one at I-wan, 200 miles farther north, near the coast. In 1909 C. L. Butterfield (superintendent), Dr. Riley Russell, their wives, and Miss May Scott entered Korea, Miss Scott to engage in teaching the girls' school in Soonan, Dr. Russell and wife to open medical work there. In the first two years they treated 10,000 patients in the little dispensary with mud walls and grass roof, while the doctor has made frequent evangelistic tours, preaching and baptizing. In 1910 H. M. Lee and wife joined the Soonan station to conduct a training school. In 1909 the mission headquarters were moved to Seoul, the capital. The publishing work began in 1909, with an old proof press first set up in the Soonan school building, then moved to Seoul. In 1910 a cylinder press was secured, and a monthly magazine was printed in Korean, Miss Scharffenberg editing it. In 1912

mission homes and a printing office were built in Seoul, and in 1913 a school, dormitory, and dispensary were erected in Soonan, the training center. In the meantime H. A. Oberg and wife had joined the Seoul station, and R. C. Wangerin and wife had opened a station at Keizan, in southern Korea, the first work attempted in the south. In 1912, after ten months, a church of 30 was reported. F. F. Mills, printer, went out in 1912, organizing the printing work in the new office, but was compelled to return in 1914, broken in health. Reports at the fifth annual meeting in 1914 showed 139 baptisms during the preceding 12 months. One Korean believer attended from Manchuria, where many Koreans live. Sabbath keepers in 1913, 444.

Malaysian Mission

With the beginning of 1910 this field was transferred by the Australasian Union to the Asiatic Division. In 1908-09 J. E. Fulton had taken general oversight of the missions. Then for several years there was no general superintendent, though G. F. Jones, of the Singapore Mission, kept in touch with the other missions. In 1912 the field was organized as the Malaysian Mission, F. A. Detamore, superintendent.

Singapore and Malay Peninsula.—Most of the work was done in the English language, in 1909 an English church building being dedicated in Singapore. That year G. F. Jones reported the first converts from among the Baba Chinese (the mixed race). In 1911 evangelistic work was opened in Kuala Lumpur, capital of the Malay States, and was continued by R. P. Montgomery until 1913, when A. R. Duckworth took the work, having received the truth in Singapore. A church was raised up. In Singapore H. E. Sharp, of Australia, was laboring in 1913-14, acting as secretary and treasurer of the mission, Mrs. Sharp being in charge of a large church school, which was taken over in 1914 by Miss M. Yarnell. The demand for a training school

in that year led to the coming of K. M. Adams and wife, a permanent school for workers being planned for in Singapore. Mission membership in 1913, 80.

Sumatra.—The mission station is in Padang, a pagan and Mohammedan city. In 1913 there was a Sabbath school of 30 members and a day school of 60 pupils. In Battakland, northern Sumatra, where no foreign missionaries save of one society were allowed, Inmanuel Serriger, the Battak brother before spoken of, started school work in 1913, and secured permission to call a foreign teacher in 1914. In this year B. Judge returned to Australia on sick-leave furlough, and J. S. Yates, who had just arrived, took direction of the Sumatra Mission. Baptized believers in 1914, seven.

Java.—In 1908 a mountain station was purchased at Soember Wekas, 35 miles from Surabaya. But in 1909, when J. W. Hofstra was stricken with fever soon after reaching the latter city, his life was saved only by putting him and his family on a boat for northern climes. R. W. Munson, pioneer in our Malay work, who had spent several years in Batavia, the capital, removed to Australia in 1909, on account of his wife's health. It has been a battle for health with the workers in Java. But Miss Tunheim, who entered Java in 1906, has remained to 1914, in that year the only foreign missionary in the West Java Mission, of which she was director. The headquarters are in Batavia, where a small company was growing into a church. One was converted from Mohammedanism, a woman who was convicted of the truth by listening through a crack in the door to Bible studies given to others. A little Malay paper was being printed in Batavia. G. A. Wood (who entered the field in 1909) was superintendent of the East Java Mission in 1914, the station being in the city of Soerabaja. R. T. Sisley (formerly of Michigan, then of Australia) went

to Java on his own account, though well along in years, and by teaching English in Batavia, has earned sufficient to keep one or two native evangelists in the field from year to year.

Borneo.—In 1909 a Chinese colporteur from Singapore, Lee Chong Miow, made a brief trip through northern Borneo. Interests were awakened. In June, 1913, R. P. Montgomery and wife, formerly with the Singapore Mission, opened the British North Borneo Mission, baptizing the first converts—seven Chinese—on Jan. 1, 1914.

Celebes.—Unentered; but in 1914 a young man in the Celebes Islands, who was not yet a Sabbath keeper, purchased and sold there three large shipments of our books.

Philippine Islands

At the end of 1908 L. V. Finster and wife began work in Manila. The first year was spent in studying the Tagalog, and getting out tracts in that tongue, by aid of a good translator who accepted the message. Cottage meetings were held and Sabbath keepers were gained. In 1911 a church was organized in Manila, with 18 members. A tent meeting was opened, was thronged with hearers, and within a year the membership grew to 100. In 1912 E. M. Adams and wife and Floyd Ashbaugh joined the mission. Training classes were held for Filipino workers, and a number of evangelists and colporteurs were developed. Companies were raised up in places about Manila. R. A. Caldwell and Floyd Ashbaugh sold many Spanish books on the islands of Luzon and Panay, and many Tagalog books on Luzon. Returning from furlough after the General Conference of 1913, Elder Finster was accompanied by new workers, and in 1914 stations were opened on two new islands, on Panay (E. M. Adams and R. E. Hay), and at Argao, on Cebú (Dr. U. C. Fattebert, formerly of Mexico,

and Robert Stewart). In this year, also, our first church building in the Philippines was dedicated, at Malolos, near Manila. Work was begun on the buildings for the mission headquarters, land for which was purchased in Manila. Sabbath keepers in 1913, 200.

MEXICAN GULF REGION

MEXICO

Population, 13,570,545; language, Spanish.

Missionary History.—The Roman Church had full sway from the time that Cortez conquered the ancient Aztecs until the early '60's, when Protestant effort quietly began in a few centers. The splendid progress the republic has made in recent years has secured nominal freedom of conscience, and all the country is open.

Our Work.—We began in Guadalajara, in 1893, when Elder D. T. Jones, Dr. Lillis Wood (Starr), Ida Crawford, Miss Ora Osborne, and Brother A. Cooper and wife entered the field. Miss Osborne had recently accepted the truth, having been a missionary to Mexico, and knowing the language. School and medical mission work were opened, and a few years later the Guadalajara Sanitarium was begun. In 1897 Prof. G. W. Caviness was sent to Mexico to study the language and to do translating. In 1899 he and others located in Mexico City, translating for our Mexican paper, and engaging in school work. Here, also, Dr. A. A. John established a medical practice. Mexico City is the headquarters of the mission. J. A. Leland, in the ministry, and Drs. Farnsworth, Swayze, Erkenbeck, and others in medical work, were associated with this field.

In 1904, under the superintendency of G. M. Brown, a little printing office of our own was established, which prints the Spanish paper, *El Mensajero de la Verdad*

(Messenger of Truth), as well as small literature. The Guadalajara Sanitarium issued a monthly, *La Salud*.

F. C. Kelley, Miss Winifred Peebles, and others carried on at different times self-supporting school work in Mexico City with good effect, teaching English. J. Paulson established a bakery business on his own account in San Luis Potosi. A colporteur of the Bible Society, B. B. Blachly, joined our work, and was a witness all about Mexico, while still a loyal worker for the Bible Society until he left the field. In intensely Catholic Mexico, every influence for the truth counts.

In 1904 Mexico reported 72 Sabbath-keepers in Mexico City, Guadalajara, Montecristo, San Luis Potosi, Torreon, Ameca, and Tuxpan.

TWO YEARS' PROGRESS, 1906-07

In 1906 a small hall was rented in the central business section of Mexico City, and by meetings and Bible and colporteur work, the numbers have grown each year. Mexican brethren have gone into the colporteur work, taking subscriptions for the Mexican paper in many of the towns. A new spirit of inquiry is the result. In 1906 and 1907 about fifty-five new Sabbath-keepers were reported, nearly all formerly Catholics. New places where the truth is represented are Gomez Palacio and San Pedro, both near Torreon, Tampico, Monterey, and a village near San Luis Potosi. In 1907 the old Guadalajara Sanitarium, which had passed into the hands of the Battle Creek Sanitarium, was sold for a Methodist school. The Mexico mission received from Dr. W. S. Swayze the gift of a building in Guadalajara, which, in 1907, was fitted up and dedicated as a meeting hall and medical mission, Dr. G. R. B. Myers being the physician in charge. At the annual meeting in December, 1907, new believers, as the result of colporteur work, were reported in Salina Cruz, in Merquitic, state of

San Luis Potosi, and in San Pedro, state of Coahuila. Plans were laid for enlargement of the printing business and for additional colporteurs. Dr. U. C. Fattebert located in San Luis Potosi, in 1907, opening medical work, while his wife conducts a school. G. M. Brown, superintendent, was advised to return to the United States, on account of the poor health of himself and wife.

Sabbath-keepers, 1907, 121.

SEVEN YEARS' PROGRESS, 1908-14

Mexican Mission

A new development was the arrival in Mexico, in 1908, of a band of four colporteurs from California, led by J. A. P. Green. Systematic work with Spanish books was inaugurated, and this work has successfully continued. One of that first band, A. Reinke, died in the field after six months of service. The Spanish books have been sold from north to south, and in Yucatan, and the monthly paper has been widely circulated by colporteurs. In 1909-10 G. W. Reaser was superintendent of the field. Since then Prof. G. W. Caviness has continued to direct the work. Beginning with the revolutionary times of 1910 and onward, the fruitage of the seed sowing of former years seemed to spring up. More people accepted the Sabbath during war times than had in all the years preceding. In 1913 H. E. Meyer was appointed manager of the printing house in Mexico City, succeeding H. A. Peebles. In the summer of 1914, when the revolutionary movement was most threatening, all of the American workers came out of Mexico for a few months. The Mexican helpers at the publishing house faithfully kept the paper coming out. In October all the missionaries returned to the field. A new company was reported in 1914, at Tonalá, on the Isthmus of Tehuantepec, where also some Zapotecan Indians are keeping the Sabbath. Sabbath keepers in 1913, 285.

WEST INDIAN UNION CONFERENCE**Organized, 1906**

Territory: West Indies, Central America, the Guianas, and Venezuela and Colombia. Population, about 16,000,000.

Missionary History.—The slaves of the West Indian plantations had heard little of Christianity from the whites. When some, of St. Thomas, heard from a passing stranger that the gospel was for the black as well as the white, they clapped their hands and asked how they were to learn it. A negro from this group visited Europe, and met Count Zinzendorf, a leader of the Moravians. Interest in behalf of this people was awakened, and in 1732 two young Moravians set out for St. Thomas, determined, if necessary, to sell themselves as slaves in order to gain access to the slaves on the plantations. This was not required, however. The work spread from island to island, and other churches joined in the missionary effort. The Moravians were the earliest missionaries in the Guianas also, penetrating wilderness and jungle in the search for souls.

Early History of Our Work

The East Caribbean and Guiana.—British Guiana received the first effort by us in 1887, when Elder G. G. Rupert and G. A. King (the first canvasser among us) visited the field and labored some months. In 1888 an English sister who had received the truth while on a visit to London, returned to Antigua, teaching the message. In the same year a man on Grenada learned of the truth through reading. Considerable reading-matter was sent into the islands from America. In 1890, William Arnold, having canvassed in Australia, and for a time in London, traveled through many of these islands, and later into British Guiana, selling "Thoughts" and "Controversy." In the same year Elder

D. A. Ball began labor in the islands, remaining two years. A church was organized in Barbados, and a company left in Antigua. In 1893 work was taken up again in British Guiana by Elder W. G. Kneeland. In 1894 Elder A. E. Flowers arrived in Trinidad, where a local colporteur and a few believers welcomed him. Here, too, a little later he found a grave. In the same year Brethren Hackett and Beans began the systematic canvass of the Leeward group, laboring for seven years. Both are now sleeping. A. Palmquist went out as a self-supporting missionary, and pioneered the way in St. Thomas, one of the Danish Islands, where, however, English is the prevailing language. Elder J. A. Morrow opened public work in St. Kitts, Elder E. Van Deusen in St. Vincent, and Elder W. G. Kneeland in Tobago and Grenada.

The West Indian paper, *The Caribbean Watchman*, was started in 1903, published at Port of Spain, Trinidad, G. F. Enoch first editor. There are churches and believers in various towns of Trinidad and Barbados, and in Grenada, Tobago, St. Vincent, St. Lucia, Dominica, Antigua, St. Christophers (or St. Kitts), St. Thomas, and Tortola.

In the Guianas, Georgetown has been the headquarters, with companies and believers in villages along the coast from the Essequibo to the Berbice, and also in Dutch Guiana. Elder Philip Giddings, a native of Guiana, who visited America for school work, long labored in this field. In the Essequibo district are Sabbath-keeping Arawak and Carib Indians. Some work has been done with the literature in Paramaribo, which was visited by Elder D. C. Babcock. In British Guiana and Trinidad are thousands of East Indians (Hindus and Mohammedans, from India), some of whom have accepted the truth, and mission and school work is being done among them in Georgetown, Port of Spain, and other places. In 1901, Elder L. M. Crowther died in Trinidad, the second death of a super-

intendent of that field. Sabbath-keepers reported in 1904, 1,367.

Jamaica.—In 1892 James Patterson and B. B. Newman pioneered the way as canvassers. At the 1893 General Conference an aged sister from Kingston, Jamaica, made a plea for ministerial laborers. Elder A. J. Haysmer was sent to open the work in the same year, followed by Elder C. A. Hall in 1896, and Elder F. I. Richardson in 1898. Others joined later, and companies and believers were raised up in all parts of Jamaica. A conference was organized in 1903. Jamaica has a strange people, the Maroons, living by themselves in a rocky district, descendants of the mixed slave population of Spanish times. They have a language of their own. One or two, who speak English, have accepted the Sabbath. In 1896 Elder W. W. Eastman opened work for a time in Grand Cayman, the island west of Jamaica, included within the conference. Sabbath-keepers in 1904, 1,367.

Central America.—The first work was done in the Bay Islands, belonging to Spanish Honduras, but settled by English-speaking people. A sister from California visited friends in the islands, teaching the truth and leaving literature. Some accepted the Sabbath, and in 1891 Elder F. J. Hutchins and wife entered the field. Companies were raised up in various islands. C. L. Emerson and Elder J. A. Morrow were the next workers to enter. For several years a missionary ship, the "Herald," was used, and books were sold among the islands and along the mainland coast from Belize down to the eastern extremity of Honduras.

As the work grew, Brother Wm. Evans and daughter, of Missouri, established a mountain industrial school on the island of Bonaeca, in 1899. Another school was established in the island of Utilla, by Miss Winifred Holmden, whose parents had entered the field as self-supporting workers, remaining until illness compelled their return.

The mission headquarters and book depository are in Belize, Elder H. C. Goodrich in charge. In 1903 Dr. Hetherington went to the islands as a self-supporting medical missionary. Companies and believers are found all through the islands, and in and about Belize.

In 1901 H. A. Owen entered the interior of Spanish Honduras, doing school work near Tegucigalpa, latterly working on a self-supporting basis. A. N. Allen pioneered the way with our publications in Honduras.

In 1904 this mission reported 188 Sabbath-keepers, most of whom were in the Bay Islands.

Panama Region.—About 1899 the schooner "Herald," Elder F. J. Hutchins in charge, put in at the towns along the coasts of Nicaragua, Costa Rica, the Isthmus of Panama, and St. Andrews Island, books being sold and literature distributed. In 1900 the ship returned to St. Andrews Island, carrying also Dr. John Eccles, who went out as a self-supporting medical worker. Some were already keeping the Sabbath, from reading. Meetings were held, and others obeyed. Later, Parker Smith and wife opened a school on the island, which, on their furlough to America for a year or two, was carried on by J. B. Stuyvesant and wife, of Missouri.

Following up the book work, in 1901 the "Herald" visited the coast ports, and reported Sabbath-keepers in Principulca (Nicaragua), Port Limon (Costa Rica), and at Bocas del Toro and Colon, on the isthmus. Bocas del Toro was made the headquarters, where a mission house was purchased with money obtained by the sale of the "Herald," for which a small gasoline launch was substituted.

In 1902 both Dr. Eccles and Elder Hutchins died. Elder I. G. Knight was sent out to oversee the work. In 1905 Elder C. E. Peckover opened public work in the Panama canal zone, soon having to return on account of fever from

which all the family suffered almost constantly. In 1904 the field reported 153 Sabbath-keepers.

Colombia.—Colombia, now on our list of unentered fields, was temporarily entered by F. C. Kelley in 1895. He did photographic work, distributing at the same time a large amount of Spanish literature in Bogota and other cities, and doing Bible work. He returned to the United States, and later made a second stay in Colombia, then beset with a revolution. The revolutionary times broke up his plans for self-supporting work, and because of this and his wife's health, he retired from the country. One sister now in the United States received the truth as the result of the brief work in Colombia. No work has since been done.

Porto Rico.—Population, 1,000,000. Language, Spanish. Pioneered by Elder A. M. Fischer and wife in 1901. They settled at Mayaguez, where Brother Fischer died the next year, just as he was getting command of the Spanish. Sister Fischer stood by the work alone until B. E. Connerly and wife were sent out in 1903. A monthly paper, *El Centinela de la Verdad* (The Sentinel of Truth), was published on the mission press at Mayaguez, and given wide circulation over the island. The first baptisms came in 1904. In 1904 Porto Rico had 19 Sabbath-keepers, with meeting places in Mayaguez and Arecibo.

Cuba.—The pioneer workers in Cuba were Brother I. E. Moore and wife, nurses, who entered Havana in 1904 as self-supporting workers. In the next year E. W. Snyder, formerly of Argentina, went to Cuba as superintendent. In 1905 the first church was organized in Havana, with 13 members.

Haiti.—French Republic. Population, 960,000, over

nine tenths negroes, the remaining tenth mulattoes. Brother Henri Williams and wife kept the Sabbath alone in Haiti for about fifteen years, having received a knowledge of it by reading our literature. Later one or two joined him in the truth, and in 1904 a young school teacher, M. N. Isaac, took hold of the message, and by his teaching, a keen interest was aroused. In 1905 Elder W. J. Tanner was sent from Jamaica to open regular work in Haiti.

The Bahamas.—An unworked group at present. In 1893 C. H. Richards and wife, canvassers, worked in the Bahamas, followed in 1895 by C. F. Parmele and wife. Considerable literature was sold. No follow-up work has been done, and no Sabbath-keepers are reported there.

TWO YEARS' PROGRESS, 1906-07

New Fields Entered: Grand Cayman Island, Turks Island, San Domingo, Venezuela, Guatemala.

In June, 1906, a general meeting was held in Port of Spain, Trinidad, at which the West Indian and Central American fields were organized as the West Indian Union Conference. I. H. Evans, of the General Conference, attended the meeting. G. F. Enoch was elected president of the union. At the end of 1905 there were five conferences and four mission fields. Fifty-eight church buildings were erected up to this date, in British Guiana, Panama, Costa Rica, St. Andrews Island (Colombia), Utila, Ruatan, Bonacca, St. Thomas, Tortola, St. Kitts, Antigua, Barbados, St. Vincent, and Trinidad. There were believers in Haiti, Cuba, Porto Rico, Dominica, St. Lucia, Grenada, Tobago, Grand Cayman, and Dutch Guiana.

In January, 1907, a union meeting was held at Kingston, Jamaica, Elders Evans, Farnsworth, and Warren be-

ing present from America; also newly arrived from America, U. Bender and Prof. C. B. Hughes. In the midst of the council occurred the great Kingston earthquake. Only one brother perished in the disaster, Norman Johnston, treasurer of the Jamaica Conference. U. Bender was elected union president, and H. H. Cobban, arrived in Jamaica early in 1907, as union secretary and treasurer. The union headquarters is in Jamaica. A union industrial school was established in 1907, Prof. C. B. Hughes in charge. The school farm is known as Riversdale, about thirty miles from Kingston, and comprises about five hundred acres.

At a union meeting at the beginning of 1908, it was decided to remove the publishing house from Trinidad to Colon, Panama, uniting with it the printing work formerly carried on at Mayaguez, Porto Rico.

Jamaica Conference.—In 1907 a new church was erected in Kingston, the old one being shattered by the earthquake. On the Sabbath following the earthquake over a hundred persons decided for the truth in Kingston. The conference sent F. Hall to the island of Grand Cayman, and in 1906-07 a goodly number accepted the Sabbath. P. Porter canvassed Turks Island, north of Haiti, and reported some keeping the Sabbath. After the union conference of 1907, J. B. Beckner, of Jamaica, exchanged fields with W. G. Kneeland, of British Guiana. Sabbath-keepers, 1907, 1,968.

West Caribbean Conference (Panama, Costa Rica, and Nicaragua, and St. Andrews and Old Providence Islands).—H. C. Goodrich was transferred from northern Central America to this conference in 1907, I. G. Knight and C. E. Peckover having returned to America in 1906 on account of ill health. Brethren Fletcher and Mignott had held meetings during 1906-07, and believers were reported in Colon and along the Canal Zone, and in Costa Rica at

Limon, Pacuarito, Guacimo, Jimenez, and San Jose. The conference was self-supporting in 1907, and a contributor to the unión mission treasury. Sabbath-keepers, 1906, 304.

South Caribbean Conference (Trinidad, Tobago, Grenada, and Grenadines).—The publishing house in Port of Spain, Trinidad, was equipped with a cylinder press of its own in 1906. After the Kingston earthquake a twenty thousand edition of the *Caribbean Watchman* was sold. Progress was reported in 1907 among the East Indians of Trinidad. In Grenada W. A. Sweany and family labored during 1906-07, establishing companies. In February, 1907, C. F. Enoch died of yellow fever in Port of Spain, where he and his wife had established treatment rooms. In 1907-08 J. B. Beckner, forced to leave British Guiana by ill health, succeeded D. E. Wellman in the presidency. Sabbath-keepers, 1907, 348.

British Guiana Conference.—J. B. Beckner, president for a time in 1907, was followed by O. E. Davis, who entered the field in 1906. Some East Indians have embraced the truth. Early in 1908, on account of ill health, Brother Davis was recommended to change, and E. C. Widgery appointed to Guiana. Sabbath-keepers, 1907, 375.

East Caribbean Conference (Lesser Antilles, or the Leeward and Windward groups, from Barbados to St. Thomas).—L. E. Wellman was president at the organization, in 1907. Some progress was reported in Dominica, a Catholic island, where Philip Giddings has labored. No work has yet been done in the French islands of Montserrat, Guadeloupe, and Martinique. In 1907 Elder H. C. J. Walleker, a Danish-English laborer, arrived with his family in St. Thomas, the leading island of the Danish West Indies. There is a church here, and Sabbath-keepers in the adjoining islands of St. John, Tortola, and St. Croix. Sabbath-keepers in 1907, 375.

Central American Mission.— E. L. Cardey followed H. C. Goodrich as superintendent of this mission late in 1906. The first Spanish Sabbath-keepers in Honduras were reported in 1905, when Brother A. N. Allen sold books along the coast. They were a lawyer and his wife, of La Ceiba. H. Peebles worked for a time in 1906-07, selling literature in Honduras. C. E. Morgan and wife conducted school work in Utila, Bay Islands, which in 1907 was taken over by Ida Shirley, Brother Morgan engaging in canvassing. C. A. Nowlen canvassed in British Honduras in 1907, crossing the border into Mexico, selling in Xcolac, Payo Obispo, and other points. Late in 1907 E. L. Cardey made a trip into Guatemala, the first visit to that country. In 1907 fifty-eight were baptized, and the membership increased by one hundred seventeen. Three adult Sabbath-keepers were reported at Olanchito, in the interior of Honduras. Early in 1908 a camp-meeting was held at Coxen Hole, Ruatan, and a conference organized, Elder W. A. Spicer attending as a representative of the General Conference. Sabbath-keepers, 1907, 350.

Porto Rico.— In 1906 J. C. Brower and wife joined the workers. The chief effort continued to be made with the Spanish paper, published in Mayaguez by B. E. Connerly and wife. Sabbath-keepers in 1907, 20.

In 1907 A. N. Moulton visited San Domingo, west of Porto Rico, selling papers and finding Sabbath-keepers among people who had received the Porto Rican paper by mail. Later in the year he was assigned to that field.

Haiti.— On arriving in Haiti, in the autumn of 1905, Elder W. J. Tanner found several companies of Sabbath-keepers as the result of work done by M. N. Isaac, the young school-teacher. In December of that year meetings were held in Ranquitte and Grand Rivière, and at Hinche a general meeting was held, and the ordinances were cele-

brated for the first time in Haiti. In 1907 E. Fawer, of France, joined the Haiti staff. The progress of the truth caused the Catholic clergy to bring charges against our workers as revolutionists. The civil authorities refused to restrict our work. Sabbath-keepers, 1907, 71.

Cuba.—In the autumn of 1905 Elder E. W. Snyder, formerly in Argentina, took charge of the work in Cuba. From time to time a few believers from the States have moved to Cuba. Brother O. Walcott and another, as self-supporting workers, started a school at Santa Lucia, in 1906. In 1907, as the result of meetings held, six Cubans were baptized in Marianao, a suburb of Havana, where the office of the Cuban mission is located. In this year also Elders Snyder and Bender met at Omaja, in the province of Santiago, the eastern part of the island, where a second church was organized, composed of American settlers. Sabbath-keepers, 1907, 42.

Venezuela.—In December, 1907, while in Trinidad attending a union meeting, B. E. Connerly, of Porto Rico, started on a trip into Venezuela with books and papers. He went up the Orinoco, and on to Caracas, the capital, disposing of all the books and Spanish papers he carried. The first native convert to Protestantism that he met had heard of Seventh-day Adventists, and desired to learn about our teaching. The country has a population of 2,500,000, of whom nearly a fourth are Indians, with no one stationed among them from whom they may learn the truth.

SEVEN YEARS' PROGRESS, 1908-14

The union headquarters were removed to Cristobal (adjoining Colon), Canal Zone, in 1908, and a printing house erected, with flats above for workers' families. The Colon fire, of 1911, consumed the whole building. The union of-

office was removed to Riversdale, Jamaica, occupying buildings that had been erected for the union school. Here the publishing work continued, though in 1913 the union conference office returned to Cristobal, the most central point of the union. In 1913 A. J. Haysmer took the union presidency. Sabbath keepers in 1908, 4,093; in 1913, 5,002.

Jamaica.—Continuance of evangelistic work has increased the believers from 1,892 to 2,025. Still there are unworked parts of Jamaica. Treatment rooms were started in 1913 in Kingston, and a strong church school work begun. President Jamaica Conference in 1914, E. C. Boger.

West Caribbean.—After the fire that destroyed part of Colon and Cristobal, in 1911, taking the union printing house and offices, an office building for the local conference was again erected. Among items of new work, we may list the raising up of a church in Panama City, which is engaged at the end of 1914 in erecting a meetinghouse. On the Nicaragua coast a company of Mosquito Indians has been raised up. The membership has grown from 387, in 1908, to 560, in 1913. President West Caribbean Conference in 1914, W. G. Kneeland.

South and East Caribbean Islands.—A fourth missionary grave was made in Trinidad in 1908. Robert Price, manager of the union conference printing office, then in Port of Spain, died of yellow fever. In 1908 Dr. Charles Cave, a Barbadian, having qualified as a physician, returned to Barbados and has conducted a small private sanitarium. The French-speaking island of Guadeloupe, long on our unentered list, was being evangelized in 1914 by Philip Giddings. In 1914 the conference organizations were enlarged and with Port of Spain, Trinidad, as headquarters, the South Caribbean Conference included islands of the eastern Caribbean and British Guiana and Venezuela. N. H. Pool,

president; E. C. Widgery, in charge of the eastern island district. Late in 1914 Elder M. B. Butterfield and wife entered the conference.

British Guiana.—Two schools were reported among the Indians of the Essequibo River districts, in 1909, as well as a school among the East Indians, near Georgetown. Regular effort continued among the English-speaking towns and villages. In 1911 O. E. Davis responded to a call from Indians of the far interior, near the Brazilian frontier, who had heard of the message through the work among the Indians of the lower Essequibo. They sent word that they wanted a "God man" to come to them. He made the journey with an Indian guide, traveling six weeks by boat and afoot, and had just begun visiting the villages when he died suddenly of blackwater fever. The calls have continued to come from these Indians, who feel that we have a message for them, tribal traditions leading them to look for the coming of a Messiah from heaven. In 1908 Sabbath keepers in British Guiana numbered 366; in 1913, 465. In 1914 C. E. Boynton was superintendent of the field.

Venezuela.—In 1910-11 Venezuela was entered for permanent evangelistic work, F. G. Lane locating in Caracas. He was assisted by R. E. Grennage, a West Indian worker, of Trinidad. In 1913 Sister Lane's health compelled them to leave. In 1914 S. A. Oberg was transferred from Porto Rico. A small company of baptized believers were growing in the truth.

Central America.—In 1908 work was opened in Guatemala City, the headquarters of the Central American Conference (formerly in the Bay Islands) being placed there for a time. An English school enterprise was purchased from its founder, W. E. Hancock and J. G. Pettey being successively in charge. In 1914 it was discontinued as a mission enterprise, J. A. Bodle and wife, formerly of Bo-

livia, taking it over as a private school. J. B. Stuyvesant and wife were located in Guatemala City, publishing a very small paper, which is sent free through the mails to Central American points. In 1914 Isaac Baker was president of the Central American Conference, headquarters on Ruan-tan, Bay Islands.

Porto Rico and San Domingo.—Early in 1909 the Spanish paper and its office staff were removed to the union office on the Canal Zone, no foreign worker being in Porto Rico for nearly a year, when Wm. Steele and wife, formerly of Ecuador, arrived. The mission headquarters were at Bayamón. Circulation of literature was the chief activity for several years, Spanish books being sold freely. G. D. Raff, leader of colportage in 1914. In 1913 Elder Steele reported the organization of a church at Santurce. Four physicians have for several years been located in Porto Rico, the Drs. J. F. and Jean Morse and Drs. E. F. and Mabel Otis, engaged in private work, but helping on the mission work. In 1914 the Drs. Otis located in La Ramona, republic of San Domingo, only colporteur work having hitherto been done in that field. Sabbath keepers in 1913, 38.

Cuba.—A new development in very recent years has been the introduction of systematic canvassing work with Spanish publications, H. A. Robinson, formerly of Mexico, and later A. U. Cochran, of Porto Rico, leading in the work. In 1914 J. E. Anderson reported conversions in Havana meetings, and Sister A. F. Burgos, Bible worker, reported new believers in Santiago de Cuba. This year also the first training school was opened, by S. H. and Mrs. Carnahan, in Santa Clara, where the mission office is also located. In the same year H. C. Goodrich, for years in the West Caribbean field, entered the Isle of Pines, south of Cuba, to work among the American colonist communities.

Sabbath keepers in 1913, 113. A. N. Allen, formerly of Peru, superintendent.

Haiti.—In 1909 Haiti reported 109 baptized believers, 80 of whom had come directly from Catholicism. In 1911 the illness of his wife compelled the return of W. J. Tanner, leaving the field without a foreign worker until the end of 1912, when A. F. Prieger and wife arrived. The Haitien believers had kept the work growing, M. N. Isaac their leader. In 1913 there were eight churches, two companies, three church buildings, and 275 baptized believers. In the revolution of 1914 the church building at Grande Rivière was used as a camping place, furniture and window frames being burned for firewood. Evangelistic work was made difficult for nine months, no general traveling being possible. During this period Brethren Isaac and Baptiste labored in Port de Paix and reported 12 for baptism. Late in 1914 E. A. Curdy and family reached Cape Haitien, releasing Elder and Sister Prieger for furlough. Elder Curdy at once opened public meetings, French being his mother tongue.

Transfer to the General Conference

In 1914 the West Indian Union transferred to the General Conference Cuba, Porto Rico, Haiti and San Domingo, Spanish and British Honduras, and Guatemala and San Salvador. These, with Mexico, were grouped as detached missions, the group being known as Northern Spanish American missions. N. Z. Town, of the General Conference Publishing Department (formerly in the Spanish field) was appointed to general oversight by correspondence and occasional visits to the fields.

SOUTH AMERICA

Area, 7,000,000 square miles, one seventh of the earth's land surface. Religion, Roman Catholic. Races, mainly of Spanish and mixed Spanish and Indian descent. Brazil is mainly Portuguese. The Indian tribes of the interior number some millions.

Missionary History.—The Spanish swept into South America on its discovery, and with them the Catholic priests, who became, through the power of the church, the real rulers. While North America was molded by Protestant influence, South America fell under the bondage of Rome. The separation of the United States from the mother country stimulated a movement for independence of Spain and Europe in all South America, and between 1810 and 1825 all the countries had won independence save the Guianas. Brazil was for years an independent empire, but became the United States of Brazil in 1889. The misrule and corruptions of the church alienated the respect of the people, and the liberalizing tendencies opened the way for Protestant effort. The Methodists were the pioneers, beginning in Brazil in 1835; in Argentine, 1867; in Chile, 1878. Bible Society colporteurs have done the most to open the field, and a number were martyred in the pioneer days.

SOUTH AMERICAN UNION CONFERENCE

Organized in 1906

First Organization.—In 1902 a union mission field was organized as follows: Conferences: River Plate (Argentine, Uruguay, Paraguay), and Brazil. Missions: West Coast (Chile, Bolivia, Peru, and Ecuador). Total Sabbath-keepers in 1904, 1,698.

Early History

River Plate.—About 1889, a French-Swiss colonist in Argentina read in a newspaper the account of a baptism by our people in Lake Neuchâtel, Switzerland. He wrote to Switzerland for literature, and with others accepted the Sabbath. A little later some Seventh-day Adventist German families moved from Kansas to Argentina, settling in Entre Rios province, north of Buenos Aires. In 1891 three canvassers, Brethren Snyder, Stauffer, and Nowlin, pioneered the way for our work, selling mainly English and German books among foreigners, some of whom began to keep the Sabbath. A young man, L. Brooking (now a nurse in England), quickly embraced the truth in Buenos Aires, and engaged at once in canvassing among the French-Waldensian settlements.

In 1894 Elder F. H. Westphal went to Argentina to begin ministerial work among the German communities, while in the same year John Mc Carthy, who had embraced the truth in Buenos Aires, and had come to America for study, returned to the field, having a knowledge of the Spanish. Later he labored in Cordoba and the Gran Chaco, the wild forest region of the north. It was a polyglot field, as illustrated by the experience of Elder J. Vuilleumier, of Switzerland, who joined the River Plate workers in 1895. He reported that in sixteen places of labor he had spoken in French; in nine, in German; in six, in Spanish; and in two, in English. Brethren N. Z. Town, O. Oppeward (who began work among the Scandinavians), J. A. Leland, Sister Lucy Post, and others labored in the early days. By evangelistic and canvassing work companies were built up in Argentina and Uruguay.

In 1898 E. W. Snyder and wife labored in Asuncion, Paraguay, where one or two had already begun to keep the Sabbath through reading. In 1893 Brother Nowlin

visited the Falkland Islands, selling \$1,350 worth of books. The islands have not been visited since.

A training-school was established near Diamante, province of Entre Rios. At the close of the 1904 school year several young men of the school entered ministerial work in Argentina, Uruguay, and Paraguay. The conference headquarters were established in Buenos Aires. A Spanish missionary periodical, *La Verdad Presente* (Present Truth), was published. Dr. R. H. Habenicht entered the field in 1902, engaging in ministerial work, while seeking to secure qualification for medical practice. In 1901 Elder J. W. Westphal took the general superintendency of the South American work, his headquarters being in Argentina.

In 1904, 550 members were reported in the River Plate Conference, in Buenos Aires, Rosario, Montevideo, Diamante, Cordoba, Sante Fé, and other centers.

Brazil.—The canvasser pioneered the way in Brazil. In 1892, A. B. Stauffer entered from Buenos Aires, and was followed next year by Brethren Snyder and Nowlin, selling English and German books. A depository was established in Rio de Janeiro in 1894 by Elder W. H. Thurston, and the following year Elder F. H. Westphal went up from Argentina to visit a German colony in the state of Santa Catharina, Southern Brazil, where some were already keeping the Sabbath, a brother having learned the truth from our German paper sent from America. The papers were sent to a man who sold them to buy drink, and wrote for more; but the papers scattered the seeds of truth. In another place in this state others were found keeping the Sabbath, who had held it since 1878, one of their number having brought the Sabbath truth to them from Germany, but understanding no more. They joyfully accepted the message in its entirety, faithfully holding up the light.

The brothers Albert and Fred Berger went to Brazil as canvassers in 1895. Next year Elders H. F. Graf and F. W. Spies entered with ministerial labor. Travel was mostly done on mule back, and it was rugged pioneer work.

For a time there was a private school at Curityba, state of Santa Catharina, Paul Kramer in charge. Later the school interests were transferred to the Brusque school in the same state, where a building was put up. At Taquary, in the state of Rio Grande do Sul, a school was established for this southernmost portion. At first the schools were conducted mostly in German, the converts being largely German colonists.

In 1902 Dr. A. Gregory and wife entered Brazil as self-supporting medical missionaries, establishing themselves in Rio Grande do Sul.

A printing-press was for years located at the Taquary School. A Portuguese paper, *O Arauto da Verdade* (Herald of Truth), was printed.

In 1904 Brazil reported 932 members.

West Coast.—Chile was pioneered in 1894 by T. H. Davis and F. W. Bishop, canvassers, and as the literature was sold, some accepted the truth. In 1895, Elder G. H. Baber entered the work, locating in Valparaiso.

A press was purchased, and a Spanish paper started in 1900, called *Señales de los Tiempos* (Signs of the Times), E. W. Thomann, who accepted the truth in Santiago, helping in translating and publishing. Thus the work opened by scattering the literature and preaching. Elders A. R. Ogden and H. F. Ketring entered the field in 1902. A school was started at Púa, in Southern Chile. Valparaiso was the mission and publishing headquarters. In 1904 Elder F. H. Westphal and Wm. Steele entered Chile, the former taking charge of the field.

In 1904 the West Coast reported 224 members, found

in Valparaiso, Santiago, Iquique, Púa, and other parts of Chile, and in Lima and Mallendo and the interior of Peru.

Peru.—In 1898 a Chilean brother moved to Lima to work as a carpenter, while doing missionary work. He distributed much literature, which has borne fruit. Later two Chilean brethren moved to Mallendo. More than a score were keeping the Sabbath in various parts in 1904.

In that year H. F. Ketring held meetings in Lima, behind closed doors, for public services are prohibited, and seven were baptized at a secret meeting outside the city. Among these was a Bible Society colporteur, who reported Sabbath-keepers in the interior where he had talked the truth. An Indian brother came to the Lima meeting from the interior.

Ecuador is more open than Peru. In 1897 a new constitution was adopted, recognizing freedom of worship. In 1904 T. H. Davis, returning to South America from a furlough to the United States, took up canvassing and Bible work in Guayaquil.

A Chilean brother, formerly a Bible colporteur, sold the Spanish "Patriarchs and Prophets" and "Steps to Christ" in Bolivia, about 1903. Arrested by instigation of the priests for selling bad books, the authorities pronounced the books not bad, but advised him to leave the country. He continued there over a year, however.

TWO YEARS' PROGRESS, 1906-07

SOUTH AMERICAN UNION CONFERENCE

New Missions: Ecuador, Bolivia, and the state of Bahia, Brazil, entered.

In March, 1906, at a general meeting held in Parana City, Argentina, delegates gathered from Argentina, Paraguay, Uruguay, Brazil, and Chile, including W. A. Spicer, of the General Conference, for the organization of the

South American Union Conference. Elder J. W. Westphal was elected president.

Organization.—Conferences: Argentina, Chile, Rio Grande (Brazil), Santa Catharina, and Parana (Brazil). Missions: Peru, Ecuador, Bolivia, Upper Parana (including Paraguay and the north Argentine state of Misiones), Uruguay, Sao Paulo (Brazil), and North Brazil.

In the two years the work has grown in all departments, and the conferences of Argentina, Rio Grande, and Santa Catharina-Parana have been entirely self-supporting, as also the Uruguay mission field. Buenos Aires is the union headquarters. Early in 1908, the second union conference session was held, twenty-eight delegates attending, representing all the fields.

Brazil.—In Brazilian meetings following the organization of the South American Union, in 1906, the conferences of the Rio Grande (H. F. Graf, president) and Santa Catharina and Parana (W. Ehlers, president) were formed, also the mission field of Sao Paulo (E. Hoelzle, superintendent), and all the rest of Brazil northward was constituted the North Brazil mission (F. W. Spies, superintendent). In 1907 the Brazilian printing-house was moved from Taquary, in the southernmost state of Rio Grande, to a suburb of Sao Paulo, the second city of Brazil. A. Pages, formerly of the Hamburg office, is in charge of the publishing house. In 1906 a Portuguese translation of "His Glorious Appearing" was issued, "Steps to Christ" having been previously our only Portuguese book. In 1907 F. W. Spies made the first visit to the state of Bahia, north of Rio de Janeiro, and baptized a number of Sabbath-keepers. They were led to keep the Sabbath through a man who discovered the truth on the question by his own study, knowing of no others observing the day.

Argentina.—The printing-office in Argentina was moved from the training-school, at Camarero, near Diamante, to Florida, a suburb of Buenos Aires, in 1906. In 1907 a young brother, Pedro Kalbermatten, called from the school to military service at Diamante, was flogged until unconscious for refusing to work on the Sabbath, and after two or three months of detention under military discipline, was sentenced to seven months' imprisonment on the island of Martin Garcia. He wrote: "The Lord will help me in my afflictions." Later, through good behavior and interviews with the army officials, he was granted the privilege of keeping the Sabbath, providing he would work on Sunday. This he gladly consented to do, and by his activity in teaching and circulating literature, succeeded in interesting many fellow soldiers in the truth. In 1906 Sabbath-keepers were reported in Punto Arenas, on the Straits of Magellan. In 1907 work was begun on a two-story brick school building, alongside the original school building at Camarero. A house and sixty acres of land next the school were purchased, making one hundred eighty acres for the school farm, the added house to be used as a sanitarium. Dr. Habenicht, while refused the right to qualify in the universities, which are under Catholic influence, is allowed to work in places where no other physicians are in business, and has had a large amount of medical work at Camarero, thirteen miles from the nearest town.

Chile.—On the West Coast of South America the Chile mission was organized as a conference in April, 1907, F. H. Westphal, president. In the Valparaiso earthquake, of Aug. 18, 1906, the building rented as our publishing office was wrecked, and the books were burned. In 1907 an office of our own was secured in Espejo, near Santiago. The training-school at Púa has added a large school building to its equipment, and a school for Mapuchi Indians,

begun in 1905, still continues at Bajo Imperial, north of Púa. These places are in southern Chile, north of the city of Valdivia.

Peru.—In 1905 F. L. Perry reached Lima, Peru, the first establishment of a permanent mission. The scattered believers were encouraged, and in 1907, when J. W. Westphal visited the field, Sabbath-keepers were reported in Lima, Callao, Mallendo, Canete, Pisco, Truxillo, and Chíncha Alta. A Peruvian brother was beaten and imprisoned and driven from his home in Canete, at the instigation of the local priest. No open door public meetings are allowed, but our people gather within closed doors. Early in 1908, on their way to the union conference in Argentina, Elders Perry and Casebeer visited a man who had accepted the Sabbath at Puno, on the shore of Lake Titicaca, famous in the history of the old Incas, and 12,500 feet above sea-level. After a few meetings, fifteen persons became much interested and promised to keep the Sabbath.

Ecuador.—In 1905 George Casebeer joined Brother T. H. Davis, a canvassing missionary, in Guayaquil, Ecuador. They have labored there and at various places inland. The first Sabbath-keeper was reported in 1907, in Guayaquil, and another at Ambato, first fruits in Ecuador. In that year J. W. Westphal visited the field. In the same year Sister Davis died. Early in 1908 it was arranged for G. Casebeer to take charge of the school work at Púa, Chile, and for Wm. Steele, of the Chile office, to take the work in Ecuador, while T. N. Davis was assigned to the general book work on all the west coast.

Bolivia.—In 1907 E. W. Thomann and wife began work in Bolivia. In 1906 a new constitution was adopted, allowing Protestants liberty which has formerly been de-

nied them. Brother Thomann, editor of the Chilean paper, had been praying for some one to go to Bolivia. When the Mission Board was unable to respond, he felt impressed to go himself, and the way was opened for him to do so. They settled in Cochabamba, and began work not only for the Spanish, but, by use of a duplicating machine and with the aid of teachers, for the Quechua- and Aimarah-speaking peoples. The majority of the people speak the Indian languages. Soon after reaching the country, a Catholic family accepted the Sabbath.

Sabbath-keepers in 1906, in the union, 2,221. In the various fields: Argentine Conference, 522; Rio Grande Conference, 444; Santa Catharina-Parana Conference, 549; Chile and Bolivia, 217; Ecuador, 5; North Brazil, 198; Peru, 22; Sao Paulo Mission, 33; Upper Parana Mission, 146; Uruguay, 85.

SEVEN YEARS' PROGRESS, 1908-14

In 1910, on the occasion of a visit to the field by L. R. Conradi, the South American Union Conference was divided and the Brazilian Union formed, the language of Brazil being Portuguese, and that of all the other countries Spanish.

SOUTH AMERICAN UNION

The chief features were the development of institutional enterprises and the growth of the work in the northwestern countries. The publishing house in Florida, suburb of Buenos Aires, was enlarged in 1910. From this year, more systematic attention was given to the subscription book work, E. M. Trummer, general agent. In 1909 the River Plate Academy, in Camerero, occupied its new building, W. C. John in charge. In 1913 H. U. Stevens took the principalship, and the next year work was begun on a new dormitory, the enrollment being 126. In 1908 Dr. R. H. Habenicht was using part of the academy building as a

hospital. The next year a sanitarium was built (about 35 patients' capacity), the sick filling it before all the windows and doors were in. In 1910 Dr. G. B. Replogle joined the staff, and a nurses' training school was started, which in 1914 graduated its second class. Through the seven-year period J. W. Westphal continued president of the union. Church membership of the union in 1913, 1,947.

Argentina.—In 1910 a growing church in the great city of Buenos Aires was reported, with companies in suburban parts, and new believers were resulting from efforts in the provinces. C. E. Knight, the president, reported a settlement of German-Russian Sabbath keepers in the pampas, 600 miles southwest of Buenos Aires. In 1914 B. C. Haak, of Minnesota, was called to the presidency, and had entered strongly upon his duties, when he sickened and died, just following a conference in the city of Rosario which gave new inspiration to the pushing of the work in the cities. Church membership in 1913, 840.

Chile.—In the city work during this period churches were raised up in Valparaiso, Santiago, and Concepcion, the strongest being in Santiago, the capital. Work has extended to Iquique, in the north, where there are believers. In 1911 J. D. Lorenz entered Chile to lead in the colporteur work. F. H. Westphal, president of the conference. Membership in 1913, 500.

Uruguay.—The companies of German-Swiss believers in Uruguay grew in strength, and efforts were largely among them, J. V. Maas, Julio Ernst (who received the truth there), and others engaging in the work. It was desired to carry the work into Montevideo, the capital, and reach the Spanish Catholic people. In 1910 nurses were desired to pioneer the way, and Sisters Meda Kerr and Frances Brockman were sent out. They began work, studying the language, nursing in hospitals or private homes, selling the

Spanish health journal, and doing visiting work. Following these pioneer nurses came others. In 1911 F. L. Perry, formerly of Peru, returned to South America from two years' sick leave, and as superintendent of Uruguay, opened mission headquarters in Montevideo. Public evangelistic work was taken up, and a good church has been established. Uruguay membership in 1913, 118.

Paraguay.—Paraguay and the northern part of Argentina (along both the Paraguay and Parana Rivers) form our Upper Parana Mission. The work is represented in Asuncion, capital of Paraguay, and at Hohenau, southern Paraguay, a church building was erected in 1914 and a school opened. Outside of Paraguay there are believers in Villa Rica, Posadas, Corrientes, Riachuelo (near Corrientes), and other parts. In 1914 Pedro Brouchy and wife, nurses trained at the sanitarium, opened treatment rooms in Corrientes. Another nurse, Mateo Leites, passed examinations in Asunción for work in Paraguay. Julio Ernst, of South America, continued superintendent in 1914, having led the work in Upper Parana for years. Membership in 1913, 214.

Straits of Magellan.—In 1914 A. G. Nelson and wife opened a mission in Punta Arenas, the world's southernmost city, on the Straits of Magellan, where in former years only two visits had been made by colporteurs, the second in 1908, by F. W. Bishop. First attention was given to colporteur work, some nursing was done, and at the end of 1914 Bible studies were being held with interested persons. This mission includes the Falkland Islands in its plans.

Inca Union Mission

At the General Conference of 1913 the South American Union was recommended to organize the northwestern and most remote portion of their field as a union mission, un-

der oversight of a superintendent. This was done early in 1914, E. L. Maxwell, superintendent; headquarters in Lima, Peru.

Peru.—With the spread of books and papers by colporteurs interests sprang up in what had appeared barren soil. In 1909 A. N. Allen took the superintendency, later W. R. Pohle joining in the work. Among both Spanish and Indians believers were found. The interest among the Sabbath keeping Indians of Lake Titicaca called for permanent work; and in 1910 F. A. Stahl and wife, nurses, who had just opened work in La Paz, Bolivia, were constrained to give half time to the Lake Titicaca work. From 1911 onward they labored there most of the time. At times fierce opposition was met, the ecclesiastical authorities cursing the work and ordering it destroyed. In 1913 six Indian brethren were put in jail, but investigation by the government resulted in greater favor and less bitter local prejudice. In that year mission headquarters and school and dispensary were completed. But the school was closed by clerical influence, on the ground that the teacher, Bartolome Rojas (who had just come to the mission from Argentina) had not a Peruvian certificate, though no school work had ever before been done for the Indians. He passed his examinations, and in 1914 the school reopened, with 83 students, the schoolroom having to be doubled in size, Indian brethren and sisters doing the work gratis, carrying lumber and roofing 21 miles on their shoulders, from Puno, the railway station. The mission is on the south shore of Lake Titicaca. Here is our largest church in South America. In 1914 it numbered 230, with very many more keeping the Sabbath. In 1913 a company was raised up in Laraos, Peru, by meetings held by Brethren Pohle and Stauffer in a Catholic church, the only building large enough to hold those who wished to hear. Believers are found in northern Peru, and another Indian church is growing in the Otao

Valley, where in 1914 they were putting up a church building.

Ecuador.—Following Wm. Steele, W. W. Wheeler labored in Quito, the capital, and other parts. In 1909 he reported a trip with a colporteur, when twice they were stoned, having to put spur to their horses to escape. "We have seen the New Testament burned in the streets," he wrote. Soon he was joined by John Osborne and wife, nurses, who have continued treating the sick and making colporteur trips. Following the transfer of Elder Wheeler to the Argentina school, in 1912, S. Mangold, of Argentina, took the superintendency. Within a few months Sister Mangold died of yellow fever in Guayaquil, necessitating his return with the children. The field was left without a minister until, in 1914, C. E. Knight and wife, of Argentina, arrived. At the end of the year a public effort in Quito was planned. Membership in 1913, 12.

Bolivia.—Work in La Paz was opened by F. A. Stahl and wife, late in 1909. They found nursing among the Spanish and other European families, and started dispensary work also for the Indians. Later Elder Ignacio Kalbermatten and wife, of Argentina, worked for a time in La Paz. In 1912 the first Sabbath keeper was reported. O. H. Schulz, first living in Cochabamba, later in La Paz, traversed the towns and the wilds with periodicals and books. In 1913 Miss Claire Wightman, nurse, joined the La Paz work, and in 1914 W. R. Pohle, of Peru, took the superintendency, holding meetings in La Paz, with fruitage. Interests were springing up in other parts as a result of publications sold, and in 1914, for the first time, there were urgent calls coming for the preacher. Members in 1913, 9.

BRAZILIAN UNION CONFERENCE

The field that was one Brazil conference in 1906 (as large as the United States) had in 1914 two conferences and five mission fields. The union publishing house in São Bernardo, near the city of São Paulo, has issued books and periodicals in the Portuguese, which colporteurs have sold from the Uruguay border to the Amazon. Of the twelve months ending Nov. 1, 1914, F. W. Spies, president, reported: "The year has been the most successful of the twenty years of our work in this country. The addition of 17 missionaries from the United States and Germany, and the ordination of three men trained in Brazil, enabled us to man our fields better." Membership in 1914, 1,696.

Conferences

The conference of Rio Grande do Sul, the southernmost state, has been self-supporting since its organization, in 1906. In 1913 there were 10 churches and nine companies, with 12 church buildings, one having been erected the year before in Porto Alegre, the capital, a city of 125,000 people. In 1914 H. E. Meyer was president. Membership, 650.

In 1909, in the state of Santa Catharina (a conference) occurred an incident showing the rough side of early pioneering in a Catholic field. A man came into Jose Linderman's meeting, cutting down the hanging lamps with the first blow of his sword, laying open the evangelist's cheek with the second; and the workers had to beat a retreat that night. But later a good company was raised up and a large landholder sent all his people to attend the meetings. Membership in 1914, 300; A. Rockel, president.

Missions

In the state of Parana (a mission field) the work has often been without a leader. In 1913-14 church buildings were erected in Curitiba, the capital, and in Teixeira Soares. Membership in 1914, 115.

The state of São Paulo (mission field) had received little effort before the publishing house was moved there, in 1907, and little since until from 1912 onward mission work was done in the capital. In 1914 a tent effort was held in the town of Santo Amaro, a suburb of the city of São Paulo. Catholics were warned to keep away, under pain of excommunication, but by visiting and the work of nurses (Sisters Wurtz and Hoy, recently arrived), J. Lipke and his fellow workers closed the effort with a church of 26 members and a church building erected. In the interior, in the German-Brazilian colony of Novo-Europa, a church was raised up in 1913-14 by meetings held by J. H. Boehm, and a building erected. Membership in São Paulo, in 1914, 200. J. Lipke, superintendent.

The states of Rio de Janeiro and Espirito Santo constitute one mission. The city of Rio has long had a church organization, but little work, comparatively, has been done for the great city of over a million. Two church schools were established in 1914, at Serro Pellado (in the state of Rio) and Mucury (state of Espirito Santo), where the largest churches are. Membership in 1914, 275.

The East Brazil Mission included (in 1914) the states of Bahia, Sergipe, Alagóas, and Pernambuco, with a membership of 136. There were neither workers nor members in Sergipe, but in each of the capitals of the other states a company was reported, with a number of believers in the interior of Bahia and Pernambuco.

All the northern states were grouped in 1914 as the North Brazil Mission. The largest state of Brazil, Minas Geraes, is in this mission. A Bible worker and two colporteurs temporarily there, were the only workers in the state in 1914. The colporteurs, R. M. Carter and Henrique Simao, found thirty people keeping the Sabbath in and about the city of Juiz de Fora, and many interested. Late

in 1914 our first missionary to the Amazon region, M Rhode, reached Para, at the mouth of the great river.

ISOLATED MISSIONS

(Not attached to union organizations)

BERMUDA ISLANDS

Population, 17,535.

About 1896 Brother M. Enoch went to Hamilton, Bermuda, opening a sewing-machine repair shop. Some accepted the Sabbath as he worked among them. His wife carried on school work until it outgrew her time and strength, and in response to a call for a teacher, Miss Winifred Peebles went out in 1898, conducting a school until she was called to school work in Mexico, having a knowledge of the Spanish. In 1900 Elder A. W. Bartlett labored there a little time, and in 1903 Elder J. A. Morrow and wife were transferred from British Guiana to Bermuda, where a good company has been built up. A number of Boers from South Africa, detained in the islands as prisoners of war, received the truth. In 1904 Bermuda reported 38 Sabbath-keepers.

In 1906-07 a church building was erected in Hamilton. A number of Portuguese have been studying the truth, and several accepted the Sabbath. Sister Morrow taught a church-school in Hamilton. There is one church organization, Hamilton, and three places where Sabbath meetings are held.

HAWAIIAN ISLANDS

Population, 154,000; area, 6,449 square miles.

About the year 1885, Brethren Scott and A. La Rue went from California to Honolulu. Later, Elder W. M. Healey held tent-meetings in that city, this effort result-

ing in a small company of believers. Early in 1895, H. H. Brand and E. H. Gates and their families arrived, the former to conduct a Chinese school. Mrs. Gates also began a school for children of other nationalities. A church was organized in that year, with fourteen members. In July, 1896, a sanitarium was started at Honolulu, not continuing many years. Ill health necessitated Elder Gates's return to America, in October. The following spring, Prof. W. E. Howell arrived to take charge of the Chinese school, and Brother Brand went to Hilo, island of Hawaii, and began another school. Here a company was raised up, and a church organized. Brother Brand some time later returned to America. The Chinese school work was discontinued after a few years. Brethren B. L. Howe, J. H. Behrens, I. C. Colcord, and others labored at different times in Honolulu. The islands were under the Pacific Union Conference for a time, and were transferred to the North Pacific Union on its organization in 1906. Beginning with 1908, the Hawaiian Islands were again assigned to the mission territory of the General Conference. C. D. M. Williams and wife are engaged in the work there. The population is a polyglot one, European, Asiatic, and Hawaiian. Church membership, 1907, 22.

SEVEN YEARS' PROGRESS, 1908-14

Bermuda Islands

School work has continued, the Hamilton school being taught successively by Miss Mae Cole (1909), Roland Loasby (1910-11), L. O. Machlan (1912-13), Mrs. H. F. Taylor (1913-14), and R. E. Treible (1914). In 1913 H. F. Taylor was appointed to Bermuda, doing evangelistic work for one year. Eugene Leland spent the winter of 1914-15 in the field. The one church is in Hamilton.

Hawaiian Islands

The work was continued by C. D. M. Williams and wife, mostly laboring in Honolulu. In 1912 Robert McKeague and wife, nurses, arrived, entering the evangelistic work. In that year a pamphlet was issued in the Hawaiian language, finding ready sale. In 1913 Elder and Sister Williams returned to the States, and F. H. Conway and wife were appointed to the mission. A good increase in baptisms and church work were reported in Honolulu in 1914. I. N. Bartholomew, who for several years had conducted treatment rooms in the city, added a second nurse to his staff. A Chinese brother, nurse of the St. Helena Sanitarium, was conducting the Honolulu Y. M. C. A treatment rooms. A church school was established, Miss M. E. Tamka, teacher. In 1914 Robert McKeague and wife opened evangelistic work on the island of Hawaii, also conducting treatment rooms in Hilo, the chief town. Membership in 1913, 40.

Bahama Islands

Under the outline of the early West Indian work, mention has been made of colporteur work in the Bahamas in 1893-95. No further work was done until 1909, when W. A. Sweany and wife reached Nassau. Two sisters were found keeping the Sabbath. In 1913 there was a church of 21 members, and interested ones in many places. In the autumn of 1913 J. H. Smith and wife took the work. A church building was under way in 1914, and a school was established, G. G. Coffin in charge. Mrs. Almeda Nelsen, Bible worker, joined the mission at the end of 1914.

Alaska

Alaska is a mission field of the North Pacific Union Conference. In 1909 Fred W. Temple was engaged in colporteur work in Ketchikan, southern Alaska. A. M. Dart

spent some time in the field in 1910-11. About this time Brother Temple secured the motor launch "Searchlight," which he has used in colporteur trips, though having to use the boat largely in regular commercial work in order to maintain expenses. In 1909 a lone sister at Cape Nome reported a number of Eskimos keeping the Sabbath as best they knew. The leader was an ivory carver called "Happy Jack." The priest urged him to resume attendance at the Catholic church. He told the priest that the church must "go one day back" (to the seventh day). No mission work has been done by us among the Eskimos.

APPENDIX

BRIEF SUMMARY, 1915-1919

In reprinting the "Outline" in early 1920 for mission study classes, this brief survey for five years is appended, covering the period of the World War and the year following. It includes some items of the latter part of 1914, not included in the preceding outline. The items in this summary are taken mainly from the "Survey of the Fields" which is printed each year in the "Year Book," where those wishing to get more complete information year by year may find it.

General.—World membership in 1914, 125,844, of which 53,829 were outside North America. In 1918, 162,667, 70,695 outside North America. In 1914 there were 14,999 baptisms reported, 7,337 in North America, 7,666 in other lands. The war made it impossible to get full reports from other lands. At the Autumn Council of 1919, the conferences of North America joined the General Conference in setting the mark of gifts for missions at 50 cents a member per week, instead of 25 cents.

New Enterprises.—In 1914: Missions established in Nigeria, Gold Coast interior, Solomon Islands, Niue (or Savage Islands), Manchuria, Szechwan (Western China), Mauritius (Indian Ocean), Punta Arenas (Straits of Magellan) the city farthest south, Lapland, within the Arctic Circle.

In 1915: In the Punjab (India), to the Karens (Burma) Salvador, Colombia.

EUROPEAN DIVISION

General.—In 1914, membership 35,146, tithe \$345,597, mission gifts \$96,443. At the close of the war, in 1918, with returns not in from a large part of Russia, membership, 45,000, tithe \$909,573, mission gifts \$217,994. In December, 1919, a European Council was held in Skodsborg,

Denmark, the first since before the war. As reports were studied it was evident that there had been over 15,000 baptisms during the five years. The council issued a call for helpers from America with any of the languages of Southern or Eastern Europe.

British Union Conference.—The last quarter of 1914, the first full quarter of the war, showed a gain of over \$1,000 in tithe over the same quarter the preceding year. So through the war there was increase. Membership 1914, 2,671; 1918, 3,253. Tithe in 1914, \$34,795; in 1918, \$76,275. As a result of the war, the British Union had thrown upon it the special burden of caring for the missions in West Africa, Egypt, and British East Africa. Their mission gifts rose from \$9,978 in 1914, to \$37,095 in 1918. In 1917, M. N. Campbell was called to the union presidency. Departmental lines of work were more fully organized, bringing large increase in book sales and home missionary activity. One Sabbath morning during the war an enemy airplane raid came over London. During the meeting in the Wood Green church, while the members sang and prayed, a great bomb was dropped, piercing the flagstone walk in front of the church and burying itself nine feet in the ground—but it never exploded. In 1919 a farm adjoining the Watford headquarters was purchased, and plans laid for adding to the school and sanitarium facilities.

Scandinavian Union.—Eight conferences and two mission fields was the organization in 1919. "When the war broke out in 1914," reported J. C. Raft, the union president, "we were prepared to see the work come almost to a standstill. But things turned differently." Membership in 1914, 3,686; in 1919, 5,180. Tithe in 1913, \$31,700; in 1918, \$118,000; mission gifts in 1913, \$8,000; in 1918, \$25,000; book sales in 1913, \$81,200; in 1918, \$208,700. So there was no "standstill" experience in the great war. In 1913 the Skodsberg Sanitarium income was \$88,500; in 1918,

\$270,500. During the war this sanitarium took over the Danish-Norwegian school building adjoining. It is our largest sanitarium, having in 1919 about 250 helpers, and accommodating about 350 guests. The school was transferred to a property at Naerum, near Skodsborg, and plans are laid for the starting of a school in Norway. A school is also operated in Finland. About 135 students were in these schools, including the Swedish. In 1914, J. Hakland was sent to open a mission in Lapland.

Latin Union.—In this union, almost wholly Catholic, not so great progress was reported during the war time. In Paris a church of 100 is reported. The school in Gland, Switzerland, had to be discontinued, but a small school for workers has been conducted at Nimes, France, which will be followed by the establishing of a French training school somewhere in France. By the political settlement of the war, the Alsace-Lorraine Conference, with about 500 members, came to the Latin Union. Plans were laid at the European Council at Skodsborg, in 1919, for a strong reinforcement of the work in France and all the Latin field. In 1914 Walter Bond, leader of the work in Spain, died. Frank Bond took the work, and progress was made in winning souls and increasing book sales. Paul Meyer has led in the work in Portugal, and membership has increased. Italy has shown little gain over these years. French Switzerland has grown in membership, and the Gland Sanitarium has prospered.

German Unions.—The East, West, and Central Unions (the latter including Austria and German-speaking Switzerland) contributed a large proportion of the 15,000 baptisms in Europe during these years. The Hamburg Publishing House issued more publications than ever before. In 1919 a sanitarium building was purchased in Berlin, which is to be the central medical training institution, while the country sanitarium at Friedensau is continued.

The Friedensau school work was interrupted in the later years of the war. At the Skodsborg Council, the union representatives were most solicitous that mission field openings should be secured toward which could be directed the increasing resources of money and of workers from these unions.

New Unions.—Out of the changes of the war-time, the Czecho-Slovakian (1,200 members) and Rumanian (1,500 members) unions have come, the former mainly Bohemian, the latter including part of former Transylvania. It was planned to form another union in new Poland, with 1,500 members, while a Jugo-Slavia union mission, with 700 members, was contemplated as possible at the Skodsborg Council. Many trials came to our brethren in these eastern countries, but they tell of deliverances. Elder Paulini, the president of the Rumanian union, was called to the army, but three times, under every superior officer with whom he found himself, he found that superior an old university classmate who assigned him secretarial and non-combatant work.

Russian Unions.—Practically nothing has been reported from the East and West Russian unions since the second revolution of 1917. After the first (which overthrew the Czar and set up the republic) the Russian representatives met in Saratov (in August) and sent to the General Conference a message of greeting, thanking God that the way seemed wider open than ever to freely preach the message, reporting the workers were released from exile and from prison. Then came the second revolution and break of communications. In April, 1919, a brother who made his way from Odessa to England (a ship engineer) brought word that at that time the workers in Russia were going forward with their work in all the southern and central portions, having good interests in public meetings. In the latter days of the war, 49 Russians were baptized in an

Austrian prison camp, having been won by a Russian Seventh-day Adventist comrade, all of whom returned to Russia at the end of the war.

Siberia.—There was news from western Siberia up to 1915. In that year the West Siberian Mission had 482 members, located in 29 places. The East Siberian Mission, headquarters at Irkutsk, had 51 members. The Amur mission, at the Pacific Coast, has maintained existence through the war, though without experienced workers, the superintendent having been banished early in the war. It had 151 members in 1915. In 1919, as Brethren Ireland and Spicer were able to speak with him only from ship to dockside, in Vladivostok harbor, Brother M. Demidow reported that the believers were faithful. They had no communication with the interior or with Russia.

Levant Union Mission.—During the war, a large proportion of the Armenian believers perished. In 1915, Elder Z. G. Baharian, director of Armenian work, was slain by robbers. At the close of the war, Elder A. M. Buzugheri, Armenian worker, was in Asia Minor, and Elder J. Erzberger was in charge of the Constantinople district, caring for the flock and directing relief work for orphans of our churches in Turkey. In Persia, where 42 members were reported in 1916, little aggressive work could be done owing to Kurdish invasions that several times drove F. F. Oster and family in flight from Maragha to Tabriz. In 1919 these workers returned on furlough to America, planning resuming work in end of 1920, with reinforced staff. A few believers in Greece have kept the little light glowing there, the one worker having died in 1916.

Trans-Caucasian Mission.—In 1915 the Russian director A. Oxal, was banished. Then the membership was 395.

Turkestan Mission.—This field was also bereft of its leader in 1915, when the Russian authorities, before their

fall, laid heavy hand on the Protestant sects. At that time the membership was 107.

AFRICA

Sierre Leone.—In 1917 the first-fruits of the Matamp mission, in the Timne country, two converts were baptized. People came from many miles about to the dispensary to receive help from Dr. E. W. Meyers and his associates. Two out-stations are at Yele and Matotoka, under native workers. In the Mendi country is a station at Gbamgbama, natives in charge, and Mendi converts from heathenism have been baptized. Two other out-stations are at Bungoh, south of the railway, and Senduna, under native helpers trained at the Waterloo school, near Freetown.

Gold Coast.—In 1915 a station was established at Seccondee, 25 miles north of Coomassie. The founder, W. H. Lewis, being obliged to return to America. Thomas Baker and wife, of England, continued the school at Coomassie.

Nigeria.—The seven Sabbath-keepers reported by D. C. Babcock in 1914, the first year of the mission, had increased to 160 baptized members in 1917. In that year Ernest Ashton, of England, took charge, the former superintendent leaving for England under doctor's orders, he and his family having their ship torpedoed and sunk by a submarine and narrowly escaping death. The stations are at Ipati and Shee.

Angola.—Three Portuguese Sabbath-keepers at Loanda have long called for a mission to be established.

North Africa.—Work in Algiers, Oran, and Relizane (in Algeria) has been done, in French, Spanish, and Arabic languages.

Egypt.—Elder George Keough continued through the war time our one foreign worker in Egypt. Most of his labor was among the Kopts in the villages on the Nile,

near Assouan. In the anti-foreign uprising of the Arabs, in 1919, who slew foreigners in this region, he escaped through the friendship of Arabs who respected the Sabbath-keeper who had tried to minister to them.

Abyssinian Mission.—This mission was bereft of all foreign workers during the war. A native helper has maintained the station with several helpers, and when this mission was assigned to the Scandinavian union, V. E. Toppenberg was appointed superintendent, and goes to the field in 1920.

British East Africa.—Work was much interrupted during the war. In 1917 a hundred were in the baptismal classes at the various missions. Late in 1919, A. A. Carscallen wrote: "We now have seven stations, but only six are occupied by white workers. They are as follows: Gendia, Wire Hill, Kisii, Kamagambo, Kanyadato, Karungu, and Rusinga, this latter station being on an island in the lake." Gendia is our first station, located on the southern shore of Kavirondo gulf, Victoria Nyanza. They had a printing press at Gendia, but no one to run it. Their calls are for publications in the Cuo, Uganda, and Swahili languages. The British Union Conference had appointed several new workers for this field in 1919, among these being a physician.

East Africa.—Now under British mandate. The war deprived the missions of foreign leadership (as they had been under the German union conferences), and little has been heard from the native schools and churches since 1917, when V. E. Toppenberg and wife (who were Danish citizens) made their way through a land of wild beasts and wild people and found refuge in the advance British columns. On account of Sister Toppenberg's health they were forced to leave on furlough. They reported then in the Victoria Nyanza mission twelve stations with over

2,000 students. The Pare mission district had also many students in their schools. No reports since 1917.

SOUTH AFRICAN UNION CONFERENCE

General.—In 1917 South Africa reported 1,000 white members. A church building had been completed in Durban, and in 1918 another was erected in Johannesburg. One was also built in Salt River, near Cape Town for the colored people. Church buildings were under erection at Tanngs, north of Kimberley, and in the city of Bloemfontein. The sanitarium at Plumstead, near Cape Town, was enlarged during the war, nearly doubling its capacity. In 1918 the union college was removed from Claremont, near Cape Town, to a rural location, the Spion Kop mission farm, near Ladysmith. In 1916 the Sentinel Publishing Company was formed to strengthen the publishing interests, and "World's Crisis," "Early Writings," and "Steps to Christ," were issued in the Dutch language. In 1918 European Sabbath-keepers were reported in South-west Africa. At the Autumn Council, in Boulder, Colorado, 1919, favorable consideration was given to an appeal from the South African conferences for the creation of a divisional section for Africa, and such a division was created, to include the territory from the Cameroons and East Africa, southwards, Elder W. H. Branson being appointed vice-president of the General Conference for this division.

Missions.—In 1915 the South African brethren adopted the plan of holding vacation institutes for the outschool teachers to strengthen their work and to develop the evangelistic spirit. This work continued has greatly increased the soul-winning efficiency of these missions, and baptized native membership has grown.

In 1916 vernacular books were issued as follows: A series of readers and a hymn book for Barotseland; in 1917 a small book on Daniel's prophecies in the Zulu, for sale by colporteurs, this printed Zulu being also read by

the numerous Matabele people. The same book later translated into Kafir and Sesuto.

In 1917 the Congo Border mission was established by S. M. Konigmacher, and a new Kafir mission by Claude Tarr, in the Transkar country, south of the Natal border. This has grown into the Bethel Mission and school, and center for Kafir training work. In 1918-19 brethren located a station in the Belgian Congo. The mission in the Tanganyika country, mentioned in the "Outline" for 1914, never developed, the outbreak of the war putting an end to negotiations for a site there. In Nyasaland the work increased during the war, though one or two of the missionaries were called into government service. In 1919, on the occasion of the visit of E. E. Andross, a large native camp meeting in Africa was held in Nyasaland, with about 1,200 believers and inquirers in attendance.

In 1919, W. H. Anderson entered Bechuanaland, prospecting for a site for a mission. Old King Khama, who had invited us to enter his country twenty-five years before, was still alive, over one hundred years old. He remembered his call to us, however, and inquired about various members of our party who had then visited him. But now he could offer no location in his own district, as this had been allotted to another society. Elder Anderson found in one part of the Bechuana country north of Mafeking, a region where many natives were keeping the Sabbath. He found that a native who had been remarkably healed from years of helplessness as his own people prayed for him, had in the midst of this experience been impressed to keep the Sabbath, and had taught it to others. These called for instruction.

AUSTRALIA AND POLYNESIA

In 1913 the Australian Union Conference took over the entire support of the Polynesian work. In 1915 the union joined the new Asiatic Division, giving about \$20,000 in

1916 to Asiatic work. This large division was discontinued in 1918, Australia standing now as a union, looking after the island work in Polynesia. One feature of growth in Australia that is new to us is the health café work, restaurants being established in all the leading cities and successfully operated as centers of health propaganda.

Aboriginal Missions.—In 1914, 4,000 acres of land was secured in northern Queensland, at Monamona, not far from Cairns, and a school and mission for the aborigines was opened. A baptized company has slowly grown up at the Monamona mission. In northern New South Wales near the coast, is another aboriginal mission, and the company of these baptized natives is growing.

Solomon Islands.—The Solomon Islands, entered in 1914, have proved fruitful soil. Eleven converts had been baptized in 1918, and upwards of 2,000 were attending the worship at nine stations and outschools on the island of New Georgia, mostly round the Morovo Lagoon, on the south-eastern side.

New Hebrides.—The work reported in the "Outline" on Atchin has continued; no baptisms yet, however. Preaching places are maintained on the mainland of Malekula, near Atchin, where the people are cannibals. The greatest interest seems to have been on the northwest shore of Malekula, where the wild Big Nambus people begged for teacher. Elder A. G. Stewart took young Brother and Sister Norman Wiles there with the Atchin launch, and left them for a week, the cannibal tribesmen building a house for them and promising every protection. They were obliged to leave on furlough, however, and on their return in 1918, tribal rising against French traders delayed their opening work among the Big Nambus, who still were pleading, however, and assuring them that they had nothing to do with the rising and still wanted to be taught "the way." In 1919 the British Resident Commissioner re-

moved the restriction for locating a mission among the Big Nambus, and Brother and Sister Wiles settled among them. A new station was also located this same year at Big Bay on Santos island at the North, the largest in the group.

Fiji.—In 1918 came an awakening in the interior of the largest island, and our missionaries have found hundreds—over a thousand—keeping the Sabbath and calling for instruction. Whole villages came out with flowers and music and banners to welcome the missionaries, C. H. Parker and J. E. Fulton. In 1919, C. H. Watson, president of the Australasian Union, and A. W. Anderson, visited the field and found these new interests proving genuine and abiding.

In the same year, also, came the first baptisms in the mission to the East Indian peoples in Fiji. Dudley Meyers had joined his mother in this Indian working, having the Hindustani language from childhood in India.

Marquesas Islands.—Early in 1919, G. L. and Sister Sterling entered the Marquesas Islands, northeast of the Society group.

Other Missions.—Work has continued in Pitcairn, Cook, Society, Norfolk and Lord Howe, Friendly, and Samoan islands, and in New Guinea.

SOUTH ASIA DIVISION

Ceylon, India and Burma

This was the India Union Mission territory, which was constituted the South Asia Division in 1919. In 1914, H. R. Salisbury, superintendent, reported the work going forward in the Bengali, Burmese, Hindi, Karen, Marathi, Punjabi, Santali, Tamil, and Urdu. In 1918, W. W. Fletcher, superintendent, reported four additional languages in use, Gujerati, Telegu, Malayalam, and Singhalese.

The year 1915.—This was a year of new enterprises.

Treatment rooms were opened in Simla, (the summer capital of India), Dr. H. C. Menkel in general charge, and combining medical and evangelistic work a growing church has been established. The first mission was established among the Karen people, at Kamanaung, on the Salween River, seventy miles north of Moulmein, G. A. Hamilton in charge, Miss Gibbs assisting. The Kalyan dispensary (Bombay Presidency) reported 18,000 patients treated this year. Schools for girls were established in Calcutta, for Bengalis, and in Karmatar, for Santalis. The first Telegu believers were reported in South India, also the first baptisms among the Malayalam people of the southwest coast. Work was established in Pondicherry, Coimbatore, and in Madras. A training school for workers was opened in Lucknow. On December 30, 1915, H. R. Salisbury, the union superintendent, was on board the ship "Persia" en route to India, when the ship was torpedoed, near the Egyptian coast, and our brother lost his life.

1916.—Opening of the Chuharkana mission, by Dr. V. L. Mann and F. H. Loasby, was reported, twenty-five miles west of Lahore. In North India a new station and school was started at Rai Bareli, C. C. Belgrave in charge. L. G. Mookerjee opened a new work at Dacca, East Bengal. A motor launch on the Salween River, Burma, enabled the workers to reach the Karen villages. One company of believers was reported in Travancore and another in northern Ceylon. J. S. James was acting superintendent this year.

1917.—W. W. Fletcher, superintendent, reported a new station at Hapur, United Provinces, M. M. Mattison in charge. A mission was opened at Chichoki Mallian, in the Punjab, F. H. Loasby in charge. A new district, near Manmad, was opened by R. E. Loasby, working in the Marathi language. New work was opened in the Bassein district of Burma, R. A. Beckner in charge, while W. Carratt located in

Monywa, Burma. E. D. Thomas, a Tamil brother, was ordained in South India.

1918.—The Lucknow Press was printing in eight languages, while publications in four other languages were issued elsewhere in local fields. From nine centers work was being done for the 112,000,000 in the North India Mission. Boarding schools were conducted in Najibabad for boys, and in Hapur, for girls. The Bengal mission, with 91,000,000 to reach (including Assam, Bihar, and Orissa), was working in two languages, Bengali and Santali, with boarding schools for boys and girls in each of these languages. In the Bombay Presidency, work was conducted in two languages, Marathi and Gujerati. In Burma, Burmese and Karen languages were used in our work. In 1919 the superintendent of Burma, Elder C. F. Lowry, died of the smallpox. The income in South Asia had so increased by 1918 that for 1919 the field proposed to support all their school work from local funds, save salaries of foreign workers. In 1919, J. E. Fulton, vice president, was assigned to the South Asia Division, and W. W. Fletcher became secretary for the division. Membership in 1918, 732.

EAST ASIAN DIVISION

For a time one Asiatic Division included India and Australasia, but since 1918 the Far East, including the East Indies and the Philippines, constitutes the East Asian Division, I. H. Evans, vice president, in charge; C. C. Crisler, secretary; H. H. Barrows, sub-treasurer; Shanghai, the headquarters.

1915.—R. C. Porter, in charge, reported a Buddhist priest leaving his idols and going out as colporteur, a converted professional thief turning worker for souls and (in the Philippines) the baptism of a man one hundred years old. The province of Shensi was opened. Two Mandarin-speaking Chinese were ordained in Central China, our first

in this tongue. A boy's school at Amoy, South China, was erected, and an Amoyese evangelist ordained. Site was purchased for mission homes in Swatow, with school and chapel. Canton remodeled its girls' school property and provided for a boys' school and chapel. Five church schools were opened in Hakkaland, and one church building erected at Waichow. In Kwangsi province a new station was opened in Nanning, the capital, Dr. Law Keem in charge. The Chinese paper, *Signs of the Times*, printed in Shanghai, had a circulation of over 60,000 monthly.

Japan reported three new stations, and a new church organized at Nagoya. The first church school was opened at the headquarters, Ogikubo, Tokyo.

Chosen (or Korea) reported two Koreans ordained. Work was being done in twelve of the thirteen provinces.

The Philippine Mission reported over two hundred baptisms. Books were published in the Tagalog, Cebuan, Panayan, and Ilocano languages, and sold by colporteurs. Land was bought for school and printing office in Manila. Churches were organized in Baliwag, Caviti, Argao, and Iloilo. Our first baptism took place on the island of Cebu (Dr. Fattebert), also at Iloilo (E. M. Adams) on Panay, while some awaited baptism at Vigan (R. E. Hay). Our first Filipino missionary to other people was sent out, Leon Roda, to the Ilocano people, of northern Luzon.

In 1915, Elder A. G. Daniells made extensive visits in the Far East, holding general meetings, and was joined by C. H. Watson and J. E. Fulton, and W. O. Johanson, of Australia, H. R. Salisbury of India, and workers of the Far East in reorganizing the fields.

1916.—South China baptized over two hundred converts. Central China reported two training schools well filled. West China had erected two foreign dwellings, at Chungking. Manchuria reported fourteen baptized in Mukden. The first Chinese subscription book was issued by the

Shanghai office. The Mandarin school, at Shanghai, had ninety-four students.

Chosen reported over two hundred added to the membership and the arrival of a printer.

Malaysia reported Sarawak and Battakland entered. They had hitherto been closed to us.

The Philippines reported their publishing house erected and equipped. One church of one hundred eighty-three members was organized during the year.

1917.—China reported interests in new provinces, Chekiang, Kiangsi, Yunnan, Kansu.

Malaysia rejoiced in the establishing of a training school at Singapore.

The Philippine training school was operating in its new building in Manila.

There were over a thousand baptisms in the division, making a total of 5,478 baptized believers in the Far East.

1918.—Bible institutes were a feature in the Far East this year, I. H. Evans and W. W. Prescott in charge.

Book sales were another feature, China selling about \$30,000 worth, and the Philippines \$50,000 worth.

Training schools were operated at Singapore, Manila, Shanghai, Soonan, Tokyo, with intermediate schools at Canton, Amoy, Foochow, Hankow and Yengcheng (Honan).

The Shanghai sanitarium, Dr. C. C. Landis in charge, was transferred to the Chinese Red Cross Hospital building, placed free of charge at our disposal. A hospital was built at Yengcheng (Honan) under Dr. D. E. Davenport. The Soonan (Chosen) dispensary, under Dr. R. Russell, was enlarged and aims to make a hospital addition. The dispensaries at Fatshan (Kwangtung province) and at Nanning (Kwangsi province) represented the medical work in South China. The latter was closed by the death of Dr. Law Keem early in 1919.

Again, in 1918, over a thousand baptisms were reported.

1919.—Early in 1919 the China field was reorganized, being divided as follows: South China Union Mission, headquarters at Hongkong; East China, headquarters, Nanking; North China, headquarters, Peking; Central China, headquarters, Hankow; West China, headquarters, Chungking. Book sales in China were \$73,523.

On June 11, 1919, Dr. J. N. and Mrs. Andrews, of Chungking, began their journey up the Yangtze to establish the Tibetan Mission, headquarters at Tatsienlu, western Szechwan. On the way up the Min River they were wrecked; after drying out their goods, they marched overland from Kiading to Tatsienlu, arriving July 31, fifty-one days after the start. Here a building was rented and fitted up as a dispensary, where immediately the people began coming for surgical and other help. Dr. Andrews wrote that there was no other doctor within eight days' journey. He was hoping soon to have a press on which to print tracts for the Tibetans who come in there from forty-eight districts of Tibet.

SOUTH AMERICAN DIVISION

This division was organized early in 1916, on occasion of the visit of W. W. Prescott and N. Z. Town to South America, O. Montgomery having been appointed vice president for the division at the Autumn Council of 1915. There were two union conferences, the Austral (J. W. Westphal, president), the Brazilian (F. W. Spies, president), and the Inca Union Mission (E. L. Maxwell, superintendent).

In 1914 the membership in the territory now the division was 4,155. In 1918, it was 7,081.

Austral (or Southern) Union.—In 1915 several were awaiting baptism at Punta Arenas, the city farthest south. In 1916 two new churches were organized in Argentina, in La Plata and Villa Unquitz, a suburb of Buenos Aires. Public effort with results was held in the city of Parana. Through treatment room work in Carrientes some were led

to the truth. In Uruquay nine Sabbath-keepers took their stand at Colonia, and four (all Russians) at Porvenir, near Payoander. In 1917 a church was organized at Bahia Blanca, Argentina. Work was done in Asuncion, capital of Paraguay, one convert baptized having been before an active Spanish anarchist. In a new place in Uruquay, Colonia Miguelete, a successful effort was conducted. The Magellan Mission, under A. G. Nelson, reported much canvassing done by horse and cart among the sheep ranchers on the plains of Southern Patagonia and Chile, Sabbath-keepers being reported as a result. In 1918 baptisms were reported at Bowpland, in northeastern Argentina and work was opened in Mendoza, at the foot of the Andes. Los Andes, in Chile, was reported as having a good company. A church was organized at Punta Arenas. The sanitarium near Diamante, under Dr. R. H. Habenicht, added a well-equipped operating room. The publishing house at Florida suburb of Buenos Aires issued 20,000 copies each of "World's Crisis" and "Armageddon," during the war, while the monthly journal had a circulation of about 15,000 copies. Besides this, the colporteurs have been active selling books imported from Spain, and the Pacific Press, of California. Membership in 1918, 2,515.

Brazil Union.—Notwithstanding financial crisis following the opening of the World War and sad conditions by drought in the north in 1915, the canvassing work rose fifty per cent that year. This upward tendency has continued throughout. A union training school was established in 1915, five miles south of Santo Amaro, state of San Paulo, on fertile farm land. Buildings have been erected during these years. New companies were reported during these years in Laguna (State of Santa Catharina), Espirito Santo do Pinbal (San Paulo), Santa Maria (Pernambuco), Maceio (capital of Alagoas), and Unio da Victoria (Parana). Membership in 1918, 2,866.

Inca Union Mission.—This includes Peru, Ecuador, and

Bolivia. In 1915 Peru abolished the article of the constitution that prohibited teaching other than the Catholic religion. The imprisonment of some of our Indian believers of Lake Titicaca started the agitation that led to this repeal. In 1915 over three hundred Indians had been baptized and it was said of them that "not one that has been baptized has back-slidden since the beginning of our work over five years ago." Probably that record was not continued as from year to year additions were made till in 1919 over fifteen hundred had been baptized. In 1917 one station, the "Broken Stone Mission," round the Lake northwestward from Puno, was in charge of an Indian trained from youth at our mission, Luciano Chambi. A training school at Plateria, the headquarters, twenty-five miles east of Puno, near the lakeshore, is training the future Indian leaders who must respond to the calls for teachers that are coming from scores of places. In 1918 one station, Ilave Pampa, with one hundred eighty-five baptized believers, was in charge of another Indian. In that year twenty-six schools were conducted round the lake. A school for Spanish workers in Peru was established in 1918, in Lima, H. B. Lundquist in charge. That year, also, E. F. Peterson took the Inca Union superintendency, L. D. Minner having arrived to take charge of Peru. John Lorenz reported new believers in Ecuador in these years, and in 1918 W. R. Pohle saw a real break at last in the wall of indifference in Bolivia. In 1919, J. D. Lorenz, superintendent of the Ecuador Mission, and E. P. Howard, formerly with the Lake Titicaca Indian Mission, explored the country in eastern Ecuador with a view to work among the Indians there. They recommended the establishment of a mission for those people.

British Guiana.—This South American country is a part of the South Caribbean Conference, headquarters in Port-of-Spain, Trinidad. In 1919 Elder W. S. Holbrook visited some of the Indian missions. He wrote:

“ Our Kimbia Mission is nearly two hundred miles up the Berbice River. The people are Arawaks. The government has given us five acres of land along the river and as soon as this is cultivated will increase the grant. There is another opening on Canje Creek. Six tribes are calling for teachers. There is also our mission at Bootooba, up the Demarara (or Essequibo) River. We have about sixty members there, with forty or fifty families calling for a school. We are convinced that native teachers can carry on this school work.”

WEST INDIES, CENTRAL AMERICA, AND MEXICO

Owing to break of communications during the war, the former West Indian Union was dissolved, the Jamaica Conference and South Caribbean Conference (including British Guiana) standing as detached fields, the Spanish portions forming detached missions.

West Caribbean.—In the West Caribbean Conference, headquarters at Cristobal, Canal Zone, work was opened in Colombia in 1916, by B. E. Connerly, and in Bluefields, Nicaragua, by C. E. Boynton, in 1918. The Pacific Press established a branch at Cristobal, on the Canal Zone, in 1917, erecting an office building on the site of the former church and mission, a new church being built in Colon. Membership, 1918, 781.

Salvador.—In 1915, the Salvador Mission was opened by J. L. Brown. In the earthquake of 1918, which destroyed so much of the capital, our little flock was kept safe. Sister Bodle, wife of the treasurer, tells of an impression of coming danger that led her to have her household up and near the door and safety as the crash came and the houses crumbled. Membership, 1918, 50.

Honduras.—Honduras, which had been worked mainly from the Bay Islands, now has its headquarters in San

Pedro, while a school is being built up at Siguatepeca. Membership, 1918, 267.

Guatemala.—This mission was opened in 1913, by J. B. Stuyvesant, in Guatemala City. Believers reported in Guatemala city and Puerto Barrios. Membership in 1918, 19.

Mexico.—The American workers in Mexico were out of the field during the troublous times of 1916 and most of 1917. The believers proved faithful generally during these years, and in 1919 the publishing work and evangelistic work were moving on encouragingly. An institute for workers, the beginning of a training school, was started in Mexico City. Membership, 1918, 267.

Cuba.—In 1915 Cuba reported believers in Havana, Nueva Gerona, Santiago, Santa Clara, Dos Palmas, Isle of Pines, and San Claudio. Gaining in membership year by year, Cuba gives promise of being a strong Spanish field. In 1919 it sold \$30,000 worth of publications, and began to plan definitely for a school for workers. Membership in 1918, 182.

Porto Rico.—New churches have been established in Cayey, Aquadilla, Guanica, while Santo Domingo, next to Porto Rico, was opened by H. D. Casebeer in 1918, and a church was founded in the capital. Church buildings have been erected in most of the places named, including Santurce, the mission headquarters, a suburb of San Juan. At Aibonito, in the hills of the central interior, a rest home has been built. Work is opened in Ponce, on the south coast. The Virgin Islands, part of this mission, waited long for a superintendent, who arrived in 1919, Elder D. C. Babcock, formerly of the Nigeria Mission, Africa. Membership in 1918, 306.

Haiti.—Here, where the most rapid gains of any French Catholic field have been made, new companies have been reported as follows: At St. Marc, Limonade, Ranquitte, Victorine, La Tortue Island, Port de Paix. In 1917, A. G.

Roth, of French Switzerland, took the superintendency of the mission, and next year E. A. Curdy had to leave on account of the health of himself and wife. Membership in 1918, 476.

Bahamas.—After having worked in Nassau for several years, Elder J. H. Smith in 1916 visited the island of Eleuthera, fifty miles distant, and held meetings. Again in 1917 the island was visited, leaving two companies. In 1918 much time was given to evangelistic trips. Harbor Island was visited, where there is a company. Meetings were also held among the sponge fishermen of Andros Island, but with no visible results. In April and May meetings were held in Rum Cay, a small island one hundred eighty-nine miles from Nassau and seven were baptized. In August meetings were begun in Watlings Island, where Columbus first landed in the New World, it is thought. A number of believers were raised up in various parts of the island, which has a population of over eight hundred. Membership in 1918, 40.

Hawaiian Mission.—With some changes of workers, the evangelistic work has been carried on in this island field with no new islands opened. School and treatment rooms have been maintained in Honolulu. Membership in 1918, 116.

Workers Sent Abroad 1901-1919

(Not including children)

1901-02, 107; 1903, 60; 1904, 40; 1905, 60; 1906, 76; 1907, 58; 1908, 140; 1909, 134; 1910, 61; 1911, 74; 1912, 97; 1913, 157; 1914, 103; 1915, 76; 1916, 147; 1917, 59; 1918, 103; 1919, 83. Total for eighteen years, 1,635.

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