

MISSIONS QUARTERLY

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A Ship of the Desert in the Wilderness of Sinai

**TOPIC—Mohammedan Work in the
Central European Division**

Sabbath, October 3

MISSIONARY TEXT: John 3:16.

MISSIONS TALKS: Official Notice.
Mohammedanism and the Everlasting Gospel.

MISSIONARY SONG: "Christ in Song," No. 544.

PRAYER: That the Lord will help the missionaries working in behalf of the Mohammedans.

Official Notice

TO OUR SABBATH SCHOOLS:

THE object of our Thirteenth Sabbath Offering this quarter is the Mohammedan work in the Central European Division. This Division is carrying on work in such countries as Turkey, Arabia, Persia, Egypt, the Celebes, and the Netherlands East Indies. Mohammedanism has proved to be the strongest of all religions in its resistance to Christianity, and only a few of its adherents have accepted the truths of the third angel's message. In recent years, however, conditions seem to be changing, and it is evident that the time has come for the message to be sounded to the peoples of Mohammedan lands as never before. They are in need of the blessings accompanying its acceptance, and it is our duty to give them the opportunity of receiving it.

We are asking our Sabbath schools to give \$100,000 on this thirteenth Sabbath and as much more as they are able, with the understanding that one-half of the overflow will be given to the Central European Division as an added appropriation for its Mohammedan

work, and the remaining half will be held by the General Conference for new work in other needy fields.

We greatly appreciate the splendid way in which our Sabbath schools are caring for the work in our mission fields, and we urge them to do their very best to meet this quarter's goal and provide a generous overflow as well.

Yours in His service,

J. L. SHAW,

Treasurer of the General Conference.

Mohammedanism and the Ever- lasting Gospel

H. F. SCHUBERTH

[President, Central European Division]

JESUS said that this gospel of the kingdom should go to every kindred, nation, tongue, and people—which includes the followers of Mohammed, the Arabian prophet who founded Islam. The Arabians are descendants of Ishmael, the son of Hagar. Genesis 25:13 states that “these are the names of the sons of Ishmael, . . . Nebajoth; and Kedar.” In Isaiah 60:7, we are told that “all the flocks of Kedar shall be gathered together unto Thee, the rams of Nebaioth shall minister unto Thee.” This prophecy clearly indicates that among those who are to be gathered together when Christ comes the second time, we shall find many who have been converted from Mohammedanism. How will it be possible for us to send the light of truth to the many millions following this false prophet?

Every one who has acquainted himself with the rapid changes that have taken place in Mohammedan countries, must conclude that the time for a forward movement is here. On March 1, 1924, the National Assembly met in Angora, Turkey. The great political leader, Mustafa Kemal, in his opening address made an attack upon the Mohammedan religion. He dealt with much more than merely the question of the caliphate (descendants of Mohammed, regarded as temporal and spiritual rulers). He improved the opportunity to thoroughly secularize the government, and to bring about a complete separation of church and state. In just a few days he accomplished that which had taken hundreds of years of controversy to effect in Europe. The caliphate was abolished; all ecclesiastical officers of the state were removed; the wealth of the church was confiscated by the state. All schools were to be under the supervision of the government educational ministry, instead of being directed by religious leaders as heretofore. The Turk, fully in sympathy with western progress, and in consideration of the popular tendency, resolutely turned his back on Islam. The fez, which had always been inseparably connected with the Turks, and regarded as the unifying symbol of Islam, was legally set aside. All monasteries were closed. The Dervish Societies (Mohammedans taking vows of poverty and austerity, living in monasteries or wandering as friars) were dissolved, and their members expelled from the country.

Along with the fez disappeared also the veil. Polygamy was put away. The position of woman, marriage and divorce, and other features of civil life were brought into harmony with western civilization.

In consideration of our great responsibility to the Mohammedan world, we must lay plans which will make it possible for us to use every proper way to approach the solution of this problem. For this purpose we need to open schools and treatment rooms. We should issue publications and carry on active evangelical work. As the way is now open, and many are willing to accept thoughts from the west, let us do everything we can to publish the message among the followers of the false prophet. In bringing your Thirteenth Sabbath Offering, remember the needs of the millions under Islam's rule.

Sabbath, October 10

SEED THOUGHT: "God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation."—"*Testimonies*," Vol. VIII, p. 20.

MISSIONS TALK: The Problem of Islam.

MISSIONARY SONG: "Christ in Song," No. 548.

PRAYER: Sentence prayers, petitioning the Lord to bless the workers in their efforts to enlighten these people.

The Problem of Islam

EDWARD D. ESSERY

MOHAMMEDANISM is one of the greatest non-Christian religions. It has in it an out-

standing element of opposition to Christianity in its denial of Christ's rightful place as the only begotten of the Father, and Saviour of the world. The rise of Islam dates from the year 622 A. D., and shapes itself around the person of Mohammed who claimed to receive revelations from heaven. After his death these "revelations" were collected and incorporated into a book called the Koran.

The Moslem creed is summed up in the words, "There is no god but Allah, and Mohammed is the prophet of Allah." This is the first "pillar" of the five pillars of Islam. The other four specify practical duties, and are as follows: prayer five times a day, the fast of the month Ramadan [month of fasting, rä-mä'dan], pilgrimage to Mecca at least once in a lifetime, and almsgiving. The Moslem believes in the existence of angels, good and evil spirits, the immortality of the soul, a resurrection, a judgment, and predestination. He believes in an everlasting life of physical joys or tortures. The material delights of the Moslem paradise as depicted by Mohammed, accord well with his own sensual character, while the awfulness of the Moslem hell shows us something of the prophet's desire for his enemies.

From the time of its rise, Islam made rapid progress, practically nothing being done by the Christian church to stem the tide. One hundred years after Mohammed's death, his followers were masters of an empire greater than Rome at the zenith of her power. Only thirteen centuries have passed, and today there

are more than two hundred thirty million Mohammedans—one seventh of the population of the globe. The first missionary to the Moslems was Raymond Hull, who was dragged outside of one of the cities and stoned to death.

No part of the non-Christian world has been so widely neglected as Islam. Why is their problem so difficult? I believe there are three outstanding reasons:

1. The Moslem conception of God, with its resultant doctrine of fatalism.
2. Islam's legal and social system.
3. The laws of apostasy in Islam.

There is only one solution to all phases of the problem, and that is Christ. Any conception of God other than what we obtain through Christ is imperfect. Ever since the great controversy began in heaven, Satan has sought to misrepresent God to His creatures that they might not love Him. Moslems need to know God not as an arbitrary ruler, but as a loving Father. They need to understand that the Christian doctrine of the propitiation is not that of an angry God being placated by the death of His Son. The Father loves us not because of the great propitiation, but He provided the propitiation because He loves us. Without distinction of race, color, or social standing, all can become citizens in the great spiritual kingdom. He who knows Christ fully loves Him more than father or mother, and is willing to lose his life for Christ's sake that he may find it. In Christ

alone is found spiritual and intellectual repose, for He is the sum and solution of all our problems.

I love to think of Abraham's prayer in behalf of Ishmael, who was the progenitor of the Arab race which gave us Mohammed and Islam. "Abraham said unto God, O that Ishmael might live before Thee!" Gen. 17:18. Christ has His own even where Islam is strongest. The faithful will be gathered from all nations, including Islam, and Ishmael shall "live before" Him.

Sabbath, October 17

MISSIONARY TEXT: Rom. 10:13-15.

MISSIONS TALK: Faithful Through Persecution.

MISSIONARY SONG: "Christ in Song," No. 536.

PRAYER: In behalf of those who have accepted the message under persecution.

Faithful Through Persecution

MR. LIEM was the son of a Chinese business man. He had studied at the Canton Christian College in China, but when his father became ill he had returned home. It was at this time that Mr. Liem began to attend our meetings and study the truth. He accepted the gospel gladly, and from the very start surrendered himself wholly to God. His father became interested, accepted, and died believing in Jesus.

At his father's death heavy responsibilities were placed upon the young shoulders of Brother Liem. Aside from his father's store,

he had to care for his two mothers, a dependent aunt, a younger brother, and a sister. He struggled to hold the business together, however, and yet keep the Sabbath and pay his tithe. The future looked very dark many times, and slowly the business went into bankruptcy.

His one mother was Malay, and could not understand Chinese, so he had to patiently explain the gospel to her in the Malay language. The other mother was Chinese and could not understand Malay, so he read to her daily in the Chinese language. Soon he began to labor for his sisters who were married to Chinese business men, and for five years that young man worked for his loved ones, besides doing his best to help in the Sabbath school, home missionary and young people's work. One by one he witnessed the baptism of all his dear ones.

In a remarkable way the Lord overruled in the sale of their property at a reasonable price, and upon receipt of the check, what do you think was the first thing Brother Liem did? Facing bankruptcy, without any prospects of securing work with the Sabbath free, this young man paid his tithe before he touched any of that money. The trials and disappointments had given him such a splendid training that the committee felt glad to invite him to take his place in the work of the gospel ministry. Now that young man has become one of our ablest workers, and is winning hundreds of souls to Christ.

Sister Hoa, the elder sister of Brother Liem, was an educated Chinese woman who had married one of the leading business men in North Celebes. Living in luxury, surrounded by comforts, bedecked by jewels, she represented a typical worldly Chinese woman, unused to discipline or self-control or self-sacrifice. It seemed impossible that such a one could accept and adhere to the high standards of the Advent faith. Her husband told her to attend our meetings, because she was becoming a confirmed gambler, and knowing that Adventists forbid gambling, he wanted her to attend the meetings. Soon he noticed that her jewels were gone. Then he noticed the absence of pork and other delicacies in his food. His children began to sing the songs of the message, and he became concerned.

When the father-in-law heard about it, he forbade her having anything more to do with the Adventists. He said, "You can become a Roman Catholic, or you may join the Protestants, but you may not be a Seventh-day Adventist." Sister Hoa remained firm, but did her best to be courteous. Her husband began to threaten her. Finding that useless, he left her. Shortly after, all her furniture was taken away. After some months, the husband came with a white policeman, and took two of her children, leaving the baby. Her relatives and friends remonstrated with her. They said, "Why do you give up your beautiful home and happiness and luxury and pleasure, for the sake of this despised

religion?" In turn she pleaded with them, saying, "God's door of mercy is about to close. Repent, for soon it will be too late. I remain loyal to Jesus Christ because I want to see the salvation of my husband, my father-in-law, and all my relatives. I was once uncooked rice; now I have become cooked rice. It is impossible for me to become uncooked rice again." Thus the struggle went on. She asked to be baptized. Her husband had refused to permit it. To save her from publicity, I waited on the seashore under the palm trees one dark night, and soon Sister Hoa and her brother came to the appointed place. After a brief examination, I led her down through the coral into the breakers, and there she was baptized. As we were returning to the shore, I heard a voice, above the murmur of the sea, singing, "Baptize us anew, with power from on high." Sister Hoa remains faithful in spite of persecution.—*Contributed.*

Sabbath, October 24

MISSIONARY TEXT: Matt. 28:18-20.

MISSIONS TALKS: An Experience in Java.
The Macedonian Cry.

MISSIONARY SONG: "Christ in Song," No. 530.

PRAYER: That the Lord will bless our workers in Java.

An Experience in Java

I. C. SCHMIDT

"I WILL pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your

young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

To show how this prophecy is meeting its fulfilment among the followers of Mohammed, I wish to relate the experience of a young woman who had heard a few things about the Christian religion which caused her to make some serious comparisons. She had been a Mohammedan all her life, just as her parents and their forefathers had been. After investigating the Christian religion, she felt the need of something more stable than what she had known in the past.

She was shown a most wonderful Person in a dream. He appeared to her in celestial glory and beauty, His face radiant with a deep love for her. At the same time He held in His hand a white garment which He kindly offered to her freely, if she would receive Him. This experience was repeated at various times, and left an indelible impression upon the mind of the girl. She related it to her parents, and expressed her desire to become a Christian. Naturally this was a great disappointment to her father and mother. They threatened to disinherit her if she embraced the Christian religion, as well as to disown her as their daughter. But the girl could not forget the wonderful vision. Her heart had been moved, and the transformation in her life had already begun.

After learning of this experience we made it a matter of special prayer, and later were

happy to learn that the God of Israel had changed the hearts of her parents, who granted her permission to study the Christian religion. She was given the usual course of studies, which resulted in her accepting Christ and His beautiful robe of righteousness. She was baptized and united with God's people, and has since led many others to Christ, man's only hope of eternal life.

The Macedonian Cry

MRS. I. C. SCHMIDT

ON TUESDAY of each week, accompanied by one of the sisters of our church here in Semarang [sě-mă'räng] I have gone out with tracts. We have a series of thirty-two tracts, and we leave two each week with those we visit. In this way we become acquainted with all who live in the section we are working. After we have visited the people a few times, we find that they begin to ask questions or tell of their difficulties. In our studies we often use the beautiful Picture Rolls so kindly sent by friends in America.

One widow, nearly sixty years of age, welcomed us on our weekly round, and soon declared herself willing to study the Bible. How eagerly she listened and drank in the words of life! When she was too ill to listen to a long study, we read a psalm and sang to her. She is still enjoying the weekly readings, and we pray that she may soon fully accept the message for this time.

Another widow, ninety-one years of age, we found in a tiny, dirt-floor house, with her clothing almost in shreds. She showed us her food, and we hurried home to get her some better clothes and a change in diet.

A little Mohammedan woman whose husband is a slave to drink, told us that he had not been home for several days, but that morning he had come for his clothes. He had given her no money for the rent, and the little she earned by selling food and drink from a little stand in front of the house, had been barely enough for food for herself and two children. Her gratitude more than repaid us for the help we were able to give. The husband returned later, and has promised to attend our meetings. The daughter has been made happy with some Memory Verse Cards sent by children in the homeland.

To a Dutch woman we brought a Bible. She enjoyed the tracts so much that she bought the entire set, and wanted some more reading material. We gave her some Memory Verse Cards, and showed her how to read the story in her new Bible.

A Chinese woman who had consented to take Bible lessons did not come to the door when I called for the first study. Her husband invited me in, and after talking for some minutes, I asked if his wife had time to study. He said that friends had tried to discourage her. In quite an agitated tone of voice she then told me that she went to church every Sunday and knew enough of the Bible. I told her that

her present knowledge of the Bible would be a great help in our further study, and opened my Picture Roll to the story of creation, trying to point out the lessons to be gained from the experience of Adam and Eve. In a few minutes the sternness on her face had disappeared, and she was ready to smile. The following week she and her sister received me gladly, and listened attentively to the truths from God's word. Now both she and her husband are attending Sabbath services.

How often we pray the Lord of the harvest to send us more laborers, for the harvest is indeed ripe, and the laborers are so few!

Sabbath, October 31

SEED THOUGHT: "It is the spirit of Christ to give, to sacrifice self for the good of others."—*Christ's Object Lessons*, p. 259.

MISSIONS TALK: The Gospel in the Celebes.

MISSIONARY SONG: "Christ in Song," No. 520.

PRAYER: FOR the believers in the Celebes.

The Gospel in the Celebes

A. MUNSON

THE great majority of our believers in Ratshan are young people, and the native church is located on a lonely mountain side away in the jungle. The strength of our work is in the Sabbath school. The sermons preached in the church services by these isolated people may not be very eloquent or uplifting, but the Sabbath school is one of the best in all the island.

One day a girl named Marchie was impressed by what she had heard, and she decided to attend our prayer meeting. The songs that our believers sang so sweetly and the prayers and earnest exhortations filled her with joy. When she returned home she was met with a storm of abuse from her heathen mother, and she was threatened with dire punishments should she ever attend another Adventist meeting. When the Sabbath came around, she dressed in her best clothes and went to Sabbath school. The beautiful lesson and the sweet singing filled her with a determination to cast in her lot with God's people, and she forgot all about her mother until she reached home after the service. Her mother stood before the house, tearing her hair and screaming imprecations and curses. Her older brother cut a soft green limb from a tree, and breaking it into convenient length, began to beat his sister unmercifully. Folding her arms, the girl stood there without uttering a cry or shedding a tear until he had finished. Then turning to her mother, she said, "I will do anything else for you, mother, but if you ask me to deny my Saviour, I will die first."

This was only the beginning of a long series of persecutions. Marchie was beaten eight consecutive times. They took her clothes away from her, so that she could not attend the meetings. A number of them would seize her and try to make her drink the native liquor. They tried to force her to eat pork. To avoid persecution, she lived in the jungle

like a wild thing. She discovered that one of our sisters was going to the mission home, and when the little horse-cart, lighted by a torch, was passing through the jungle one night, they were shocked to see Marchie waiting, her clothes torn in rags and tatters, and bespattered with mud. They cried, "What are you doing here this time of night?" She answered, "I am going with you, for I will never deny my Saviour." For more than a week the poor distracted mother went wailing through the jungle seeking for her daughter. They thought she had hanged herself, but finally the brethren told them that she was with the missionary. They were glad to come and ask for forgiveness, and she was happy to forget everything, if only she might have the privilege of worshipping God and preparing for the soon coming of Jesus.

One day as I was writing in my office, my wife called me to meet a young man who had come with all his baggage, and without an introduction had adopted himself into our home. He was just a poor, ragged lad of eighteen. At first I felt a little surprised, but when he began to speak, the first thing he mentioned was his joy in the blessed hope. Without realizing it, he stood before me and testified to the goodness and mercy of our Saviour. He had heard the truth from one of our workers. We employed him as our gardener. Mohammedans usually make poor servants, for they hate to work, and many of them lie and steal. Arsad Kadir, however, proved

to be a hard-working, honest young man, who joined in our family worship with interest and enthusiasm. After months of faithful work in the home he aspired to become a colporteur. We thought this was rather above his ability, but when he protested we gave him a trial, and he surprised all of us by developing into one of our foremost, faithful colporteurs.

We need schools, where more of these brilliant young men and women can be trained for service.

Sabbath, November 7

SEED THOUGHT: "Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer."—"*Christ's Object Lessons*," p. 49.

MISSIONS TALKS: Arabia's Needs.

Shall the Gospel Enter Asia Minor?

MISSIONARY SONG: "Christ in Song," No. 479.

PRAYER: That we may do our part in helping to send the gospel to Asia Minor.

Arabia's Needs

W. STEFFEN

ARABIA'S population is approximately five million. Here Islam was founded and still holds rigorous sway in the minds of the people, so much so that even Christians have adopted many Moslem habits. But, thank God, we can see a gradual breaking away from the fetters of this fanatical denomination.

A Moslem girl went to a photographer to learn his trade. Her father was summoned

and warned that she would be expelled from the community if he could not persuade her to stay at home. An educated man was called to account because he had taken part in a Christian meeting, and was threatened with death if he dared to continue. A young man who inclines toward Christianity has been forsaken by all his relatives; he has lost his employment, and cannot find other work; his very life is in danger.

A small number of Christians are living in Transjordan [trans-jor-dā'nī-a], the war-born principality. At Es Salt our work has taken root. Although few in number, our members have gained a good reputation. In March, 1930, our first chapel was dedicated at Es Salt in the mountains of Gilead. We should have a school here. A side room of the chapel was intended for this purpose, but the building had to be abandoned after the foundation had been laid. A girls' school is greatly needed. A meeting place of our own should be provided, as our worship is now conducted in the rented schoolroom. At Bashan [bā'shan] we have a school with more than forty boys in attendance, twenty-eight of whom are Moslems. Recently we organized a group of twelve believers in this place, the members being baptized in the Sea of Galilee.

But what about the rest of Arabia, where we have not a single representative of the message?

Shall the Gospel Enter Asia Minor?

OUR people in Asia Minor suffered greatly during the war. In 1914 there were twenty-five prosperous churches, with a membership of 341 in this territory, but today we have only one brother living not far from ancient Iconium [i-kō'-nī-um]. Among more than ten million people, there is just one native Adventist believer, who is holding aloft the banner of truth in spite of the greatest difficulties. There is not a single church left, and not one minister proclaiming the message of Christ's soon coming. What has become of the gospel in Asia Minor? It is a heap of ruins. When will life again enter the dry bones?

In the old capital, Constantinople [kon-stan-tē-nō'p'l], we have a prosperous church of seventy members, among whom eight different nationalities are represented. We conduct our Sabbath school classes in five languages. In spite of the difficulties created by this language situation, the members are enthusiastic in their Sabbath school attendance. Although they may not understand one another, brotherly love holds them together.

We have only one colporteur, and he must sell publications in a number of languages. He remains true at his post, hoping that the Lord will soon call other colporteurs into His vineyard. We need some really devout men who will dedicate themselves to this work.

A beginning was made in the medical missionary work twenty years ago, but the death

of Dr. George put an end to that effort. We hope, however, to make a new beginning soon. The lack of means does not permit our commencing a great work which would convince these people that Christ has sent us to help and heal them.

Among the fourteen million inhabitants of Turkey we have three evangelical workers, one nurse, and one colporteur. Does it seem possible that with such a small band the command of Jesus can be fulfilled?—*Contributed.*

Sabbath, November 14

SEED THOUGHT: "If we love Jesus, we shall love to live for Him, to present our thank-offerings to Him, to labor for Him."—*"Testimonies," Vol VII, p. 30.*

MISSIONS TALKS: A Word From Bulgaria.
Difficulties of Travel.

MISSIONARY SONG: "Christ in Song," No. 545.

PRAYER: For our work and workers in this field.

A Word From Bulgaria

A. R. THOMAS

[Superintendent, Bulgarian Mission]

THE second quarter of 1930 was the best we have had in the harvest of souls, for we were able to baptize fifty-three persons, which is as many as we have been able to receive in an entire year heretofore. The priesthood and national organizations are much opposed to the so-called "sects" which they regard as foreign bodies in the country. They are opposing in every permissible way. One can hardly imagine how systematically the smaller cities and villages are being blockaded against the Adventists. The priest warns the people

from the pulpit, telling them that if they see men coming with their brief-cases in their hands, they are to beware, for these men are Adventist colporteurs who are circulating lying literature. They are exhorted not to receive these colporteurs into their homes, to grant them no hospitality, and to send at once for the priest.

The parts of the city which have been threatened by the inroads of the sects, as well as the smaller towns and villages, come under the special observation of the church. Priests are engaged who are to prohibit the sects' getting a foothold; groups of laymen are being organized, under the leadership of the priest, who go in search of the lost with the definite purpose of bringing them back into the church. In many districts they have had good success. It is actually true that it is now hard to find an entrance in the villages.

In order to do our work as quietly as possible, we are giving special stress to the distribution of literature through the postal system. It has often happened, however, that as soon as the priest was made aware of what we were doing, the postmaster has been instructed to confiscate our papers. There are a number of places in which we are not permitted to hold open meetings. Nevertheless, we are working with joy.

The church was purest when under daily persecution in the past. The omens are at hand which would indicate that we are soon to enter upon the great time of trouble. It

is my prayer that God may help us to remain firm. We are to be prepared to lay down our lives for the message which we must proclaim.

Difficulties of Travel

K. TILSTRA

[Secretary-Treasurer, Ambon Mission]

SOME months ago I left Ambon [am-bōn'y'], an island in the Netherlands East Indies, to visit the groups of believers upon other islands, while working for the Big Week campaign. Inasmuch as the large steamer would not sail until one week later, I took the small motorboat. We left the dock at noon, but after a short time the machinery became clogged, causing a delay of three hours. From Ambon we sailed to another small island, which is but a six hours' ride in the large steamer, but our overcrowded motorboat required ten hours for the trip. On this island we have a small church of twenty members, and a Sabbath school with an enrollment of forty-five.

Here I met our native worker, and we made plans to visit the island of Ceram [sē-rām'], one of the largest islands in the group, with one hundred thousand inhabitants. It happened that some natives from Ceram were returning to their home that night, so we found a place in their small boat. A five-hour trip brought us to their island at midnight. My fellow traveler was acquainted with one family who would be glad to give us hospitality for the night. The next morning we

went afoot to a village where our brethren are living. Although it is but a short distance, the road is crossed by a number of large streams. In the afternoon we reached our destination, tired and thirsty. Water was abundant in the vicinity, but we had been warned against drinking it without first boiling it. We remained in this village over the Sabbath, and Sunday morning, after a farewell meeting with our brethren, we proceeded. In the next village to which we came, we had a Bible reading, attended by a large number of people. Everywhere there is a hungering for truth, in spite of the great fear many feel for the ecclesiastical authorities. At eventide we camped in the neighboring village and had another Bible study. The next morning our hostess expressed the desire to be with the next company that were to be baptized.

From here our journey took us into unknown territory. At no previous time had a brother passed through that region, and I was the first missionary whom these people had seen. We wanted to spread our literature in various villages along the way, and still desired to reach the nearest landing before the boat should arrive. We had eighty kilometers (50 miles) to make. Here and there we found bridges made of fallen trees. Then we had to take off our shoes and wade through a small river. This experience was repeated a number of times. About noon we reached a river that was too deep to wade. We did not know what to do. How were we to keep our books

and satchels dry, and yet get them over the river? We finally constructed a small raft of driftwood, binding it together with tough tendrils of the water plants abundantly at hand. Upon this we were able to transport our things across the river. We swam alongside to keep it from floating away.

As the afternoon drew on, we reached a Mohammedan village. The chief in the village subscribed to our paper. After we had refreshed ourselves and rested a little while, we went farther on. About eight o'clock in the evening, we were able to find hospitality in the home of a Chinaman who began life in this wilderness as a small peddler, but who has now become owner of a large cocoanut plantation. Next morning we sold him a number of our books. He was so satisfied with them that he went to a number of his employees and sought to persuade them to purchase the books.

For three days we continued our journey. Once more we came into great danger while swimming across a stream, but the Lord helped us through all these difficulties. It requires more than a month's time to make a round trip. I am glad that I could make this journey, although there were many hardships connected with it. We hope that the books we sold will be the means of carrying the light to many honest hearts. Brethren, pray to this end.

Sabbath, November 21

SEED THOUGHT: "That we may unite with Christ in this work, we should place ourselves under the molding influence of His Spirit."
—*"Testimonies," Vol. VII, p. 30.*

MISSIONS TALKS: School Work Among the Moslems.

Greetings from Sultanabad.

MISSIONARY SONG: "Christ in Song," No. 474.

PRAYER: That our educational work among these people may be prospered.

School Work Among the Moslems

OSCAR OLSON

WHEN we first came to Sultanabad [sul-tan'a-bad], we invited the leading men of the town to our house, and thirty Moslems came to express their desire for a school. The *Mula* (Moslem priest) told me that his boy was studying in a Presbyterian mission school, and that if he wanted to become a Christian he was at liberty to do so. This alone is evidence of a great change that has taken place in the country.

Graveyards, which are considered holy places, and which could not be touched ten years ago, are now being made into city parks. Not long ago I met a colporteur of the British Bible Society, on his return from selling Bibles in the sacred town of Kum [kōōm]. He told me that he had sold 140 Bibles, although a few years ago it was dangerous to show a Bible in that place. The governor of this part of Persia requested us to take his boy into our home. The boy had been attending our

school for some time, and we found him a lad of fine character and good home training. His father told us we could train him just the way we pleased.

We started our school in Sultanabad the ninth of December, with twenty-two students, and closed with fifty-one, thirty-three of whom were Moslems. The state will not give permission for any school to operate unless it accepts Moslem students, so if we want a school in Persia we must accept Moslem boys. The purpose of our school at Sultanabad is twofold—to train our own young people to become workers, and to win others for Christ. In the near future we shall have some special classes for those who wish to become workers. Practically all our boys pay some tuition, though as yet it covers but a small part of the expenses of the school. We are having a small medical book translated into Persian, and hope that soon some of our boys will be able to earn scholarships. There are great possibilities for a fine school, if we can get sufficient funds to start some industries.

Greetings From Sultanabad

DR. A. ARZOO

GREETINGS from our company in Sultanabad to our dear brethren and sisters of the Sabbath schools throughout the world. We feel that we are not a separate Sabbath school here, but form a few classes of the big Sab-

bath school of the world, and are schoolmates studying under the Master Teacher. We conduct our Sabbath school in two languages, and quite a few people attend. Many are learning in this way to study the Bible.

The great majority of the people in this country are Moslems. Most of them are very religious, and many times they commit unreasonable acts just because they do not want to go against their religion.

Every year they have a month of fasting, at which time they are not supposed to eat or drink during the day, but are permitted to do so at night. I have seen sick people refuse to take medicine because they did not want to break their fast. Right now they are in their days of religious sorrow. Many people, old and young, and even small boys, will beat their bodies until they are bruised and bloody, and with swords inflict deep wounds on their heads, the blood flowing down and marking the path over which they pass. They are told that the ones who die from the wounds thus received will surely go to heaven.

Although the government is doing a great work to enlighten the people, much ignorance still exists. A poor, ignorant person who is particular as to what kind of water he should drink, believes that if a stream has enough force to carry along a small piece of wood, that water is clean. Some time ago a young girl was brought to me for treatment. Her throat was in a very bad condition. A dreadful disease was eating its way into the flesh.

A prescription was given to her people, and they were told to buy the ampule and come back to the dispensary. They all went to get the medicine, but they never returned. I suppose they could not pay for the medicine, and were too embarrassed to come back. It would have cleared up her condition, and thus she would have been cured and would not have been a source of infection to others.

Brethren and sisters, should we not have funds enough to keep some medicine on hand for such pitiful cases? Many are sick who come to us for treatment, but we do not have the necessary equipment and supplies, and we are obliged to turn many away because we cannot go beyond our budget.

Sabbath, November 28

MISSIONARY TEXT: Matt. 9:37, 38.

MISSIONS TALKS: The Gospel in Persia.
Medical Work in Persia.

MISSIONARY SONG: "Christ in Song," No. 576.

PRAYER: That the Lord will bless our workers in Persia, and help us to aid them with our prayers and means.

The Gospel in Persia

F. F. OSTER

[Superintendent, Persian Mission]

PERSIA may be considered one of the most intensely Moslem fields in the world. It is now more than twenty years since we entered this land with the third angel's message, and thus far our efforts have been confined largely to the non-Moslem people. In

the fall of 1926, definite plans were put into operation for beginning work in the cities of East and Central Persia.

The next year a place was found which gave promise of a good location for our medical work, and by the end of the following year, Dr. Arzoo opened a small dispensary in the city of Sultanabad. One year later, at the urgent request of the leading Moslems of the city, Brother Olson opened a school for Moslem boys. This marks an epoch in the history of our work in Persia, as it is the first time anything definite has been done for Mohammedans.

Never was the time more favorable for preaching the gospel among Moslems. The field is open before us. Not only are the people ready, but the country itself is making a preparation for the speedy promulgation of the gospel.

Medical Work in Persia

DR. H. E. HARGREAVES

[Medical Secretary, Persian Mission]

BEFORE 1928, only a small beginning had been made in dispensary work in Tabriz [tā-brēz'], although a good deal of itinerating was done in the outlying villages. At that time our force was augmented by Dr. Arzoo, a graduate of Loma Linda, and a native of Isfahan, Persia, where he had previously been engaged in private practice.

In the villages epidemics of conjunctivitis

and other eye infections are very common. Every one is infested with worms of all the known species; blood diseases of the worst forms exist everywhere; and in the low-lying districts malaria is usually found. Many of these diseases can be treated while the patient remains in his own home, but there are a great many cases that require surgery. A large number of the latter die because the patient cannot go where he may receive skilled treatment.

Think of a man with acute intestinal obstruction, bumping along in a motor car for six hours over bad roads to a hospital, and then dying just as he arrives there. Think of a woman suffering for three days in a filthy hovel because there is no one to care for her, and then when help is obtained, dying of blood-poisoning because no attempt at surgery could be made in that dirty home.

It was with great joy that we learned that the Central European Division was planning to send out a well-trained nurse, and to supply the funds for a small hospital for our Persian Mission. We are now choosing our site in the town of Sultanabad, Central Persia. We have Sister Schnakenberger with us, our first trained nurse, and we look forward to beginning work in earnest very soon.

We believe that this is a step ordered by God for the development of His work in Moslem lands, and it is our desire that the Medical Department shall take its place as the "right arm of the message" in this field.

Sabbath, December 5

MISSIONARY TEXT: Isa. 60:1.

MISSIONS TALKS: Women and Children of the Orient.

Gideon's Home.

MISSIONARY SONG: "Christ in Song," No. 565.

PRAYER: In behalf of the work among the women of the Orient.

Women and Children of the Orient

W. H. LESOVSKY

WHILE the birth of a son occasions a loud and happy announcement to all the neighbors and friends, the birth of a girl is passed by in silence. The Mohammedan father feels such an event to be a bitter disappointment, and a reason not only for matrimonial quarrels, but indeed for divorce. Women are not highly esteemed, and Mohammedanism permits polygamy, so the husband may quickly find a substitute wife.

As the girl grows up, in direct contrast with her brothers, she may not eat at the common table, even in Christian families. When she has arrived at young womanhood, if company appears and there is a lack of room, she is expected to offer her place at the table, even if the visitor is only a boy. If a young woman marries, her esteem in the eyes of her husband is reckoned according to the number of sons she is able to bear him. Henceforth she bears the name of her firstborn son: mother of Jemil (the beautiful), or mother of Kemil (the perfect).

The lack of knowledge in regard to sickness and the most simple laws of health causes the mother to become an actual slave to the wishes of her child. She is compelled to purchase his friendship and obedience with tips and sweetmeats. If the boy remains obstinate, the mother generally stands powerless before his majesty, the child. A child had severely wounded his hand. The missionary sent the parents with the child to have his hand sewed. The boy cried, so the parents did not carry out the missionary's orders, and he became one more cripple among the many.

Although the veil has been removed from the women in Turkey, there are other Oriental countries where it is still in vogue. More terrible than these black veils, is the heat of the sun and the smothering lattice windows enclosing the women's quarters. A blind belief in fate is regarded by the Mohammedans as a religious duty. Although the anxious mother heart may tremble when danger draws nigh, yet she makes no effort to interfere with fate. A child was playing on the flat roof of a two-story dwelling. As he neared the edge of the roof, the mother's attention was called to the situation. She merely shrugged her shoulders and said, "Min Allah,"—meaning, "as Allah wills."

There is a great need for devout nurses who are not only capable of acting as teachers, but who may also go out as book evangelists and Bible workers, traveling from house to house as friends of mother and child.

Gideon's Home

ERNEST SIMON

TAIBE is a city set upon a hill. It is the Ophra of the Old Testament, and the Ephraim of the New Testament. It is the place where the Lord appeared to Gideon. Right near our dwelling is the rock upon which the Lord commanded Gideon to build an altar, and the place where Gideon is supposed to be buried. Upon this rock are the ruins of a church built in the crusading times. The rock is today the threshing floor of the peasants who busy themselves threshing wheat as their forefathers did thousands of years ago.

The present Arabic name, At-Taibe, refers to the wonderful view from this point. While writing these lines before the door of our house, I can look across to the east, and beyond the Jordan Valley I see the mountains of Gilead. To the southeast are the barren mountains of the wilderness, the Dead Sea, and the mountains of Moab. To the south is Rock Rimon, the refuge of the defeated Benjamites; there is also the valley through which the Israelites marched from Jericho to Ai; the Mount of Olives, Jerusalem, and the mountains near Bethlehem. To the southwest is the well of Ai. Not far away is Bethel. On a clear day, one can see the snow-covered peak of Mount Hermon near Damascus.

Taibe is a Christian village of about one thousand inhabitants, many of whom are descendants of the crusaders. It is surrounded

by Mohammedans. Two thirds of the inhabitants belong to the orthodox Greek church, and one third are Roman Catholics. These people hold very tenaciously to a formal Christianity, and there is much opposition to our work.

When shall the many unwarned cities and villages of Palestine hear the message? Please remember this land in your prayers, and by your Thirteenth Sabbath Offering help to send the gospel to that country from which it was originally heralded.

Sabbath, December 12

SEED THOUGHT: "It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ."—*Christ's Object Lessons*, p. 69.

MISSIONS TALKS: Mohammedanism in Arabia. Cairo's Plea. Suffer and Be Blessed.

MISSIONARY SONG: "Christ in Song," No. 683.

PRAYER: That the Lord will help us to answer the call for the gospel in this mission.

Mohammedanism in Arabia

W. K. ISING

[Superintendent, Arabic Union Mission]

THE Arabic Union Mission includes such historic and Biblical countries as Egypt, Cyprus, Palestine, Transjordan, Syria, Lebanon, Mesopotamia, and Arabia. It is the heart of the Mohammedan world, and the religious and intellectual stronghold from which the

emissaries of the prophet of Mecca are still sent out into all the world in search of new converts. Compared with its aggressive propaganda, the combined success of the Christian churches among Mohammedans is very small.

Our population of thirty million is ninety-three per cent Mohammedan. How can we give them the message? As we look at it, practically every means of approach seems lacking. Thus far we have no worker anywhere devoting any definite effort to this work. We have no special literature prepared. Our colporteur work is at low ebb, thus depriving us of an important avenue of reaching the people through the printed page. The medical and educational work appeals most strongly to their minds, but what have we to offer? We now conduct six primary schools, with an enrollment of about two hundred pupils, one fifth of whom are Mohammedans. We have just started modest treatment rooms in Jerusalem, with no other medical worker or doctor in all the rest of our territory.

Cairo's Plea

A. L. BARR

THE Mohammedan religion was founded during the seventh century, and millions are now adhering to its doctrines. The sword may be used in compelling people to become Mohammedans, so millions turned from Christianity when the conquering Arab forces en-

tered the other countries of Asia Minor, Egypt, and North Africa. They were possessed of a fanatical zeal for their prophet, who assured them that if they should fall fighting for their religion, the fullest enjoyment of paradise would be theirs. Success continued until they reached the southern part of Spain, where they received a complete setback. Thus in the providence of God, Europe was saved from the fanaticism of a false prophet. Mohammedanism is growing rapidly. From her minarets she cries out daily that there is no god but Allah,—a direct challenge to us who are Christians.

Egypt has a population of approximately fourteen million; of these, about thirteen million are Mohammedans. The center of Moslem training in the Near East is Cairo [ki'rō], where thousands of Moslems are instructed daily in the El Ashar University.

How does this need of Moslem's millions appeal to you? Surely we cannot permit the contradiction of Bible truths to remain unchallenged. We cannot all work personally in these Eastern lands, but we can give and pray for those who carry on the work.

Suffer and Be Blessed

R. LANGHOLF

FOR ten days during the month of June, one hears continuously the cry of "Ali Hussein; Ali Hussein." The "believers" go through the

towns and villages in troops, beating themselves cruelly on the chest, or lashing themselves on the back with chains. In the month of mourning it is the will of the prophet that every believer shall suffer. For whom and why? For the martyr of his religion! Many who were once sick give praise at this time for their recovery. This is done by beating the chest with their fists, smiting their backs with chains, or by wounding themselves in some other part of the body. The cries and the deep-sounding blows can be heard a great way off. Behind the mourners follow the scourgers with chains in their hands, which they clink on their naked backs, while singing in a monotonous tone the same tale of woe.

The last of the ten days exceeds all others in violence. The people are dressed in white, and with bare sabers they strike themselves on the forehead. The shouts become wild and still more wild, and with alarming excitement the flourishing of weapons is heard. First flows the blood from one, then from another. They strike themselves alternately, first with the flat of the sword, then with the edge, tearing the skin of the head. Some wound themselves slightly, others quite seriously—all in the name of Ali and Hussein.

May we, by the help of your Thirteenth Sabbath Offering, be able to provide an army that will gain the victory over all those who thus seek to save themselves through their own works.

Sabbath, December 19

MISSIONARY TEXT: Isa. 40:29.

MISSIONS TALKS: Between Two Rivers.

In the Land of the Pharaohs.

The Third Angel's Message in Palestine.

MISSIONARY SONG: "Christ in Song," No. 547.

PRAYER: That the message of the third angel may be speedily carried to these lands.

Between Two Rivers

ERICH SCHUBERT

MESOPOTAMIA [mes-ō-pō-tā'mē-a] is called in Arabic, "Between Two Rivers," because it is located between the Euphrates [yu-frā'tēz] and the Tigris [ti'gris], the two rivers mentioned in the account of paradise. This country has a population of about three million, the great majority of whom are Mohammedans. We believe that the Lord has a people waiting for His message also among them.

It will interest you to know that at Mosul [mō-sool'], just opposite the ruins of ancient Nineveh, we have a little church of twenty-four members who are loyal to the truth. We also have a school with about thirty-five pupils in attendance, eight of whom are Mohammedans. Recently I visited the tomb of Jonah, which is said to be near the mound of Nineveh, and is now marked by a mosque. I thought of the message he was called to preach to this city. God was with him, he had success, and the people of Nineveh were saved. God is willing to do the same for us today, if we are willing to sacrifice and serve.

In the Land of the Pharaohs

ERICH BETHMANN

THE lovely valley of the Nile is connected by many links with Bible history and the children of God.

In a village just opposite Tell el Amarna [těl ěl ä-mar'nä], where the famous tablets were found which confirm many historical statements of the Bible, a blind man heard of our message. He first tried to oppose it, but when he studied his large, blind-type Bible, he could no longer contradict the plain facts he found there. Convinced of the truth, he gave up his position as a Protestant minister, and on the first Sabbath he observed he opened wide the door of his little house, while he and his wife sang hymns. People passed by and wonderingly said, "Brother Fahmy, you are mistaken. Today is only Saturday." "No, my friends," he replied, "I am not mistaken. Today is the day of the Lord." People shook their heads in surprise. The next Sabbath he did the same. Some came to listen. Each week more were anxious to hear the message, and some day we hope to have a good company of believers in this place.

The Message in Palestine

NILS ZERNE

[Director, Egyptian Mission]

PATRIARCHS and prophets have built their altars on the hills of Palestine. Our Saviour

spent His life in this land, and finally bore the sins of the world on the cross, just outside of Jerusalem. From Jerusalem the glad tidings were first sent to other countries.

Our work was started in Jerusalem some years ago, but unfortunately it had to be temporarily discontinued because of the Great War. Two years ago our mission board decided to reopen the work, so we have had to start from the very bottom again. Recently we opened a health institute, and the Lord has signally blessed us in doing this. We have been fortunate in getting one of the best doctors here to take the medical responsibility, free of charge. A number of other doctors, Jews as well as Arabs, also take an interest in the institute, and frequently send their patients to us for treatment.

"I am very glad," said one doctor, "for your institute. I have had some very good results from sending my patients there. One young man had been treated by doctors for three months without any improvement at all. I gave him a prescription and sent him over to you for treatment. He began to improve after having been there a few times, and now he is perfectly well."

Interests are springing up in different places, and we have neither men nor means to care for them as we should. Just beyond the border of Palestine is the entire Arabian Peninsula that has not even one representative of the third angel's message.

Sabbath, December 26

[Suggestions for Thirteenth Sabbath]

MISSIONARY TEXT: Matt. 24:14.

DIALOGUE: Story Hour in the Missionary's Home.

SYMPOSIUM: A Word to the Sabbath Schools.

Help for the Mohammedan Youth.

The Land Without Windows.

RECITATION: The Branch of His Planting.

SPECIAL MUSIC.

EXERCISE: What Will You Do for Others?

OFFERING.

PRAYER: That our gifts to this field may be richly blessed.

Story Hour in the Missionary's Home

MRS. F. F. OSTER

[Secretary, Persian Mission]

[The platform may be arranged to represent a room in the missionary's home. The mother may be holding a book, ready to read to three children.]

CLIFFORD: Mother! let's not read tonight. I would like to hear more about your trip.

JOHN: So would I, mother.

BETTY: I wish you would never go on another trip, mother. We were so lonesome for you.

MOTHER: Mother and daddy missed you children, too, especially on the Sabbath. But just think of the good that trip did! Several new members were baptized, and daddy was able to help the people who were trying to learn of Jesus and His love. I did not like to be away from you so long, but I knew Mrs. Brown would take good care of you.

JOHN: She was real good to us, but we missed your stories, mother. Please tell us one about the things you saw on this trip.

MOTHER: This will not be like a real story, John, but at least it will be true.

CLIFFORD: Start at the first, mother, the very first Sabbath.

MOTHER: The first Sabbath we held a meet-

ing in Kazvin. Eight or ten people were there—Armenians, Syrians, and one Moslem sister.

BETTY: Did she take off her veil in Sabbath school, mother?

MOTHER: She threw the veil back from her face, but she kept her heavy black cloak around her, and I noticed she said a hearty "amen" after prayer. In the afternoon daddy examined candidates for baptism, and this Moslem lady was one of them.

CLIFFORD: In your letter you said you stopped in Hamadan. Did you see the tombs of Esther and Mordecai?

MOTHER: Yes, an old Jewish rabbi opened the small, heavy, stone door, and after we crawled inside, he showed us their graves.

JOHN: Was any one baptized in Hamadan?

MOTHER: No, John, and we were sorry. But we have no worker in that large city. There is just one lone believer, and she tries to let her light shine for Jesus. How she did beg that a worker be sent there! In every place where we do have a worker stationed, we found a little group ready for baptism.

BETTY: Didn't you get awfully tired, mother?

MOTHER: Yes, I did. The trip was quite difficult, but I enjoyed every minute of it.

CLIFFORD: You don't really mean that you enjoyed those long stretches of hot, desert country, and those bad roads, do you?

MOTHER: Those things were trying, Clifford, but the good visits we had at the stations and Sabbath schools made us forget the hardships.

JOHN: Tell us about the Sabbath school classes.

MOTHER: In many of the schools the lessons are studied in several languages,—Russian, Armenian, Persian, Syriac, and Turkish. But it is the blessed gospel story, and they can all understand the Picture Roll. Everywhere we met with the believers on the Sabbath, we found the Picture Roll in use. I felt so sorry for some of our believers who are persecuted for the stand they have taken for Jesus. In one school I met a girl whose life is very hard indeed. Not long ago her sister beat her for refusing to iron on the Sabbath. The girl told her sister that she would stay home from Sabbath school if she had to, but that she would not iron. She was given such a beating that she was sick for a long time.

BETTY: Oh, isn't that too bad? I wish she could come here and live with us.

MOTHER: Yes, that would be nice, but we do not have room for all the poor folks who

are persecuted in such a manner. I heard of a boy who stays away from school on Sabbath so he can attend Sabbath school, and every Monday when he returns to school he receives five strokes of the ruler on his hand for his absence on the Sabbath.

CLIFFORD: Why doesn't he go to the mission school?

MOTHER: We have no mission school in that section. I am so glad that we have opened a school for Moslem boys in Sultanabad. We should pray that this school may be the means of opening the way to the hearts of many Moslem youth.

CLIFFORD: I wish I was large enough to help teach the boys.

MOTHER: You will be some day, Clifford, but what we need most is trained native workers who can reach their own people. We need schools for girls where they may be trained to carry the story of Jesus to their unconverted sisters.

JOHN: Perhaps the Thirteenth Sabbath Offering that all the Sabbath schools are going to give today, will help to build schools and train workers.

MOTHER: I hope our people everywhere will be very liberal.

BETTY: Will our Thirteenth Sabbath Offering be used to help the work here, mother?

MOTHER: Yes, dear, why?

BETTY: I just wondered how much I have in my envelope. I think I'll go count it. (Leaves platform.)

JOHN (to Clifford): Let's count ours, too. Mother, will you help us to be sure it's right?

MOTHER: Certainly, dear. (All leave platform.)

Symposium

A Word to the Sabbath Schools

GUY DAIL

[Secretary, Central European Division]

It is with great pleasure that I think of the privilege the General Conference has conferred upon the Sabbath schools in all parts of the world, to give of their means and their prayers in behalf of our Mohammedan friends this thirteenth Sabbath. My purpose in writing these

few lines is to encourage you to do all you can by way of real self-denial to increase your donations, and to request you to pray that the Lord's blessing may accompany your gifts and make them fruitful in saving the lost. Pray for God's Holy Spirit to be especially poured out upon the followers of Mohammed. Many boys and girls, many young people, and many older ones may be brought to the light of this glorious truth as a result of the money you give and the prayers you offer. It is my sincere desire that we, as Sabbath school pupils in all parts of the world, shall spend much time in earnest supplication for the outpouring of the latter rain in the Mohammedan fields.

Help for the Mohammedan Youth

K. TULASZEWSKI

AS IN most Mohammedan lands, it is possible to get in touch with the women of Persia only by Christian help work done by our lady Bible workers. The social standing of the woman is negligible from the beginning. It is a big disappointment for a mother to give birth to a daughter. The Mohammedan girl becomes a servant, and at the age of ten to fifteen she is married, which usually means the beginning of a hard and cruel life. It is only the teachings of Jesus that have given the Christian woman the social position she holds today, and it is the religion of Islam which causes Mohammedan women to be regarded as second grade. Education, school, home, and spiritual development, and all those things which serve to make life precious, are denied the women of Islam. The experience of the Mohammedan boy is entirely different. From early youth his every wish is defended, and the mother must submit to his will. Surely one who has never learned to master self cannot develop a strong character.

Thus by different methods, both sexes are led to the same end—the enslavement of character and the bondage of sin. The religion of Islam dooms a woman, through the denial of her natural rights, to mental and physical enslavement; this same religion makes the man, whose every right she defends, slave to his own nature. These people expect no new teaching, for many say that they believe on Jesus, but only as a prophet. They look for One who can help

them out of their bondage of sin. A short time ago I spoke with a young Mohammedan and asked him if he was prepared to receive Jesus and become a Christian. He replied, "I would like to very much, but there is no one who can help me to be a Christian."

If it were your son or your daughter, how much would you give to free him or her from such bondage? Our Father in heaven yearns for the salvation of these souls just as He longs to save your child. What will you do to help?

The Land Without Windows

R. LANGHOLF

PERSIA, which is about the size of Western Europe, has a population of nearly twelve million. Although the people and the land can look back upon a long period of civilization, yet today from both a religious and social standpoint, it is a land of darkness. Just as the land is barren and unfruitful, so are also its people. They have open doors for progress, but against the light of truth they close even the windows. The Persian religion compels them to assume this attitude, for it is the strictest form of Mohammedanism. The traveler passes through towns and villages and sees them without windows,—not that there are none, but because they are hidden behind walls and fences. The sun and the religion make this condition imperative. The women are covered from head to foot, so that one does not see that great index of character—the face. The Mohammedan believes that works are the first condition of blessedness. Opium smoking is common. Ignorance and filth contribute largely to the misfortune of the land, and yet the conviction is that these worshipers are the purest of the pure. The country is without schools and other institutions of learning. It lacks hospitals and health institutes.

Persia is indeed a land without windows,—light-admitting windows. Our work, our prayers, and our Sabbath school offerings will provide such windows. Our hospitals, publishing houses, schools and mission stations are to be these windows. Help us to supply the needs of this great Mohammedan land, by your special gifts on this thirteenth Sabbath.

What Will You Do for Others?

[An exercise for nine children. Each child should carry a placard with one word of the following verse printed on each card: "It Is More Blessed to Give Than to Receive."]

FIRST CHILD:

What would you do if you had bread,—
Yes, plenty of bread to spare,—
And some poor children, ready to starve,
Should ask for a little share?

SECOND CHILD:

Would you give, gladly give, unto those in
need?
Would you hasten the poor and hungry to
feed?

THIRD CHILD:

What would you do if in your hand
You carried a healing cup,
And all around you the sick and sad
In pitiful pain looked up?

FOURTH CHILD:

Would you give, gladly give, unto those in
need?
Would you help the sick and suffering who
plead?

FIFTH CHILD:

What would you do if you were rich,
With jewels, and silver, and gold,
While others about you were ragged, and
poor,
Unsheltered from storm and cold?

SIXTH CHILD:

Would you give, gladly give, unto those in
need?
Or hoard your money, in selfish greed?

SEVENTH CHILD:

What *will* you do? for you *have* bread,—
The bread of life,—and to spare.
And there are millions who wait unfed,
How much for them do you care?

EIGHTH CHILD:

How much do you care, and what will you
do?
Will you share your wealth, and give
That millions who bow at Mohammed's feet
May learn of Jesus and live?

NINTH CHILD:

Will you give, gladly give, unto those in
need?
And the Saviour's command will you gladly
heed? —Adapted.

The Branch of His Planting

LORNA B. DEGINDER

How strange, that in Euphrates' vale,
The site of Eden's bower,
The name of God should be unknown,
Forgotten, too, His power!

How strange, that Egypt's pyramids
Should fail to testify
Of Israel's bondage, and the God
Who heard their bitter cry!

How strange, that where the Saviour walked
In ancient Galilee,
Men now profess Mohammed's faith,—
Toward Mecca bend the knee!

Must storms that sweep o'er Araby
Jehovah's love proclaim?
Must winds from Asia's mounts recall
The power of Jesus' name?

Must shifting sands of desert wastes
Be given power of speech
Before salvation's glorious hope
The nomad's tent may reach?

No! God in mercy hath bestowed
The power on you and me
To sever Islam's chains, to set
The slaves of falsehood free.

God calls for men, for gold, for prayer,
And while we hesitate,
In superstition, ignorance, sin,
The sons of Ishmael wait.

Then heed the call, and give today,
As Jesus gave for you.
He bore the stripes, His blood was shed
To save the Moslem, too.