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Financing the Work of God

By W. E. READ

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

So we sing in one of our grand old advent hymns. Truly this is a wonderful time, and it is a great privilege to be connected with the work of God at such a time as this. While nations are preparing for the final conflict, God is marshalling His forces for the great onslaught on the strongholds of sin. Never was there such a time in the history of the church of God when so many openings presented themselves as to-day; never were so many calls received by our missionaries in every land; never was there a time when voices from heathen darkness were making such pathetic appeals for help; never was there such a longing expressed by those in the darkness of superstition and heathen degradation as to-day. This is our opportunity; this is the great harvest time for souls, and what is done must be done quickly, or else it will be too late. The harvest waits for no man; it must be gathered when it is ripe, or it is for ever lost.

Great problems face our mission committees at this time. With so many urgent calls, and so many providential openings, they hardly know what to do. The providence of God points the way onward, but, lacking the material resources, all we can do is to share our convictions with our fellow-workers and believers in every land. It is the responsibility of the church to

carry the Gospel message into the uttermost parts of the earth. This responsibility has not been laid upon one country, nor upon one group of people; it has been laid upon the whole church of God—the church in every land. All must have a part in sending the glad tidings of a soon-coming Saviour to all men in all parts of the world field.

God has assured us that if we are faithful to Him, He will provide the means for carrying forward His work:

"There are times when it seems to the servant of God impossible to do the work necessary to be done, because of the lack of means to carry on a strong, solid work. Some are fearful that with the facilities at their command they cannot do all that they feel it their duty to do. But if they advance in faith, the salvation of God will be revealed, and prosperity will attend their efforts. He who has bidden His followers go into all parts of the world will sustain every labourer who in obedience to His command seeks to proclaim His message."—*Acts of the Apostles,* page 357.

"We shall not be stinted for means if we will only go forward trusting in God."—*Testimonies,* Vol. 9, page 272.

It is the duty of every minister and leader in the cause of God today to bring before our church-members the importance of paying a faithful tithe, and of making liberal offerings for the onward progress of the work.

"The Lord has made the proclamation of the Gospel dependent upon the labours and the voluntary gifts of all His people. The one who proclaims the message of mercy to fallen man has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be consecratedly devoted to His work. This lesson he should present by both precept and example. He should beware that he does not by his own course lessen the force of his teaching."—*Id.,* page 246.

If all those who are members of the Advent movement were paying a faithful tithe to the Lord, there would be ample means not only to meet the existing needs of the work, but to make possible an advance into the hitherto unentered regions.

"If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full."—*Acts of the Apostles,* page 338.

"Should means flow into the treasury exactly according to God's plan—a tenth of all the increase—there would be abundance to carry forward His work."—*Testimonies,* Vol. 5, page 150.

God's claims upon His people are not unreasonable. All they possess is His in any case, and yet, all the Lord has reserved for Himself is one-tenth; the remaining nine-tenths are ours. Yet it is our privilege to honour Him with our substance, and bring gifts, freewill offerings, from the nine-tenths. These we are to bring to the treas-

ury for the prosecution of the work of God.

"The Lord never requires His people to offer more than they are able, but according to their ability. He is pleased to accept and bless their offerings. Let willing obedience and pure love bind upon the altar every offering that is made to God, for with such sacrifices He is well pleased, while those that are offered grudgingly are an offence to Him."—*Id.*, pages 269, 270.

"Every convert to the truth should be instructed in regard to the Lord's requirements for tithes and offerings. As churches are raised up, this work must be taken hold of decidedly, and carried forward in the spirit of Christ."—*Testimonies*, Vol. 6, page 447.

As we near the end, more and more calls will come to us. There will be more opportunities for sacrifice, and for qualifying for a place with the people of God who will be gathered at His coming. "Gather My saints together unto Me." *Psa.* 50:5.

"Let not our churchmembers complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprise? Shall we, by refusing to give, retard the growth of this enterprise? Shall we forget that we are labourers together with God? From every church prayers should ascend to God for an increase of devotion and liberality."—*Testimonies*, Vol. 9, page 55.

As workers for God, let us heed the counsel of the apostle to the Gentiles: "Be thou an example of the believers." This means, among other things, an example in sacrifice, in giving to the cause of God at this time.

In order to keep these questions before our churches, might we suggest the following:

1. *That sermons be preached periodically on the question of giving to the work of God.*

To be faithful to our duty, we must train those we bring into the truth to support the work. It is just as important to shear the sheep as it is to feed the sheep. We must take care, however, that we feed, and see that they are well fed as the process of shearing begins.

2. *That we give special thought and attention to the Tithé Sabbath.*

Careful study should be given to this matter, and wise plans laid for the exercises of this day. Be sure to enlist the co-operation of the officers of the church and seek to bring home to the members the blessings, not only of tithe-paying, but also of liberally giving to the work in the regions beyond.

3. *That we use the Tithé Covenant Card.*

In some fields this plan has been adapted so that instead of a card the brethren use a bookmark. This has practically the same wording, and the bookmark serves a very useful purpose. The plan is that the churchmember signs the card, or bookmark, and keeps it in his Bible as a constant reminder of his covenant with the Lord.

4. *That we prepare suitable articles for our church papers.*

It is well to publish short presentations on these themes from time to time. They can be in the form of articles, or Bible studies, but they should stress, not so much the obligation, as the privilege and blessing resultant from faithfulness to God in this important question.

5. *That as ministers and officers we promote this question vigorously.*

We can do this not only from the platform, but in our regular visiting. Elders and deacons, as well as ministers, can do much to encourage the members of the church to be faithful to God in bringing in their tithes and offerings.

6. *That we make sure all new members are well instructed on these matters.*

This is important. The minister who teaches the truth to new converts should also present to them their privileges in supporting the message they have learned to love. It would be well if all those who unite with God's remnant people could be taught to begin paying their tithe either before, or at least when they join the church.

7. *That conference treasurers do more by correspondence.*

Much can be done to encourage the local church treasurers by sympathetic and appreciative letters from the conference treasurer. The men and women in our local churches who act as treasurers do a good deal of self-sacrificing service for God, and this work should be appreciated. A word here and there of this nature will mean much in ensuring their wholehearted co-operation.

Furthermore, the isolated members need our constant care and attention. All conference treasurers should learn how to write good, newsy, spiritual letters to those who are denied the privilege of church fellowship. Cut off as they are from those of like precious faith, they need all the encouragement we can give to them. If letters of this kind could be sent at least once a quarter from every conference office, it would do much to build up our tithes and offerings throughout the entire field.

CHRIST AT THE TREASURY
 "Over against the treasury' He sits,
 To see what gift thou bringst to Him,
 He knows
 The riches of thy store, and truly weighs
 The portion thou dost spare, to tell thy love.
 The Lord with patience sits, and waits for thee
 To drop the gold which on thy lagging soul
 So heavy hangs. He waits to tell thee how
 Thou shalt bestow thy better wealth of prayer
 And willing love. He asks not if thy gift
 Is gold or strength. He will accept the 'mites'
 Dropped from thy widowed hands, or tenderly
 Receive the tears which thou hast shed with those
 Who mourn. Thou canst not here too lavish be
 Of love or wealth. If thou shouldst give thine all,
 It could not pay the debt thou ow'st to Him!
 Ah, well it is for thee He does not look
 Upon the value of thy gift, or count Thy life's fair acts; the spirit which shall prompt
 Thy offering He searches well, and thou
 Mayest look into His face to meet His smile,
 If on the altar of His bleeding head Thy will hath laid a consecrated life!"

Uganda

BY W. T. BARTLETT

HALF of my brief stay in Uganda was taken up with committee work. The Union session produced some encouraging reports. Seventy were baptized in 1936, and during the first week of January, 1937, twenty-eight were added, making an actual gain of ninety-eight. The membership now totals 292. There are at present 245 in baptismal classes.

A lively interest in the message was appearing in many scattered quarters. The Sese Islands are in the northern part of Lake Victoria. Some years ago the whole population was deported on account of sleeping-sickness, but has now been returned. We have three people there keeping the Sabbath as a result of colporteur work. They ask us to send an evangelist. In the south-western province of Ankole thirteen Sabbath-keepers have been raised up by the same means. They have built a school and planted a garden for a teacher. I am glad to say that a teacher was provided by the committee. So work has begun in that province. In the far west, among the Ruwenzori Mountains, an interest has been aroused and an earnest appeal comes to us from Fort Portal. That part of the field seems to be ripe for an effort. In Soroti, Eastern Province, at the northern end of the railway, sixty miles from Kakoro Mission, three people are keeping the Sabbath.

The Lord has come to the help of our workers in their poverty and provided some means to meet pressing demands. I was astonished to hear of the money they are earning by their medical work. They are severely limited in this work by Government regulations but, notwithstanding, Nchwanga reported for seven months a total of 2,814 out-patients, Kakoro had 5,646 for the year, and Kireka reached a total of 11,845. Despite the large number of hospitals, both Government and Mission, there seems to be a vast amount of disease and the people flock to our workers. While we were making our hasty visits to the churches I was surprised to see the number of people who came to Brother

Muderspach, hoping to get medicine. Some spoke very emphatically of the efficacy of his remedies as compared with what they got elsewhere. I could see that we were rendering better service than some of the hospitals, but I could also see that, if we could send out a well-qualified medical man to Uganda to head the work, we could accomplish far more. There is great hope for our future in Uganda if only we can enter this open door. I saw an Indian drive up to Kireka Mission in a motor-car bringing his wife for medical help. Some of the leading Baganda rulers come to us for treatment. A sister of the native king of Uganda has been helped by us, and we have the friendship of the king. In some cases he has helped us to secure land on easy terms, when without such help we should have found it difficult.

The brethren are under the necessity of giving much time to this medical work, otherwise they would have insufficient means to carry on with, and their evangelistic work sometimes suffers in consequence. In addition they have to restrict their travelling expense, and are not always able to follow up their evangelistic successes as they ought.

This is the usual plan of an evangelistic effort. A colporteur reports a keen interest in a certain place. The European goes to that place for a month, lives in a tent, builds a temporary roof of poles and grass, sufficient to shelter 100 to 200 people. The seats are made of reeds or elephant grass laid across short poles driven into the ground. There are no walls, the object being merely to shelter the audience from the sun, while they sit and listen. The meetings are held every day about 4 p.m. for a month. A list of the subjects is printed on a hand press, quite crudely, and people who accept one of the cards seem to feel bound in courtesy to come and listen. The local chief and his officials usually attend quite punctually. The Baganda as a whole are literate. They

bring their Luganda Bibles and follow the teaching with interest. As a rule the meeting place is crowded. At the end of the month some express their readiness to attend Sabbath services, which thenceforward follow the baptismal manual, and in due course a number are baptized. These put up a permanent building in which the meetings are held. So far it seems indispensable that a European with native assistance should conduct the evangelistic effort. The people do not come out nearly so well to listen to one of their own people, but they welcome the opportunity of learning from a white teacher. Also they are glad to welcome a European visitor into their homes. The chief and his associates will come to listen to a European, and their presence draws many.

If the European is able to pay visits to the new company every few weeks the class usually prospers in the hands of the native evangelist, but if the European cannot come, enemies do their work and the number dwindles. The budget for travelling expense only allows one quarterly visit throughout the field, and while this suffices for established churches, it is not enough for follow-up work. At Katikamu Brother Muderspach had held a very successful effort, and left about sixty people in the baptismal class. It was impossible for him, overtaken as he is, to visit the company for some months until he took me along to see them. The native evangelist reported that the chief, at first friendly, had become an active opponent of the truth and was working hard to dissuade his people from coming to the class. As a consequence, the number of candidates was sadly reduced. We held our meeting in the old shelter, and the place was crowded. The chief was present. Everybody seemed to listen with keen interest. When the service was over I learned that my talk had unwittingly demolished all the chief's arguments against the Sabbath and had meant victory for the truth. Our adherents were hopeful that the discouraged ones would now come back. Many were taking notes. I noticed that the chief left hurriedly just before the meeting

closed. However, when we stepped out into the road (the meeting place was on a public highway) I saw the chief coming toward me. He said the reason why he had left the meeting was that he saw the motor-car of the bishop passing by, so he had to go out and greet him. I wondered what they said to each other about the crowded meeting that was in progress.

There is a great opportunity before us in Uganda. The next book to be published there is about the Sabbath and the workers are expecting that it will have a record sale. The whole country is stirred over the Sabbath, and there is a strong desire to hear more on the subject. When the Bible was translated into Luganda the translators rendered "first day of the week" by "Sabiti." Now they are going

to have some trouble in explaining why they did so.

One can always get together a congregation in Uganda. After one Sabbath morning service some of the members wanted to show me how they went out preaching. So we packed the car as full as possible with volunteers who sang hymns with great vocal power all the way, and went to a place where there was some interest. The interested ones were away so we started outside a ginnery near some stores. At once people began to gather. By the time we ended, and had answered a few questions, we had made a promise to return in two weeks' time, while the audience undertook to bring the whole neighbourhood out to hear us. People seem to drop everything to listen to strong preaching.

school and to see and hear them review and teach the Sabbath-school lesson, repeat the memory verse, the ten commandments, the Lord's Prayer, and many texts of Scripture.

As it is a Government ruling that no meetings can be held or meeting place built unless more than ten persons demand it, we have had no opportunity to build or hold meetings outside of the mission station. Some who have become friendly are now beginning to build a church and call for a teacher. One church is now being built on the mountain where this native brother was captured as a boy. A few boys from this mountain now attend our mission school.

At another place between two mountains a meeting place was being put up by two chiefs and their people. Sabbath afternoon we went out to this place, and although they had had their Sabbath meeting in the forenoon, they rang their church bell and many came together. They sang a song they had learned, and then it was my happy privilege to preach to them. All listened most attentively, even the little naked children. After the meeting the chief expressed his satisfaction that the words of the true God had now come to him and his people. He himself comes to all the meetings of the church.

We are told that where the little chapel was built used to be the fighting place of the two tribes inhabiting the two opposite mountains, and on the very spot where the chapel now stands the chief's father had been killed. When they came together to decide on the church the chief pointed out the spot and said, Here my father was killed, here our forefathers for many years met and fought and killed each other. Now the great God has sent us His message of love and shown us He does not want us to fight and kill each other, let us here build God's house and let us now live in peace with each other.

The other church is built by a chief about six or seven miles in the opposite direction. When I climbed this mountain three years ago a white man was in danger of losing his life.

Twenty miles from here is an—

In the Northern Cameroons

BY G. E. NORD

OUR work started in the North Cameroon Mission six years ago, and it was my privilege three years ago to visit this far-away mission station in French Equatorial Africa in company with Brother W. McClements. I must confess that I felt it was the most hopeless place that I had visited. Nevertheless the light has broken through the darkness, and we can now surely see that it must have been in the providence of God that this mission was established.

There is now a company of twenty-one believers and Sabbath-keepers who have been baptized, a small but very encouraging beginning after the hard struggle. I found a really good school with forty pupils, about thirty boys and ten girls, all making marked improvement. These are all boarding pupils, however, being housed, fed, and taught gratuitously. The parents think they make sufficient sacrifice by permitting the children to come.

Some years ago the superintendent found a young native teacher who had received his education in the American Presbyterian mission, a professed Christian, though not yet baptized. They also se-

cured another young native teacher, son of a chief from another pagan tribe who had received his training in the Government school at Garoua. He could speak French and Fulani besides his own language. Both teachers with their wives, after little more than a year in our mission, accepted the truth and were baptized with five others. This was really the first fruit of our work. Twelve others, all pagans from the hills, were baptized during my visit, but only one so far has come from Mohammedanism. He is an elderly man who when a boy was captured by the Mohammedans, sold as a slave, and brought up in the Mohammedan faith. When our mission was started at Dogba six years ago he came to work on the mission compound, became interested in the truth, accepted it, and was baptized. When the school started, though he was nearly fifty years old, he entered and has now learned partly to read and write the French and Fulani languages. He can preach the truth to the many thousand pagans whose language he speaks.

It was a great joy to meet with these dear souls in the Sabbath-

other mountain where the chief and people are becoming friendly. Nearly a year ago the mission superintendent went there for the first time. He had been warned of danger. When the Government officials went there to collect tax, the message was sent back to them: "If you want taxes come up and fight us for them. Hitherto we have slept on black man's skins; now we will see how it feels to sleep on white man's skins." Some severe battles have been fought. High up on this mountain the chief lives, and the superintendent sent a message asking if he could come up and salute him and deliver a message from the great God of heaven. He promptly sent a messenger back, saying that the white man's god was his cannon and rifles. The white man had stolen their land, burned their villages, and were threatening to take all and finally kill them. His god did not permit him to look on the face of a white man.

Another message was sent, asking if he would allow the missionary to climb up to a certain place on the mountain and visit some of the villages, but again the answer

was that no white man would be allowed to climb his mountain. After a third message, he was permitted to follow the guides the chief sent. They brought him up over the steep mountain sides to the place he wished to see. From this he could look over the villages and see the many mountain-dwellers, caves, and huts. They took him down again by another way, as he was not to go either up or down the path that they use themselves.

Six months later this chief sent a message to the mission and told them that he understood they were friendly, and as they had followed his instructions on the former visit he would now permit the white man to come up to his mountain and preach to his people. Later he sent other messages that he wanted them to build a church on his mountain and teach his people as they had done on the other mountains.

With these evidences of God's manifest leading and providence there are great prospects for the work among these ten thousand pagans as well as large numbers of Mohammedans.

Ekebyholm

BY C. GIDLUND

EKEBYHOLM serves two purposes: for eight months of the year it is a school for our Swedish young people, and for three months, from June to August, it is converted into a sanatorium visited by about 200 patients. The workers in the various departments number fifty-six, and all of them have one great aim, viz., to reveal the Adventist spirit in their work for these guests, who might otherwise never come in contact with our message. The sanatorium has really proved a blessing each year.

On September 17, 1936, the doors of Ekebyholm were opened to seventy-five students from all parts of our country and Finland, thirty-two boys and forty-three girls. Of these twenty had won whole scholarships, seven half-scholarships.

A most excellent spirit has obtained here during the whole of the

school year, and we have been conscious of God's protecting presence. That the young people knew what they had come here for showed itself during the first weeks. They were so full of inspiration for the Harvest Ingathering that no one wanted to stay at home. The great difficulty lay in arranging territory for them all, and they eagerly stormed towns and villages—and hundreds of lonely cottages, too—until in one week the school had collected Kr.4,000.

The next great occasion, a decisive one for most, was the week of prayer. We experienced a genuine revival. Thirteen young men and women surrendered themselves to God for the first time. The second last Sabbath of the school year was also a stirring occasion when twelve of these young people, after

thorough preparation, were baptized. Since then the thirteenth has also joined our ranks. All these young souls are now ready and willing to serve the Master, in the canvassing field, in our institutions, or at home. This experience has done much to make our work harmonious and has left a lasting impression. Perhaps that was the secret of success in the campaign for our young people's paper, "Ungdomens Budbärare," which is edited and published here. The school was divided into two groups, the Reds and the Blues, and for two months silent but intensive work was done to get subscriptions. When the campaign closed, the result, 1,300, was a surprise to all, being a record for the "Ungdomens Budbärare," as the paper is called in Swedish; and it is a good example of what youthful zeal can achieve when coupled with good organization.

On April 29th nine students graduated from our four-year general course, and on the following Sabbath the school held its closing exercises. The colporteurs' institute commenced the day after for the thirty-six who have decided to go out into the field and reach their combined goal of personal missionary work and a scholarship for the autumn. As you read this they are eagerly at work on the various fronts. Praise be to the Lord for such a splendid group! The twelve young people who graduated from the fifth class last year are now all engaged in some branch of the work in Sweden, Finland, and America.

The School Board has now laid plans for adding another year to our present five-year course of study, and we welcome this new "six year plan" with great satisfaction. Our faculty at present consists of seven teachers, and another is at the university of Upsala preparing for an advanced degree.



"WHAT we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline, under the grace of Christ, or the absence of it."

Newbold Missionary College

BY W. G. MURDOCH

THE greatest treasure we have is not our silver, nor our gold, nor our church buildings, nor our large institutions, but the beautiful flock of young people that the Lord has committed to our care to educate and train. Never before in the history of our work have so many of these youth been in our schools; almost one hundred thousand the world around.

At Newbold we have had a good year. The enrolment ranged from 130 to 140, more than we could comfortably accommodate. The Lord has blessed us with many spiritual refreshings from His throne, and the Weeks of Prayer conducted by Elders F. C. Gilbert and O. M. Dorland were seasons of deep consecration on the part of all. Eight of our younger members went forward in baptism, and we were very happy also to have three others from the villages around join our college church. The missionary visits and open-air meetings conducted by the students have been the means of bringing joy and spiritual enlightenment to many around the district. We raised during the Harvest Ingathering Campaign the sum of £460. This was £100 over our last year's total. Every Sunday a band of some twenty-five students has gone out with literature, and the sales have kept up remarkably well. Forty-one young people are entering the

colporteur work this summer, and we hope for a large number of scholarships.

The Graduation exercises were well attended; about one thousand people were present and quite a large sum of money was raised to help in our extension programme. Seventeen young people received their diplomas, having successfully completed their college career.

Our industries have had a good year. The dairy department, with fifty Ayrshire cows, has brought in about £1,200 from the sale of milk. The textile department has been greatly enlarged and three Auto-Swift knitting machines have been installed. During the year we have had a number of board meetings and large plans are being laid for the extension of our work at Newbold. We hope in the near future to have much better accommodation. The money is in hand to enlarge our dining-room and improve the accommodation in the boys' dormitory.

Newbold is beginning to play a larger part in our Northern European Division. This year we had twenty-five young people from outside the British Union, and we hope that this number will keep on increasing. We extend to all our young people in the Northern European Division a very hearty welcome to come to England to continue their education.

Toivonlinna

BY A. RINTALA

THE educational work for the young people in Finland was begun in 1913 when our constituency numbered 300. At that time a Finnish department was organized in the mission school in Sweden. Thus the educational needs were cared for until 1918, when a school was started in Finland. This new school had a very humble beginning. A large private house near Tavastehus was purchased and this housed classrooms, dormitories, and all. Under such conditions the

work was carried on for several years. It is with deep feelings that the workers recall the "day of small things." It was indeed a time of sacrifice but also a day of great blessings.

Five years ago Toivonlinna was purchased, an estate beautiful for location near Abo, the former capital of Finland. During these five years the school has had quite favourable conditions to work under, and has grown larger and stronger. The enrolment has more

than doubled in the last few years.

Our young people are willing both to labour hard and sacrifice in order to get an education in our own school. God has helped them wonderfully. One young sister who desired very much to go to school saw no chance. She loved the school; she spoke of it and she talked with God about it. And God came to her help. A woman, an absolute stranger, who had come to hear about this young girl and her desires, was so moved by it that she paid the school fees for the girl for several years.

The school year just closed was one of the very best we have had. There were some fifty enrolled. Twelve of these were graduated at the close of the school. Six of the students had earned full and seven half-scholarships. This summer thirty-four are engaged in the Lord's work, sixteen of whom have entered the colporteur work.

The year was rich in spiritual experiences. Such as were spiritually indifferent became warm and ardent; unconverted persons turned to God. Several of those who were converted had also been in school a year ago, but then they withstood the work of the Spirit. Now when these gave their hearts to their Saviour there came a victorious rejoicing to the whole school family. The forests around Toivonlinna often echoed songs of praise.

Seeing that the school is quite secluded as to its location, it is not a favourable place in which to hold public meetings. Such meetings were held nevertheless and some living not too far away attended quite regularly. These meetings gave the students training in public speaking and missionary endeavours.

One student two years ago became so inspired by these meetings that he carried on a self-supporting effort in his home town all winter and several souls were brought in to the truth.

A summer sanatorium is being operated at Toivonlinna. The students' rooms are changed into rooms for patients and guests, the classrooms into treatment-rooms and sitting-rooms, etc. This takes a good deal of effort, but we man-

age in a few weeks' time to remove every trace of a school. Such an arrangement has proved to be a physical blessing to many, also a financial assistance for the school. Through this kind of summer work, many who otherwise never would come in touch with the Advent message are coming right into our midst and learn to know us and what we believe.

The needs in God's work become larger as the years come and go. When we purchased Toivonlinna we did not believe that after five years we would be forced to exclaim like those students of old: "Behold now, the place where we dwell with thee is too strait for us." But this is our experience right now. The school is already full to

its limit. We must plan to expand. There are so many who want to come and we must make room for them. It is necessary that we strengthen the courses. There is a demand for a five- or six-year course.

Fully certain that the mission school in Finland occupies an important place in the work of God, we hopefully look forward to the future. May the Lord help that our school shall continually prove to be a haven of refuge to the Advent youth in Finland, a "fortress of hope," which is the literal translation of the name Toivonlinna, a veritable school for prophets from which men and women empowered by the Holy Spirit shall go out to preach the last message.

the principal. Besides the ordinary subjects we also give instruction in music, book-keeping, and shorthand to those who want it.

A good spirit prevails. Students are loyal to the cause and work for its good. Some advanced students have held public efforts in the neighbourhood. A great number have been out in the canvassing work where they earn most of the money to pay their school fees. In the Ingathering work we have tried to do our part in the limited and scattered district.

Our school is not spared financial struggles. We have to work desperately to balance our budget. And we have great needs, too. Our library is very poor. The laboratory is not adequate. The buildings and the farm ought to be restored and improved. In fact, we have a long list of urgent needs, but nothing to meet them with.

As we now look back over the past we feel thankful to God for His wonderful blessings. Many young people have been saved from the influence of the world, nurtured and led during years of temptation, their feet placed upon the Rock, and then gone out to work for God at home and abroad.

And who can survey the reach and evaluate the influence of this high service? We are living in a time when despondency and fear make men's hearts to fail. Confidence is disappearing, faith is vanishing, the world plunges into ruin and its leading men are unable to point the way out of chaos. By the mercy of God we have been granted the great privilege of bringing comfort and light to the world in the present crisis. He wants to show the way through us. He wants us to bring salvation and hope to troubled and perplexed mankind.

Thus it is clear that the demand to-day is for strong Christian education in order to produce the men required for this serious responsibility and holy calling. We must never permit any kind of work to come into competition with our demand for good schools. We must make our schools better than any other institution. Let us pray God that we get wisdom to make it so.

The Norwegian Mission School

BY G. GUDMUNDSEN

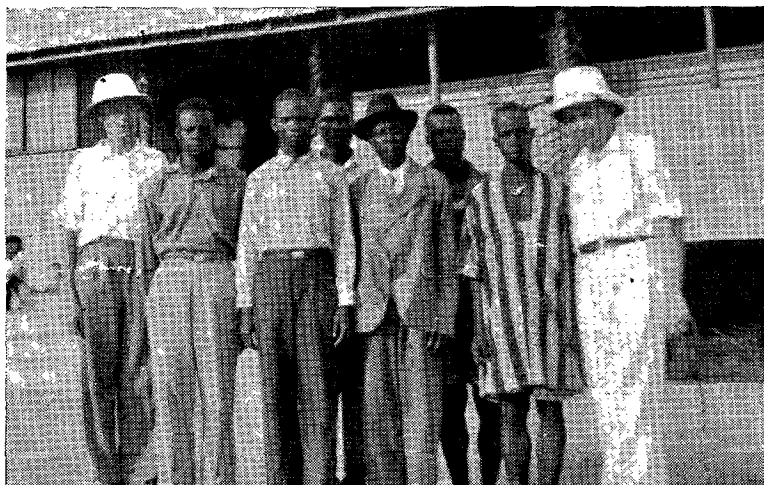
OUR school work in Norway dates back to the year 1921. As the Conference at that time had no property or place for a school a summer hotel about fifty miles outside of Oslo was rented for the first year. The building was cold, for it was not intended for winter use. However, it gave the Conference Committee time to search for a permanent place, and after looking over a number of properties, it was finally decided to buy a farm in Ullensaker about thirty-five miles north-east of Oslo on which there was a very inviting building made of bricks. During the summer of 1922 this building was prepared for school work with a capacity of forty students and with ample place for classrooms, kitchen, dining-room, chapel, and office rooms. A central heating plant was installed and provision made for storerooms in the cellar. This house was for fourteen years the only building for school purposes, and students of both sexes lived in it. The increase of students made it necessary to enlarge. Last summer a new building was erected for a girls' dormitory. A great need has thereby been satisfied.

The farm in connection with the

school consists of about 100 acres under-cultivation and about double the amount in timber. The soil consists largely of clay, fitting it best for grain and hay crops. We have five horses, twenty-three milch cows, and thirteen younger animals. In connection with the farm we have provision for about 500 hens. We carry on a little gardening, but because of the nature of the soil it is difficult to make this pay. We produce most of what we need ourselves, but have very little for sale. Our sales from this farm amount to ten to twelve thousand kroner annually. The timber does not bring in very much. We get part of our fuel there and some materials for repairs.

The attendance in the school is forty to fifty every year; this year it is fifty-two, so our two school buildings are nearly filled. We have a four-year course. The first three years about cover the ground that the state schools demand for their "middel-skole eksamen." Some of our students have each year taken this examination successfully. We do not stress this point but it seems quite natural in our course that students should take it.

We have five teachers including



Missionaries and native workers at the Konola Mission, Liberia.

Our Liberian Missions

BY G. E. NORD

"In this glorious land of liberty," as Liberia sometimes describes itself, the only place now left in all Africa that is under native rule and government, our work started about eleven years ago. Two mission stations were established about the same time at a great distance apart, and four German missionaries were sent there. As there are very few roads for travel it takes days to reach these places, either on foot or carried in hammocks by the natives.

After a few years the number of European workers was reduced to two families, and then to one, Brother Noltze, who is now the superintendent of the whole field. Lately Brother Ketola and family from Finland have connected with the work in this field.

The work thus far has moved very slowly. Superstition, heathenism, and tribalism hold the people in an iron grip. There are less than forty real Seventh-Day Adventists in these two missions after all the years of toil and sacrifice, but a hopeful beginning has been made. We are now establishing a station in a more central place on the main road that can be reached in all seasons of the year.

At the new headquarters for the work it is hoped that a training school can be established. Brother Noltze is stationed here; the Palmberg station and district are super-

vised by Brother Harding, one of our faithful and tried workers in West Africa, who came there about three years ago from Sierra Leone. He is conducting a school, standards four to seven, at Palmberg, where there is a growing interest.

It was decided at our council that Brother Ketola and family move on to the Liwii station with a couple of native teachers and evangelists who will be his interpreters until he learns the language.

Brother During, an ordained minister from Sierra Leone, has now also moved to Liberia and connected with the central station at Konola as teacher, evangelist, and pastor.

All the workers had been called to the central station and as a large number of our people and friends had come together, some of them more than eighty-seven miles on foot, many barefooted, we decided to stay right on at the central station for the few days I could spend in Liberia. Special meetings were held for our workers and the believers, and in the evenings several native villages were visited where meetings were held and well attended. An interest in the truth is already springing up around this place.

On the Sabbath there were thirteen languages represented in the meetings, and the message given

had to be translated into two or three of the main languages. It was inspiring to see the earnestness and appreciation of their new-found hope. It was encouraging to hear the earnest prayers and live testimonies. They had never had such a privilege before. Some said they had for the first time really understood what it meant to be a real Seventh-Day Adventist. Others renewed their covenant with God by reconsecration, while others who had fallen away or become discouraged and given up the Sabbath were reclaimed. It was a time never to be forgotten. All too soon we had to separate from each other but it was in the blessed hope.

There are brighter days ahead in this difficult yet promising field. It was my intention to visit the president of the Republic, but he being absent from the capital, we saw the Secretary of State and through him presented two well-bound volumes of *Desire of Ages* and *Bible Readings* to the head of the nation. We were kindly received and assured that the government greatly appreciated the work our missions were doing along educational and health lines. The government grants religious liberty and freedom for all denominations alike to carry on missionary work throughout the country. Other missionary societies have done and are doing a large work, and in Monrovia, the capital, and other places, there are large churches self-supporting and self-governed.

Pray for the work and workers in Liberia.

“RELIGION . . . is vital, personal union with God, a real relation to Him, by means of which we dwell in fellowship with Him, and refer all things to Him.”

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