

# MISSIONS QUARTERLY

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Topic: Landing 1926 Recruits

## Note

[The Thirteenth Sabbath Offering this quarter is to pay the transportation of the 1926 recruits to mission fields. The Sabbath schools have been asked to raise \$85,000 for this purpose. Anything above this amount is to go to India for new work. See the Official Notice by Elder Shaw on page 41.]

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### Sabbath, July 3

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 28: 18-20.

READING: Missionaries to Many Lands in 1926.

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

PRAYER: That the Lord will richly bless the 1926 recruits, and help us to do our part to sustain them with our prayers and our gifts.

### Missionaries to Many Lands in 1926

B. E. BEDDOE

[Assistant Secretary of the General Conference]

BY recommendation of the General Conference Committee our Sabbath schools are being invited to finance the transportation expense of sending missionaries to foreign fields during the present year. This is a large undertaking, but we have confidence to believe that our Sabbath schools will respond enthusiastically. Our Sabbath schools did this in 1916. For 1926 we should send out many more missionaries than we did in 1916; but we are counting on our Sabbath schools, in one offering to be taken September 25, to provide sufficient funds to meet all this and more.

During 1925 this movement sent forward from home bases to foreign service, 175 missionaries. We have maintained this average

for the past six years. If you will just pause a moment and figure it out, you will see that it is a missionary every two days for the past six years. Probably 1926 will call for as many recruits as these former years.

We fear that our people do not realize what a tremendous undertaking this is in the movement of missionaries to the dark lands of earth. We courageously face the needs from year to year and unite in raising the funds to finance them, but rarely pause to think that we are undertaking, in the number of recruits we send out each year, more than any other Mission Board in the world. Let me illustrate what I mean by this.

Several months ago the writer had work calling him to New York City. In an effort to utilize a spare hour he visited the offices of what is probably the strongest and largest Mission Board in the world. The offices of this Board occupy spacious quarters on two floors of a New York skyscraper. It has the backing of a church membership numbering four or five million. Its large staff of workers, whose chief duty it is to handle the work of their Mission Board, so amazed me that I felt quite apologetic for our Board. We handle the appointment of our missionaries with just a few secretaries and office helpers, and in a few small rooms. In talking with one of the secretaries of this great Board I expressed the desire to know something of their technical way of filing correspondence in connection with the development of missionary

appointments. I explained to the secretary that of course we would not need a system so elaborate as theirs since we did not handle nearly so many missionaries as they,—that the year before, 1924, we had sent out only 142. Little did I realize that in telling the number of missionaries sent out by the Seventh-day Adventist Board, I was putting their own work in an unfavorable comparison. The secretary very courteously supplied full information as to the thorough system they were using for these purposes.

When I had finished my interview with the secretary, my curiosity led me to inquire: "I suppose your Mission Board sent out quite a large number of missionaries last year?" "Yes, we sent out quite a number. We sent out seventy-five." On my way from the office I thought of the seventy-five sent out by this large Mission Board as compared with the one hundred forty-two we sent out the same year—1924. The program of this other board was financed at an average expense to its church membership of a little over two cents a week. Our foreign work during the same year was financed (all funds included) at the rate of about eighty-two cents a week. Where they have nearly five million members in America, we have about one hundred ten thousand.

But we must not boast—we should be doing much more than we are. Yet it helps us to see that God is really in this movement. And in 1925 the number of missionaries sent out

was thirty-three more than for 1924, or 175. And now we are asking our believers to pay the transportation expense of sending outgoing missionaries during 1926 by an offering on a single Sabbath. It seems a big thing, but we will do it.

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## Sabbath, July 10

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Our watchword is to be, Onward, ever onward."—*"Testimonies,"* Vol. VI, p. 29.

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

READING: Providence Prepares the Way.

PRAYER: That the Lord will make us swift to hear and answer the calls from mission lands.

## Providence Prepares the Way

W. A. SPICER

[President of the General Conference]

As we talk this quarter about giving our money to send the workers to the fields, should we not stop just a moment to thank God for the paths that His providence has made out to the ends of the earth? We have in the Mission Board office a large book, a History of Missions, published in London about 1824. The pictures show the missionaries sailing out over the seas in those old sailing ships. The story shows how they were at sea tossing about for six months or nine months to reach their various lands, with perhaps a year or two passing before they could send word back to the Home Board.

How different it is now! When we talk of sending the workers to the fields, we think of the railway train to the coast and the swift steamship going through the sea at express speed, landing our workers almost anywhere on earth in a few days or weeks. It is a marvelous change. How has it come about? Why should the world run on for nearly six thousand years the old way, and then everything suddenly change?

I believe the explanation is very plain. The generation had come in which a message was to be swiftly carried to every nation and kindred and tongue and people, and lo, just on the threshold of the times of 1844 when the message arose, the Hand of Providence brought forth the steamship and the steam railway.

We thank God for these agencies. And now other agencies have come. Electricity is applied to rapid locomotion on land, and even the airplane and the airship cleave the sky above. We notice in our Mission Board office that when our brethren on the Pacific Coast have some letter to come to us quickly, it comes now by airplane mail. When I was in Europe last summer the brethren were telling about receiving a letter by airplane mail from the region of old Nineveh, in Mesopotamia. The letter brought a check for several thousand dollars tithe from a brother living in the old land of the Assyrians and of Abraham, urging us to press into those regions of ancient history with the last message of light.

Some steamship somewhere on the seven seas, almost every day that we stop to think of it, is carrying some messenger with the message of Revelation 14. Pretty nearly every mail train that runs on earth and every mail boat that moves on the sea may be counted upon as having on board some page preaching the message.

While we are giving for the transportation of missionaries to the fields this quarter, well may we pause to thank God for His arm made bare. He has made the path for us, even as He cleft the way for Israel across the Red Sea. We may say with one poet:

"He hath made the deep as dry,  
He hath smote for us a pathway  
to the ends of all the earth."

This is the Leader of the movement who says: "Fear not: for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." And He adds: "Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters."

These marvelous way-making changes have come because the time has come for the message to reach all nations. May God help us to send the swift messengers to preach the Word.

## Sabbath, July 17

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. —*"Testimonies," Vol. VII, p. 17.*

READING: India's Distressing Need.

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

PRAYER: In behalf of India's millions.

### India's Distressing Need

C. H. WATSON

[Vice-President of the General Conference]

No pen can picture India's need, but it constitutes the most touching appeal that reaches our hearts as we continually press on to give the message to all the world. Here and there we have our mission stations dotted over its vast territories, and they are beacons of light in the midst of the most appalling darkness. But what we have done and are now doing, pathetically emphasizes the vastness of the uncompleted task.

From the northeast corner of the Division, where Brother H. A. Skinner has established a far outpost station amongst the Shan tribes, to its most southern point in the island of Ceylon, a crowded, unenlightened wretchedness grips the people, and compels our sympathy and help. Religions there are, till they number in the thousands. Temples there are, in city and village and jungle. Their gilded domes flash in the sunlight on river bank and mountain peak, but the religions of India minister neither light nor hope, and are the vehicles of untold suffering and sorrow of soul,



in which 315,000,000 men, women and children are being borne farther and still farther from God and life eternal. As those who are doomed, they cry to us. What is our response?

It has been my privilege to travel with our missionaries from point to point throughout the Southern Asia Division, and I am deeply impressed that the men and women who have labored there in the past, and who are now laboring there, have won their way through to really wonderful opportunities.

In the Shan States, Brother and Sister Skinner have braved great dangers and wrought against tremendous opposition, but they have won converts and firmly established the work amongst the wild Shan peoples. Their health has broken time after time, but, alone, they have pioneered the work and under the blessing of God they have held on, and in the name of the Lord they have been victorious. But the possibilities of the development of the work in that part of populous Asia, demand a much larger force. They are but two workers among teeming millions of the unsaved where idolatrous heathenism has so long held the people in fierce opposition to Christianity. We must send missionaries to greatly extend the work that Brother Skinner has begun, and we should send them soon.

In the Telugu section of India, interests have been awakened that are marvelous. When I was there some eighteen months ago

there were at one place four hundred people definitely turning toward us, with their hearts set upon receiving and obeying the truth for this time. In their untaught condition they were keeping the Sabbath and doing the best they knew to follow God in the Advent message. It was pitiful to learn that they had been there for some time pleading for help, and yet the only help given was by means of such visits as our good missionaries, Brother and Sister T. R. Faiz, stationed sixty miles distant, could make.

At another place some six hundred people were deeply interested in the truth and were urgently appealing for a missionary to be sent to instruct them. These, too, were being visited by Brother Faiz, who already was working to the limit of his strength at his own station, where, besides the regular mission work in his large field, he had both a girls' school and a boys' school in operation. Such opportunities must be seized by sending missionaries to take hold of the situation, and lead the people to the knowledge of God. They should be sent without delay. Shall we not now enter with joyous earnestness into the effort to provide the means for sending on the workers so greatly needed?

In Bengal, in Burma, in the Northwest provinces of India, in South India, there are urgent calls for workers, and the means are needed to send these workers forward. A rich harvest of souls awaits our toil in India. The awakening of the Oriental mind has brought

us to a new day of opportunity there. The seed sowing of past years has prepared the way for rich harvests. Let us now place workers in the field sufficient in numbers, with faith and consecration measuring with present opportunity and future possibility, and from the multitudinous castes and creeds of India shall be brought a great multitude to sit down at last with us and all the redeemed in the Kingdom of Christ.

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## Sabbath, July 24

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Rom. 10: 14, 15. Read the text, then have the school repeat it in concert.

READING: Workers Needed Among South American Indians.

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

PRAYER: A few sentence prayers in behalf of our Indian work.

## Workers Needed Among South American Indians

MEADE MACGUIRE

[Associate Secretary of the Missionary Volunteer Department of the General Conference]

I HAVE thought a thousand times that if only our people in the United States could see the need for a few days as we did, there would be no trouble at all in getting the sixty cents a week for missions. It would so stir our hearts that our people could not sleep nights until every dollar is provided that is needed for that wonderful field.

When we reached the railroad station nearest to the first place that we were to stop—we had traveled all Tuesday night, all day Wed-

nesday and Wednesday night, and until two o'clock Thursday afternoon—perhaps two hundred Indians met us at the train. They had a few burros and two or three mules and a couple of ponies, on which we rode after shaking hands all around; and the Indians walked six miles out to the mission. Some of those Indians had already walked twenty miles to get to the mission and then walked six miles to the train to meet us and were now walking back; and all were happy and cheerful and having a good time because we had arrived.

The announcement was made that the next afternoon we would have a special meeting for those who had come to make requests for pastors or teachers. When the time came they assembled there in the church which they themselves have built, with their own means. Most of the people sat on the floor. There I experienced one of the greatest thrills of my **life when I** saw those Indians come forward group after group to make requests. Of course they spoke in their own Indian language, and one of the natives had to translate it into Spanish and then a worker gave it to me in English, but I got it down as it came to me, and shall give it as nearly as I can.

First group: The man who led the first group, Bonifacio Mamani, only a year before had led a drunken mob of two hundred men to destroy that mission. They tore it down and filled up the well and destroyed a lot of brick. He was terribly whipped by the police for it. Now he comes as the head of a delega-

tion representing that community, asking for a teacher. He is studying the truth, keeping the Sabbath, and is preparing for baptism.

There are more than fifty in this village who desire to hear the gospel, and to learn how to read. This is one of three large communities joining each other who request a teacher. Some have already suffered persecution. Francisco Mamani, an earnest boy seeking to know the truth has been terribly whipped three times. The whips are of braided rawhide. It awakens your sympathy when you see young men there who have been whipped within an inch of their lives, sometimes until they were left for dead. And yet nothing seems to cause them to waver in their allegiance to this message and to Jesus Christ as their Saviour.

Brother Williams, treasurer of the South American Division, told them we were interested in them and anxious to establish stations throughout Bolivia, but that we must have their help. He said, "If we can find a teacher for you, what will you do to help support the mission? Will you build a house for the teacher, and also a schoolhouse for the school? And will you pay the entrance fee for the students?" They heartily agreed to do all this, and declared they could start a school with forty-five pupils immediately. There were forty-one men in this group. To me it was a wonderful thing to see those poor people who formerly had been so depraved, now pleading for help.

Second group: There were nine men in this group. They came about one hundred miles over the mountains, requiring four days. They brought one hundred twenty *Bolivianos* [\$40] to pay tuition for sixty children. They have already laid aside a sum of money for the purpose of building a church. They declared that they had all discontinued the use of alcohol, and so far as we could judge by appearances, this was true. This interest was started by a boy who had heard and loved the truth, and went over there to carry it to the people. He worked in the mines and sold literature and talked to the people. There are now fifty-one adult believers. A teacher had been with them for a short time, but they are requesting that he return permanently. They want a pastor because they are so far away, and many desire to prepare for baptism. They agree to build a house for the teacher, and a church, and also a house for the pastor.

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[NOTE: Elder MacGuire says these groups from various parts continued their appeals until nine delegations had presented their petitions for pastors and teachers. During 1926, four or five families are being sent in response.—*Editors.*]

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## Sabbath, July 31

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: John 3: 16.

READING: Africa's Need of Workers.

MISSIONARY SONG: "Christ in Song," No. 624,  
first, third, and fourth stanzas.

PRAYER: That Africa's need may be supplied.

## Africa's Need of Workers

W. A. SPICER

WELL I know that Africa's call of need, sounded at the General Conference, is still ringing in your ears. We shall hear the cry louder and still louder, until the work is done. Many years ago a great missionary conference met in London. A message came from Africa that had run along the deep sea cables up to London carrying the one cry, "Africa Waiting." Those two words thrilled the great Council. Somebody put the call into verse, which is just as true today as when it was written:

"They are waiting in the wild,  
Sick and weary and defiled,  
And the Saviour's healing word  
They have never, never heard;  
Ever hungry and unfed,  
Left without the living Bread—  
Waiting! Waiting!"

They are waiting for us. Up at Chimpempe, near the Congo border, where Brother C. E. Wheeler is working in the wilds, an old chief heard the words of the Bible speaking to him in his own tongue. He could not read. He took the Bible in his hands and felt of it and stroked it and said, "How long have you had the Book of God?" "For a long time," the missionary answered. "Then why," said the old chief, "have you waited until evening before bringing it to us?" Well, dear friends of the Sabbath school, before the last sunset hour we must carry that speaking Bible to millions more in the great continent.

Last year I was up at Nyasaland; what did I find? Four foreign families trying to shepherd over four thousand Sabbath-keepers and guide nearly a hundred native teachers out among the hundreds of thousands whose ears are open to hear. Away to the northward were two stations; one with some hundreds of Sabbath-keepers with no foreign worker there; another strategic outpost, a little farm station purchased, over the northern border, with nobody in it; and Superintendent Ellingworth was crying out for somebody to come and start the work in unentered Portuguese East Africa, whose mountains signaled to us every day through the blue haze. Believers are already coming to us from the Portuguese border. Prof. W. C. Flaiz went up to Nyasaland to help with summer school work last year and decided he simply would have to stay there. He wrote back saying:

“There is no question but that the church is face to face with the greatest opportunity it has had since Pentecost. The question is, Are we going to be able to go forward and take advantage of it?”

So it is everywhere. With longing eyes Elder Boger and the Congo workers have been watching for help to come. Just over a year ago he and Elder French made a journey of about forty-one days, I believe, in the north and east, finding no missionaries on the road, and everywhere meeting chiefs who appealed for teachers. One village, beating the wooden drums, would signal to the next village that



the missionaries were coming, and the people thronged out to see them, asking for teachers.

This quarter we are giving to send teachers. Who is going to help send the first teacher up into that West African region where a chief sent the message to Capetown: "I want a missionary of the Seventh-day Adventists here. Charlie says that is the right religion." He wrote that they did not want any other religion because they believed in Charlie, and Charlie said we had the right way. Fifteen or twenty years ago, Charlie, as a young boy working about Capetown, had learned about this message. Years passed, and now he turns up away in the northern southwest African territory, and out of the wild comes the call for people to teach the right way up there.

So it goes. Missionary Hurlow was just getting a start in Northeast Rhodesia, three days' journey from the place where Livingstone died on his knees in that little hut. So anxious are the people to hear the good news that when Brother Hurlow came down to the Division Council at Bulawayo they thronged him and begged for assurance that he would come back to them.

With all the sin and misery and viciousness and indifference, God is pouring out His Spirit upon multitudes, and old Africa is astir. Things are breaking there in Satan's kingdom of darkness, as in all the world. Elder Branson has told us:

"Places where a few years ago we would have thought it impossible to enter for years,

are already being entered. This old Ethiopia that has been in darkness for millenniums is arousing and literally stretching out its hands unto God."

Yes, brethren and sisters,

"They are waiting in the wild,  
Sick and weary and defiled,  
And the Saviour's healing word  
They have never, never heard."

This quarter we are giving our gifts to send the workers to carry the living Bread to hungry hearts, and to lift up the blazing torch of truth that shines so far when planted in the darkest corners of the earth. One station was planted in the southern Congo. A thousand miles to the north, people were soon asking, "When is the Bible Mission coming to us?"

As we give, let us pray God to flash the light over Africa. He can do it. He promises to make bare His holy arm in the sight of all nations, and all ends of the earth shall see of His salvation.

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## Sabbath, August 7

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified?"—*The Acts of the Apostles*, p. 600.

READING: Experiences in the Philippine Islands.

MISSIONARY SONG: "Christ in Song," No. 589.

PRAYER: That the Lord will help us to do our part to hasten the work in the Philippine Islands.

## Experiences in the Philippine Islands

M. E. KERN

[Secretary of the Missionary Volunteer Department of the General Conference]

It was Friday, July 3. After a rather heavy day's travel by boat and automobile to a distant town in the Island of Negros in the Philippine Islands, we found rest in the home of one of our people. The entrance to this house, which stood about five feet from the ground on posts, was by bamboo steps and through a mat door which was raised up to allow us to pass through. The floor was of bamboo strips put down like lath. Several familiar pictures from the Sabbath school Picture Roll on the wall in bamboo frames, Bibles, Sabbath school quarterly, and Morning Watch calendars, as well as the demeanor and conversation of the people, marked it as a Seventh-day Adventist home. There was an atmosphere of real Sabbath rest. When bed-time came we set up the folding cots we had brought and carefully hung our *mosquitera* (mosquito nets) and retired. When we awoke there floated to our ears on the still Sabbath morning air that familiar tune sung in the Visayan tongue "Lord, in the morning Thou shalt hear my voice ascending high." The morning worship being conducted in the next house was another reminder that all around the world God is gathering out a people for His name. And who is this man that gathers his children about the family altar? Only a short time

ago he was a gambler earning the living for his family of seven in that way. When this message found its way into his heart he turned away from all his vices and, though handicapped by the loss of an arm, he supports his family by manual labor. He is the leader of a little company there.

And the stories we heard as we mingled with our brethren there, of the triumphs of the message and the urgent calls for help, were most cheering. Here is a man who recently visited a neighboring island. He says people there would not allow him to sleep for asking about the new doctrine. And the justice of the peace in that place offered to keep a worker free of charge if one could be sent to teach them.

There was represented at this meeting a little company of twenty Sabbath-keepers living not far distant who were urging that they be organized as a separate company rather than come here for services; for the people of the *barrio* they tell us are much interested. They hold a weekly prayer meeting in that community and these services are crowded beyond the capacity of the house where they are held, and the people often sit under the house to listen. These interested people sent word that they would pay all expenses if the preacher would only come and stand in the pulpit and preach. The interests that are springing up on all sides are remarkable. At one church I visited, the church school teacher hastened away before we had finished our

meeting to go with one of the native preachers to a new place where the *presidente* (mayor) has commenced to keep the Sabbath and fifty people are interested. This teacher was acquainted at that place and went to introduce the worker.

It is the genuine work of the Holy Spirit. The president of one *barrio* said, "The other Protestants baptize their members but they are not much different. You came and got some of the worst men in town, men that my policemen were always after. Now they are gentle, chew no *buya*, drink no *tuba*, and pay their debts."

One brother told me he was won to the truth by a pig. "How is that?" I asked. Then he told me how he had seen some of our people eat and noticed they did not eat pork. He made inquiry and learned not only about the health reform but the whole truth. He had a profitable import business which, however, did not deter him from making his decision. This man recently received a prize for having the cleanest yard in his town.

Another brother I met had been for sixteen years sanitary inspector of the constabulary, but resigned to keep the Sabbath. This man's wife is a teacher in one of the church schools with forty-four pupils, four of whom are not Seventh-day Adventists. She very earnestly expressed her determination to win these four children to the truth.

This West Visayan mission, with a membership of two thousand, has only one foreign

family, Eder W. H. Bergherm and wife. There is only one native ordained minister, yet from January to June they had baptized 288 new converts. The superintendent is overworked going from place to place to help native workers, giving counsel, looking after the numerous interests and baptizing the people.

I have spoken briefly of but one mission. There are ten and a half million people in the Philippine Islands, who speak forty-three languages and eighty-seven dialects. The greatest need is for new workers and money to "carry on." Our Philippine brethren are not negligent in doing their part. They hold the world record for the per cent of laymen reporting missionary work, and out of their poverty they give as they are able. My visit to the Philippines gave me new courage to believe that the work of God can be finished in this generation. The message marches on in triumph!

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## Sabbath, August 14

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matthew 24: 14. Read the text, then have the school repeat it in concert.

READING: Some South American Needs.

MISSIONARY SONG: "Christ in Song," No. 641.

PRAYER: A few sentence prayers in behalf of the work in South America, that the Lord will help us to give liberally of our means, so that the needed workers may be supplied.

## Some South American Needs

P. E. BRODERSEN

[President of the South American Division]

[NOTE: The following is a portion of an appeal to the Mission Board by Brother Brodersen, calling for men for his great field. A few workers are going forward and our Sabbath schools are being invited to pay their transportation.]

UP in East Brazil Brother Spies read this message to us in his biennial report: "In taking a retrospective view of the past two years' work, we cannot but realize that we have come to the time when the Lord is working for us in a marvelous manner. Whereas years ago it seemed impossible to reach those in the higher social circles, we find today that they are coming to us inquiring about the truth and asking us to send them workers. In fact there is an evidence of hunger among the people of Brazil to know Seventh-day Adventist doctrines."

Then we think of the needs of that tremendous metropolis of Rio de Janeiro, with more than a million inhabitants. We want an evangelist and have called for one for years, but every time they go over their budget they say they have to wait another year.

We came down to South Brazil and found Brother Nielsen distressed to know how to find workers to send out to the places where people were embracing the truth. I came through there on my way back here, and found they were taking their departmental secretary out of the union to send to the province of Parana. I said, "I cannot vote for it. It takes the last man in your union with the exception of your

book man." "Well," he said, "tell the brethren, Brother Brodersen, that I would sooner carry this extra work in the union than fail to reach those people embracing the truth out in the field. If they can send me help, well and good. Otherwise I will carry the extra work here in the union." Then he told us of a company of people up in a new state. We have never had a worker there, but our literature had started into that field. He received a letter from up there that a church of seventeen had begun to keep the Sabbath. Their former pastor who then had charge wrote them that he was coming up there on a certain Sunday, and they wrote back and told him that he should not come. They said it in these words, as Brother Nielsen gave them to me:

"The church resolved to avoid giving the pastor too great a surprise, and so communicated to him the following: That the church under the Baptist denomination did not exist any more, and from now on they would continue their existence as a Sabbath-keeping church. They left the church building where they worshipped before, for they felt it was not right for them to claim that, though they had paid for it. I see here a good future for the cause of our God. We already have bought land for the construction of the house of prayer."

Shortly after we came to Buenos Aires I was called to pray for a sick young lady. When I stepped into the room they introduced her as Miss Gjording, and of course I recognized the name at once as a Scandinavian



name. She was very sick, and had been given up by three doctors to die. Before we prayed I asked her if she had anything on her heart that she wished to say. She said she wished to tell me that years ago some one sold her mother a Danish Great Controversy. "Mother read the book and put it away. Then the time came when she was about to die. She called us children around her bed and asked one of us to bring her the book. She said, 'Children, I have a confession to make. I read this book. It contains the truth of God. But I felt that I could not obey it and I put the book away. Now I am about to die. The Bible teaches that the seventh day is the Sabbath. I have not observed it, but I ask you, my children, as my dying request that you will study this book and the Bible, and that you will keep the Sabbath.'" And she said, "Mother died, but I kept the Sabbath. Now I have found the Adventists and want to be baptized." We prayed for her, and thank God He healed her and raised her up and she was baptized.

I speak of this, dear friends, for there are ten thousand Danes in the Argentine. I declared I would go down among them and hold an effort, but I have not found time so far. One Danish woman in some way ran across one of our papers and subscribed to it, and for three years she has sent us \$450 Harvest Ingathering money. When I speak of these Danish people I speak of them because they are wealthy. Many of them are millionaires in Argentine pesos. We haven't touched the work among them. What I say of the Danes

in the Argentine is true also of the Germans; for they are more numerous than are the Danes. How we wish we could have a worker in the large section among the Germans, but we have to wait.

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## Sabbath, August 21

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The message of hope and mercy is to be carried to the ends of the earth."—*Christ's Object Lessons*, p. 428.

READING: Reapers Needed in Colombia.

MISSIONARY SONG: "Christ in Song," No. 616.

PRAYER: In behalf of the work and workers in Colombia.

### Reapers Needed in Colombia

E. E. ANDROSS

[President of the Inter-American Division]

WE have only recently established our work in Colombia. We now have three churches in different parts of the field, and companies springing up in different parts. The Providence of God has gone out before us in a remarkable way. Just a few weeks ago the word came to us of a visit that was made to our church in Barranquilla on the northern coast of Colombia, by two gentlemen from about 270 miles back in the interior. These men walked 270 miles and brought news of God's work among them.

It seems that something more than a year ago one of these men became interested in the study of the Bible. He was a Catholic at the time a Bible fell into his hands and he began to study it. As a result of his study

he came to the conclusion that the seventh day was the Sabbath and that Jesus was coming back to this earth personally in a short time. He did not know anything about Seventh-day Adventists; had never heard the name; in fact he knew nothing of our people until he got to Barranquilla.

He was a cousin of the priest in the town where he was living, and when he became interested in the study of the Bible he communicated his interest to the priest, and tried to solicit his interest in the study of the Bible, but the priest became very angry. This man wrote to the priest and sent him a little tract on the Bible. The priest became so incensed that he published the correspondence in the paper and organized a society to drive out the Protestants from the community and the entire country.

About this time a friend of this gentleman, a physician, became interested also, and joined in the study of the Bible. Another friend some distance away found a copy of "Our Day" in Spanish, and thought that his friend would be glad to have this explanation of the Bible which the book gave, and sent it over. The two men found that it was just what they wanted, and they began to study the Bible in the light of this book, and embraced all the truth of the third angel's message, though they had not even heard the name Seventh-day Adventists. They persuaded eighteen others to join them in the study of the Bible and they were all keeping the Sabbath.

Finally the priest demanded of this man that he be allowed to come to his house and confess his two daughters, girls of about ten and twelve years of age. But the man said, "No, I have no confessor but Jesus Christ. I am not going to have you confess my children." Then the priest put him in prison, and while he was in prison went to the house and confessed the children. An appeal was made to the governor and he released the man from prison.

Then he and the doctor decided to make an effort to find some one who kept the Sabbath. They felt that if they could get over to Bar-ranquill'a, a larger city, they might find somebody. But they did not know where to go or how to make inquiries for the people they wanted. They went to the Presbyterian mission and asked if they would baptize them. The Presbyterian minister said that he would. Then they asked, "How do you baptize?" the answer was, "By sprinkling." "But," they replied, "we want to be baptized by immersion. That is what the Bible says." Then they said to the Presbyterian minister, "What day do you keep?" "Oh," he said, "We keep Sunday." "Well then," they said, "you are not the people we are looking for. We have been reading the Bible and we find that the seventh day is the Sabbath, and we believe we should keep it, and we believe in immersion for baptism. Are there any such people here?" The Presbyterian minister said, "No. There used to be, but there are none now." They went,

discouraged and disheartened, back to their hotel.

As they were talking it over between themselves, a gentleman in the corridor of the hotel came up, introduced himself and said, "From what I have overheard of your conversation I judge you are looking for the Seventh-day Adventists." They did not know that name, so they said, "We are looking for the people who keep the seventh day Sabbath." "Well," he said, "I will take you to them." So he took them over to our little church. It was Sabbath afternoon, and in a little while the church members were together. They spent the time the rest of that day and night talking and studying about the truth. They were so interested and so enthusiastic concerning what they had learned that they supplied themselves with tracts and started back on Sunday night with their arms full of literature, to carry the blessed truth to their people.

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## Sabbath, August 28

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Prov. 11: 30. Read the text, then have the school repeat it in concert.

READING: The Needs of the Far East.

MISSIONARY SONG: "Christ in Song," No. 479, first and last stanzas.

PRAYER: In behalf of the work and workers in the Far East.

## The Needs of the Far East

C. H. WATSON

AMONGST the millions of this great Oriental Division the work is going by leaps and

bounds. In some sections, where through long years we have toiled almost fruitlessly, we are now seeing the harvest of this seed-sowing, and the reward of past and present effort.

Java is such a place. Long, long years passed by there with very meager returns in converted men and women. While among the many races and tongues our missionaries labored with unwearied effort, there was little to indicate that a large result could be expected. Now we are witnessing a complete change. Within recent years our efforts have been richly rewarded. Large congregations of believers now worship both in Batavia and in Surabaya, and in Samarang a growing church has been raised up. Here and there in other places souls are interested and believe the truth, but Java has a population of 40,000,000 and much more must be done in the name of the Lord amongst these millions.

Only a few years ago our work opened up in a wonderful way in the Celebes Island. In a little while a great interest had been created and a church was organized. There it seems only necessary to preach the truth to the people, and they are aflame with interest. We have only one missionary family there. Had we a medical missionary in this island, he would be able to gather a rich harvest for his labor, as he would be able to work with greater freedom than any other class of worker. Brother Albert Munson is calling for such help. Had we the means to send him forward, he would fill a great need, and step into a

really wonderful opportunity. But we do not have the means to send him on. Yet in that field we could readily win several thousands of converts.

In China several revolutions are being carried on at the present time. Civil war has been waged for several years and now while Chinese are fighting Chinese, all Chinese are in revolt against foreign domination and influence. This later trouble broke at Shanghai in May of 1925, and we at once felt that it would seriously impede our progress in China, but in this we have been joyously surprised. We are baptizing more Chinese since the trouble began than in any corresponding period of our work. So, far from preventing the work, it has opened up opportunities to us, and has brought us results that are most wonderful.

Everywhere in the great Chinese Republic workers are needed. It is pitiful to see so many million in such darkness, distress and need, and amongst them so few foreign men and women to represent the Advent message. A number of missionary families will be going forward to the Far East this year. It surely will be a great joy to have a part in placing them in their fields of labor.

From Western New Guinea, where the wild cannibal is yet found, from the vast island field of Ma'aysia, from Siam, Indo-China, the Philippine Islands, from almost every province of China, from Manchuria and Mongolia, from Korea and Japan, calls are with us for laborers. Not all these calls can now be filled.

We do not have the means to send and support all these workers, but a goodly number of these requests have been granted and many workers will be sent on this year. This will greatly cheer the hearts of those already in the field. With their faces always toward the appalling heathenism of the East, they have been flashing back to us their distress calls for help. In many cases they are fainting at their posts. They should have been relieved a year or two ago, but the help has not come, and they have held on.

What we shall do in providing the means to send workers on will bring courage to their hearts and vigor to their service. What we shall do will cause the waiting fields to believe that our eyes are upon them, and in the name of the Lord we are doing our best to send them missionaries. In face of need so great, opportunity so vast, and appeals so urgent, shall we not today do our best to make it possible for the Mission Board to quickly get workers over the seas into their fields of labor and thus make the response that will count in a worth-while way in these fields of great need. Shall they have these workers quickly? Or must they still wait?

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## **Sabbath, September 4**

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 58: 6.

READING: To the Davis Indians.

MISSIONARY SONG: "Christ In Song," No. 477.

PRAYER: In behalf of the work started by  
Brother Davis among these Indians.



## To the Davis Indians

W. E. BAXTER

[Superintendent of the Caribbean Union Mission]

[It was in 1911 that one of our missionaries, Elder O. E. Davis, visited the Indians at Mt. Roraima, located far from the coast in British Guiana. Many accepted the truth, but after a short stay among them Brother Davis died. It is only now—after more than fourteen years—that our workers are able to go back into this country again. The journey occupied weeks of the most arduous travel. Now Brother Baxter brings back this thrilling story. Into this field workers are going this year. The "Jeremiah" of the narrative was the chief of the Indians when Brother Davis was there.]

WHEN we reached the place where we could see the home of Jeremiah's grandson, the Indians fired several shots. They carry guns with them. Upon arriving we soon learned that none of these Indians were holding meetings and had not since the death of Jeremiah. We were a little disappointed at this news, as we had hoped all the time to find some still meeting together. We were tired and were glad to swing up our hammocks in a shed they showed us. We lay down to rest, but soon a young man came into the shed and said in broken English, "I want to be good man." The look on his face and the earnest way in which he spoke melted our hearts at once, and we said, "This is worth all the trip over here." He at once began to sing, "There's not a friend like the lowly Jesus." The tune was almost as perfect as if it had been struck on an instrument and the words well pronounced. We joined in the singing, and in a few moments our shed was filled with Indians; the

women crowded in first and then the men until our shed was not only filled, but surrounded, with Indians, and all joined in the singing. Our voices grew husky as they sang, "Jesus knows all about our struggles." We said in our hearts, "Yes, He does," and "He will guide" also. I wish you could have seen those happy, earnest faces. Reading this report is not seeing and hearing what we saw and heard that day. That song finished, we paused, and one of the Indian women began to sing, "Shall we gather at the river?" in which we all joined. O, how our hearts thrilled as the words rang out, "Yes, we shall gather at the river." That song finished, Brother Sutton and I said to each other, "We are already repaid many times for all the effort we have put forth to reach here." Then one of the women began to say something with great mental effort. I felt that she was trying to get me to understand something she was telling in her own language; but soon we heard an English word, and then another, then all seemed clear, as we heard her repeating word for word the song, "Jesus is coming again." She continued to repeat it, word for word, until she had repeated a large part of the song. Then we all joined in singing it.

Well, it was a blessed time as we saw them anxious to learn more of the truth, and willing to be led on into the light. We had meetings two or three times a day while we were there, and were visiting all the time. Soon three runners were sent out in different directions to announce the fact that the "Davis man" had

come at last. I wish you could have seen those young men greet us as they came to know who we really were. They stroked our faces, stood in front of us, patted our cheeks, and took our faces between their hands. They put their arms about us and did all they could to make us sense the fact that they were glad we had come; then they hurried off to spread the news to others. On Sabbath, groups of Indians came in from three different ways to welcome us and to ask that a permanent worker be placed among them. One delegation came from the Catholic mission about half a day's journey, asking us to visit them. As this was very near the place where Elder Davis was buried, we decided to accept the invitation and go the next day.

Early Sunday morning we were ready to start. All the Indians who had come in said they would go with us and we were quite a company. Then some came and said that they had just received word that about the middle of the forenoon a chief was expected in from the other side of Mt. Roraima from another Catholic mission, and that it would be best for us to defer starting until after he arrived. He came, and about twelve with him, arriving at about ten o'clock. I do wish you could have seen his sadly earnest face. He had come with an earnest appeal that we come over and take over the Catholic mission in that part. He said, "I built the mission; it is mine. We don't want the Catholics and did not when they came." He wanted us to

pass by there on our return trip and spend a Sabbath with them. He simply would not take "no" for an answer. "Well," we said, "we are ready to start over to visit this other mission and the grave of Elder Davis. Will you go with us over there?" "Yes, I am ready," he said. So we started on our way to Elder Davis' grave just a little after ten.

It was near 2 p. m., when we came to the place where our mission stood in ruins. It was quite a large building; perhaps it would seat two hundred or two hundred fifty people. Just to the left of the mission building was the house in which Elder Davis died. It has now fallen down. The man who had buried him was leading the way, and he led us out across the little creek toward Mt. Roraima for about one hundred yards; and pausing suddenly, he pointed to the ground. There in the grass we could see distinctly the edges of the grave. It was sunken some six inches and the sides were clearly revealed. We stood and looked at it for some minutes with a sense of solemnity, as we thought of his having laid down his life there in that obscure corner of the world, and that we were the first of our people to see the spot after almost fifteen years. So far as we could learn, only one white man has ever seen the grave beside us. This was a man from Wismar, who had walked out in that part shortly after the death of Elder Davis, and found the grave and learned the story. He it is who took the picture of the grave which appeared in the *Review* some years

ago, with Chief Jeremiah standing near, holding the umbrella of Elder Davis. The Indians told us that while this man was taking the picture, they stood around the grave singing, "Jesus knows all about our struggles."

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## **Sabbath, September 11**

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Acts 11: 9.

READING: Come Over Into Macedonia.

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

PRAYER: That the Lord will inspire us to give liberally of our means, that the Macedonian call may be answered.

### **Come Over Into Macedonia**

B. E. BEDDOE

HERE is an experience by one of our missionaries in modern Macedonia. It is told by Elder F. H. Robbins after having spent months attending general meetings in Europe.

"A young man was sent to Macedonia to do some canvassing. Before he left he got hold of a document something like an old passport, and fixed it up to say that he was a representative of the Novi Sad publishing house, which was a branch of the Washington, D. C. publishing house. He went over there and began to canvass. The priests heard about it, and had him arrested. A priest and an officer took him before the judge, and the judge began to make investigation as to what he was doing. 'I hear you are circulating pernicious literature.' The young man said, 'I think not.' They talked a while, and finally the young man said, 'Judge, I wish you would

have this priest and officer retire a few moments. I have something I want to show you.'

"After the priest went out, the colporteur reached into his pocket and pulled out the document. 'Now,' he said, 'you see I am a representative of our publishing house in Novi Sad, and that is a branch of our great publishing house in Washington, D. C.' 'Well,' the judge said, 'this looks serious. I did not know that these publishing houses were back of you.' The young man said, 'Yes, it does look serious.' The judge said, 'What do you think we can do?' The young man said, 'I don't know what you can do.' The judge sent for the priest and the officer to return, and said, 'We are in trouble. This is serious, and I don't know how we can fix it up.' The young man said, 'Yes, it is serious, and I don't know what you can do to fix it up.' The judge said, 'If we will give you the privilege of canvassing this city, and recommend you, and help you to deliver your books, do you think you can fix this thing up?' The young man said, 'I will try, and will do my best for you if you will stand back of me, and see that I deliver my books. I will do the best I can for you, so that you will not get into trouble.' The young man sold his books, delivered them, and went away from the place happy."

We are all happy that the Lord is helping our workers in old Macedonia. Through the years "Come over into Macedonia and help us" has been ringing in our ears. Today a

Macedonian cry comes from every part of the earth. From every quarter comes the call for the messenger with this message. This year our Mission Board is sending on many more missionaries to needy fields.

These missionaries are going to India, China, Japan, Korea; to Africa, South America, Central America; to islands, far and near. Then nothing has been presented so far in these readings about the mission fields operated by the European Division. Among these are East Africa, West Africa and North Africa; Siberia, Persia and Syria; from Iceland in the north seas to Madagascar and Mauritius in the southern seas. Many heralds are going into these fields this year.

At our last Autumn Council of the General Conference Committee, Elder L. H. Christian, speaking of these mission fields operated by the European Division, said "The British Bible Society last year sold one hundred thousand Bibles in Turkey, in the Turkish language. In that country there is a great desire for the Word of God. The way is opening in a marvelous manner in the mission fields in Africa, Abyssinia and Egypt."

Then Brother Christian told us how the message is taking root over in old Babylon near Nineveh, until now some believers there are beginning to join us in bearing the burden of this great missionary work. Some time ago the brethren in Europe were in special need of some funds to carry forward their missionary work, and Brother Christian reported:

"Just then a letter came to us which

brought great cheer. It was sent by air mail from Mesopotamia. It looked like many letters we get that way, but when we opened that letter we found a check for five thousand dollars sent to us from Nineveh. I tell you it cheered our hearts, and we began to think we could begin what we had hoped to start. Four days later another letter came with the same stamp from Irak—you know that country: it is over by old Babylon. And there was another check for five thousand dollars. We like letters of that kind from Babylon. So God is helping. He sees our needs, and is helping our treasury to supply them."

Several workers are going into Abyssinia to strengthen the work in the land of the Queen of Sheba. Today Ethiopia is really stretching out her hands unto God. And so this year missionaries are going into many lands, responding to the cries of Macedonia. From week to week we give freely to missions to support these workers but on September 25 we are to unite in a Thirteenth Sabbath Offering that will pay the transportation of all workers being sent out in 1926. Let us do that, and besides provide an overflow for India.

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## **Sabbath, September 18**

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Psalms 126: 6. Read the text, then have the school repeat it in concert.

READING: Why An Overflow for India Is Needed.

MISSIONARY SONG: "Christ in Song," No. 96.

PRAYER: In behalf of India's millions.



## Why An Overflow for India Is Needed

TO OUR SABBATH SCHOOLS EVERYWHERE.

Dear Friends:

The year 1926 promises to be a telling year in pushing the triumphs of the cross in many lands. The quadrennial meeting of the General Conference in Milwaukee, Wis., in May and June, brought delegated missionaries from every point of the compass to make more evident the progress of the cause of truth in the world-wide mission field and to place upon our hearts the open doors of need and the pressing Macedonian calls for help.

To the very limit of its resources the General Conference is sending added workers to learn new languages and to proclaim in new places the glorious hope in Jesus and His soon coming. The added expense for transportation of these new missionaries is in itself a very large item and will call for a large sum of money. Though our missionaries travel second-class on steamships as they can usually get good accommodations that way, yet the charges are heavy.

In addition to this each missionary is necessarily granted an outfitting fund of about \$300 to pay freight and to provide in a small way for additional clothing and furniture. The cost of transportation and outfitting expense of each missionary sent forth ranges from \$500 to \$1,500 according to the size of the family and the country to which they are sent.

While we do not know how many new missionaries the Mission Board will send out in 1926, the number should be considerably over one hundred. To assist in this new advance we are asking our Sabbath schools to contribute \$85,000 toward transportation and expense on the coming thirteenth Sabbath. The overflow above the amount specified is for the Southern Asia Division for new work. This Division includes the densely populated countries of India, Burma and Ceylon. Though comparatively small in size, their combined population numbers more than the whole of the continents of Africa, South America, and Australia. Its people comprise many nations crowded close together yet differing in language, customs and religions.

Well may we call India the Gibraltar of heathenism, for here it is that, by many diversified tongues, castes and religious faiths, ramparts heaven high have been made to wall out faith in one God, the Creator and Redeemer of mankind. And yet our persevering missionaries are winning souls to the message and send back to us their earnest appeals for men and means.

Elder A. W. Cormack, Vice-President of the Southern Asia Division, earnestly appeals for help. He writes: "We are terribly short of workers. Elder Blue, union superintendent of Northwest India, carries also the superintendency of two or three local missions in that union because of lack of help. Brother Thomas in South India is down with a severe attack of smallpox. We have not one

man down that way who knows the Tamil language and can step into the breach."

Elder Cormack also speaks of the needs in other parts of this great field. The General Conference Committee has therefore decided to grant to India all the increase on the next Thirteenth Sabbath Offering above \$85,000 for new work. We sincerely trust the response of our Sabbath schools may be so generous on this Sabbath, that several new missionaries may be sent to Southern Asia. Workers can be secured ready to leave the homeland and answer the calls for help. It now remains to be seen how far our liberality will reach. May the Lord inspire us all to do our best.

Yours in the Master's service,

J. L. SHAW,  
*Treasurer of the  
General Conference.*

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## Sabbath, September 25

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 60: 1.

DIALOGUE: Our Five Boats.

RECITATION: Jesus Loves You.

RECITATION: Little Deeds of Love.

SPECIAL MUSIC:

RECITATION: When I'm a Man.

DIALOGUE: A Little Child Can Serve.

RECITATION: Those Kerosene Boxes We All  
Love So Well.

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

OFFERING.

PRAYER: In behalf of our world-wide work.

## Our Five Boats

[For seven children, all excepting first and last carrying boats cut out of cardboard, about twelve inches long, and painted with water colors. On the black hull of the ship, the name of the country to which it goes is painted with white paint. Each carries his boat in his right hand, at his side, until he mentions the name of his country, when he holds it up, chest high, in front of him.]

### FIRST CHILD:

FIVE boats have we, and they're filled, you shall see,  
With missionaries bound for the lands far away.  
They've a message to tell that we love so well,  
And we're glad we can send them the gospel today.  
There's a place for all in this last gospel call,  
For there's a world-wide work we must do;  
And our boats can't sail, if our offerings fail,  
So give, and the Lord will bless you.

### SECOND CHILD:

For India's land my boat is bound;  
Then careful, sailors, don't run her aground.  
No, nothing must happen to my people on board,  
For they are engaged in the work of the Lord.  
There's a gospel to give, a world to be told,  
Of the bondage of sin to which they are sold;  
Of the freedom of Christ, the Saviour of man;  
Then go, my good people, and do all you can.

### THIRD CHILD:

Japan's children will see my boat.  
Into their harbor my ship will float,  
And gay kimonos and sandaled feet  
Will flock about, my people to greet.  
And happier still their hearts will be,  
When these missionaries from over the sea  
Tell them of Jesus, the Saviour we love,  
And the home for His children in heaven above.

### FOURTH CHILD:

My boat will sail for Korea, you see,  
And the cargo it carries, that interests me,  
Is a company of missionaries on their way  
To carry the gospel to those who stray,  
In heathen darkness and ignorance and sin;  
For all His lambs must be gathered in  
To the fold of Christ; and then He will come,  
And welcome us all to our heavenly home.

FIFTH CHILD:

To the islands scattered my boat will sail,  
Then blow, kind winds and do not fail  
To carry my boat where God shall guide.  
There are many people for whom Christ died,  
Who have never heard of this gospel of love,  
Or of the mansions fair in heaven above;  
Go, my missionaries, and call them in—  
The Marriage Supper will soon begin,  
And the wedding garment they too must wear;  
Those island children must be there.

SIXTH CHILD:

To Africa's land my people will go  
In the service of God, His seed to sow.  
For there's fertile soil in which to start  
The seeds of truth in the African heart.  
Though the skin is dark, the soul is white,  
If the truth of God sheds there its light.

SEVENTH CHILD: (Reverently, while all bow  
their heads.)

Dear Father, our five boats are now on their  
way.  
O guide them, and keep them from danger, we  
pray.  
The cargo so precious, Thy children, are there;  
We leave them today to thy gentle care,  
May the waves rock them gently, the storms  
shun their way;  
Direct them, protect them, and be Thou their  
stay.  
In times of great trouble be Thou very near,  
And at last, round Thy throne, the "Well done"  
we shall hear.

—Contributed.

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## When I'm a Man

JESUS was a little boy,  
And He grew to be a man.  
I want to be like Jesus,  
So I'll try, the best I can  
To do the things He wants me to,  
So I'll grow to be His man.

—Amy V. Garver.

# Those Kerosene Boxes We All Love So Well

MRS. INEZ HOILAND STEVENS

[The author of this poem has been for many years one of our missionaries in South America. The practical utilization which she and others have been compelled to make of boxes in which goods were shipped, inspired her to write the following poem. In sending it she says: "I heard one of our workers say that if she had to start to a foreign field again, she would not worry about furniture. She would just take along some cans of enamel and yards and yards of cretonne, and let kerosene boxes do the rest." This was written just before Sister Stevens started on her furlough to the States four years ago. Her death occurred Dec. 22, 1925, in Arequipa, Peru.—*Editor.*]

How dear to my heart are those kerosene boxes  
That serve us so well in this far foreign clime!  
Removed from the cities and all their convenience,

They save us so much, in both money and time.

With civilization so far left behind us,  
And comforts of home just a memory rare:  
Where furniture's scarce, and the money to buy it

We look for relief, and we find it right there—

In those kerosene boxes, those old wooden boxes,  
The much-needed boxes we treasure with care.

What fond mem'ries cling to those kerosene boxes,

Those old yellow boxes we all love so well!  
The comfort they've brought us, the lessons they've taught us,

As troubles have sought us,—what tales they could tell!

Of faith well-nigh gone and the spirit sore tempted

To see the dark side and on that only dwell—

Of sorrow, discouragement, long hours of waiting;

Of trials and tears—ah, they know, oh, so well!

Those friends of the household, those precious old boxes,

Those human old boxes that know us so well.

Those kerosene boxes, those much-needed boxes,  
Those useful old boxes—must we secrets tell?

When a guest to us comes and we show him  
his bedroom,  
How little he dreams how they're camouflaged  
well.

He sees the neat "dresser," a "wardrobe"  
right by it,

A "window-seat," too, and a "wash-stand"  
in view,

All draped in cretonne,—now, how could  
he surmise it?

But snug underneath are just boxes quite  
new.

It's furnished with boxes and nothing but boxes,  
Just kerosene boxes with curtain drapes, too.

To tell of the manifold ways that we use them  
'Twould take a whole book if on details I'd  
dwell;

For they serve us as chairs or as table or wash-  
bench,

As flooring for cabins they answer quite well.  
For bookcase and cupboards, or writing

desk proper,

There's nothing just like them, simplicity,  
quite!

We plane them, we paint them, we dress  
them and drape them,

And lo! they emerge a surprise and delight.

Those common old boxes, those much-abused  
boxes,

Those often-used boxes we claim as our right,

Not only the boxes but also what's in them

Is put into use by the clever housewife;

The bright empty cans, what projects lie in  
them

To furnish the kitchen and brighten her life!

She cuts out the top and pounds back the  
sharp edges,

And lo and behold! 'tis a friend to prize  
well;

It serves as a dishpan, a drainer, or bread  
tin,

Or place where crisp cookies securely can  
dwell,

The tall tins and short ones or thin shallow  
flat ones,

She makes of those useful old cans known so  
well.

Alas! comes the day we must leave them be-  
hind us,

Those friendly old boxes we've lived with so  
long;

We're bound for the homeland, all things now  
remind us,

Where comforts and furniture lure us along.  
But as we depart from our mission home  
sadly,  
Tears spring to our eyes and our heart  
stands quite still;  
We love the old boxes, would stay by them  
gladly,  
And face all the hardships and work with a  
will;  
But we must say farewell to the kerosene boxes,  
The friendly old boxes we've learned to love  
well!

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## A Little Child Can Serve

(For two tiny tots)

FIRST CHILD:

LIKE a little sunbeam,  
I would gleam and glow,  
Shining for my Saviour,  
Everywhere I go.

SECOND CHILD:

Like a little flower,  
Smiling sweet and bright,  
I would seek to gladden  
All who come in sight.

BOTH:

Tho' we're little, tho' we're weak,  
For our Saviour we can speak;  
He'll accept us in His love,  
Smiling from His throne above.

—E. E. Hewitt.

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## Little Deeds of Love

"Little deeds of love I'll do,  
Words I'll speak, so kind and true;  
Thus I'll be, the whole day through,  
Like a sunbeam shining."

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## Jesus Loves You

I want to send a whisper song  
Across the waters blue,  
And say to all the children there  
"Jesus loves you."

If they should not quite understand,  
They'll wonder if 'tis true;  
So I will keep on whisp'ring still,  
"Jesus loves you."

—Selected.