

MISSIONS QUARTERLY

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Indians Pointing out Unentered Regions
to Brother and Sister Stahl

Topic: Advancing on the Frontiers

Sabbath, January 1

[Suggestions for the Missionary Exercise]

SEED THOUGHT: "God has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the globe."—*Testimonies*, Vol. VII, p. 51.

READING: The Official Notice.

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

PRAYER: In behalf of our world-wide work.

Official Notice

August 4, 1926.

TO OUR SABBATH SCHOOLS EVERYWHERE:

DEAR FRIENDS:

The Thirteenth Sabbath Offering for the first quarter of 1927 provides a splendid opportunity for our Sabbath schools to assist in advancing our work on the frontiers. The cry from our leaders in the field is to advance and enter new territory. Doors are thrown open. The Macedonian call comes from many places. We want to advance the lines and have selected as our object "Advancing on the Frontiers." During this quarter therefore you will be learning how the message is going at the extreme outposts.

We are asking that \$95,000 be raised for this purpose, with the understanding that the overflow, if any, is to go to the work in Russia. Our workers in that field tell of the many souls now accepting the truth, and of open doors for the advancement of the message. Brother Ising, of Europe, tells of the impoverished condition of the work. The people are extremely poor. There is need of churches, of housing and publishing facilities for the work. Any overflow that can be obtained for Russia

will serve to answer a great need. We therefore encourage our people everywhere on this quarterly occasion to remember the needs of Russia in a liberal manner.

Again expressing our appreciation of what the Sabbath schools are doing the world around to advance the message, I am,

Yours very sincerely,

J. L. SHAW,

Treasurer of the General Conference.

Sabbath, January 8

[Suggestions for the Missionary Exercise]

MISSIONARY TEXT: Isa. 54:2. Read the text, then have the school repeat it in concert.

READING: Advance in All the World.

MISSIONARY SONG: "Christ in Song," No. 548, first, third, and fourth stanzas.

PRAYER: That we may rally to the call for help in the unentered regions.

Advance in All the World

W. A. SPICER

[President of the General Conference]

IN the name of Christ our Leader, we summon all the believers to take upon their hearts a new burden of prayer for the unentered regions in the conferences and in the mission fields.

We summon our young people to throw themselves into the service for Christ. We summon every teacher in our schools to count every class recitation period an opportunity to go one step farther in shaping the minds and hearts of our youth for the work that lies just before us. May the motto in every school and sanitarium and publishing training center be:

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”—*“Counsels to Teachers,”* p. 555.

Somehow more workers must go. Somehow new resources must come. A united church must pray and work and sacrifice for it. God must open the promised rivers in the desert. He will lead us by a quick way we know not of as yet, but of which we catch glimpses here and there as the workers lift up the standard among the peoples. There is only one thing to do. No new, strange message, no “other gospel” will ever come from heaven. The message that has built up this work is the message that will finish the work. We must go on and ever on, preaching the one “everlasting gospel” with our eyes upon God and upon His infinite power.

Listen to the words spoken from heaven for us all:

“And still our General, who never makes a mistake, says to us, ‘Advance! Enter new territory. Lift up the standard in every land.’”—*“Testimonies,”* Vol. VI, p. 28.

And hear again the word for us from heaven:

“The words were spoken, ‘Strengthen the outposts; have faithful sentinels in every part of the world.’”

That is the divine plan for finishing the work. Of one historic conflict it was said that the smaller nation won, not because it had the most men, but because it had the most men in the right place. It is not enough

for us to be working. It is not enough even to be winning souls and increasing in numbers. We must keep in mind the plan that will finish the whole work and win the last soul. We must lengthen the cords in every field, even though it seem impossible. The outposts must be extended, even though it seem impossible. Our God is the God of the impossible. The Red Sea path will open as we go forward in faith. When even little lights are kindled in every land, when the witness is borne to all nations, the end will come. God and His angels will see to that. When only the witnesses are placed, how quickly God can lead every inquiring soul to the light. Gideon's battle plan is ours. We must extend our forces to compass the whole field, small as our forces are, entering land after land and language after language.

And, really, it is wonderful to note how the thin picket line of outposts is running into the interior of the great continents. Things are moving faster than we might think. Surprises continually break upon us. While looking for greater things, God forbid we should be among those who "shall not see when good cometh." God may finish His work in power while many yet may not see it, looking afar off for something more spectacular. But may God help us to a consecration deeper yet, and to plans of swifter advance into unworked regions in every home base and along all the missionary frontiers. The situation is a summons to universal action and universal sacrifice on the part of the Adventist people.

Sabbath, January 15

[Suggestions for the Missionary Exercise]

SEED THOUGHT: "The Lord has signified that His work should be carried forward in the same spirit in which it was begun. . . . The command given us is, 'Add new territory; add new territory.'"—*"Testimonies," Vol. VII, p. 54.*

READING: Unoccupied Territory in the Far East.

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

PRAYER: A few sentence prayers in behalf of the work and workers in the Far East.

Unoccupied Territory in the Far East

I. H. EVANS

[Vice-President of the Far Eastern Division]

Is it not a certainty, so far as we are concerned, that some day God's work on earth will be finished? That has got to be, has it not? if we interpret the Scriptures aright. There must come a time, there must come a year, there must come a month, there must come a day, there must come an hour, there must come a minute, there must come a second, when the work of God is finished. It has got to be, for you and I cannot believe this message that we say we are giving to the world unless there is to be a finishing of God's work.

I want you to think of the unfinished task. I believe that we ought to think of the unfinished work just as well as of what we have done. I want you to think of the Far East. In the Far East we have 640,000,000 of the world's population. That is one third of the human race. Out of those 640,000,000 there are but twelve million professed Christians, and they are Roman Catholics, with a few

scattered professors of other religions in China, Japan, and other sections of the Far East.

So in the Far East one third of the human family live, and out of that one third there are 628,000,000 men and women who do not even profess to know the Lord. They do not recognize God as God; they do not know anything about Christ; they have no knowledge of the way of salvation. And those 628,000,000 people are the people I want to bring home to your hearts when you talk about finishing the work. That is a good many more people than there are in all Europe and the United States and South America. You think of that. And not one of those 628,000,000 people are Christians. They are heathen. And ten million out of that twelve million people are practically Roman Catholics. Now you can imagine something of the magnitude of the work in the Far East, if you will think of those numbers that I have given you.

I want you to think, dear friends, of our utter incapacity to finish the work unless we can have more man power. There are provinces in old China that we have never yet touched. There are four provinces in China where not a worker has yet entered to finish this work. There is the great province of Yunnan, down in the southwestern part of China, with twelve million people without a worker. You think of it! It is a splendid province. It is rich in metals. And there is a wonderful people down there, with great cities, rich plains, and a fine railroad. It is one of the greatest coal areas in the whole

world. But we never have put a man in there.

Think of it! Kweichow [Guay-jo] is a great province that we have practically never entered. Last fall a worker went down there and found one man keeping the Sabbath, and we are trying to open up the work with a native Chinese, but we haven't a foreigner to put in that field. There are eleven million people down there.

Go over here to Shansi [Shan-se], that great, rich province. They say there is coal enough in that province to supply the world, at the present rate of consumption, for a thousand years. We never have had a worker there. We have no one to send. There are twelve million people, and we have never put one man in that field. You say, "Why do you not harness up men and put them in there?" For the simple reason that it is an impossible proposition; we have not the men.

I want you to go with me outside of China for just a moment. Go down to Indo-China, that great, beautiful, magnificent territory, with its twenty to thirty million people. We have never put a worker there, except a Chinese colporteur. We have nobody studying the language. No foreigner has ever gone there to do a day's work.

We want you to send us year by year, not one or two, but more and more, of the strongest and best men that come from your schools and your conferences, to help us finish this work. We want every Seventh-day Adventist in this denomination to pray for our men. Bring them before the throne of grace, and there weep and plead with God to make them

clean, to make them noble, to make them untiring workers, to make them Christlike in their life and in their service, that others may be won to our Saviour.

Sabbath, January 22

[Suggestions for the Missionary Exercise]

MISSIONARY TEXT: Matt. 24:14.

READING: Great Prospects in the Amazon Country.

MISSIONARY SONG: "Christ in Song," No. 542.

PRAYER: That we may give liberally, so that the call from the Amazon country may be answered.

Great Prospects in the Amazon Country

F. A. STAHL

[Pioneer Missionary to the South American
Indians]

THERE are great prospects in the Amazon country. Last year we made a missionary journey through this region, cutting our way through the trackless forest, visiting many tribes of savage Indians. Going down the Ucayale [o-ki-a'-la] and Amazon Rivers, we arrived at Iquitos [e-ke'-tos], a city of 14,000 inhabitants, and the capital of that part of the Amazon region which pertains to Peru. We were cordially received by the people, and one of the most prominent men of that city said, as he shook my hand, "At last you evangelists have come to us. We bid you welcome!"

It is really astonishing that in that large city and throughout the Amazon region there is not another evangelical denomination working. We are the first to enter and work. Already there is a company of believers in

Iquitos. We have found the people kind and intelligent. The authorities and the best people of the country are in harmony with our work, and have requested us to establish a Christian school in Iquitos. I was obliged to leave my only assistant there, for the people would not be satisfied without a Bible teacher.

I found this same interest among the wild tribes of Indians. On the Napo River lives the fine tribe of Yaguas [ya'-gwas] Indians, who asked for a school and a mission. The Conibos [ko-ne'-bos], on the Ucayale River, said to be the most fierce and cruel of all the tribes, received us kindly, and pleaded that we stay among them and teach the Word of God. The Piros [pe'-ros] on the Urubamba [o-ro-bam'-ba] River pleaded for a teacher. The large warlike tribes who live on the Tambo River among whom it is not considered safe for a white man to venture, received me with open arms, because they knew about our work in the Perene.

Returning to our mission by way of the Pangoa River, I did not intend to stop and visit any more tribes of Indians, for I was quite exhausted from my long journey; but I had gone only a few miles up this river when I was hailed and stopped by the most powerful chief of the region, who had heard that I was coming that way, and who knew about our mission. I shall never forget the fervent plea he made. Taking both my hands in his, he said, "O, give us a school and a mission like you have in the Perene! We have been there, and have heard the teaching of the Word of God, and all my people must learn

this; but it is too far to take our families of children and aged ones. O, do not refuse us!"

What could I answer or say to all these pleadings for help? Finally I said:

"Chief, and people, take your case to the living God in earnest prayer, and pray that God will provide means and teachers so that you all may have the blessed opportunity to learn the Word of God."

I believe that even now prayers are ascending to God from many of these poor benighted savages for the light of His Holy Word, and that teachers will go to teach them the way of life.

A few days after I reached our mission home, a large delegation composed of Piros and Campas [kam'-pas] Indians from the interior which I had just left, arrived and renewed their plea for a mission; and when we told them that, God willing, we would pass up those rivers about the middle of 1927, and that they should have white flags placed where they wanted us to stop and visit them, the chief, a fine, noble-looking man, stepped up and said, "I will not put up flags, for you might miss them. I am going to build a house on the river bank, and keep watch for you day and night so as to be sure to see you."

Surely God has prepared the hearts of the people everywhere; and when we see the message gripping the hearts of these savages, and all peoples who live in such distant and out-of-the-way places as the jungles of the Amazon, it brings to us most forcibly the fact that indeed the coming of our Lord Jesus is at hand.

Sabbath, January 29

[Suggestions for the Missionary Exercise]

SEED THOUGHT: "The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time."—*"Testimonies,"* Vol. IX, p. 51.

READING: Impressed by a Dream.

MISSIONARY SONG: "Christ in Song," No. 543.

PRAYER: In behalf of our work in India.

Impressed by a Dream

A. W. CORMACK

[Vice-President of the Southern Asia Division]

I REMEMBER the case of a man who lives over in northeast India. He had come in contact with Christianity, and so far as he understood the truth he was obedient to it. Then he had a dream one night. He dreamed that there would come to India representatives of a new mission body who would be teaching that the second coming of the Lord was near at hand, and not only that, but they would also teach that the seventh day of the week should be kept in this dispensation.

We do not know that he ever received any of our literature, or that he ever came in contact with any Seventh-day Adventist representative, but he had this dream; and he was so impressed by it that he left his home and made a journey of about fifty miles from village to village, and inquired of the people, "Can you tell me of a people who teach that Jesus is soon coming, and that the seventh-day Sabbath should be kept?" But no one could tell him of such a people.

Finally he came away up to Ranchi [ran'chi], where we have a mission station,

but he returned without having found the representatives of this mission body of whom he had dreamed. He went back to his home dejected and disconsolate.

Then, dear friends, the Lord who can cause the wrath of man to praise Him, achieved His purpose in another way. This man had failed to meet any of our missionaries, but a missionary of another society went to his village, and in his teaching he began to disparage the work of Seventh-day Adventists, saying that they were frightening the people, preaching about the nearness of the end of the world, and not only so, but they were teaching that the Jewish Sabbath should be kept.

The old man listened, as these disparaging references were made. He remembered his dream; and decided at once that he would go again and search for these missionaries. He came again to Ranchi. By this time Brother and Sister L. J. Burgess had returned from furlough in this country. He knocked at the mission station door, and inquired whether the missionaries there believed that Jesus was coming again.

Oh, what a question!

Friends, do we believe that Jesus is coming again? And if we believe it, do we act as if we believed?

"Surely," Brother Burgess said, "we believe that."

"And do you believe that the seventh day is the Sabbath?"

"Yes. Wherever our missionaries go they preach that Jesus is coming, and that the seventh day is the Sabbath of the Lord. That

is why we are called Seventh-day Adventists."

The man asked if he might come in. He came in, and sitting at the feet of the missionaries, he listened and learned something of the message, and then went back to his village. Again and again, at his own expense, he came to visit the missionary, fifty miles from his farm, and each time he would go back and tell neighbors and friends what he had learned.

When one of our missionaries went down there, he found a large congregation of people willing to listen to the truths for these last days; and very soon after that, eleven persons were baptized in that village. Now a church is being built there. Before we had a missionary, a representative, to send to that village,—one of the 775,000 villages in India,—God had sent a message in a dream to this poor old man.

Sabbath, February 5

[Suggestions for the Missionary Exercise]

MISSIONARY TEXT: John 3:16.

READING: Africa's Appeal.

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

PRAYER: In behalf of Africa's millions.

Africa's Appeal

W. H. BRANSON

[Vice-President of the African Division]

THERE are open doors in our field on every hand. I would that I had time to tell you of all. Wherever our missionaries turn, they are confronted with appeal after appeal for help.

When Brother Anderson was passing through Southwest Africa on his first trip through that

country to spy out the land, a man came from the northeast of Southwest Africa, where the Ongondas live, walking 280 miles to meet Elder Anderson and to appeal to him for the Adventists to start mission work among his people. He had heard of us through a young man who had been in one of our mission schools. They had been waiting for years to come into touch with one of our missionaries, so that the gospel could be planted in their tribe. When asked whether other missionaries had not offered to come, he said they had, but they had held the country for us; they wanted the Adventist mission. He knew they must give up their idols, their tobacco, and their beer, but they were ready to do it, and to obey God as soon as they knew His will.

There are seventy thousand people for whom this man is spokesman. Four years have gone by, and this call is still unanswered. The Spirit of God has thrown open the door. They have been waiting there for missionaries for eighteen years, and now four years more have gone by, and we have not a man nor the money to enable us to answer the call. From Northern Rhodesia I have had letters just recently, conveying earnest pleas for the gospel. From many a village one hundred or two hundred miles beyond our nearest station, earnest appeals have come. They have built chapels and homes for the missionary, and still they wait. These buildings have been prepared by heathen men, men who do not know God, but who are feeling after Him, if so be that they may find Him, and are pleading for us to send them teachers

that they may be able to learn His ways. Says one of our workers:

“The hardest part of the work in this field is not riding a bicycle for days over narrow native paths in the deadly African sun; it is not being short of food and even water many times while traveling; it is not fighting fever and disease far away from medical help; it is not even being removed thousands of miles from friends and dear ones; but the hardest thing is to have to say ‘No’ to the honest calls for help from these souls for whom Christ died.”

When Livingstone sent out the word that he had seen the smoke of a thousand villages where the people did not know the true God, the whole Christian world was moved to action. They said, “We must heal this open sore of the world.”

Brethren, I bring you a message that our missionaries have not only seen the smoke of a thousand villages, but they have literally heard the appeal of a thousand villages which we have never been able to enter for our missionaries to come and teach them of God.

I earnestly hope that somehow Africa’s plea will go home to your hearts, brethren, as it has to ours a thousand times as we have journeyed through the fields. It is no light thing to have half a dozen delegations come to you at every station you visit, and say, “We have pleaded now for years with other missionaries for a school, now we come to you. You are in charge of the work. You are the ‘great chief.’ We want you to tell them to

send us a missionary. If you say the word, they will send one to us."

Brethren, it is very hard to have to sit there and say, "No, we have no one to send you." I believe that the God who has thrown open the doors and has moved upon the hearts of these people to plead for the message, will somehow, in His own way, move upon the hearts of our brethren and sisters in the homeland to respond to Africa's appeal, and make possible the entrance into these open doors.

Sabbath, February 12

[Suggestions for the Missionary Exercise]

MISSIONARY TEXT: Isa. 58:6. Read the text, then have the school repeat it in concert.

READINGS: The work in Russia.

Sabbath School Offerings in Russia.

MISSIONARY SONG: "Christ in Song," No. 720.

PRAYER: That the Lord will richly bless the work and workers in Russia.

The Work in Russia

W. K. ISING

[Secretary of the European Division]

THE story of the third angel's message in Russia calls to mind very vividly the wonderful workings of God in apostolic days. It is fascinating in its details and replete with many providences. It is a wonderful illustration of the influence of modest missionary zeal on the part of our faithful brethren.

About the year 1880, some German-Russian believers in America sent a small tract to their friends in southern Russia, and this was the beginning of our work in that country. This was followed up by an old brother, eighty

years old, who went at his own expense from Milltown, S. Dak., to his former homeland eager to carry the message to his friends.

The result was the sending of Brother L. R. Conradi to Russia in the summer of 1886. During that summer he organized the first church in the Crimea, and in connection with it had his first experience in that fateful prison at Perekop. Like Paul and Silas of old, the brethren committed their cause to the Lord, and after some length of time were wonderfully released through the influence of the American ambassador, who had been acquainted with our work in Michigan.

Our early believers were chiefly gathered from German Mennonites and Lutheran immigrants in the Crimea and the Caucasus. The German-Russian brethren of South Dakota and Kansas had a noble share in this work, by having sent the first pioneers and reinforcements to get it started. From here the message spread into other regions aided by new workers sent from Europe.

Many have been the hardships of our faithful brethren as they toiled on in their efforts, suffering severe persecution and often banishment to the wastes of dreaded Siberia. But all these troubles have tended to hasten the message into regions of that vast empire which under normal conditions would have been most difficult to reach. Thus the work went on amid trials such as have rarely been experienced in other lands.

Before the great War we had barely five thousand members in all Russia. Now the work has so grown that in January, 1926,

Russia was organized into seven union conferences and union missions, with thirty-five local conferences and missions, and 140 workers. There are 517 churches with 12,282 members gathered from twenty different nationalities, scattered throughout the length and breadth of the country. While in the earlier days our members were chiefly German-speaking, the large bulk of them now are Russians.

This growth is all the more remarkable when we remember the upheavals of the last ten years. War, revolution, famines and other troubles hindered our brethren from giving full attention to the work, and it was largely left to itself, cut off from the rest of the world and thrown entirely on its own resources. There were no facilities such as are enjoyed in other more favored lands; no training schools, no literature, no funds, and but few workers whose activities, until about two years ago, were limited to a small radius.

About three thousand members have been transferred to newly established states, such as the Baltic and Poland, with others going to enlarged Rumania, so that there was really a net gain of more than ten thousand during this ten-year period, whereas it took about thirty-four years before the war to gather in the first five thousand believers. This certainly is the Lord's doing and should inspire us with hope for great things to come. It is an appeal to us to help strengthen the hands of the brethren in every way possible, as, no doubt, in the providence of God, Russia is bound to have an important part in carry-

ing the third angel's message to the millions of Asia and the Far East.

In 1906, when the writer stopped at Moscow on a five days' journey from St. Petersburg to the Caucasus, there was not one Seventh-day Adventist in this great city. My heart was made sad, as I looked down from a high tower on the hundreds of gilded, onion-shaped domes of the orthodox churches, to think that there was not a single representative of our own people proclaiming the message to these millions living in spiritual darkness and superstition. But what a change has taken place! Today Moscow is the headquarters of our work in Russia with four churches and several hundred believers. It has become the base from which workers are now sent to the Transcaucasus, Central Asia, Siberia and clear to the regions of the Pacific in the Far East.

It is difficult in this short article to give more than a brief outline of conditions that are sure to appeal most strongly to the heart of every believer. One great need above all material support is a sympathetic and prayerful remembrance of our brethren and the cause before the throne of God that ways and means may be found that will help to establish and to strengthen the work, so that the task may be accomplished.

Sabbath School Offerings in Russia

L. H. CHRISTIAN

[Vice-President of the European Division]

I HAD often attended Russian Sabbath schools in America, but a Sabbath school in

Russia itself, way out near the Volga River during the famine winter of 1922, while similar in some ways, was also very different. Sabbath school began promptly at 9 o'clock with an attendance of about eighty-five. Everybody was there; not only children and youth, but fathers, mothers, and grandparents. It was strange and sad to see a group of people so poorly and plainly dressed, but every one was clean.

The Sabbath school was opened with a hearty singing in Russian and German of a hymn, something like the English "Beautiful Valley of Eden." They were studying lessons prepared in Europe in 1908, or fourteen years before. They had not been able to print any books, papers, or tracts for six years, except one little hymn book without notes, so they had had to copy these old Sabbath school lessons by hand. The study of the day was on the eighth chapter of Daniel. I have never been in a school where the lesson was so well learned, or the people more willing to recite the memory verses. They just knew it all by heart.

As I looked over these dear people with their pale, thin faces and worn-out clothes, I thought, "For once I have come to a Sabbath school where we cannot expect an offering. Here it would be wrong even to ask for it." A number of the women and children had actually spent all the preceding winter, day and night, in bed because they lacked clothing, food, and fuel. Some were out now in early March, for the first time. We were told upon our arrival, two days be-

fore, that several of our members had not tasted food for ten days. Those who had food had only a very little of the coarsest vegetables and poor dark bread, often made of straw mixed with bark and rye.

But before the last hymn was sung, the superintendent spoke of the goodness of God, and said that they must not fail to show their gratitude to the Lord by an offering, even if they were destitute and starving. To my surprise, every one, even the children, came with something—ten rubles, one hundred rubles, two hundred fifty rubles, and one thousand rubles. True, the ruble then stood at three million to the dollar, so the gifts measured in real money were small. It was indeed the widow's mite—they gave their very life. For several years following the War there was almost no money in the country. Our workers were without wages. The only tithe our people could pay was paid in produce,—so many turnips, so many eggs or pounds of butter, or half bushels of wheat. They brought this tithe direct to the ministers and other workers, and they all shared alike and helped each other.

Since then conditions have improved, but the need in Russia is still very urgent. Our workers receive less than one third the salary paid in other countries. Many of them live in homes that are most unhealthful, cold, without floors, and with poor walls. The women and children suffer still more. Yet from year to year, the work is growing. Our people are faithful in bringing their tithes and offerings. Our workers, many of them with-

out wages months at a time, have remained firm in the service.

In area, Russia is the greatest country in the world, and as a mission field one of the most promising. It has a population of more than 140,000,000, its people speaking more than one hundred different languages. We have already begun work in twenty-one of these languages. Our membership today is more than three times what it was when the War began. The Russian people are naturally religious and honest. In some ways they are the most marvelous nation on earth. Our people have stood firm and true, and are anxious to extend the work. In the last few months we have sent Russian missionaries into Central Asia. We have four hundred Sabbath keepers over east of the Caspian Sea in old historic Turkestan, and more than twenty-one hundred in Siberia.

The way is open to do a large work for Christ in Russia. The old intolerant despotism of the pre-War state and church is broken. The priests have themselves experienced the truthfulness of the word "He that killeth with the sword must be killed by the sword." Today church and state are separated, and the Word of God is free. Our total membership in Soviet Russia is now about thirteen thousand comprising 517 churches and groups. There is a great religious revival in the country. People everywhere are eager to hear the message. But we have very few ministers and Bible workers, almost no students, and not a single canvasser. The need for gospel workers is urgent. The Adventist Movement has

never before had such an opportunity for Christian service as we now find in Russia. But our believers are in pathetic want. They need food, clothing, medicine, Bibles, tracts, books, and they need money to buy these things. They appeal to us for help.

Sabbath, February 19

[Suggestions for the Missionary Exercise]

MISSIONARY TEXT: Isa. 40:3-5. Have the school read these verses in concert.

MISSIONARY SONG: "Christ in Song," No. 544, first and last stanzas.

READING: Administrative Facilities and Workers' Homes.

PRAYER: That we may give liberally to help our work in Russia.

Administrative Facilities and Workers' Homes

W. K. ISING

WHEN we came to Moscow and saw the administration building of the All-Russian Union, which is the headquarters for all Russia, we were greatly surprised to find that it looked practically like a shanty and faced the rear of the city towards what we would call the alley. It was a primitive structure of plain boards about 15 x 30 ft., with a low ceiling and dirt floor. The president's room was separated from the general offices by a thin partition of wood. For furniture, they had a few rickety chairs, benches and tables, and a typewriter that was somewhat hard to handle.

Here is where we had our committee meetings. The little old-fashioned petroleum lamp did not give sufficient light for the long evenings and several large ones were bought,

which served the additional purpose of furnishing heat. We were told that the temperature fell below 38° Centigrade under zero (36° below zero Farenheit) during the winter months, and it was difficult for us to understand how they could supply sufficient heat to warm the room.

But this outfit was really an illustration of what things looked like in all the union and conference offices, excepting that of the West Ukrainian Union, which is the largest. Everything had to be done in the little crowded homes of the brethren. When we inquired how they could get along without what we considered essentials in our work, Brother Lobsack smilingly looked at us and said that, as in the days of Daniel, they "had been building the walls in troublous times" during all these years; they had no money in their treasury to do otherwise. In fact, had we not supplied ourselves with money before entering the country, we could not have traveled very far, for they had none to advance to us. When we began to make up a budget and urged that they must have new chairs, some tables, a safe for their books, documents and other valuables, Brother Lobsack's face lighted up as he remarked that we were now heading for progress and the day spoken of by Daniel, when "knowledge shall be increased," and also when facilities should be increased for carrying on the work.

Funds were so scarce that a number of workers had not been receiving full pay for some time though their wages were very low the maximum rate of a conference president,

for instance, being about \$50 a month. It was hard to see how they could carry on in the meantime.

When we reached Saratow, we met Elder Benjamin Schmidt who was transferred to Omsk as president of the Siberian Union. His salary also had been wanting and he was especially anxious to get it at such a time when he was just preparing to move. He had, I believe, a family of seven, including his parents-in-law, and old Brother Tetz, a pioneer minister of our work in Russia, now retired but without sustentation. They had no money available to pay the traveling expenses to Siberia, and so they had to get it from the sale of their few belongings, including a much cherished organ. I well recall how, when drawing up a budget for his new field, he pleaded for a few chairs, a table, etc., to fit out his union office, because he was unable to supply them himself. He did not dare to call for a typewriter, as it seemed too big an item for him, although he did receive one later.

When we returned to Moscow from our visit to the Volga, a considerable change had taken place in the head office, following out our suggestions. There were new chairs and tables, a second-hand safe, another typewriter, a telephone and electric light had been installed, and last but not least, the dirt floor had been covered with wood. Unfortunately they did not feel free to secure regular planks so that only thin boards had been used and then economy had been practiced by leaving a little space between them so that the cold

draft swept up through the cracks. We expressed our fear of the winter but the brethren said they would feel all right in the office, with their heavy felt boots on. The modesty and self-abnegation of these faithful brethren is certainly astonishing and is a noble example of their spirit of sacrifice.

But this situation must not continue. It works unjustifiable hardship to our fellow-workers and is a constant handicap to the growing cause which needs appropriate administrative facilities. There is also a great lack of skilled office workers. Brother Löbsack must do most of his correspondence and literary work in two languages by his own hand, and it is remarkable how much he does accomplish. When we were attending the General Conference he sent us a request for "the largest fountain pen on the market" as his old one was somewhat defective and too small for his work and "ran dry too soon," he said. Some of the German brethren at the General Conference had donated money to buy a new pen, and Brother Boettcher and the writer ransacked all the stores in Milwaukee in search of the desired size, but in vain. One of the lady clerks in her simplicity inquired, "Well, how big are the people in Russia anyway?" She was surprised that we were looking for something that to her seemed rather like a "broomstick." We looked in New York and we had finally to satisfy ourselves with a Waterman No. 5. But, then, a lot of writing can be done with such a pen.

Then there is the problem of providing

suitable homes for our workers. They often have to live huddled together with other families not of our faith, in a few rooms with one kitchen, and pay exorbitant rents. This could be avoided by reasonable initial expense for repairs of vacant houses that can then be secured for a number of years free of further charge. This is what we have done in Moscow. Let us hope that some of these needs can soon be provided.

Sabbath, February 26

[Suggestions for the Missionary Exercise]

SEED THOUGHT: "Time is short, and our forces must be organized to do a larger work. . . . The time demands greater efficiency and deeper consecration."—*"Testimonies," Vol. IX, p. 27.*

READING: Providing Meeting Houses.

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

PRAYER: That we may do what we can to help provide places of worship in Russia.

Providing Meeting Houses

W. K. ISING

OUR great problem in Russia is that of providing suitable houses of worship to meet the growing work. In 1917 when the revolution overthrew the old order of things, all larger buildings including church edifices were confiscated and declared government property for the use of the public. The congregations were allowed to occupy the churches, but were compelled to maintain them and to share them with other religious bodies as directed by the government.

We were fortunate in possessing nothing that came under this ruling, but are rather enjoying some of the benefits resulting from

this change. Thus we have been able to make arrangements with the Lutherans and others at different places to hold our meetings in their churches. In Leningrad, formerly St. Petersburg, for instance, our services are held regularly in the two large churches called St. Michael and St. Mary, which are located in prominent sections of the city. They are really too large for our purposes and especially is this true during the very cold winter months as fuel is too expensive to heat the buildings sufficiently. The cold weather, however, does not hinder our brethren from coming faithfully to the meetings even when the temperature is far below freezing point, and sitting there joyfully in their fur coats, if they still have one from the former days, or in their cheaper coats of sheep skin. If the sun shines, they will go outdoors between the Sabbath school and preaching service to warm up a little.

Our brethren are happy indeed for these facilities that have been provided for them in such an unexpected way which, under the old regime, was unthinkable.

In Moscow we had two meeting places after the days of the revolution, but they were suddenly confiscated for the purpose of making dwellings of them. Our brethren were practically turned out into the street. They appointed special seasons of prayer, pleading with God to help them find a place of worship. They said He could do this, for He had wonderfully led His people through the wilderness in times of old. We were told

that these were the most inspiring meetings they ever held, when with tears they poured out their souls to God for help. That same week the Lord provided for them an Armenian church, the first one in Russia, and built some one hundred fifty years ago. The Bolsheviks had determined to use it for a clubhouse as the Armenians occupied it only a few times a year on special feast days. Eventually it was released to us in answer to the prayers of the brethren. It is a modest structure holding about two hundred people. A famous painting on the ceiling represents the throne of God as portrayed by the prophet Ezekiel.

We held meetings in the church at the time of our visit and it was packed, and crowds were standing outside, all eager to hear the message. Brother Lobsack remarked he wished the walls could be extended as all the space could be filled. We were deeply impressed with the need of securing better church facilities. The excuse that we were not able to supply room for all who were willing to hear the gospel, will not save us in the day of judgment.

Through earnest prayer a decided change has been brought about. We are glad to say that we now have four meeting halls in different sections of the city of Moscow. This means much to the advancement of the message in that great metropolis. There are also a number of other cities and villages where modest places of worship, adapted to our needs, should be secured if only the nec-

essary means can be found to make this possible, thus saving the money we now spend for maintaining those large buildings not our own.

Sabbath, March 5

[Suggestions for the Missionary Exercise]

MISSIONARY TEXT: Isa. 60:1. Read the text, then have the school repeat it in concert.

READING: The Need of Literature.

MISSIONARY SONG: "Christ in Song," No. 533.

PRAYER: That we may each do our part to provide the needed literature.

The Need of Literature

W. K. ISING

[Secretary of the European Division]

OUR gospel work in all the world is unthinkable without that miraculous gift of the printing press that produces our literature. That is the divinely appointed agency to reach the masses and to pioneer the way into regions where the living messenger cannot be sent because of lack of means and because laborers are few, even as in the days of our Lord. We know the power of the printed page, what it has done, and continues to do, in the building up of this cause.

In 1926, according to the report of our publishing work rendered at the General Conference, we had fifty-three publishing houses and branches in thirty-three different countries, while 3,875 men and women were employed in producing and circulating our message-filled literature. In 1925, we had 4,659 publications, and our world sales amounted to \$4,631,706. But we are stupefied as we face the fact that in Russia with a population of

some 150,000,000, which is almost one tenth of the earth's inhabitants, we have practically nothing compared with what we have in many smaller countries. There is no publishing house of our own, not a single canvasser, and no tract or book has been published during the last eight years. In 1925, a new beginning was made with a Russian and German monthly periodical, and in 1926 a Russian quarterly was started, all three papers having a combined edition of only about six thousand copies. Verily this is less than a drop in the bucket. How are we going to reach the many millions in that country who are waiting for the message?

We cannot comprehend the hunger and thirst of the masses for religious literature which is so lacking and which figuratively speaking, is really devoured by the people. Peasants have been found to give a cow or a horse which they thought might possibly be spared, in exchange for a Bible. In spite of anti-religious propaganda, people are crowding into the orthodox churches in search for the life-giving Word of God, which is so grossly perverted by human traditions and vain deceptive ceremonies that fail to satisfy the yearning soul.

Now is our great opportunity and the Lord is going before us removing the barriers that have blocked the way. For some time it has not been possible to send Bibles into the country from abroad and while negotiating with the authorities our brethren prayed to God that somehow this restriction might be

removed. And before going to General Conference, an advance had been made by the European Division treasurer in the hope of getting this good work started as soon as permission was given. It was the understanding that part of this money would be secured during the Big Week campaign. While we were in attendance at the General Conference in Milwaukee, the good news reached us that permission had been granted for the printing of thirty thousand Russian Bibles. Together with other denominations, we are undertaking to bring out this edition. Our share is ten thousand copies, and will cost about as many dollars.

Picture to yourselves the joy that has come to our brethren in Russia at the prospect of securing a new Bible again after so many years. Think of the spiritual light that will be shed abroad as a result, as was foreseen by John Gutenberg when he printed his first line with movable type just prior to the great Reformation, "And there was light."

This is only the beginning of great things. We are trying to have new hymn books printed. Old ones are worn out and exhausted. I found our brethren had the more popular hymns copied by hand into notebooks which they brought to church, as they did also with their Sabbath school lessons. A good stock of literature must be produced as fast as the way opens. Think of the possibilities once the door is flung open! May God help us to rise to the opportunities before us. The harvest will be plenteous indeed.

Sabbath, March 12

[Suggestions for the Missionary Exercise]

SEED THOUGHT: "When God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting."—*Ministry of Healing*, p. 102.

READING: Medical Work on the Volga.

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

PRAYER: For the medical work in Russia.

Medical Work on the Volga

W. K. ISING

LONG have our brethren in Russia hoped that medical work—the right arm of the message—could be established in their country. This hope was realized after a visit of Elder L. R. Conradi and the writer in 1924. The following year a medical unit was sent to the Republic of the Volga which has a population of some six hundred thousand Germans who are the descendants of immigrants from Germany under the rule of the Empress Katherine II. It was among these people that our work in Russia first took root in the early days.

In the city of Marxstadt on the Volga two clinics have been opened for the treatment of diseases of the eye, ear, nose, and throat, with a hospital ward accommodating twenty-five in-patients. The Volga region was chosen because the people here have so often suffered from the ravages of famine, especially in recent years. Continued hardships have impoverished the country so that it was a most appropriate place to begin, and also in view of the fact that trachoma, an obstinate eye disease, was very prevalent, and there was no

specialist for diseases of the eye, ear, nose, and throat.

This clinical work has now been operated for some time and the results are most gratifying as a number of very successful cures have been effected. It is astonishing to learn that during a period covering the months from April to December, no less than 22,430 patients were treated and 729 operations performed.

This work is enjoying a good reputation and is greatly appreciated by both the people and the authorities. Young native doctors are sent here for post-graduate work before they are located in other sections of the country. It is evident that much good is bound to result from these clinics which must be operated on a philanthropic basis for the relief of the people we have come to serve.

We have no other medical work in all Russia apart from this encouraging beginning which it is hoped will form the nucleus of further developments. Another station has been assigned to us in the same republic not far from Marxstadt which is as yet without a doctor, but we hope that one can be sent before long.

There is a large field of usefulness open to us and many opportunities are offered which, if wisely improved, will add strength to our work in that great country. There is also the need of producing medical literature for the thirteen thousand of our own people and the general public. As soon as means are available it is planned to print a book such as "Epidemics," a health journal, and other ma-

terial along this line. Medical literature will be greatly appreciated, and can be more easily circulated than religious literature for which it will pave the way.

Then there is need of medical help for our own people, especially our workers, who have suffered greatly during all these years of meager means and facilities, and of whom we are told "many need a thorough overhauling of their health." Funds should be made available for them to get proper medical attention. We have very few laborers, and we must do everything possible to preserve their health, as traveling large distances in Russia wears on a person's physique. We owe it to our faithful brethren and workers to provide medical care for them. Let us remember them in our prayers, and also this medical work that it may bring physical and spiritual blessings to the people.

Sabbath, March 19

[Suggestions for the Missionary Exercise]

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

MISSIONARY SONG: "Christ in Song," No. 570.

READING: Traveling and Working Amid Difficulties

PRAYER: That the Lord will have a watchcare over His servants in Russia as they go from place to place giving the third angel's message.

Traveling and Working Amid Difficulties

W. K. ISING

BEGINNING with the congress held in Moscow in August, 1924, all unions and most of the local conferences and missions have been

able to hold general meetings. These have proved a great blessing to the whole field as they were the first to be held for a number of years and have done much to strengthen and unify the work. This has been no small accomplishment when we consider the vast stretch of territory that reaches from Leningrad, formerly St. Petersburg, on the Baltic Sea in the west, to Vladivostok on the Pacific Ocean in the east.

This extensive traveling by rail, sea, wagon, and sleigh has been very taxing on the men who have borne the heaviest burdens, such as Brother Lobsack. In eleven months of 1925, for instance, he traveled about twenty-eight thousand English miles in connection with the work in the conferences. Thus his delicate health has often been put to a very heavy strain. But his will-power has helped him in recovering from several severe attacks of various diseases. "I have often been sick, but by the grace of God I have not yet died once," he wrote in one of his letters.

After completing his travels to the Far East, Brother Lobsack had to set out for Central Asia. He says that he became seriously ill on the road in the Volga Republic, so that the doctors there advised him to stay for treatment. "But I had no time for this in view of the pressing work," he said. All arrangements for the meetings had been made and he would not disappoint the brethren who had been looking forward to this visit for years. Reaching Tiflis in the Transcaucasus, he courageously threw himself into the work,

and to his surprise his power of speech and hearing that had been affected by sickness returned to him under the pressure of the work. The strength of the Lord was certainly made perfect in weakness.

From Tiflis he proceeded to Erivan in the region of Mt. Ararat in Armenia, where we have a church. This company is the first fruits of the labors of Brother Galladschew, Brother Lobsack's son-in-law, who was sent there early in 1925, in response to urgent calls from some isolated brethren and the church of forty-six members located in this region in a village of about one thousand inhabitants. This church was established in 1908, and had not been visited by Brother Lobsack since.

Our brethren here have suffered many hardships as a result of attacks by Turks and Kurds who have robbed them of all their belongings. They must live a primitive life. A cavity in the dirt floor of their house and a hole in the flat roof replace the stove and chimney. The crow of the cock was their only means of telling time, so they requested that a supply of cheap clocks might be sent them, and this has been done.

Brother Galladschew, who is a well-educated man, and our first minister there of that race, has translated a number of hymns into the Armenian language, and is now preparing literature on an Armenian typewriter until other means can be found.

From here, Brother Lobsack crossed the Caspian Sea and passed on into Turkestan.

Here he again had a very severe attack of fever that was fortunately checked by vigorous treatments applied by the brethren. And he was able to meet with several other churches in that region.

Altogether there are five German and five Russian churches in this part of Central Asia, with some four hundred members. These brethren have all held out faithfully and stood loyal to the truth. Among them are some veterans who accepted the message in the nineties of the last century in Siberia and other places. It was cheering to see their children, who in those days were small, now holding positions of responsibility in the churches. They were all exceedingly happy and grateful for this visit after having waited so patiently all these years.

Other members are beginning to settle between Semipalatinsk and Alma Ata and are thus linking up the country with our work in Siberia. It will be of interest to note that communication between these sections is now maintained by auto. What possibilities to hasten the message in these spacious regions! Our brethren here have nothing but the little literature they receive to keep them in touch with the growing work, and they look forward eagerly to mail-days. They need to be strengthened in every way possible. May the Lord be especially near them in their solitude in these waste outposts of His vineyard as they hold aloft the banner of truth until further help can be sent them.

Sabbath, March 26

[Suggestion for the Thirteenth Sabbath Program]

MISSIONARY TEXT: Matt. 28:18-20.

DIALOGUE: Hanging a Sign.

RECITATION: A Lesson in Life.

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

DIALOGUE: Little Workers.

RECITATION: The Aching Heart.

RECITATION: The Offering Box.

SONG: "Thirteenth Sabbath Offering," see page 45 of this Quarterly.

OFFERING.

PRAYER: That the Lord will bless our gifts so that the message may be speedily carried over land and sea.

Hanging a Sign

American Girl [An American girl with a diploma in one hand: in the other hand, the sign, "Eleanor Brent Smith, M. D."]:

"At last! Oh, the thrill of actually holding in my own two hands this precious diploma and my sign all ready to hang up to lure patients! Now where shall I hang my sign? It would be great to go back to my own, my native town, and demonstrate to the unbelievers that I have actually finished the course, and that I have a perfectly good license, authorizing me to the practice of medicine and surgery. They did not think I would stick to my studies until I finished, and I should just like to hang this sign in that old town to show them. But there are, let me see [counts], one, two, three, four, five, six—six doctors there now, and there are only three thousand people. It would be an uphill business to build up a practice. Perhaps it would be better for me to stay right here near the medical college. But think of all the famous doctors and surgeons here! I'm afraid no patients would ever come to poor little me. I thought my troubles would all be over when I passed the various and sundry tests and examinations; but here is a new problem: Given a diploma and a degree, and a sign all ready to hang up, where shall I hang it? Who bids for my sign?"

CHINESE GIRL: "Oh, let me put in a bid for China! Hang it in my land. China has two hundred million women, and only about one hundred women doctors. Why should you wait for patients in America while China has patients

waiting for you? China is making wonderful progress, but still there is such great need. Still our doctors and priests are bound by superstition. Still we have little straw men made to place beside those who are sick, in order that the sickness may be lured or enticed into the man of straw by the money which we tie to it, and then the straw man be burned or thrown away. China needs with a need greater than you can know, this sign of yours. There you can begin at once to minister to those who need you and are waiting for you! There you can help us to train our own doctors and nurses. I beg you to hang your sign in China."

JAPANESE GIRL: "I bid for your sign for Japan. We have many doctors and many hospitals, but oh, so few Christian doctors! We need—oh, Japan needs so much the message of the Great Physician, whose name has never yet been named to millions of our people."

GIRL REPRESENTING MISSIONARY FROM AFRICA: "I come as a Christian missionary to beg you to hang your sign in Africa. A whole continent of opportunity is opened to you. I can show you a block of country nearly a thousand miles square without a doctor of any kind, and only one trained nurse. Recently a young doctor who came to a mission hospital in Africa performed his first major operation within fifteen minutes after his boat landed. He did not have time to hang a sign. The suffering people had heard that another white doctor was coming, and they were lined up to receive him when he landed.

"I can show you the bleached bones of thousands who have been taken out on the veldt to die alone and uncared for because they were declared to be bewitched. Just recently when the mother of a chief died, two little slave children were compelled to walk around the corpse all night to keep the evil spirits from breaking loose into the town. Then at day-break the next morning the two children were buried alive in the same grave with the dead woman.

"How the poor people of Africa suffer! How the women suffer! How the little children suffer! Fifty million women in Africa and only fifteen women doctors! In the name of the Christ who died for these degraded savages, I beg you to hang your sign in Africa."

KOREAN GIRL: "Korea bids for your sign. You girls of America, oh, how little you know of a childhood terrorized by fear of evil spirits. All my life I have spent in terror of the spirits,

spirits of the air, spirits of the water, spirits of the land! The bodies of our whole nation show even today the scars of superstition, pierced as they have been by sharp knives to let the evil spirits out. Smallpox is so common in my land that no man counts his children until after they have had smallpox. Our eyes have been blinded by steel needles. Our bodies have been burned with hot irons. Even today our native physicians are giving such prescriptions as powdered tiger claws, tincture of bear's gall, or decoction of crow's feet. You laugh at our superstitions, but you send us so few doctors to teach us truth. I beg you not to hang that sign in a place that needs it not, when Korea's need is so great."

MOHAMMEDAN: "I bid for that sign for Moslem women. In your hand you hold the key, the only key which can open the Mohammedan lock. The medical missionary can enter through doors locked and barred to every one else. Think of one hundred million women in Moslem lands with only twenty women doctors! Why should you enter an overcrowded way here, when you might be a pioneer in unbeaten paths to bring health and healing to the veiled women of Islam?"

GIRL FROM PHILIPPINES: "If you want your sign to hang 'neath your own stars and stripes, I bid for it for the Philippines. The United States has done much for us, but there is yet much to be done. Why should you not hang up your sign with the determination to help put tuberculosis and leprosy out of the Philippines, and out of the world?"

GIRL FROM INDIA: "I bid for your sign for India—for India with its millions of child wives and widows. We have only about one woman doctor to every million women in India, and our land is not as is your land, for in India no man is permitted to look upon the face of the women of the high caste. It will not be hard for you to build up your practice in India. I can take you to a hospital that has its gate closed because the only missionary doctor there has broken down and has had to go away for rest; and notwithstanding all her pleadings and entreaties to the girls of America, no one else has come out to take her place. A high-caste girl was carried many miles to that hospital. Through all the pain of the rough way she looked forward to the time when she would reach the hospital, and find the wonderful doctor of whom she had heard. When they came to the gate at the entrance, it was closed. The

old gatekeeper had to send them back all the long, rough way because there was no doctor there. On the homeward way the girl died.

"So my people are suffering and dying with no one to help—little children and little mothers! Oh, such little mothers, when your children of America are happy at their play! If you could see one of the little widows I have seen, lying half starved in a damp hall, burning with fever, cursed by her father-in-law who forbade any one to minister to that wicked creature who, he said, had caused the death of her husband, his bright and gifted son. When he thought she was about to die, he had her carried out into the street on a mat so that she would not pollute the house. For three days and nights she lay there without food or shelter in the pouring rain. The chilly air of the rainy season penetrated through her tiny, worn frame, and no one came to minister to her. The orthodox Hindu neighbors dared only to hope she would soon pass away, since her cries and moans disturbed their slumbers. Thus do our little girls suffer! I bid for your sign for India."

AMERICAN GIRL: "And now the face of my problem has changed! Given *one* sign to hang out, and such a multitude of calls! What shall I do? One of them is my call. No sleeping potion could give me rest if, with these calls ringing in my ears, I failed to answer. That land is henceforth my country which needs me most. [Faces the audience squarely.] But the other calls—I pass them on to you. Who will answer them? Who will go? Who will send?"—*Adapted from the Missionary Review of the World.*

The Offering Box

[To be recited by a little girl just before the offering is taken.]

OUR service isn't over yet,
There's something still to tell.
It ought to interest us all
If we can tell it well.

It's something you have often heard—
Nothing so very new;
It's what the earth says to the sun,
The flowers say to the dew.

It's something we shall always hear,
While on this earth we live;
It comes to us from everywhere—
The little, short word—"Give!"

Think of the little, needy hands—
Hands brown and black and white—
That reach out to us everywhere
And ask us for God's light.

God gives so very much to us,
Don't you want to thank Him?
Then when we pass the offering box
Just fill it to the brim.

—*Kate W. Hamilton.*

The Aching Heart

"The world's great heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone give
light;
And the men who bear the message, and who
preach the living word
Are you and I, my brothers, and all others that
have heard.

"Can we close our eyes in slumber, can we fold
our hands at ease,
While the gates of night stand open to the
pathway of the seas?
Can we shut up our compassion, can we leave
one prayer unsaid,
Ere the souls that sin has ruined have been
wakened from the dead?

"We grovel among trifles, and our spirits fret
and toss,
While above us burns the vision of the Christ
upon the cross,
And the blood of God is dropping, from His
wounded hands and side,
And the voice of God is crying, 'Tell poor sin-
ners I have died.'

"O voice of God, we hear thee above the wrecks
of time,
Thine echoes roll around us, and the message
is sublime;
No power of men shall thwart us, no stronghold
us dismay,
For God commands obedience, and love has led
the way!"

Thirteenth Sabbath Offering

(Tune: "When the Roll Is Called up Yonder"
"Christ in Song," No. 865.)

When the offering is taken on the Thirteenth
Sabbath morn,
And these needy fields demand your thought-
ful care,
Will you lift your heart to Jesus *ere you open*
up your purse,
And commune with Him in earnest heartfelt
prayer?

CHORUS:

On the Thirteenth Sabbath morning,
On the Thirteenth Sabbath morning,
On the Thirteenth Sabbath morning,
Will you pray before you open up your purse?

There are noble men and women who have left
their peaceful shores
At the high command of Him who dwells
above.
They have suffered much from sickness and for
shelter, food and clothes,
All to preach a Saviour's never-dying love.

They are casting wistful glances to the home-
land they have left—
They're expecting us to firmly hold the ropes;
Dare we tighten up our purse-strings, when they
look to us for help?
Dare we coldly disappoint their fondest hopes?

"Inasmuch as ye have done it to the least of
brethren dear,
Ye have done it," said the Master, "unto Me."
Let us talk a while with Jesus in the silence of
our soul,
And He'll whisper what the offering should be.

MRS. EDITH B. GOODRICH.

Little Workers

[For five children of varying sizes. They enter one at a time, as they speak, the oldest first, and so on, down to the baby—the smallest child that will take the part well. Each carries the coin mentioned. If possible, have new coins.]

FIRST BOY

See my half dollar, so big and round?
It takes a long time to earn one, I've found.
I had fifty pennies, but changed them, you see.
This shiny half dollar looks good to me.

SECOND BOY

Well, I have a quarter. It's shiny and new,
And I earned it myself, sir, as well as you.
It is twenty-five pennies! It isn't much fun
To stop playing so often an errand to run.

FIRST GIRL

Guess what I have. Two shiny new dimes!
I've washed all the dishes now ten times.
I can do it quite quickly, and I tell you
I don't hate it as bad as I used to do.

THIRD BOY

I've two Buffalo nickels. Isn't that good?
For five days now I have brought the wood,
And piled it up nice in the box by the door.

FIRST GIRL

Yes, and I swept your litter up off the floor!

BABY GIRL

I've got two pennies, all shiny and new.
I earned 'em myself!

SECOND BOY

Why, what could you do?

BABY GIRL

I picked up my playthings all myself,
And put 'em away on the toy closet shelf.

FIRST GIRL

And what will you do with them, Baby May?

BABY GIRL

They'll go in mine mite box, right away.

THIRD BOY

What, both of them, Baby?

FIRST BOY

That beats me!

BABY GIRL

Yes, I'll give them to Jesus, I love Him,
you see.

THIRD BOY

I meant to give one, but she shan't beat me!
Both my nickels soon in the mite box you'll
see.

FIRST GIRL

I'll give both my dimes. I can earn some more.
Though I hate to do dishes as bad as before.

FIRST BOY (to second)

Well, old chap, it's up to you and to me.

SECOND BOY

Yes, we can't let the little ones beat us, you
see.

FIRST BOY

Get your mite box, Baby, and pass it around,
And we'll make it give out a fine chinking
sound.

(Baby runs out and returns with mite box,
which she passes.)

FIRST BOY

In goes a half a dollar.

SECOND BOY

In go two quarters, too.

FIRST GIRL

In goes a shiny dime, and another, nice and
new.

THIRD BOY

In goes a jolly nickel, and now in goes an-
other.

Because they both are twins, you see, he can-
not leave his brother.

BABY GIRL

And here's my nice new pennies, one, two!
Oh, hear them sing! (Shakes box.)

THIRD BOY

Yes, I can hear them saying, "Chink-a-chink-
a-ching!"

FIRST GIRL

I guess the mission people will be glad we
learned to work!

ALL

And we will earn some more for them, 'twill
never do to shirk.

—Elizabeth F. Guptill.

A Lesson in Life

I was up near the city road one day,
Some men were digging a drain;
The sky was dark, and the streets were gray
With a misty, drizzling rain.
I had done my work and was hurrying by,
But one is bound to know
What's up when he hears a frightened cry
And a crowd begins to grow.

Ill news flies fast. The word was passed;
"The drain!" "The props!" and "Save!"
The earth had slipped and the men were fast—
Three souls in a living grave.
They had mates at hand, by luck, poor chaps,
Who hurried with pick and rope;
Thought I, they'll dig 'em out, perhaps,
But little the worse, I hope.

So I stood and watched them for a while,
As I'd nothing else to do.
They threw the earth in a goodly pile,
And one of the lads got through.
"Hurrah!" went up from the waiting throng
And rang through the misty air.
A girl I knew came running along,
And sighted me standing there.

"O Jim!" she gasped; "can't you help? Go! Go!"
And she seized and shook my arm;
"Your brother is there—is buried below!
And you standing there so calm!"
"My brother!" Then in a second's space
I was digging away like mad,
Fearing to light on his poor dead face—
The only brother I had.

I got him out with a bruise or two,
With nothing of harm beside;
You'd scarcely think what I say is true,
But I then broke down and cried.
To think I'd been standing, staring there
When my kin was like to die,
Letting the others do all my share,
Out of sheer stupidity.

It seems to me when I come to think,
That our life on earth goes so—
Some standing safely upon the brink,
Some sunk in the depths below;
And I'm sure if people only knew
That their brothers were like to die,
They'd hasten to see what they could do
Instead of just standing by.

—Selected.