

MISSIONS QUARTERLY

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ROZSA MARGITKA

[A crippled woman who was healed. See p. 471]

TOPIC: Catholic Europe

Sabbath, January 5

MISSIONARY TEXT: Matt. 4:23.

READING: Official Notice.

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

PRAYER: In behalf of Catholic Europe.

Official Notice

TO OUR SABBATH SCHOOLS EVERYWHERE:

A NEW day has arrived in Catholic Europe. Thousands of people once bound by the chains of Roman Catholicism are now full-fledged Seventh-day Adventists, rejoicing in the message. It cheers the heart to go to churches in Catholic Europe where, in response to inquiry, scores and scores of good brethren and sisters rise to their feet and raise their hands to tell you of their deliverance from the bondage of the papal church. The light has come, and with joy they have received it and wish to proclaim it.

This quarter our Sabbath schools are permitted to enjoy hearing of the work in this amazingly interesting and fruitful field—Catholic Europe. God is making known His final message in the very strongholds of the enemy. The reports of this great field will be of more than usual interest to our people.

We are asking our Sabbath schools to raise ninety-eight thousand dollars for the regular work; any overflow above that amount to be used for advance work in Catholic Europe. Let us do what we can to render help.

Yours in behalf of the multitudes in Europe,

J. L. SHAW,

Treasurer of the General Conference.

Sabbath, January 12

[Suggestions for the Missionary Feature]

SEED THOUGHT: "That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker."—"*Testimonies*," Vol. III, p. 382.

READING: Out of Roman Bondage.

MISSIONARY SONG: "Christ in Song," No. 565, first two and last stanzas.

PRAYER: In behalf of those who are studying the message.

Out of Roman Bondage

L. H. CHRISTIAN

[President, European Division]

THE deadly, gripping, and cruel power of Rome over its members never ends. It begins even before birth in the distorting influence of priest and confessional on the mother. It is seen in the lighted candles and the last unction of the death-bed. Then Rome buries her members in "consecrated" ground and with "holy ceremonies." Indeed, beyond the grave the church claims power to open or close heaven at will. This insidious hold of Rome is truly a mystery,—the "mystery of iniquity." People who are born Protestants and who never experienced this fatal influence cannot realize its Satanic seduction. Even those who are Catholics from birth, if they never saw Rome at work in lands where its sway is unlimited, never fully sense what the Papacy is.

I am writing this article in Southeastern Europe, in a land where the power of Rome today is perhaps the greatest. We see it on

every hand. Shrines and crucifixes are found at each country crossroad, and any one passing by must reverently cross himself. We meet daily processions in the town, and every city has its churches and chapels with their clever priests, sisters, and monks. One sees the effects of Rome in the low morality, superstition, slavish fear, and degradation which abounds. There is no freedom and no progress. The people are cruel, suspicious, bigoted, and ignorant—made so by Rome—for the nation is really by nature one of the brightest.

In these lands it is no idle matter to stand up against the might and will of Rome. The other day a student here who had left the church incidentally fired a revolver at a piece of wood lying by the roadside. Some Catholics claimed that that little log was once a part of the "holy cross." The man was sent to prison for a year because he had desecrated what was so sacred. A converted priest here who had accepted Christ made bold one day to speak against Rome. He, too, is now serving a sentence of a year in prison for this offense.

Another man had just accepted the message in a new place. We made him elder of a group of young believers. One day the priest tried to get him to leave the Adventist Church. He offered him a good office with the Catholics. But our brother said: "I have been in darkness long enough. Now I wish to live in the light and lead others to the light. As a

Catholic my religion was an empty form with a human priest. Now it is a living Saviour." By no means could the priest either intimidate or purchase him. He was a converted man. Then the next day the priest called six men from the village, gave them liquor until they were intoxicated, and persuaded them to sign a blank paper. He took this sheet with their signatures to a lawyer, and had a statement written in to the effect that this Adventist was agitating for a revolution. On this false charge the man was lodged in prison. There for six weeks, every day, he was flogged to force him to confess that he was a revolutionist. He refused, and finally was set free, but his health was utterly ruined. He is so nervous and broken in spirit that he has begged to be free from his work as elder. He is out now for a few weeks on a suspended sentence of from one to three years in prison. In our conference session here a vote of sympathy was passed for the relatives of a young man, a very earnest Bible worker, who some months ago was caught by a mob led by the priests and beaten so severely that he later died.

But though the rule of Rome is cruel and relentless, this Advent message is stronger. Right here at this conference over a thousand faithful Adventists have gathered. Some have suffered much, but all are of good courage. Nearly ninety per cent of these new converts have come to us from the Roman Church. It is not easy for them. In fact, from a human standpoint it is almost impossible to take this

step. But they are strong and happy in Christ. Since the War the Papacy has redoubled its efforts to extend its unholy sway over the minds of men. Europe has seen a great revival of Romanism in its craftiest form. At the same time thousands have come to understand the errors and bondage of Rome and to long for the freedom of Christ. If ever it was time for us to bestir ourselves and to preach the gospel in Catholic Europe, it is now. People eagerly buy our literature and accept the message by hundreds and thousands. Italy has four times as many members as she had in 1918. In other lands the progress is even greater. We need more ministers and more literature. We are also in great need of chapels where these dear ones who come out of Babylon may worship. A church building means much more in Catholic than in Protestant lands.

We are very grateful that the Thirteenth Sabbath Offering this quarter is to go to papal Europe. Over 180 million Catholics live in these countries. Their only hope is the Advent message of the living Christ. Forty years ago the spirit of prophecy told us that thousands of Catholics would accept present truth. We see it now. We appeal to our Sabbath schools in all the world to remember these millions in darkness, and to send them the light of Life!

Sabbath, January 19

SEED THOUGHT: "The truth of the living God is to appear in contrast with error. Proclaim the glad tidings."—*"Testimonies," Vol. VIII, p. 10.*

READING: The Need of Roman Catholic Europe.

MISSIONARY SONG: "Christ in Song," No. 583.

PRAYER: A few sentence prayers in behalf of the work in Belgium.

The Need of Roman Catholic Europe

L. L. CAVINESS

[Sabbath School Secretary, European Division.]

PROBABLY nowhere in the world is the need for the message for this time greater than in Roman Catholic Europe. I do not mean that conditions socially and economically are to be compared with those that exist in some heathen lands, but the spiritual needs are nowhere greater than in these same Roman Catholic lands. There are hundreds and thousands of earnest seekers after truth, who are hopelessly seeking for salvation through their own works. They have no saving knowledge of salvation by faith in Jesus Christ. They do not have a knowledge of the soon coming of Christ which will deliver them from the awful misery into which the World War brought them, and into which the outbreak of a new and more terrible war may at any time plunge them. Some of our most faithful and earnest members have come to us from the Roman Catholic Church.

We have a message whose great purpose is to call out of Babylon a people who shall be

prepared for the coming of the Lord. We often refer to the Protestant churches that have apostatized from the primitive gospel of Jesus Christ as the daughters of spiritual Babylon. But shall we spend most of our time and effort in bringing the message to those who hold communion with the daughters, and not try to do more for those who hold communion with the mother?

Let us remember the needs of Italy, the homeland of the Papacy, where we should have more than twice as many church members as we now have, and more than three times as many workers as are now at work in that neglected land. What are four hundred members in a population of forty-two millions? And what are thirty-three workers all told, including the thirteen colporteurs, to carry the message to such a multitude?

Then there is France—fanatical, atheistic France—which lost two millions of the flower of its youth in the great World War; but which suffered even a greater calamity in the loss of thousands of loyal Huguenots, either killed or driven into exile by those dreadful persecutions after the revocation of the Edict of Nantes. One of the greatest needs we have as a people is for more French-speaking workers. There is the rapidly growing work among the French colonial possessions in the West Indies, the opening up of work in French Indo-China in the Far East, the need of additional workers in the French African colonies where we have begun work, and the many

countries where we have as yet done nothing, such as Senegal, Gambia, Ivory Coast, Dahomey, French Sudan, French Guinea, etc. How shall we get the workers? We must win the young people and train them for service. But we must have a greater work in France than can be done by the fifty-eight workers of whom eighteen are colporteurs, now laboring in all France, including Alsace and Algeria. America as a nation made great sacrifices to help France. Shall we not as a people loyally spring to the aid of our work in France at this time, even at the cost of personal sacrifice.

Poland also makes its appeal. This is a land where the message is going forward under great persecution. Nearly every one of our colporteurs in that country has had to spend some time in jail; to many it has been a frequent occurrence. I wish you could have been with me and heard these faithful workers as they told the brethren and sisters of their experiences. They always added the testimony that it is a wonderful privilege to suffer for Christ, and invited all to join them in the blessed work of the evangelical colporteur.

The president of one of our conferences in Poland was in jail when I reached his field on my first visit there. The family did all they could to entertain me. On Friday evening as we were sitting at the supper table, I noticed various members of the family glancing at the door from time to time. This Friday was the birthday of the daughter of the

family. Just as we were finishing the meal, the door opened and in came the father. Great was the joy that this home-coming brought to us all. The daughter said that the return of her father from prison was the very best birthday present. The mother said that when she last visited her husband, he managed to slip a little note out to her between the bars. This note said that he had reason to hope that he would be able to return home toward the end of the week. I can assure you that it was a happy Sabbath that followed. This brother has been repeatedly in grave danger, but God has protected him. One of the workers in this field received such serious injury from the hardships he had to undergo that he died after a period of much suffering. Surely we must do all we can to sustain the work in fields where workers show such self-sacrificing loyalty.

When we think of Bohemia, our minds turn to John Huss, that martyr of the Reformation, who was one of Bohemia's greatest citizens. He is still recognized as a national hero by the Czechoslovakian [chĕk-ō-slō-vä'-ki-an] government, and an annual holiday has been declared in his memory.

We ought to have a suitable church building as our memorial in Prague, the city where this Christian hero labored and let his light shine. We have more than one hundred members in Prague, and they have no suitable place in which to meet. At one annual meeting which it was my privilege to attend,

we migrated from one place to another, because the meetings were held in different rooms, none of which was really large enough to accommodate those who came. Let us give liberally that the believers in Prague may soon have a meeting place of their own.

A large proportion of the population of Hungary is Roman Catholic. That church has an even greater hold on the government than the proportion of the Catholic population would seem to justify. In fact, Mary is the patron saint of the land, and her picture appears on both stamps and money. God is richly blessing our work in Hungary; our membership has almost doubled since the organization of the field as a union conference in January, 1925. While attending a Sabbath school convention recently in Hungary, a touching little story was told. A little Adventist girl, who loved the Sabbath school and foreign missions, became sick. When it was evident that she could not live, she was perfectly resigned, but expressed the wish that she might live to see the next Picture Roll. Before she died, she asked that a piece of embroidery on which she had been working might be given to the union Sabbath school secretary, and that he should sell it and give the proceeds as her last Sabbath school offering to missions. This piece of work is now one of my cherished possessions. Are you willing to make a special sacrifice this quarter for fields where the message brings forth such beautiful fruit?

Sabbath, January 26

[Suggestions for the Missionary Feature]

SEED THOUGHT: "If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him."—*"Christ's Object Lessons," pp. 43, 45.*

READING: The Work in the Latin Union.

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

PRAYER: A few sentence prayers in behalf of the work in this field.

The Work in the Latin Union

A. V. OLSON

[President of the Latin Union]

BY FAR the largest field in Catholic Europe is the Latin Union, which is comprised of the Leman, North France, South France, East France, and Belgian Conferences; and the Italian and Algerian Missions. Even though Spain and Portugal have been organized into a separate union, we still have nearly as many people within the borders of our union conference as are to be found in all of the United States of America. There is perhaps no more needy field in the civilized world. Imagine what the situation would be in North America if in all of that vast territory there were only about 4,000 members and less than 125 ministers and Bible workers. This is our situation. Our crying need is for more workers. Daily we are praying the Lord of the harvest to provide more laborers for these needy fields where thousands of honest hearts are waiting for God's saving message. We earnestly ask our Sabbath schools the world around to join with us during this quarter in a mighty appeal

to God for more workers for our field, and above all for an outpouring of the Spirit of God upon the workers we already have. We believe the hour has struck for the message to be proclaimed with power in these ancient lands where, during the ages past, millions died as martyrs for Christ. Here in these lands are thousands of sincere persons who will gladly accept the truth and identify themselves with God's remnant people, as soon as the message can be carried to them.

We also wish to mention that France, Italy, and Belgium have large colonial possessions in Africa and other parts of the world. This is especially true of France which controls most of North and West Africa, Indo-China, Madagascar, and a number of islands in different seas, besides mandates in Asia Minor and other places. As it is practically impossible for missionaries who are not citizens of the mother country to enter these colonies, it is imperative that a strong home base be developed speedily in the Latin Union, from which workers can be sent out to these colonies. From nearly all division conferences we are receiving most urgent appeals for workers. As I write these lines, several such requests lie before me. Although our working force is altogether inadequate for our own needs, we have tried to share with others. If in the future we are to supply the workers for the many fields where French, Belgian, and Italian citizens are needed, we must be given help now to create a strong home base for

training these workers. The countries of the Latin Union will in the future have to play an important part in the finishing of the work of God in the world.

We are glad to say that the believers here stand ready to do their part. They love the message, and are willing to sacrifice for it. They take an active part in the Big Week and Harvest Ingathering campaigns, and the per capita gifts to missions from this union are the highest of any union conference on the European continent. They also give their children for the work. During the past five or six years more than eighty young men and young women from our missionary college in France have entered the work either in home or in foreign fields. Others are in school getting ready for service. Many more would like to be there, but they lack the necessary funds. We need money to help them through school, and money to employ the ones who are now coming out of school. Our greatest need, however, is more of the Spirit and power of God to enable us to accomplish the work that the Lord is waiting for us to do. Again we solicit the prayers of all our people in behalf of this vast and needy field.

Sabbath, February 2

MISSIONARY TEXT: John 3:16.

READING: The Work in Spain.

MISSIONARY SONG: "Christ in Song," No. 558.

PRAYER: For the work and workers in Spain.

The Work in Spain

L. J. STENE

[Superintendent of Iberian Union Mission]

IF YOU look at the missionary map of the world, you will find Spain colored dark red, showing that it has a dense Catholic population. The Church of Rome has had sway over this country for centuries, but we have now many evidences that the time has come to preach the gospel to people who are longing for the truth. We recognize that the threefold message of Revelation 14 is the only message that can bring hope to the millions of Spain. A good beginning has been made, but the time has come for us to move forward on a larger scale.

Spain has a population of 23,000,000 people, and only a small portion have come in contact with the Advent Movement. Our work is represented in nine places, but we have large cities and prosperous communities that have never had a visit from a living preacher. Think of cities with a population of from 100,000 to 400,000 inhabitants, not to speak of the smaller cities, for which nothing has been done. A beginning has been made in Barcelona [bär-sē-lō'nā] with its 1,200,000 inhabitants, and Madrid with its 1,000,000 inhabitants. We must do more for these cities in the near future.

We have about 270 faithful believers in Spain. Our working force is small, consisting of five ordained ministers, five licentiates, and seven Bible workers. But what is this little

handful of workers when you consider the vast field and the crying need all around us! A noble and self-sacrificing pioneering work has been done in past years by Elders Walter and Frank Bond and their faithful companions. The work is established, but the pioneers have been laid to rest after many years of service and others are carrying on their work. We see an awakening taking place everywhere. During the past few years, five native workers have entered the work. They have proved faithful and loyal in preaching the threefold message and winning souls for Christ. One of our most successful evangelists was once an infidel. Another young man who had spent four years in a Catholic seminary, came in contact with one of our native pastors. After receiving instruction, he accepted the message and was baptized. He has been a successful canvasser, and is now the field secretary in one of our fields. Another young man, well educated, who had a good business position, read "The Great Controversy," "Patriarchs and Prophets," "Heralds of the Morning," and "The Coming King," and was convinced of the truth. One day he came to our headquarters and asked if he could become a member of our church. After a short time of preparation, he and his wife were baptized. They spent two years at our seminary, then he entered the work. He is now a faithful treasurer in one of our fields.

The Lord is bringing many honest ones to a knowledge of the message. From all parts

of the field we receive the good news that our workers have a number awaiting baptism. Some time ago a young evangelist was sent to a country town to begin work. Now we have an organized church in that place. One lay member, a native of Spain, accepted the truth in Cuba. He had a burden upon his heart to return home and bring the message to his family and neighbors in a small mountain village in the north of Spain. A short time ago I visited this place, and had the privilege of baptizing two new believers as a result of his endeavors. He is a merchant, and has a hall where he gives Bible studies to the people. From twenty to thirty come to the meetings regularly. In this way the spirit of God is working to bring the message of a soon-coming Saviour to the people. Our canvassers are also sowing the seed in the highways and byways. Ten students from Spain are at present at the seminary preparing to have a part in the finishing of the work in their native country.

I appeal to you, my brethren and sisters in all lands, to help us in this time of need with your prayers and with your offerings, as we are struggling to hold up the banner of light in this needy mission field. We are confident that the Lord will do a great work in the Catholic countries in the last days. We have the assurance through the spirit of prophecy that the time has come for the finishing of the work, and that marvelous things will take place in the Catholic countries of Europe

where darkness and superstition so long have reigned. We are made glad to know that we shall have a part in the Thirteenth Sabbath Offering this quarter. Please remember Spain in your prayers.

Sabbath, February 9

MISSIONARY TEXT: Matt. 28:18-20. Read the text, then have the school repeat it in unison.

READING: Progress in Portugal.

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

PRAYER: That the Lord will bless the work in Portugal and help us to do our part in hastening the message.

Progress in Portugal

H. W. LOWE

[Superintendent, Portuguese Mission]

ONE HUNDRED SEVENTY-FOUR years ago Portugal became the scene of the calamitous earthquake which, extending over millions of square miles and costing more than 60,000 lives, coincided with the opening of the sixth seal (Rev. 6: 12), and announced to the world the proximity of the Saviour's return. One hundred fifty years after this catastrophe, the third angel's message began to be preached in this then priest-ridden land. Today a loyal band of Portuguese Adventists awaits the coming of the King. *

The old cities of Lisbon and Oporto [u-pôr'to] were first entered, and in 1905 Brother Rentfro saw the first fruits of his labor in Lisbon. A little handful of believers was baptized at night. The work progressed

slowly till 1910, when revolution removed both the monarchy and the State Church. A measure of liberty then allowed further progress; though frequent revolutions, consequent lawlessness and atheism, and latterly the growing power of the Catholics, have imposed certain restrictions upon our activities.

In 1912 a man who sold lottery tickets in the streets called at a house in Lisbon and entered into discussion on religion with a lady. The man had met Adventists, and gave our church address to the lady. About twenty persons were added to the church as a result.

As recently as 1921 some of our brethren were attacked outside their little hall, and with sticks and stones were injured. However, after years of patient labor by church members under the leadership of Elders Rentfro, Meyer, and Guenin, we now have a fine church of 125 members in Lisbon, a membership of forty in Oporto, twenty-five in Portalegre [por-tä-lä'grá], eighteen in Tomar [tõ'mär]. We have comparative liberty to work in all these places.

Portugal is small and poor, but it is good soil for gospel seed, and many more sincere souls will be gathered here. We baptized thirty new believers last year [1927], and have set a higher goal for this year [1928].

The brethren in Portugal are deeply grateful for the financial assistance of those in more favored lands, and unite their prayers and forces with all Advent believers that the Lord of the harvest may come soon.

Sabbath, February 16

MISSIONARY TEXT: Eccl. 11:1.

MISSIONARY SONG: "Christ in Song," No. 684.

READING: Through Persecution to Success.

PRAYER: That the Lord will help the believers in this field, and inspire us to give liberally of our means to aid them.

Through Persecution to Success

R. J. CUNITZ

[President, Silesia-Galicia Conference]

THE following report comes from the southern part of the Polish Union, and shows how wonderfully the Lord has helped in spite of many hindrances.

Our way goes through strife to victory. The old laws of Austria are still in force in this part of Poland. The priests take care that the authorities carry out their [the priests'] decision that, "Everything that is not Catholic should be exterminated and not be allowed to exist." Therefore we are not able to meet freely, and our mission work is hindered. Often our workers are persecuted, beaten, thrown into prison, and brought into court. The authorities who have become acquainted with us show us great consideration. But we must decidedly contend for our freedom of belief and conscience. If our success is to be measured, one must also measure the opposition which withstood this success. From a small beginning the Advent message has now spread out to a wide region. The doors are open, and our faithful workers cannot answer all the appeals. God constantly

gives success. In many places we have not been able to get a room for our meetings. Therefore we were obliged to hold our meetings in holes and the rocks, and in the forests, because in private apartments we were persecuted. We lack the necessary meeting places that would help our churches to withstand the attacks of the enemies.

I have before me some reports from different parts of our conference. The following are short extracts from letters from our evangelists:

“Here in — the beginning of our work has been made very difficult for us, and our friends have been cruelly treated. Now for the second time God has allowed the excited mob to surround the house where Bible study was being conducted, break the windows, and throw stones at us. The mob said, ‘These heretics believe in a cat, therefore theirs is a cat belief.’ On the next Sunday in the Catholic church when the priest was about to begin his service, a cat began to howl. In spite of the fact that the people looked for the cat in all corners, they could not find it. The priest had to stop his sermon, and when he started again the cat again began to howl so that the priest had to close his service entirely. On the way home the people said that this was a punishment of God, because they had made fun of the Adventists in saying that they worship a cat as God. Since that time the mockery has ceased, and a good interest for our message has sprung up.”

Another worker writes: "With a colporteur I visited an interested family. While we were studying the Bible we looked out and saw many people with flails, hoes, spades, and saws coming to the house. We fled through a rear door, but were followed. On the other side we saw armed men coming toward us to cut off our escape and take us prisoners. One man tried to strike us with a hoe, but he did not hit us and struck his own foot. Another man wished to hit us with a saw, but stumbled and fell down backwards. We used this moment of confusion to escape into the woods. We were further pursued, and we hid ourselves in the dense fir thicket. Although they looked for us, they did not find us, for God had smitten them with blindness. After waiting three hours in the twilight we were able to continue our way unhindered." The writer of this letter has often been in such a situation,—followed, struck, and thrown into prison, but he continues his work with good courage, and finds everywhere a great interest.

Another worker writes me that after a Bible study he was suddenly attacked on his way home and beaten on the head with a wooden slipper so that he lay unconscious on the road. For fourteen days he was unable to work, but still he is of good courage and has a good interest in his district.

I will tell briefly under what difficulties a church in Galicia [gä-lish'i-ä] has been established. A loyal colporteur was the pioneer. He scattered the first seeds by the circulation

of our literature. For this he was often thrown into prison, and was pursued by the people who had been stirred up by the priests. But he continued to work from house to house. Now he is dead, the victim of a mob stirred up by the priests.

The priests did all they could to drive the heretics from their district. We could hold meetings only in private homes at night. At the first baptism performed at night eight persons were baptized. Immediately afterwards we had the Lord's Supper. The persecutors then came, and we fled to the protection of the woods. They searched diligently, but could not find us, so went home cursing. At the second baptism nineteen persons were baptized in a quiet place in the woods, but our enemies discovered us, and a rain of stones fell on us. God's protection was over us, and we suffered no harm. On the way home some believers and friends were stoned at a certain point in the village. Under such difficult conditions and in spite of the hostility of the priests a church of thirty-three members sprang up.

There is still a great work to be done here in Poland. Our believers are poor, but remain loyal to the message in spite of many difficulties. Our needs are great. We need more consecrated workers and more means to build meeting houses where our people can come together. On the coming thirteenth Sabbath our dear brethren and sisters in all parts of the world will have an opportunity to bring

their gifts for this dark land. The work of God must be done quickly, for dark clouds are gathering. May God richly bless both givers and gifts.

Sabbath, February 23

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: John 4:35. Read the text, then have the school repeat it in concert.

READING: Our Work in Czechoslovakia [chek-ō-slō-vā'ki-ā].

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

PRAYER: In behalf of our work and workers in this field.

Our Work in Czechoslovakia

R. RUHLING

[President, Czechoslovakian Union]

CZECHOSLOVAKIA, which includes the countries of Bohemia [bō-hě'mi-ā], Moravia [mō-rā'vi-ā], Silesia [si-lě'shā], and Slovakia [slō-vā'ki-a], has 13,620,000 inhabitants. About eighty-two per cent of these belong to the Roman Catholic Church. The other eighteen per cent are mostly without any religion, though some are Jews and a few are Protestants. Formerly the regions of Bohemia, Moravia, and Silesia were lighted by the torch of the gospel which Huss and the Bohemian brethren kindled. Through the counter-reformation which followed, this light was entirely put out, and today only a little trace of it can be found here and there. More is to be found in books of history than in the hearts of living men.

Until 1918 these regions belonged to the Austro-Hungarian monarchy. Many obstacles were placed in the way of the proclamation of our message, and it was with great personal danger that our workers preached there. With the establishment of the republic in 1918 full religious freedom was granted to the land.

In the course of the centuries the Holy Scriptures have become entirely unknown to the people. Therefore our members appreciate all the more the Sabbath school, since they can there draw for themselves from the fountains of truth. The following incident will show how ignorant the people are concerning the Holy Scriptures.

The writer came in contact with a public official, and at a certain point in his talk he referred to a ministerial document which said that the Seventh-day Adventists have undertaken as their chief task the circulation of the Holy Scriptures, together with religious writings. The high public official asked: "The Holy Scriptures, what kind of a book is that?" I replied: "That is the Word of God." Then came the next question: "Yes, but what is the Word of God?" I replied: "A book from God." When he asked further questions, I could only repeat my first answer: "It is the Word of God." But he neither knew what the Word of God was nor the Holy Scriptures, and at the end he said briefly: "I can believe you, and yet I cannot." He thought that it was an old history book.

Formerly attendance at day school was not

obligatory, so there are many who do not know how to read or write. In that part of Czechoslovakia towards Russia the people are seventy-two per cent illiterate. Thus, for a number of our own members who do not know how to read or write, the Sabbath school is the place where they can learn to read as well as to study the points of present truth.

There never has been a time when so many appeals for help have come to us as now. We lack the means of answering all these entreaties. We need more workers as well as suitable halls for holding our meetings in order to follow up the interests. In this country also the bright light of the third angel's message must shine, and now is the opportune time to work in freedom. Our prayers therefore are that God may make His people willing to give liberally on the thirteenth Sabbath, in order that we may have the needed help.

Sabbath, March 2

MISSIONARY TEXT: Isa. 32:20, first part.

READING: Progress of the Work in Italy.

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

PRAYER: That the Lord will help the workers to surmount the difficulties in this field.

Progress of the Work in Italy

G. L. LIPPOLIS

[Superintendent of the Italian Mission]

ITALY, a large and beautiful country of about 42,000,000 inhabitants, is the largest missionary field in Europe. Think what a

work is before us, to announce the message of the third angel to this people and in this generation!

Until only a few years ago, Italy probably had more religious freedom than any country in Europe. But now things have changed. The Roman Church that in 1870 was, according to the prophecy of Revelation 17, deprived of her possessions, has again received very great power.

"The Fascist government," writes a Catholic paper under date of January 31, 1928, "is the only one in Italy and perhaps anywhere in the world, that has declared itself a Catholic government." All the other governments of this world may have more or less sympathy for the church, but not one has made such professions of faith as the present government of Italy has made, and shown by its practice ever since the first day in which it acquired power.

Since the Roman Church has received this power, other religious organizations have labored under very adverse conditions, especially the Seventh-day Adventists. If meetings are to be held, the authorities of many cities require that they be informed three days before, and if they think there is anything offensive to the state or to the Roman Catholic religion, the meeting is forbidden.

The priests have become so powerful, and in many places their influence is so great that with calumnies and threats they easily obtain their purpose. In one city they placed the

words, "*Catholic Youth, Florence,*" with their seal on our pamphlet, "The Sufferings of Christ." They then took the pamphlet to the police station, accusing two of our colporteurs of having used it to try to entrap the Roman Catholics. The police authorities arrested our two colporteurs, and notwithstanding their protest of innocence, and their having proved the absurdity of such a charge, they were expelled from the city and were sent back to their homes.

In another city two of our colporteurs who were provided with proper documents and had permission to sell books, were arrested by instigation of the priests, and sent back to their home towns on the accusation of having sold immoral books from house to house. They were selling "Steps to Christ" and "Epidemics."

In a small provincial city the priests instigated the population to hunt the sellers of forbidden books. A great multitude gathered in the square to hunt our brave colporteur with the purpose of arresting and punishing him. But God watched over His servant, and as in the days of Lot, He struck the population with blindness. Our brother passed among the crowd with his bag of books without being recognized, and returned home uninjured. No other Protestant denomination in Italy has colporteurs, so the main attacks are directed against our work.

In one church a noted Lent preacher maintained that the death penalty against heretics

should be restored. These few examples are sufficient to show under what difficulties we have to labor.

But while Italy has returned to the Middle Ages with the innumerable religious fraternities flourishing, with the renewal of fanaticism, and with the continual growing superstition, on the other hand God opens the doors so that we may work for those He is calling out of Babylon to form His people. What has not been done in time of liberty must be done under persecution. With earnest work from house to house the faithful servants of God, in spite of opposition, must bring the truth to the honest in heart.

Notwithstanding these many struggles, the work of God in Italy makes progress and gains triumphs. Last year two new churches were organized. From the Alps to Sicily the message is being proclaimed without fear, and many are uniting with God's people. A young priest, a composer of music, is studying the message with zeal, and we hope he will soon make his decision for the Lord.

This is the time to work and bring the message of the third angel to these 42,000,000 people. The field is large, but workers are scarce. The field is ripe, but the reapers are few. We trust that all our Sabbath school members will think of and pray for Italy on the occasion of the thirteenth Sabbath. All the Italian Adventists greet you (Hebrews 13:24), and look to you to come to their aid with your gifts and prayers.

Sabbath, March 9

[Suggestions for the Missionary Feature]

SEED THOUGHT: "If men shared the sympathies of Christ, they would have constant sorrow of heart over the condition of many fields so destitute of workers."—*"Testimonies,"* Vol. VIII, p. 31.

READING: The Work in Slovakia.

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

PRAYER: In behalf of these two countries.

The Work in Slovakia

G. F. THEISS

[Superintendent, Slovakian Mission]

AS A mission people we often turn our faces toward the heathen world, which we generally understand to be Africa, India, China, and the islands of the sea. One hardly expects to find regions in Europe which in their conditions are no less primitive than Africa.

After visiting us, Brother L. L. Caviness, the Sabbath school secretary of the European Division, told us that we really worked in a mission field. We have had wonderful experiences in the past few years. In this small region we have to do work in several different languages, as follows: Slovakian, Czechish [chĕk'ish], Hungarian, German, Ukrainian, and Polish. The problem of languages is not a small one, and yet the work goes forward. When one speaks of Catholic Europe, Slovakia should not be forgotten, for here the people are in many respects more Catholic than in Rome.

One experience will help to make the situation clear. Last spring we visited a group of

believers and celebrated the Lord's Supper with them. At this time the fields and gardens had already been planted, and the weather permitted the opening of all the windows of the little room. The meeting began, and soon the house was surrounded with crowds of people. They paid no attention to the planted beds of the garden, and pressed still closer to the windows. I thought the people were interested, and begged my interpreter to call them in, but he paid no attention. As time went on, more came, so that the house was entirely surrounded. I thought they were interested, and spoke with greater inspiration. The meeting went on until late in the evening, so that the people gradually went away. The brethren and sisters had earnestly prayed during the meeting, so that the attack which had been planned by this people did not take place, and the Lord in some way worked on their hearts. Afterwards it was made clear to me in what great danger we had been. Today there is a great interest there, and several persons are asking for baptism.

Recently we had a district meeting in another region where an interest has been awakened by some of our colporteurs. Quite a number of persons had learned of the truth through the reading of our books, and nine have requested baptism. But we do not have a meeting hall there, or a preacher, or a Bible worker to follow up the interest, for we lack the funds.

In the eastern part of our field, formerly Ruthenia [rōō-thē'ni-ā], we have a large church of 118 members. This is a very poor region, and consequently our brethren and sisters are very poor. They did not have the means to send delegates to the annual meeting. Two brethren undertook to walk the 182 kilometers [about 121 miles] in order to be present at the conference. Certainly it is no small sacrifice to travel three days on foot. We were glad to see them, and as we could not find it in our hearts to let them tramp back the long journey, we took up a collection to pay their fare. That these poor brethren and sisters cannot help the work very much with their means, is very clear.

The interest everywhere is good, and the prospect for soul-winning work was never better than now. We pray God that His people, whom He calls His own possession, will think of us on the thirteenth Sabbath of this quarter and give liberally in order that this part of Roman Catholic Europe may be greatly helped.

Sabbath, March 16

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Precious souls are perishing for the light which God has given to men to be reflected upon the pathway of others."—*Testimonies.* Vol. III, p. 385.

READING: Poland.

MISSIONARY SONG: "Christ in Song," No. 683, first and third stanzas.

PRAYER: For the advancement of the work in Poland.

Poland

J. ISAAC

[President of the Polish Union]

AT THE end of the World War Poland again became a great and independent European state. It has a population of 30,000,000. The western part of Poland is on the same cultural level as the other western lands, but the eastern part is quite different.

We will give a few experiences to show the difficulties which our work meets constantly, but which cannot hinder its progress. The persecutions which our workers and believers experience in many places are brought about through church influences. The public authorities at the present time are neutral; but the future will show how long this condition will prevail. Though we are not recognized by the government, we are tolerated, and under God's protection the cause advances in all branches. We have this encouraging statement in the spirit of prophecy: "The Lord will give us favor with the world until our work is done." The public officers who are acquainted with us and our work place no difficulties in our way, but often help the believers out of their difficulties.

A young brother was arrested for selling our literature, and brought to the police commissary. Because the commissary knew us and our literature well, he said to the policeman: "Let this young man go immediately. The Adventists are the best citizens of the country; if we only had many more such people." A

young sister was one day arrested for selling our health papers. The president of the conference was called before the court. When the judge examined the paper, he said to the policeman who had arrested our sister and who appeared as witness against her: "Are you not ashamed to arrest a good young woman who circulates such good literature? This journal is greatly to be recommended." Then he freed our sister. There have been numerous instances where the public officials have shown their love for freedom, but many are quite under the influence of the church and often our believers are condemned on account of the truth. Our workers and colporteurs have spent many days in prison, and some have been so beaten by the police that they were obliged to remain in bed for a long time afterward.

Another great difficulty which we have is the lack of meeting places. In all Poland it is not permissible to hold divine services in private homes. In many places the brethren can only meet in private homes because they are unable to hire halls, and have no chapels. For \$700 we can erect a neat chapel with 250 seats. Often halls are not rented to us because the owners are afraid that they will fall into disrepute. Two years ago in Posen [pō'zěn] we were able to get a hall with 145 seats on the third story of a building. During the winter, public lectures were held there twice a week. The hall was always filled, and there were thirty persons ready for bap-

tism in the spring. But several weeks before the baptism was to take place, the bishop sent a priest to the owner of the hall to try to get him to put us out. He refused, and a few weeks later a second priest came on the same errand. When the owner still refused, the bishop himself came, and made the owner promise to put the Adventists out. The owner was very sorry, because he was glad to receive the rent which was always punctually paid. But he was obliged to carry out the command of the bishop. With no place to meet, it is very hard to take care of a church even though it be small, and of course we could hold no more public lectures. This lack of meeting places holds back the progress of the work. We pray God earnestly to send us help so that we can erect chapels in the most needy places.

In spite of many difficulties, the work in Poland has made good progress since the War, so that we now have over 2,000 members. A brother came from Russia to the city of Lodz in Poland, and brought the truth with him. Soon there was formed a small group of Sabbath keepers. Until the War their members increased slowly, for under the rule of the czar all religious meetings except those of the State Church were forbidden under penalty of imprisonment. So the group of believers met each Sabbath outside the city in the woods to hold their Sabbath school and preaching services. This was done even in winter when the snow was deep, until one

Sabbath the police, who had often looked for them, found them and drove them home. Then "the little Sabbath school in the woods" had to be discontinued for a time.

The believers, many of whom are poor, love the truth. Often they have no money to put in the Sabbath school offerings, so they write the amount of their offering on a piece of paper, often several Sabbaths in succession, and then when they do have money they redeem the pledges.

They are also willing to suffer for the truth. A sister who had been baptized four months before this experience, had to undergo an operation. Because of the long journey by wagon, and through loss of blood, she was almost dead when she reached the hospital. Immediately the priest was called. Because she refused to confess to the priest and receive the Lord's Supper, and said that she would confess her sins only to Jesus, and that everything was right between her and her God, she was called a heretic and for some days was left without the necessary care. After the operation, the prescriptions of the doctor were not followed, in order to force the sister to return to the State Church or to destroy her. But she remained firm, and the Lord raised her up.

I must not fail to mention our mission school. This began in a garage in Warsaw in 1926. Fourteen pupils took the first six months' course. But with God's help the next year we were able to buy a good piece of

property of twelve acres with a good building. We could scarcely wish for a more beautiful place for a mission training school. The climate is excellent. The land is very fruitful, and furnishes the school with vegetables, fruit, and grain. The work is done largely by the students. During our first year at this place, twenty-seven students were enrolled, of whom several are now in the work. A good beginning has been made, and we have every reason to believe that from year to year a number of pupils will go out from this school into the harvest field.

Sabbath, March 23

MISSIONARY TEXT: Rom. 10:14, 15.

MISSIONARY SONG: "Christ in Song," No. 600.

READINGS: Among the Roman Catholics in Hungary. The Message in Austria.

PRAYER: In behalf of the work in these countries.

Among the Roman Catholics in Hungary

A. MINK

[President, Hungarian Union]

OF THE 8,000,000 inhabitants in Hungary, sixty-four per cent are Roman Catholics. Since the War, even more than before, Roman Catholicism rules the land. Bishop Count John Zichy wrote in a national paper: "Hungary can only be saved through Catholicism." "The Hungarian state must become Christian,

that is Catholic," said Minister Stef. Haller at a Catholic congress. We know from experience that they take these statements literally. Of the sixty-two churches in the Hungarian Union, services are forbidden in fifteen places because of the influence of the priests. And yet God gives the victory. Of the 1,600 members of the union, more than 600 came to us from the Roman Catholic Church. It is hard to win Catholics to the third angel's message. But once they believe, they remain firm and true. Here are some examples:

A brother who was formerly a strong Catholic often walked 30 to 40 kilometers [from 20 to 26 miles] to receive confession and absolution. In religious processions he was the banner bearer. Today he rejoices in the truth. Every Sabbath he walks eight miles to attend the nearest Sabbath school. Each time he takes with him a quantity of papers and tracts which he circulates with great joy and good success among his former fellow believers. He gives Bible readings to a number of interested ones.

Ten believers and friends of the truth attended a district meeting at Budapest [bōō'dá-pěst] in the fall of 1927. They had to walk 70 kilometers [about 47 miles] between 3:30 in the morning and 7 o'clock in the evening. This they did out of love for the truth.

In a certain Catholic town one of our colporteurs sold some books and papers to a Roman Catholic priest. The priest said: "My

people are without God. I buy these books for my people. I hope they will help them." The priest took the books to the market place and circulated them among his parishioners. Our preacher in that town wrote me that the books have indeed helped. At the present time we have some friends of the truth in this place who are preparing for baptism.

The message came to another strong Catholic town. A family accepted God's Word. Soon persecution began. The brother's business was closed and they were threatened with all kinds of punishment, but in vain. All remained steadfast. God rewarded their faithfulness by awakening others who accepted the truth. In one year nineteen persons were won to the truth.

Hungary is ripe for the message. We need more consecrated workers, more chapels and more money in order to bring light and salvation to the Catholics of Hungary.

The Message in Austria

J. BRAUN

[President, Austrian Conference]

THE republic of Austria with its 7,000,000 inhabitants is a remnant of the old Austro-Hungarian monarchy. It is a confederation of various countries. The old imperial city Vienna, on the Danube, is the capital of the confederation. Dr. Seipel, a Roman Catholic priest, is at present chancellor. Each individual land has a leader, who is in most cases

a Catholic priest or an officer devoted to the Catholic Church.

Under Emperor Maximilian II, who reigned from 1564-76, Austria became almost entirely Protestant. Almost all the nobility accepted the gospel as did the greater part of the inhabitants of Vienna. But with the death of Maximilian, freedom of conscience was over. Through the activity of the Jesuits, thousands of Protestant families were forced to leave the country, and most of the Protestant leaders were hanged.

Even to the present day there are laws for the protection of the Catholic Church which come from those days of persecution. Before the World War (1914-1918) we did not dare to preach openly. Meetings had to be held under the name "More Light Society." These meetings were called "paragraph two meetings" because this paragraph permitted the holding of secret societies. To such meetings each one had to be personally invited by card and had to be known by name to the leader of the meeting. If the police found one strange person, the meeting was disbanded. It was the same way with the meetings on Sabbath. Police permission had to be obtained for each meeting, and was often received only after four weeks of waiting.

The treaty of peace brought religious freedom. Also in our rented halls we can preach the message of the second coming of Christ. But if we wish to address the public, many political leaders forbid us to do so. In the

city of Vienna where the leadership of the city is Social Democratic, we must pay a tax of 50 Groschen [\$1.00] for each person coming to our public lectures. Also each lecture must be announced to the chief of police, who then sends a criminal policeman whom we must pay. Often the free-thinking Social Democrats are as intolerant as the Catholics, or even more. The country population of Austria is almost entirely Catholic. The same is true of Vienna; nevertheless many workers have left the church, and Jewish leaders have joined themselves to a Free-Thinkers' Union. Almost ten per cent of the population of Vienna is Jewish.

The Scriptures as such are not known among Catholics, and careful work is needed to teach them. But we are very glad to carry on this fruitful soul-winning work. The Lord blesses our industry and gives us souls as our hire. But the work is made difficult because we have no meeting hall of our own for our evangelistic work. The believers are mostly poor. As a result of the War it is scarcely possible in this large city of 2,000,000 to get any work where one can earn a living.

We are all working courageously. Austria is two thirds Alpine country. Our colporteurs, according to the laws of the land, can sell no papers, tracts, or books, but can only take orders. How often the lone journey of the colporteurs into the mountains to deliver books is made in vain, because the Catholic priests have warned the people against them.

Sabbath, March 30

[Suggestions for the Thirteenth Sabbath Program]

MISSIONARY TEXT: John 3:16.

DIALOGUE: Catholic Europe.

SPECIAL MUSIC.

RECITATION: Appeal for Reapers.

DIALOGUE: God's Great Clock.

SONG: "Go and Tell Them."

OFFERING.

PRAYER: That the Lord will bless our gifts to Catholic Europe.

Dialogue: Catholic Europe

MRS. L. L. CAVINESS

Time: Friday afternoon.

Persons: Max, Carl, Ike.

Scene: Room in which the Sabbath school is to be held. (Would suggest that children use their own names instead of names of Max, Carl etc. During conversation let boys do whatever arranging is necessary to make the scene most natural.)

(Max and Carl come in to arrange Sabbath school room. Arrange chairs, books, table, etc.)

MAX: What's up, that Miss Keller wants the room decorated, anyway? It's all right.

CARL: Why tomorrow is thirteenth Sabbath.

MAX: That isn't any reason. I'm about fed up with all this giving and giving. The heathen can't need so much as we give all the time.

CARL: The offering isn't for the heathen this time. Don't you remember they've been telling us that this quarter it goes to Catholic Europe?

MAX: Where's that, I'd like to know? I haven't been here all the time.

CARL: Oh I don't know. Russia or Germany or some place like that. [Another boy comes in carrying heavy plant.] He calls: "Hello, fellows. Give me a lift with this." [Others turn to help.]

CARL: Hello, Ike. What've you got? Seems to me we're having a special lot of fuss for thirteenth Sabbath this time.

IKE: Yes, we are; and I don't see much use in it; but Miss Keller likes the thirteenth Sabbath program to go off well.

MAX: Carl says the offering's to go to Catholic Europe, and we don't even know where that

is, do you? I've been away awhile, and I don't come all the time even when I'm here. Do you know where it is?

IKE: (laughs hard, and the other boys join him half-heartedly): Why, of course. We've had missionary readings about it every Sabbath this quarter. But it isn't all one place. It's the different countries in Europe that have lots of Catholic churches and priests.

MAX: Oh that's it, is it? Well, I don't see as that makes things so bad. We know some Catholics, and they are nice folks. Nobody would have to take up a collection for us on account of there being a Catholic Church and a priest or two in our town.

CARL: But you see, over there in some countries the people are nearly all Catholics, and lots of them are uneducated,—live in little towns where they only see the same people over and over—and many can't even read. And they think just as the priest tells them to.

IKE: And most of the state officials are Catholics and are afraid of priests. I heard of one place where there were three men going to hold a Sabbath school convention, and on the way a telegram came saying the movie theater which they had rented for their evening meetings had just been refused to them, for no reason whatever. It just was, that's all. Well, the men said they'd go on anyway. So they went on to the town and went straight to the police office to show their passports and have permission to stay there a few days. [Other boys show surprise.] Oh yes, strangers always have to do that when they enter a town. Well, then they asked why they had been refused the theater. The under-police officer was talking to them, and he was rough. He scolded around, though he didn't give any reason. Then the chief of police came in. He was a little more polite, but wouldn't give in. He said they might hold a meeting in their own rented hall but not in the movie house. So they thanked him and went out. As they turned around they saw a big fat priest in his long black robe in the corner. He was the reason their big meeting was refused.

MAX: Well I hope they had a meeting somewhere, anyway.

IKE: Oh, they did. When they went to their little meeting place there were 300 people packed into two little rooms that were supposed to hold 150, and more on the porch crowding the windows. There were two soldiers in the audience, and a policeman. But there was no disturbance, and at the close the officers just

looked at the speakers' passports and finding them in order, said good-night and left them.

CARL: Well, why don't they rent some good, large hall in a decent part of town? If they pay their rent nobody can bother them.

IKE: They can't get anybody to rent to them half the time.

MAX: That isn't sense. Why won't an owner rent to nice, decent people who pay a good rent?

IKE: He doesn't dare. The priest bothers him till he has to turn them out. If he doesn't listen to the priest, the church sends a higher priest; and if he doesn't listen to that one, the church sends one still higher, clear up to the bishop, and the owner of the hall has to listen to him.

MAX: I don't see why.

CARL: Why if he didn't his business would be closed down and he or his family persecuted. You can see in the end he has to give up.

MAX: Say, that sure is hard!

IKE: Of course sometimes a room can be rented, but usually it is used for dancing or drinking just before or after the Sabbath meetings, and you can imagine what that's like.

MAX: But they can hold meetings in private houses, can't they?

IKE: Not everywhere. In some countries it is against the law to hold meetings in private houses. In other places there is no law against it, but if the neighbors complain, the law can forbid another such meeting being held.

MAX (turning to Carl): That's hard luck. [Carl is thinking hard, but nods his head.]

CARL: Some people hold Sabbath school outdoors. That would be fine. Why can't they do that?

IKE: Yes; sometimes they do that. One company did for a long time, even in the winter. Then the police hunted them out and they had to stop for a while. "The little Sabbath school in the woods," they called it.

(Boys are silent a moment, each thinking.)

MAX: I'll tell you. They ought to have chapels of their own. Then they'd be fixed.

CARL: Sure; that's what this offering is for. Most of the believers over there are poor, though they do help all they can.

IKE: And a little goes such a long way over there. Why, in one country they say you can build a good chapel that will seat 250 persons for \$700. Wherever they can get a little building of their own, the whole situation changes.

MAX: Say it's fine to have our own place for Sabbath school. I'm glad Miss Keller asked us to help. Ike, how did you know all about this?

IKE: Why I got that MISSIONS QUARTERLY and read a lot of it at home; that's all. [Pulls out QUARTERLY.]

CARL: Then you can tell what those countries are, of course. [Takes the leaflet and looks it through a moment, then reads aloud, slowly.]

Italy, France, Belgium, Spain, Austria, Portugal, Poland, Czechoslovakia, Hungary.

Dialogue: God's Great Clock

First Child:

HARK! 'tis the morning hour,
And God's great clock strikes one;
He bids us go and work for Him
From dawn till set of sun.

Second Child:

'Tis Jesus' voice that calls us,
For now His clock strikes two:
"O children, hasten, follow Me,
There's earnest work to do."

Third Child:

He calls in lane and highway,
And as the clock strikes three
He points to ripening fields, and says,
"Go, idler, work for Me."

Fourth Child:

The busy workers hasten,
The great clock rings out four,
And they must gather in the sheaves
Before the day is o'er.

Fifth Child:

The hours are quickly passing,
For lo! the clock strikes five;
The work is great, the laborers are few,
But onward still they strive.

Sixth Child:

The hour of six is sounding,
The Master calls for men;
"Go, reap My fields, whate'er is right
I will repay again."

Seventh Child:

The clock is striking seven;
The toil grows heavy now,
Yet pause not, weary, fainting one,
To cool thy heated brow.

Eighth Child:

But half the field is garnered,
And lo! the clock strikes eight!
O workers, let us gather fast,
The hour is growing late.

Ninth Child:

Again the Master calleth
While chimes the hour of nine,
In tender, pleading tones He asks:
"Who'll bind these sheaves of Mine?"

Tenth Child:

The homeward call is sounding;
The solemn clock strikes ten,
And Jesus says, "I quickly come."
How shall we meet Him then?

Eleventh Child:

The clock rings out eleven,
Hark! 'tis the last, sweet call:
"Why stand ye idle? Go ye, too,
And glean ere night shall fall."

Twelfth Child:

'Tis twelve—the last, last hour:
The great clock strikes again;
The night is here, our work is done,
And God proclaims, "Amen."

[In giving this dialogue, a striking clock may be placed on the table so that each speaker may cause the clock to strike before he begins his stanza, or if a clock is not available, a large clock face with movable hands, which may be turned by each speaker. Or let all the children go on the platform, and just before each child speaks, some one sitting near the front tap a bell or make the clock strike.]

Appeal for Reapers

I. H. EVANS

O MEN of God! These are the last, last hours;
Before us, all the whitened harvest field,
Unreaped, untouched by sickles such as ours.
This closing message will a harvest yield,
If we, His messengers, in zeal proclaim
The everlasting gospel in His name.

O men of God! Jesus our Priest awaits
On high to close His ministry; to take
His crown as King of kings; to ope the gates
Of heaven to all His ransomed ones; and
shake
The powers of heaven; to wake the sleeping
dead;
Receive His kingdom as its kingly Head.

O men of God! These are the last, last hours
Of time. Eternity is drawing near.
A lost world's doom should wake our drowsy
powers
To deeds of valor in His name; and clear
Our title to a starry crown to wear;
Enjoy the mansions Jesus will prepare.

O men of God! These are the last, last hours
When mercy waits the sinner. Shall we
sleep
In ease till all is lost? Or pray for showers
Of latter rain to fructify and keep
Our labors strong in spirit, win the lost
To love our Lord, regarding not the cost?

O men of God! These are the last, last hours
When labors count and bring a rich reward.
In yonder danger lines the heavenly powers
Unfurl His bloodstained banner, we to
guard!
Who'll follow where the Master leads the
way?
Go, reap in every land, while lasts the day.

STORY ABOUT PICTURE ON COVER PAGE

"Up to the age of six, Sister Rozsa Margitka could walk. Then she had the rickets, but for four years she could still go on crutches. After that she became lame and stayed so for thirteen years. When she was baptized, Dec. 12, 1925, she felt sorry that she could not kneel with the other candidates for baptism. Therefore she prayed daily that God should be merciful to her and help her that she might kneel before God. One day when she had just prayed, she felt as if a stream of strength flowed through her body. She called her sister and asked her to lend her her hand. With great joy she stood up and walked, crying out, 'God has heard my prayer and has done more than I prayed for.' Next Sabbath she went on her own feet to church. A short time ago I was able personally to speak to her. She expressed her joy while she walked back and forth in front of me. She said that she can do this to God's honor."

"Go and Tell Them"

(*"Christ in Song," No. 40*)

Sound ye the last threefold message
Out to the end of the world;
All through the lanes and the hedges
Let the glad tidings be hurled;
Over the fields and the mountains,
Down in the alley and slum;
Pleading, beseeching, and calling,
Bid them to Jesus come.

CHORUS:

Tell them the story of Jesus,
Tell it to them every word;
Tell them the story most precious,
Sweetest that ever was heard.

Point them the way to salvation,
Teach them that Christ is the Way;
Tell why He suffered on Calv'ry,
Bid them to seek Him today;
Speak unto them by example,
Lighten their hearts as you go;
Tell them salvation is free,
Tell them, that they may know.

Tell them of Heaven's last warning,
Tell them it's surely the last;
Tell them the end is approaching,
Soon will probation be past;
Tell them that Jesus is waiting,
Waiting their sins to forgive;
Tell them to seek Him each day,
Love Him, obey, and live.

"Why stand ye all the day idle?"
Whilst there are souls to be won;
See how the harvest is whitening,
Soon will the reaping be done:
Soon will the sheaves be all gathered,
Into the heavenly store;
Go and proclaim it aloud,
Time will soon be no more.

Tell them of beautiful Zion,
Shining with jasper and gold;
Tell of her beauty and splendor,
The half which has never been told:
Tell of her King and His glory,
Tell of His greatness and power;
Tell them, "Come in, while you may,"
Bid them this present hour.

—*Miss Artemesia Lucas, who was a colored servant in the home of Elder Davis.*