

The Thirteenth Sabbath Offering

June 29, 1912

The Selukwe Reserve, Africa

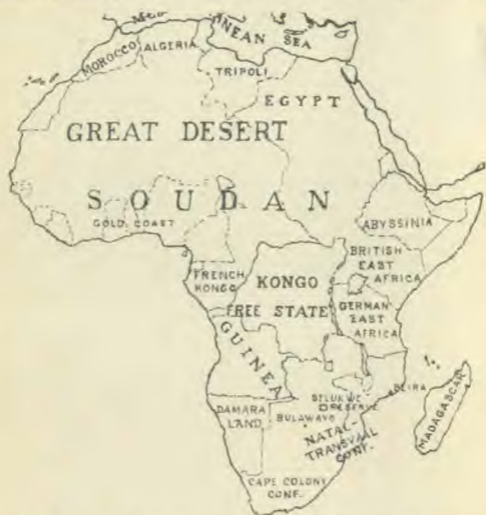
(This Leaflet should be divided into five-minute exercises and read in every Sabbath-school.)

The Thirteenth Sabbath Offering

THE next thirteenth Sabbath offering comes on June 29. After a careful survey of the field, the General Conference Committee has decided to invite the Sabbath-schools to set apart their offerings on that day to the opening up of a new mission station in Mashonaland, Africa.

The brethren in Africa some time ago made request of the government for a grant of the Selukwe Reserve, an especially desirable tract of land for missionary purposes. This grant has been recently given. Elder W. H. Anderson went over the Reserve and reports it as well watered, fertile, and admirably adapted to our work as it must be carried on in that field. He urged immediate occupation, as other denominations stood ready to pick up.

Elder R. C. Porter, president of the South Africa Union, wrote to the General Conference asking for an appropriation that would enable them to undertake this new work. Considering the condition of the treasury, the committee felt that they could not



safely promise the money, and *with the deepest regret denied the appropriation.* They have now decided that if the Sabbath-schools of the home land desire to make this enterprise possible, they may do so.

Do you want another flourishing mission station in one of the garden spots of Mashonaland, in one of the darkest parts of the "Dark Continent?" The Sabbath-schools will answer this question by their gifts on Sabbath, June 29.

Waiting Africa

Africa lay shrouded in night for long centuries. Its millions were without a knowledge of God, without a written language. When the "time of the end" came, lo, the light began to enter the dark continent. Explorers were stirred to penetrate the uncharted wilds. Missionaries were led to enter the unknown regions.

Over three hundred explorers have laid down their lives on African soil. More than two hundred missionaries have there sown the seed of God's word, and watered it with their life's blood. Livingstone died upon his knees praying for that land of mighty darkness; Wilmott Brooke, dying at the gates of Hausaland, the only missionary among thirty millions, cried out in his soul's last agony, "The people are too many for me."

In 1894 our own first mission station in any heathen country was established a few miles west of Bulawayo, in Matabeleland. A number of our early missionaries laid their lives upon the altar of Africa. Among these we mention G. B. Tripp, Dr. A. S. Carmichael, Mrs. F. B. Armitage, F. L. Mead and wife, J. H. Watson, and Mrs. W. H. Anderson.

In spite of sickness and death, and in the face of peril, exposure, disaster, and famine, the light of the Advent Message is spreading. Here and there among the millions of heathen natives are mission stations, where the truth is taught, and year by year these centers of light are increasing. But they must pierce Africa through and through.

Our Work in Africa

There are two organized conferences in Africa—the Cape Colony and the Natal-Transvaal; 31 main

and substations; 106 schools and outschools; 149 white and native teachers; and 4,396 pupils.

Experience has demonstrated that the best and perhaps the only way to carry the truth to the heart of Africa is by the establishment of mission stations and outschools.

Many of the natives are eager to learn. Some travel long distances to avail themselves of the privilege of our schools. In more than one instance numbers have been turned away for lack of facilities. Elder A. A. Carscallen writes of the sad necessity of turning away more than a hundred boys from the Kavirondo Mission. In February, 1910, the Victoria Nyanza Mission opened. Facilities were provided for 160 pupils. On the fourth day of the school 600 boys and 175 girls came for admittance. It was with the greatest reluctance that the large overflow was turned away.

In opening the Selukwe Mission, the same general plans will be adopted that have proven so successful in other places. The most experienced workers in Africa pronounce this location as one of the best for their purpose. Hearts are beating high with the hope that our Sabbath-schools will respond liberally to the opportunity now given them of permitting this new mission to be fully equipped and opened for service.

Pray as You Give

Let every giver pray on that day that God will accept his gift, and bless the work in Africa. By intelligent, prayerful, cheerful giving, our gifts may be multiplied as were the five loaves and two fishes, and a multitude blessed thereby. Pray as you give. In every Sabbath-school on that day, let there be a season of prayer in behalf of the mission stations in Africa.

What Will Our Sabbath-schools Do?

AN opportunity is now given to every Sabbath-school to help start the Selukwe Mission in Africa.

Remember the date—the thirteenth Sabbath in the present quarter, June 29, 1912.

Remember to add this gift to the total Sabbath-school contributions to missions for the quarter, and also to state the amount given on the thirteenth Sabbath, that it may be set apart for the Selukwe Mission.

Remember to pray for Africa as you give to Africa.

“Dollar Day”

SEVERAL conferences have adopted the plan of having a “dollar day” in each Sabbath-school, once a quarter. On that day all who can do so are invited to give one dollar as a Sabbath-school gift to missions. Those who can not give so much may increase their regular offerings as much as they can.

We most earnestly request all schools having a “dollar day” plan to unite in this new plan which is to be general, and appoint their “dollar day” on the thirteenth Sabbath of each quarter, thus uniting with the other schools in contributing to the special enterprise.

Giving

“Give strength, give thought, give deeds, give self.
Give love, give tears, and give thyself;
Give, give, be always giving.
Who gives not is not living.
The more we give, the more we live.”

We Are Millionaires

THE Sabbath-schools of this denomination are now in the millionaire class. In 1887 by their gifts to the Lord's work in mission lands, they opened up a deposit-account in the bank of heaven. Regularly each week every school has made a deposit, and on Sabbath, Dec. 28, 1911, they had \$1,085,551.54 to their credit.

This million dollars has been distributed in almost every country on the globe. It helped start the work in Australia; ten thousand of it went to South Africa, and an equal amount to England; it built the ship "Pitcairn," that carried the message to the islands of the Pacific; it gave substantial aid to the establishment of the work in Hamburg and other places in Europe, fields now self-supporting. The West Indies, Mexico, and Central America each had a share; India, Japan, and China received gifts for a length of time; the countries bordering on the Mediterranean received a portion; and in these latter years in whatever part of the world the need has been the greatest, the Sabbath-school money has been speedily sent.

How we should rejoice that this million of dollars has helped so substantially in fulfilling God's plan of sending the message to "all nations, and kindreds, and people, and tongues." We know not how many precious souls will be saved in the kingdom of God as the direct fruit of these freely given dollars.

Who could wish that the dollars were fewer in number? Who does not wish that they were many times multiplied?

But the account is not yet closed. Week by week we may add to the deposit, and let us give as we would give if it were *our* boys and girls, *our* fathers and mothers, *our* friends and neighbors, who were in heathen lands with no knowledge of the truth that is so dear to us.

The Record for 1911

On the following page we present the diagram so familiar to the Sabbath-school world with the year's record for 1911 added to it. How eloquent a black column may be! How beautiful in its boldness! How thrilling in what it represents! Many were the predictions that the 1910 column, towering above its fellows, indicated the crest of the wave in Sabbath-school gifts to missions, but once again theories must go down before facts, for the amount of the offerings to missions in 1911 is \$156,488.37, a gain of \$20,275.14 over the previous year.

A New Goal

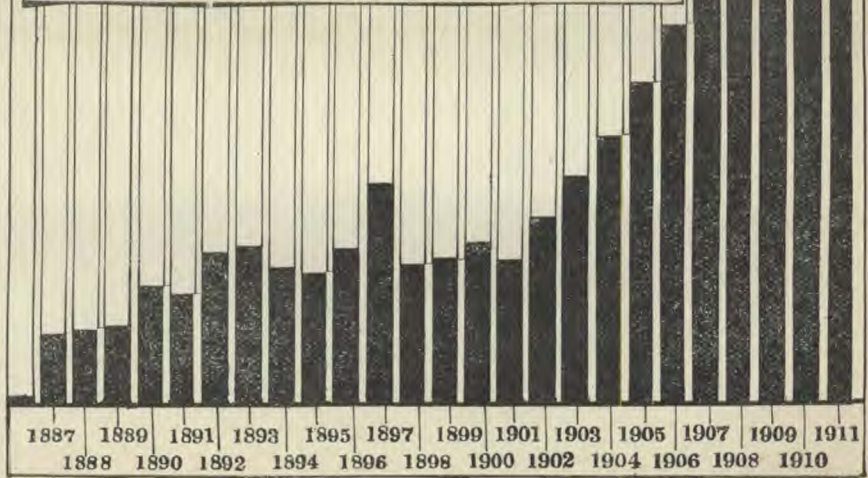
In 1909 "a hundred thousand dollars for missions" was our motto. We reached it easily. To double it in 1912 seems like a gigantic undertaking. But we have climbed so steadily that already the half-way mark is passed, and after much thought and counsel we have decided boldly to set our standard for 1912 at two hundred thousand dollars for missions. The "walled cities" and the "giants" that bar the approach to this goal will give way before the Sabbath-school army marching steadily forward, and used of God to accomplish his will in this generation. Let every school be of good courage.

RECORD FOR TWENTY-FIVE YEARS

SABBATH-SCHOOL

	700.00
	10 615.72
	10 755.34
	11 767.95
	17 707.89
	16 750.94
	23 618.77
	24 162.50
	20 850.50
	19 800.76
	23 666.08
	33 409.32
	21 475.18
	21 842.09
	25 235.47
	21 947.90
	28 298.86
	34 778.85
	40 278.05
	48 972.42
	57 915.81
	71 753.01
	94 500.12
	112 047.46
	136 213.23
	156 488.37

\$1,085,551.54 TO MISSIONS.



"We've Come, Mr. Missionary"

An Incident of the Founding of Busegue Station

FIRST the chief's sons came with a drill as soldiers that is known only in the German army. They presented front, and in a chorus said, "*Tamekuja Bwana Mwalim*" (we've come, Mr. Missionary).



"We've Come, Mr. Missionary," and this is the way they came.

"Well, what is it you want, my sons?" I said.

"We want to learn to read, during which time we want to live with you."

"Well, but you can not appear before me again naked, nor so dirty."

After a moment of quiet, as they evidently were struck with my firmness, they began to get uneasy. Finally they took breath, and asked: "But what shall we do? We have no clothes. Shall we wear skins of goats?"

"No, indeed! don't appear in goat skins. Buy clothes, and keep yourselves clean."

"But we are too small to hoe and plant our own fields, so we can sell peanuts and buy clothes. And mother's field is not enough to eat and sell also."

"All right, I am building a school, for which I shall have need of thatch and sticks. You may work for me until my school is finished, which will be enough to pay for your clothes" (consisting of a white jacket, and a piece of American cloth to tie about the loins).

"But how many days will we have to work?"

"Twelve days, if you work all day fast."

"*Ndic Bwana Mwalim*" (Yes, Mr. Missionary), was the answer in a chorus, and with considerable satisfaction off went the whole squad, keeping step as well as they could, which was not faultlessly. This illustrates the need of this great mission field for Christian schools and teachers.

A. C. ENNS.

Victoria Nyanza Mission, German East Africa.

Africa Is Waiting

THE great continent of Africa, with 168,000,000 of heathen waiting in darkness, appeals to us to arouse and finish the work. We have as yet made only a beginning in our work in this great field. Solusi Mission in southern Rhodesia has ten out-schools, and Somabula Mission two out-schools to dispel the darkness of heathenism and to give the message to 217,400 natives, scattered over a large territory, with scarcely any facilities for reaching them. Kolo and Emmanuel Missions in Basutoland, with no out-schools as yet, must hear the plea from 347,300 natives for the extension of their work. They report urgent demands for out-schools. One chief, with a number of his people, has accepted the message.

Taungwesi Mission in Mashonaland, is a new station just opened in the midst of nearly half a million natives. So urgent was the plea for the establishment of this mission that the superintendent and his wife, who were already worn to the breaking point with many years of service in the interior, when urged to take two or three months' rest before entering on the taxing work of opening a new station, replied, "We need the rest badly, and we should be glad to take it, but we must not keep these poor people waiting longer for the message; we must wait for our rest until we get into the kingdom."

Our new Zulu station, including Natal, must reach 445,300 natives scattered over a vast territory among farmers, and very difficult to reach; yet they are among our most intelligent and stable natives in Africa. The superintendent writes that more help is imperative to bring the light of truth to this people.

Malamulo Mission in Nyassaland has one out-station, and thirty out-schools to give the light to 927,300 natives. The superintendent and his wife have become much worn with the excessive labor and reduced by fever so that they must be released for a time. When requested to arrange for a vacation, the answer came, "I have one of the strongest convictions I have ever felt, that I must not leave the country now. After what I have seen of the need of this land when I went among the native villages last November and December, I should be the most miserable person alive if I were ever tempted to go home and stay home; and if I went home half ill it would be a very long time before I could get away. I prefer to fight it out right here

and now. At any moment I could take my desk again in the business world, but it has lost its charms for me, for the Lord's work is all that really signifies."

Pressing calls for extension urge the workers forward in this great field beyond their strength. Help



The Mission School at Somabula Mission, South Africa.

must be provided and vacations must be taken, that the lives of our faithful mission workers may be spared.

Barotseland Mission in Northwest Rhodesia, with its ten out-schools, has been provided with sufficient help to meet its present demands, but the appeal of 300,000 natives constantly urges our workers to enlarge their plans. Two new out-stations and twelve out-schools are now demanded and should be provided.

Our Kaffirland Mission has a more dense native population than any of the others. One out-school

and a gospel wagon to carry the message to one million and five hundred thousand! We have no word of censure for them in calling for more facilities with which to reach this vast population of our most intelligent colored people in Africa. Besides these calls there are many provinces, with millions of natives, yet unentered, and which are calling for help.

As Judas questioned the wisdom of such waste upon the Saviour's feet, so now some question the wisdom of spending so much upon his work in the field abroad. From such the question sometimes arises, "Is it not an expensive undertaking to keep up our mission operations in so many foreign fields?" That depends upon the estimate placed upon souls for whom Christ gave his life. That was a costly sacrifice that was made upon Calvary for the salvation of a lost world. Christ counted it none too great, because he estimated the value of each soul redeemed as worth more than all the wealth of this sinful world. Some of us have drifted away from that basis of reckoning. We are in danger of placing the estimate upon the souls won for Christ too low to meet his approval, and in doing so we cheapen the value of the work which our faithful missionaries are doing in difficult fields.

There is one side of the mission appeal which can never be properly written; it must be seen to be fully appreciated. It is the great need of a people dying without hope. If those who are tempted to consider the work of missions too expensive could hear the wail of woe that goes up to God from heathen lands, and then hear also the touching expression of praise for the light received from our missionaries as it bursts from overflowing hearts

won by the love of Christ, the question of the importance of mission operations would be forever settled.

As I have looked upon the graves of our fallen comrades in Nyassaland, Rhodesia, Kimberly, and Maitland, I said, "These laborers appreciated the worth of human souls in heathen darkness. They have given their all for missions." One of them among his last words, said, "I have done my best; it has not been very well, but it was the best that I could do." And he fell asleep in Jesus, and his weary form was laid to rest until the Master rewards the work of our faithful missionaries.

Have we, upon whom they depend for co-operation and support, done our best in prayers and contributions to our mission work? An empty treasury should appeal strongly to everyone to do his best.

R. C. PORTER,

Pres. So. African Union Conf.

A Surplus

If more means is given on the next thirteenth Sabbath (June 29) than is required for the equipment of the Selukwe Mission, the surplus will all be used in Africa. There are urgent needs in other places in that vast field. Give liberally to *Africa*, the "Dark Continent."

All regular Sabbath-school offerings to missions and also the thirteenth Sabbath offering is counted on the fifteen-cents-a-week fund.

ISSUED BY THE

SABBATH-SCHOOL DEPARTMENT

General Conference of Seventh-day Adventists

TAKOMA PARK STATION,

WASHINGTON, D. C.

“Why Didn't You Let Us Know?”

THE following lines were suggested by a story told by the late Cameron Scott, a missionary in Africa. One day, when Mr. Scott was preaching to a group of natives, an old chief approached him and said: “Why didn't you tell us this story sooner? Why didn't you let us know?”

“Why didn't you tell us sooner?”

The words came sad and low;
O ye who know the gospel truths,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe;
But we never heard the story?
Why didn't you let us know?

We appeal to you, O Christians,
In lands beyond the sea!
Why didn't you tell us sooner,
Christ died for you and me?
Nineteen hundred years have passed
Since disciples were told to go
To the utmost parts of the earth and teach:
Why didn't you let us know?

O souls, redeemed by Jesus,
Think what your Lord hath done?
He came to earth and suffered,
And died for every one.
He expected you to tell it,
As on your way you go!
But you kept the message from us!
Why didn't you let us know?

Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Africa stands before you,
With pleading, outstretched hands:
You may not be able to come yourself,
But some *in your stead* can go.
Will you not send us teachers?
Will you not let us know?

—Grace P. Turnbull.