

Thirteenth Sabbath Offering

December 27, 1913

Four Urgent Needs

Opening New Mission in Africa	\$5,000
Settling New Missionaries in Fields	3,000
Aiding Missionaries in Language Study	4,000
Headquarters in Central China	1,500
Total	<u>\$13,500</u>

SAVE
and make it
DOLLAR DAY

¶ This leaflet should be divided into five-minute exercises, and read in every Sabbath-school.

WE PRAY FOR THE HEATHEN

FIRST VOICE

In Africa's dark, deep forest,
Millions of souls to-day
Are without the blessed gospel,
For them we ought to pray.

SECOND VOICE

We will pray for souls in China,
Who can never know the right,
Till we tell them of the Saviour,
And God's own holy light.

THIRD VOICE

For India in darkness,
Our prayers to God ascend,
We'll tell them of our Jesus,
Who will save them in the end.

FOURTH VOICE

Macedonia has our prayers,
That the light of God may shine
In the hearts of all her people
With the rays of love divine.

FIFTH VOICE

In the islands of the ocean,
Many thousand people live,
Whom we must pray for daily
That God his light may give.

ALL

The whole wide world for Jesus,
So our prayers arise to-day.
The whole wide world for Jesus,
God speed that happy day.

—*Selected.*

The Official Notice

October 10, 1913.

MRS. L. FLORA PLUMMER,

Secretary Sabbath School Department.

Dear Sister Plummer:—

At a meeting of the General Conference Committee consideration was given to some of the immediate needs in the mission fields which call for the special lifting power of the Thirteenth Sabbath Offering. It was voted to ask the schools to devote the Thirteenth Sabbath Offering for December 27 to several enterprises, which might be summed up under the one title, "Starting the New Work for 1914." The enterprises are as follows:—

1. Opening new African region, a mission on the Tanganyika Plateau, Central Africa, \$5,000.
2. Moving newly arrived missionaries from landing ports to fields and settling on mission stations, \$3,000.
3. To aid fields in keeping new missionaries in language schools and at language study the first year, \$4,000.
4. Mission headquarters for Central China Mission—to be built in January and February, \$1,500.

These enterprises present a variety of interests surely. The mission station planned for the region south of Lake Tanganyika will be, I think, our uttermost part of the earth thus far.

The last Thirteenth Sabbath Offering was to move the missionaries over the sea to the land-

ing ports in the various countries. This time we are to move them inland, and the scene changes from the steamships plowing the oceans to all manner of modes of conveyance. We can fancy the missionaries proceeding into inland China by the ancient and the modern methods — by railway, river steamship or native boat, by cart, and without a doubt, in some instances, by wheelbarrow. Some of the South American recruits will cross the Andes by mountain railway at an altitude of over 15,000 feet, then across Lake Titicaca by steamer, and into Bolivia. The India recruits will reach various stations by rail and bullock carts.

The first work generally of the new missionary is to grapple with the language problem, and this, with one new mission field headquarters building, completes the round of immediate needs laid as an extra burden upon the mission funds in consequence of the new recruits commissioned at the recent General Conference.

The enthusiasm with which the schools lifted on the last occasion, to speed the workers over the seas, has greatly encouraged the Committee, and not only so, but what the schools are doing by way of extra effort on the thirteenth Sabbath from time to time is bringing courage and enthusiasm to the workers and believers in all parts of the world.

Truly your brother,

W. A. SPICER.

“THE cry of need is the call of God.”

First Urgent Need

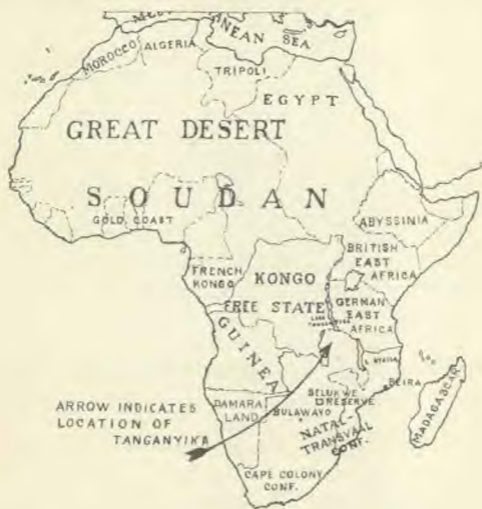
A NEW MISSION ON THE TANGANYIKA PLATEAU

THIS new mission is being pioneered by Elder J. C. and Mrs. Rogers, who have for seven years labored in the Nyasaland Mission. After a furlough in America, they started for Africa soon after the recent General Conference, making first for our head Nyasaland station, which they reach by steamer up the Zambesi and Shire Rivers. Here they will lay their final plans for the long journey inland. Doubtless the route will be by steamer up Lake Nyasa to the northern point. This lake is about 350 miles long. From the northern end a trail called the Stevenson Road runs northwestward to the southern extremity of Lake Tanganyika. This journey will doubtless be made by donkey transport.

To the south and the southwestward of Lake Tanganyika is the Tanganyika Plateau, of Northeast Rhodesia. Somewhere in this country a tract of land will be sought out, most accessible to the people of the region, and one more light will be kindled in the heart of Africa. Nelson's Encyclopedia gives the latest word on Northeast Rhodesia as follows:—

"The climate on the plateau is bracing and suitable for European settlement. Malaria, formerly common in the low districts, is rapidly decreasing in the larger settlements: but malaria and blackwater fever caused in 1910 nearly

twenty per cent. of the total deaths. Sleeping sickness has become alarmingly prevalent in the Loangwa Valley of Rhodesia; and a commission was appointed in 1910 to study the disease.



The temperature throughout Rhodesia ranges from 38 to 98 degrees. There is a wet and a dry season; the former occurs during the summer, from November to May."

Our mission will be away to the northward of the valley where the sleeping sickness has been most prevalent; but the workers pioneering the way will need our prayers that they may be guided to the most healthful location.

The latest Atlas of Christian Missions shows a few mission stations round the southern end of Lake Tanganyika, and then a blank for nearly three hundred miles southward, though there are other mission stations far over to the westward. Thus the new station will be in a region where little has been done.

This region of Northeast Rhodesia is famous in missionary annals as the place of Livingstone's death. He had pushed on year after year to open up the darkest part of the Dark Continent. Round Lake Tanganyika he found the center of the terrible slave trade which he continually prayed his life's work might somehow help to end, while ever foremost in his mind was the opening up of the unknown region to missionaries who were to follow after.

The lake marked on the map south of the Tanganyika country is Lake Bangweolo, by the southern shore of which is Ilala, where Livingstone's native carriers found him one morning in the little grass hut, dead upon his knees. The story has often been told how these men, who loved their leader, rudely embalmed his body in order that they might carry it to his own people at Zanzibar, but buried his heart under a tree at Ilala, feeling that his heart belonged to Africa. In the last birthday entrance in his diary, a few days before his death, Livingstone had written:—

"Can I hope for ultimate success? So many obstacles have arisen. Let not Satan prevail over me, O my good Lord Jesus."

And a few days later he wrote:—

"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward."



Inscription carved by African youths on the tree in Central Africa, at the foot of which Livingstone's heart was buried. From a photograph by Mr. Poulett Weatherley.

His death was used of Providence to open all these regions to commerce and to missionary activity. One motto of his life, cut into the slab marking his grave in Westminster Abbey, London, is the text: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." It was the cry of the "other sheep," that had never heard the voice of the Good Shepherd, that called Livingstone into those regions; and the same cry calls us to follow on with the saving message.

Writing back from the Red Sea, Elder J. C. Rogers gives us this bit of a glance at an African traveling outfit. He says:—

"In London we were able to secure a few supplies not found in Central Africa, such as a nice little tent 8 x 8 feet for traveling. Two natives can easily carry it, including poles and a weather-proof canvass floor cloth. It can be set up in a few minutes and easily made mosquito-proof. Its cost was \$32. We purchased also a small camp cooking outfit, camp chairs, a supply of simple medicines, lead and slate pencils for native school, linoleum for blackboards, and little items of personal supplies. A missionary of the London Missionary Society located near Lake Tanganyika, where we intended going, tells us that sugar, flour, and oatmeal each costs thirty-two cents a pound at the nearest store, so they get all their supplies from London, which makes them cost one fourth less."

Second Urgent Need

LOCATING THE ONE HUNDRED FIFTY MISSIONARIES

ALL members of the denomination have been greatly encouraged to see the remarkable progress being made in our foreign mission endeavor. The rapid spread of the truth to the nations of earth during the past five years has done much to strengthen the faith of the people.

The measures adopted at the recent General Conference, resulting in the sending out of upwards of one hundred and fifty workers to the different nations of the earth, have produced, perhaps, the greatest increase made of any year in the past.

This rapid expansion, however, has been a very heavy tax upon the General Conference treasury, but we have found the people always ready to respond to any call, when it has been made known that the General Conference Committee needed additional assistance. This was evidenced in the liberal response to the appeal made by the Sabbath-school Department for assistance in placing these one hundred and fifty workers in the different countries to which they have been assigned. This has been a great help to us, but now that they have reached the lands to which they have been assigned, there still remains a heavy expense to meet in carrying them to the special field in which they are to labor.

In almost all cases these workers will still have to be sent on hundreds of miles into the interior, and in many cases we might almost be justified in saying thousands.

Four of the workers that have been sent to China, after remaining in Shanghai, studying the language, will pass on to the far north, into Manchuria. Others will go into the interior provinces of China. In India the laborers are also to be distributed from Bombay and Calcutta to different portions of that great country. And so, in almost every case, it will mean a great expense still to be met.

The General Conference in its Fall Council has been carefully considering the needs of the different mission stations that have been established, and have in the appropriations for 1914 made full provision for the distribution of their income as far as they could estimate it. It is estimated that the receipts of the Mission Board for 1914 will be in the neighborhood of \$500,000. Our actual appropriations are in excess of \$480,000, leaving only a small margin of safety, or for unavoidable expansion of the work. Any help, therefore, that the Sabbath-schools can render in these special donations that are called for on the thirteenth Sabbaths will be of great benefit to our mission work, and the efforts of the schools to assist them will be fully appreciated by the General Conference.

W. T. KNOX.

“THE world is all our neighbor;
The stars are foreign lands.”

Third Urgent Need

FOUR THOUSAND DOLLARS TO AID FIELDS IN KEEPING NEW MISSIONARIES IN LANGUAGE SCHOOLS AND AT LAN- GUAGE STUDY THE FIRST YEAR

IF we make progress in mission fields, it is imperative that those who undertake work for the natives learn the native language. One who has not observed the difference between being able to speak in the vernacular of the people and through an interpreter can hardly appreciate how much of one's talk, given through an interpreter, is actually lost to the hearers.

In the first place, it is almost impossible for unconverted native interpreters, especially in the Oriental languages, to put spiritual ideas into language that the people can understand. They have not been trained in the vocabulary that expresses spiritual truths. The native interpreter, not having experienced what is said, fails to comprehend the meaning of the speaker. Wherever we have tried to carry on work through an interpreter, we have signally failed. Wherever we have set ourselves to the task of learning the native language, and having our workers speak in the vernacular of the people, we have made rapid progress in winning souls to Christ.

It is, therefore, essential that every missionary who goes to a foreign field to work for souls, should qualify himself to readily speak the lan-

guage of the people, that he may be able to convey to the native mind the truths of the word of God in language that the untutored and unlearned among his hearers can easily comprehend.

Until one can speak and *think* in the native language, he is practically a stranger in a strange country. He may reside there, he may become familiar with the customs of the land, and be able to travel about freely ; but in order to know the people, he must understand their methods of thought, their processes of reasoning, and be able to think and speak in their language.

The first step on arriving in a mission field, therefore, is to enter upon the study of the language. In some places schools are already provided where the missionary may enter upon a well directed, carefully outlined course of study, under suitable and efficient teachers. This, however, is not the case in very many countries. Whether it be the good fortune of a missionary to find one of these training schools in the native language at hand or otherwise, it still remains imperative that he set himself to the task of learning the language as his first duty.

Teachers must be provided. These can not be foreigners, but must be natives, generally those who can not speak the language of the missionary. These teachers have to be hired and usually command a good salary. The best teachers are the cheapest. It seldom pays to hire a teacher because he asks but little. An efficient teacher can usually command a good salary, and is worth much more to the missionary

than one who is willing to teach at a coolie's wage. In addition to the salary of the teacher, many other expenses must be met, such as books, etc., etc. All this is a heavy tax upon the missionary's purse.

The missionary is generally required to remain at the study of the language for the first two years after entering the field. When the Mission Board puts 150 missionaries into a field in one season, it is evident that the expense to be met in securing teachers and paying the tuition at language schools becomes no small item, for it is the purpose of the Mission Board that both the man and his wife shall study the language, and qualify themselves for active service. It is impossible for the missionary to meet the entire expense himself, nor is it just to require him to pay for this education, when he is securing it for the field to which he has been sent. The securing of this instruction to our missionaries is, therefore, a large item to be covered by the Mission Board, and is a direct charge against the funds of our treasury; for the missionary can do no work that will be of any great value to this cause unless he secures training that will give him a command of the language. Because this is true, we have asked that \$4,000 be raised in our special offerings for the purpose of paying the expenses of the large missionary force that has been sent to the fields, and who will be engaged in language study when this donation is taken.

The Mission Board plans to send few workers to these heathen lands who are not required to

learn the language. It will take time and money for our workers to master the language of the fields to which they are sent, but such mastery is the surest road to success.

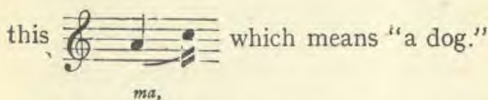
I. H. EVANS.



TELL-TALE TONES

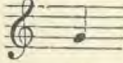
THE above is the title of a very interesting article, by Sir George A. Grierson, in "The Bible in the World," which sets forth clearly the tremendous difficulty attending the learning of some of the foreign languages. The following quotations from this article illustrate this in a striking manner:—

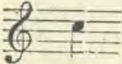
"In Burma, for instance, there is a language called Shan, in which the same word, *kaw*, may mean 'I,' or 'to be old,' or 'nine,' or 'a lock of hair,' or 'not to fear a devil,' or 'an owl,' or 'a kind of tree,' or 'to complain,' or 'the shin,' or 'balsam,' or 'a mill.' The speakers help out the meanings of these words by singing them, so that, to take an example, *ma, ma, ma, ma, ma*, means (if it be properly intoned) 'help the horse! a mad dog is coming.' This and some other specimens of the so-called 'tones' of Shan have been given to me by a friend who has lived for many years in Burma, and the method I am going to adopt for showing them is based on information given by him, and by another musical friend who is also familiar with the language.

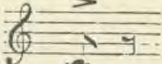
"In the first place, you may use the natural pitch of the voice, raising it slightly at the end, just as we raise ours in asking a question, something like—



Or we may utter the word in a deep voice like  and it will then mean "the"  shoulder."
ma,

Or we may say it on an even pitch between the first and second tones just described, as in  which means "mad."
ma,

Or we may pitch our voice high, as in  and then the word means "come."
ma,

Or we may use a short, sharp, abrupt note, much as we say "yes" in answer to a question, as in  and the word then means *ma,* either "a horse," or "help."

"It is a dangerous thing to use European musical signs to represent the pitch of an Oriental voice, and, when I employ them, it must be clearly understood that I am only attempting very roughly to illustrate the kind of a thing a Shan tone is. It must not be thought that a Shan uses the actual notes or intervals that are given, for, just as in English the pitches of different people's voices vary, so is it the case in Shan.

"All this is interesting as well as amusing. We must remember that this system of tones is by no means confined to Shan. Not to speak of the rest of Burma and of Tibet, in which countries it prevails to a certain limited extent, it is in full force throughout Siam and Cochin-China, and over the whole vast region of China. The examples illustrate the difficulties experienced by missionaries in speaking these strange tongues and in translating into them the Scriptures. The slightest inaccuracy in the intonation of a word—pronouncing it a little too high or a little too low, too long or too short—will altogether change the meaning of a sentence. In Pekinese Chinese there are only 420 possible syllables, and these are made available for enunciating every thought that the mind of man can conceive, mainly by means of this wonderful system of tones. But the tones must be uttered correctly, or else the speaker will only enunciate nonsense. And not only must he speak correctly—he must hear correctly. He may have the whole dictionary off by heart, and may be familiar with every rule that gram-

marians have invented, but unless his ear is trained and tuned to catch the niceties of intonation, he will be able to understand but little of what is said to him. No wonder that one of the early missionaries said: 'When I arrived in Cochin-China, and heard the natives speak, particularly the women, I thought I heard the twittering of birds, and I gave up all hope of ever learning it.'

The difficulty of acquiring the local vernaculars so that every man may hear in his own tongue the wonderful works of God is one that confronts us in every part of the field.

Willard A. Goodell has probably acquired the Tagalog language more perfectly than any other American in the Philippine Islands. He says:—

"In Tagalog much confusion comes from the similarity of ideas, which in English are quite distinct. For instance, the same root differently conjugated means 'to buy' and 'to sell;' in the same way one root means 'to borrow,' 'to lend,' 'to be debtor,' and 'to be creditor;' and one root is conjugated to mean 'to study,' 'to learn,' and 'to preach.' Some examples of the last cited root, taken from Lendoyro's 'The Tagalog Language,' may serve to illustrate the complexities of this system of conjugation.

"The root is 'aral.' Used alone it means 'a doctrine or teaching.'

umaral	to teach.
magaral	to learn, to study.
mangaral	to preach.
macaaral	to be able to teach.

magpapagaral	to order or bid one to study.
maquipangaral	to join with one in preaching.
papangaral	to ask for or wish preaching.
magpacapangaral	to try to preach one's very best.
ang pagaral	the lesson taught.
ang pagaaral	the lesson studied.
ang pagaaralan	the book from which one studies.
ang ypinangaral	the sermon preached.
ang pinangangaralan	the audience to which one preaches.
ang mangangaral	the preacher.
ang ungmaaral	the teacher.
ang nagaaral	the student.

ONE sister writes thus about the Thirteenth Sabbath Offering: "If all the schools enjoy the thirteenth Sabbath as much as we do, it will be looked forward to with eagerness, and never allowed to pass unnoticed. We often combine the Sabbath-school and church service when we have an interesting missionary reading on hand, such as the Thirteenth Sabbath Leaflet. We feel in closer touch with our dear missionaries in the regions beyond by this plan. There is a satisfaction, too, in knowing that our donation goes direct to those whose experiences have aroused our heartfelt sympathies and interest."

Fourth Urgent Need

CHAPEL FOR CENTRAL CHINA

THE Central China Mission embraces the provinces of Honan, Hupeh, Hunan and Kiang-si, with a population of over 119,000,000. The Yangste River is the great waterway connecting Central China with the outside world.

Hankow, located on the Yangste and Han Rivers in the province of Hupeh, is the natural center of the Central China mission field. Hankow is a great city. By those who are acquainted with America, it is called the "Chicago of China." Its population has been variously estimated, but it is generally understood to be from one and one-half to two millions.

Hankow was the center of the most severe fighting during the great revolution of 1911-12 in China. Twice the city proper was taken, and twice it was burned, once by the rebels, and once by the troops of the Manchu dynasty. So complete was the work of the flames that in an area comprising one and one-half square miles not a building remained. This destruction so increased rent that the securing of suitable homes for our workers was almost impossible, and one year ago it was arranged that, out of China's proportion of the \$300,000 fund, two homes be built in the city of Hankow for the families already there,—Dr. A. G. Larsen's and Brother Fred Lee's. Land was also procured for the erection of a third home in the same com-

pound with the other two, although we lacked funds with which to build the third home.

Elder F. A. Allum, who was a delegate to our late General Conference, and is now on furlough in Australia, is planning to return to China early in 1914. He will locate in Hankow, and take the superintendency of the Central China mission field. It is necessary that Elder Allum have a home, and it is estimated that \$1,500 will be required for this purpose. It will be necessary to build the house early the coming year so that he can locate his family in the headquarters of the mission field. We believe that it is imperative that Brother Allum have this home, where he can be in easy reach of the great commercial arteries, the railroads and waterways, that intersect his territory.

These homes are not a real expense to the mission. The occupant pays a rental on the house, which is sufficient to keep it in repair, and a fair rate of interest on the cost price. This rental money will be used to build other homes for new workers.

But if there were no monetary return, we would still have a paying investment in the increased efficiency of our workers by having good homes in which to live. The health of the workers is of prime importance. A sick missionary is a real expense; a well one, a real asset. Our homes in the East have been the best investment we have yet made for the upbuilding of our work. With these good homes, our workers can remain with their work the whole

year through, thus saving to the mission about one-fourth of their time.

When the husband is gone, he does not need to worry about his family, knowing that they have a good, healthful place in which to live. When he comes home, he does not return to a discouraged wife and homesick children, but to a happy fireside where he finds rest, quiet and health. At once he begins to rebuild his health, and soon is ready for another journey among the natives.

The object of these homes is not comfort and luxury, but health and efficiency. We are sure all will desire Brother Allum to have this home.

I. H. EVANS.

Ashamed of Our Goal

OUR financial goal has been "A Million Dollars to Missions in Four Years." The four-year period began Jan. 1, 1913. The December number of the *Worker* contains the summary for the second quarter, hence we have now the totals for the first six months of the first year. The figures are as follows:—

1913	
First quarter.....	\$ 59,699.05
Second quarter.....	66,575.94
Total.....	\$126,274.99

Now that we have passed our goal for the first six months, we must of necessity set a new one. Our Sabbath-schools are accustomed to look forward, not backward, for their goal. Do-

ing only what we are doing now will give us the million dollars in four years, and surely there is no one among us but knows we shall do better and better, as our courage and membership increase. So good-by to the goal we have passed and a cordial welcome to the new one—

A Million Dollars to Missions As Soon As Possible

Every believer that cherishes the desire to see this work speedily finished will willingly sacrifice to hasten on that glad day. As we lift our eyes to the great regions beyond, and listen to the appeals for help, we know that the Lord of the harvest is saying, "Lift up your eyes, and look on the fields; for they are white already to harvest," and that the promise still holds, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

THE THIRTEENTH SABBATH OFFERING

Interest in the Thirteenth Sabbath Offering plan has not waned. An increasingly large number of schools make it Dollar Day. The figures reported for these special offerings are as follows:—

March 30, 1912, cities of India.....	\$ 7,674.33
June 29, 1912, Selukwe Reserve, Africa.....	12,680.64
Sept. 28, 1912, mission homes in China.....	12,379.82
Dec. 28, 1912, schools, South America.....	10,854.42
March 29, 1913, Korea and Philippine Islands	10,924.01
June 28, 1913, medical work in India.....	12,807.78

THE THREE GOALS

"Daily study of the Sabbath-school lesson."

"Personal work for every pupil."

"A million dollars to missions as soon as possible."

Let each Sabbath-school worker stand in his place and do his utmost to help the entire denomination reach these goals.

YIELD thy poor best, and mind not how nor why,
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry,
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."
—*Frederick Langbridge.*

A Few Maps Left

ONE of the urgent needs presented in the leaflet is for money to settle our new missionaries in their fields of labor. We have a few maps left showing the location of the one hundred fifty new missionaries sent out this year. The maps are free. Address Sabbath School Department, Takoma Park Station, Washington, D. C.

ISSUED BY THE

SABBATH SCHOOL DEPARTMENT

General Conference of Seventh-day Adventists

TAKOMA PARK STATION,

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WASHINGTON, D. C.