

MISSIONS

Quarterly

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No. 2

THIS QUARTER'S THIRTEENTH SABBATH OFFERING OVERFLOW
WILL AID IN ESTABLISHING MEDICAL WORK IN THE NORTH
AFRICAN UNION MISSION AND PROVIDE A NEW
CHURCH BUILDING IN SICILY



Student Colporteurs' Bible Training School, French Cameroon

ATTENTION, SUPERINTENDENTS!

The missions feature of our Sabbath morning's program is an important and vital part of Sabbath school work. Seventh-day Adventists are an outstanding missionary people. The divine commission to carry the gospel to all peoples and to every area of earth's vast domain is an important part of our belief. We endeavor to keep active this feature of our denominational work. We must ever encourage and stimulate greater and greater interest in, and sacrifice for, the advancing needs of our far-flung mission fields.

Nearly half of all of our missions budget comes through the channel of Sabbath school offerings. The articles and stories in the *MISSIONS QUARTERLY* are designed to keep our members alert and to stimulate greater interest in behalf of missions. May we therefore ask that care be taken in planning for your missions feature each Sabbath morning. Only on rare occasions should these articles be merely read. The person who is to present this feature of the program should be given plenty of time for thorough preparation, and should be encouraged to be ready to relate the contents of the article in question. If indeed it is necessary for the article to be read, then please impress upon the one presenting it to read slowly, distinctly, with his or her head erect and not buried in the paper.

Let us give careful attention to this feature of our Sabbath school work!

"The Lord has made the proclamation of the gospel dependent upon the labors and the voluntary gifts of all His people."—*Testimonies*, Vol. 3, p. 246.

SABBATH, APRIL 4**The Challenge of the Task
Before Us**

W. R. BEACH

[President, Southern European Division]

Greetings to all the members of our world-wide Sabbath schools! The 105,000 members of our Southern European Division Sabbath schools are happy to join with you throughout the world in working for and sacrificing in behalf of the special Thirteenth Sabbath Offering overflow projects of this division during the second quarter of 1953.

We have a vast field, and more than 276,000,000 souls live within its boundaries. Many of these millions are in Europe, but many of them are in the difficult Moslem lands of Northern and Central Africa, where our missionaries labor faithfully amidst hard and trying circumstances.

Our field divides itself into three parts: continental Europe, continental Africa, and the islands (the Portuguese, Spanish, and French islands of the Atlantic, and the islands in the Gulf of Guinea and the Indian Ocean). These African and island fields constitute a great mission territory. In North Africa and West Equatorial Africa we have 56,000,000 people, professing many different pagan and Moslem religions. In those fields we have 12,000 baptized members and approximately 25,000 Sabbath school members. In East and West continental Europe, where there are 220,000,000 people, we have 55,000 baptized members in the East and about 22,000 in the West. Our total church membership approaches 90,000 in the lands comprising the Southern European Division.

Our Sabbath schools are going all out for evangelism. In many fields they are the chief factor in bringing souls into the truth. When a Sabbath school has twice as many members as are on the church register, we know we can expect a good increase in church membership. Before the next General Conference session our Sabbath schools will have gone way beyond doubling their membership. That speaks well for the future growth of our membership in the Southern European Division.

We believe in this program, for the results during the last few years have been approximately eight to ten thousand baptisms a year. Our total working force of 1700 workers, including our credentialed colporteurs and institutional workers in Southern Europe, has been responsible (with the aid of the lay members) for this growth. This means that each year each of these workers has won an average of 5.4 souls to the cause.

In some fields, efforts are being put forth in a subtle way to cause our churches to disappear. A legal net of regulations is being cast about them, closing some and keeping others from being opened. We have two churches closed in Sicily today, and others there may be closed. In Spain, two of our churches have not yet been opened. But, in spite of these handicaps, our membership is increasing.

By His Spirit the Lord is moving souls to seek the message and His people to do the right kind of work. He will lead us very soon into the great day of victory!

SABBATH, APRIL 11

Problems and Progress in the Southern European Division

W. R. BEACH

[President, Southern European Division]

Look at the Southern European Division field! An immensity of space and peoples!

Its European territory stretches from the Black Sea—that very turbulent area of the world—right across the European continent to the sun-drenched shores of the mid-Atlantic Portuguese islands. In this vast sweep we find Rumania, Bulgaria, Hungary, Greece, Jugoslavia, Czechoslovakia, Austria, Switzerland, Italy, France, Belgium, Spain, and Portugal. Great lands! Great peoples! Here we have the proud products of European civilizations, two worlds—the East and the West—and two ways of life, but one people of God. This is the dramatic phenomenon of Southern Europe today.

Beyond the shores of Europe the boundaries of our division field encircle four great mission areas; North Africa, with eighteen million people dispersed across Tunisia, Algeria, Morocco, and Mauritania; French West and Equatorial Africa, that we have just touched with our fingers, where twenty-three million people live in seemingly unending deserts and savannas; Portuguese Africa (East and West) with some eight million inhabitants; and the Indian Ocean territory: Madagascar and the Mascarene Islands, where a very interesting work is developing. In these mission territories live approximately fifty-six million people. Among these millions we have twelve thousand baptized members and

**MAKE THIRTEENTH SABBATH
DOUBLE DOLLAR DAY!**

about twenty-five thousand Sabbath school members.

The Southern European Division, inhabited by nearly two hundred and eighty million people, presents, in a certain measure, the major unsolved problems of world evangelism. Name most any problem—I think we have it! Every religion, every philosophy, every civilization, every system has a center of propagation in our division. Great problems! Great fields! But the news concerning God's work in this far-flung battlefield is good, spotlighted with achievement and possibility.

Look at North Africa with its eighteen million people! It is a hard and difficult field. It seems, at times, that there the very souls of men have been dried up! It is thrilling to fly in over Algeria and contemplate by night its capital city, Algiers, sprawled out like a flaming dragon over the coastal hills. A mighty challenge, this capital of North Africa! There, recently, we dedicated a fine union headquarters and evangelistic center. The day following the dedicatory service, the largest Seventh-day Adventist evangelistic campaign ever held in North Africa was launched there by our division French-language evangelistic team, under the leadership of Elder Charles Winandy. In the first six months of that effort, more souls were baptized than during the whole year 1950 in that area!

Last April, I stopped off in Algiers on my way home from Equatorial Africa to help the brethren decide to continue this evangelistic effort another year. Sabbath morning, as I spoke to the people, I noticed a very nice-appearing Moslem gentleman in the audience. He listened attentively. As I left the

church following the service, he approached me and spoke very kindly. I was astonished to find that this Moslem—one among millions—had been peering out of his encircling gloom, seeking light. Can you imagine what he told me? He said, "In our *Zāwiya* [a sort of monastery] we have been studying the problems of the present day in the light of the writings of Mohammed. We have come to the conclusion that some day Jesus Christ will return to earth again. His appearing will be proclaimed by the Moslems and by the Christians. When Jesus comes again, Christians and Moslems will unite with God's family throughout the universe. I think," he added, "that we are preparing Moslems; and it appears to us that Adventists are preparing Christians." This man has offered to publish some of our tracts in the Mohammedan language.

My dear friends, this is the harvest time! It is the time when we must achieve greater things! We appeal to our world-wide Sabbath schools to help us gather in the sheaves.

SABBATH, APRIL 18

The Sons of Kedar Must Know Jesus

P. GIRARD

[President, North African Union Mission]

Long before the coming of our Saviour, Isaiah heard the voice of the nations singing hymns of praise to Jehovah, the God of their salvation. The prophet exhorted all peoples, "from the end of the earth," to "sing unto the Lord a new song." Then he added: "Let

the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit." Isa. 42:10, 11.

Not one people, tribe, or language is barred from the great concert of praise, for no human being is excluded from the offer made to all the inhabitants of the earth. The descendants of Ishmael—Kedar and his brethren—can lay claim to the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

We must be concerned over the destinies of the millions of men and women who have taken as their creed this statement: "Mohammed is the prophet of God." The seductive power of Islam is unquestionable. Our duty is to work earnestly to restore to our Lord His pre-eminence in the hearts of these people.

How is such an enterprise to be carried out? The reconquest of souls for Christ can be accomplished only by following the line marked out by Christ, that of love: love for the souls that live and die without a Saviour; love for the bodies that bear the marks of sin and shame; love for the intelligent minds that crouch in ignorance and its inevitable prejudices.

The time has come to remember Christ's words, "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8. Only in this way can we hasten the winning of hearts, for the heart is the wellspring of life.

We must send out, among the sons and daughters of Kedar here in North Africa, men and women who are ready to mark with their blood, if need be, the

long, hard stretches of the road they must tread to bring these people to the gospel. We must have dispensaries to relieve their physical misery. We must have schools to combat their ignorance and error.

Such a far-reaching project cannot, of course, be carried through without effort and without sacrifice. Financial resources must be provided.

We in North Africa are indeed grateful for the interest shown by our leaders in our desire to carry the gospel to our Mohammedan brethren in this field. Their solicitude, already manifest in tangible form, is evidenced once again by the fact that a portion of the coming Thirteenth Sabbath Offering overflow has been assigned to this project.

Will you not give generously, in order that the harvest may soon be reaped in "the villages which Kedar doth inhabit"?

Our hearty thanks in advance, until those whom your sacrifices will save can thank you in person in the courts above.

Should Twin Babies Be Left to Die?

R. MEZE

On the twentieth of November, 1951, a woman living near Ibibio gave birth to twin babies—a male and a female.

The babies were kept unwashed for four days. Then my wife and I arrived, heated some water, and had them washed.

The mother and the babies were shunned by the husband and relatives.

After the babies had been bathed the father asked us to take them away. We were startled. Thinking that he was per-

haps just joking, we asked him why he offered the babies to us. He replied that twin children were never kept alive in their village.

The babies were so badly treated that the baby boy died that night.

The next day, when we went to comfort and encourage the parents, we found that the father and relatives had run away, leaving the dead child and its mother alone.

The mother refused any help. "I will not live to hear that I am a mother of twins and to know that one child remains alive," she said.

What this woman said stirred our hearts. We decided to accept the offer made us the previous day, and took the remaining child. Our Lord says: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

The little ~~baby~~ girl is here on our Seventh-day Adventist mission compound to be a witness to these people who live in gross darkness, who regard mothers of twins as defiled beings, and who never keep twin children alive.

We sincerely solicit your prayers on behalf of this adopted daughter of the Lord.

SABBATH, APRIL 25

Beginnings of the Work in Sicily

G. L. LIPPOLIS

[Former President, Italian Union Mission]

Our work in Sicily began at Montevago in 1920. Montevago is a smiling little town located near the ruins of the ancient city of Seliunte, which was a

powerful and prosperous Greek city before it was destroyed by the Carthaginians in the year 250 B.C.

In 1920 the Infranco family returned to Sicily from the United States. In Chicago they had been in touch with Pastor R. Calderoni, who had given them a Bible. The two daughters of the family studied the Bible on their fortnight's voyage across the ocean.

When they arrived in their native city, Montevago, they began telling their friends and relatives everything they knew about the Bible. Their knowledge was extremely limited, but their enthusiasm was not.

The local priest heard about their work and tried to persuade them to stop spreading propaganda which, he stated, was based on a wrong translation of the Bible. He lent them a copy of the official Catholic version. But the two sisters were able to show their friends and relatives the same truths out of this version.

In September of that year Pastor Calderoni came to visit his aged mother in Italy and also went to see the Infranco family at Montevago. He stayed some ten days with them and held lectures on various Adventist doctrines. Before leaving he baptized several persons, among whom was the priest's step-mother.

The following March I was asked to go to Montevago to strengthen the faith of the newly baptized members, who were being threatened by the Catholics. I stayed for about six weeks and conducted meetings on Adventist doctrines every night. The meetings were held in a place prepared especially for the purpose by the Infranco family—an old stable. After baptizing a large group

which had accepted the message, I returned to my own field of activity, Pisa, where I had left my wife and six little girls.

Christ was born in a stable at Bethlehem, and our church of Montevago was organized in a stable, but the light of truth was to illuminate all Sicily.

I returned to Sicily in August [1921], as the young church of Montevago was seriously threatened by the Catholic reaction. On September 18 I had to meet in public debate the greatest preacher of Sicily, P. G. Raimondo, professor of theology and sacred oratory at the Palermo seminary. The end of that debate marked the triumph of the message.

I had been threatened with assassination. The police had urged me to leave, as my life was in danger. After a night of prayer, I gave them the answer which God had given me—the same words revealed to the apostle Paul under like circumstances. I told the police that I had been sent to Montevago on a mission. I could not leave our church there without a defender, whatever the consequences might be.

If the priests had tried to put me out of the way, they would merely have made one more martyr. Had I followed the advice of the police and left before the famous debate took place, the work in Sicily would have died at birth. But the Lord had told me, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts 18:9, 10.

And it was so. Many churches have sprung up on that soil, and it can be truthfully said that Sicily is the most

fertile territory of the Italian Union. The seed of the message is bearing more abundant fruit there than anywhere else.

There would be much more fruit if we had more workers. What is a handful of workers in comparison with a population of four million Sicilians? We need more laborers.

We will be able to do a greater work in Sicily if our people throughout the world give generously of their means on the next thirteenth Sabbath.

Do you not wish to give a more generous offering than ever before to help the four million modern Macedonians in Sicily who long to know the light of God's truth? May the Lord give you a willing spirit and a generous heart! This is my prayer. Amen!

SABBATH, MAY 2

Maraboutism in Algeria

DR. G. VUILLEUMIER

[Physician, French Colonial Administration in North Africa]

One of the first things I discovered on coming to North Africa thirteen years ago was that the more a religion degenerates, the more barriers it erects between itself and other religions.

Almost all the religions of North Africa are degenerate religions, reduced to a formalism that has left them empty of any real substance. Catholicism—almost the only form of Christianity known in this region—consists here of little more than pilgrimages, devotion to the Virgin and the saints, and other more or less idolatrous practices. Judaism, as it is practiced here, means circumcision on the eighth day and the superstitious observance of feasts whose

significance has long been forgotten—Passover and the “Great Forgiveness,” or Day of Atonement. Even Islam—a religion essentially spiritual, derived from Christianity—has been reduced here in North Africa to practices and rites often emptied of any meaning they may originally have had, and, here, to be a Mohammedan means to observe the Fast of Ramadan and to abstain from eating pork. Finally—particularly in eastern Algeria—Maraboutism, a perversion of Islamism, has developed, and those who practice it center most of their beliefs and devotions on the holy men, or “Marabouts,” whose tombs are scattered here and there throughout the countryside, especially on the hills and mountains.

On a fixed date, the birthday of the Marabout is celebrated. Crowds gather about his sepulcher—these religious feasts are principally the occasion for people to move about and renew acquaintance. All at once, in the barren desert, large numbers of tents are put up, in no particular order, and the place swarms with men and animals. Then groups form, as acquaintances happen to meet. There are long discussions in small circles. Other groups cluster about singers or poets, who may exhibit and charm serpents, or play the flute, to attract the curious, and then recount ancient legends, interspersed with exhortations and with quotations from the Koran. Thus the exploits of the Marabout are perpetuated, and the memory kept alive of the miracles he was able to accomplish by reason of his holiness. Did not Sidi Abderrahim make the trip to Mecca carried through the air by a winged gazelle? Did not another Marabout cause to appear in the midst of the desert a miraculous spring

which is still a blessing to travelers?

Still another Marabout, now living, is said to heal paralytics by placing a brass wire ring in their ears. Actually, he heals only the nervous element by the power of suggestion and by reflex action on the sympathetic nerves—many people suffer or are entirely helpless from a cause which has long since disappeared, and so there are quite a number who go away apparently healed.

After two or three days of meetings and discussions, feasts, horse racing, fireworks, and the firing of guns, the birthday celebration of the Marabout is over, the tents are folded, and there remains only the empty desert where a few hours before from five to fifty thousand persons were gathered.

These Marabouts whose relics are worshipped are supposedly in heaven. They are believed to be even more powerful than during their lifetime, and their help is besought in any emergency—to bring a business affair to a successful conclusion, to heal a sick person, or to prevent an enemy from succeeding in his evil plots. The ritual prayers, it is true, are addressed to God only, but in everyday life it is the Marabouts to whom appeals are made. Their relics and their tombs are respectfully kissed; a little earth from their grave is worn as an amulet, and their pictures are placed on the walls of the homes. In short, Maraboutism verges on idolatry.

It is not through preaching or public meetings that these believers in Marabouts can be influenced. Someone must live among them, love them, understand them. Only then will they slowly realize that our feeling toward them is genuine; only then will they learn to love us, and only then will the ice be broken.

It is only through direct, intimate contact that this result can be attained. A nurse, a small rural dispensary, or a doctor in their midst would have a wide influence. An Adventist family living a consistent life on a farm in the midst of these people would be, by the testimony of their daily life, in a much better position than a minister to win their hearts.

We need such workers! Their labor will be slow and may seem thankless, nevertheless, it is the only kind whereby we can succeed in winning a few Arabs who can work powerfully and effectively for their own race.

"It Is High Time to Awake Out of Sleep"

W. FUCHS

[President, Moroccan Mission]

The words of our title must ring in our ears as never before, when we consider the immense task to be accomplished for the eight million Mohammedans living in Morocco. The laws of the Protectorate do not render our task easier. We must ask God for wisdom, faith, and courage to bring the message for our time to these innumerable "sons of Kedar." The doors are opening, and the many opportunities which present themselves serve to show that the time has come to work for the Arabs.

Acting in faith, our mission office placed an order for a quantity of books and periodicals in the Arabic language. Later, an American brother stationed at Casablanca, filled with zeal for the cause of God and realizing that his nationality enabled him to work freely among the disciples of Mohammed, came to me and

asked for some books to present to the Arabs working with him on the construction of aerodromes. Happy for the opportunity to do so, I gave him a large supply of books and tracts, and wished him heaven's blessing.

Here is his testimony: "I decided to take twenty books with me to work. Before working time, I got the interpreter and a group of Arabs together. I told them the kind of books I had with me. While they were looking at the different kinds of books I had, one of them stole one of the books. (The way they were dressed made it easy for any one of them to hide a small book in his clothing.) I told them God knew which one of them had the book, for He saw him take it. This failed to bring a confession, so I paid for the book myself, hoping it would prove a blessing to the one who had it.

"Almost every one of the group wanted to buy a book. I sold all I had with me and had to promise to bring more the next night.

"The next night I had more books with me. But three or four of the Arabs were waiting for me with the interpreter. They asked me to please take back the books they had bought the night before. I asked what was wrong with the books. They said they did not want them because they were Jewish. I asked why they thought they were Jewish. They said they spoke of Israel and the Saturday Sabbath. Then I told them that the seventh day is the Sabbath of the God in heaven. I told them that God made the Sabbath for all men: Arabs, Americans, French, Chinese, Russians, and all the people in the world. I also told them that anyone who truly serves God is called His people Israel.

They said that was different and they wanted to keep the books.

"I explained that I am not a Jew in the flesh. I told them that these books declare that Jesus Christ is the Son of God. After this, one of the men asked me to bring him another book, one that would tell him more about God. Then I sold him *Steps to Christ*. He is one of the few who can read.

"After this experience, almost every night for two weeks, more Arabs came asking if I had a book to sell them.

"One of the Arabs who had asked for his money back went to his religious leader in Casablanca. He told the leader about two Americans on the job who do not work on Saturday, who do not eat pork, and who do not smoke or drink alcoholic drinks. His leader told him that they are good men."

Truly, "it is high time to awake out of sleep" and to work with all our might in behalf of this great family of Ishmael!

Would you not like to have a part in this work?

SABBATH, MAY 9

"On the Edge of the Kingdom, Waiting to Be Gathered In"

DR. G. VUILLEUMIER

[Physician, French Colonial Administration in North Africa]

Mellah Abdelkader is an intelligent, industrious young Mohammedan. He lives in the country and earns his livelihood as a foreman of farm workers. Thus it is that he came in contact with Adventists and learned that on an Adventist farm no work is done on the Sab-

bath. Since that time, if his employer wants him to work on Saturday, he refuses. His companions can make all the fun they please of him for losing a day's work; he replies, "It makes no difference if I do lose my day's wages. I know that if I work on the Sabbath I will not gain anything by it."

* * *

Three years ago, accompanied by my father, who had come from France to spend a few days with me, I paid a visit one Sabbath morning to a sheik named El Madani, an old man living in the mountains with whom I was well acquainted. After offering us tea, he asked me in Arabic, "How is it that you are not in your office working as usual?"

"Today is the Sabbath [in Arabic *Al sebt*, the seventh]. The Sabbath is the day of rest," I replied.

"For the Jews!" he responded quickly.

"Yes, but for us as well," I answered. "Sidna Aïssa [Jesus Christ] told us to rest on the Sabbath, and Sidna Mohammed said the same thing!"

The old sheik thought a moment, and then said simply, "That is true."

* * *

A Moslem puts his tithe aside, for it does not belong to him. It is reserved for distribution to the poor and to those who teach reading and religion to the children without pay.

Strict health ordinances form a part of the Islamic law. Each day a complete toilet must be made before prayer. The pig, because it is an unclean animal, is neither to be eaten nor to be raised for others' use. Drunkenness, even moderate wine drinking, is strictly forbidden. The eating of things strangled

or of blood is an abomination. The more orthodox Mohammedans do not smoke.

The Bible (both Old and New Testaments) is respected by the Moslems and believed to be inspired. Most of its teachings reappear in the Koran, though sometimes deformed through the process of oral transmission which preceded the written Koran. Thus the ten commandments can be traced in the Koran. Indeed, the Moslems have been so strict in their observance of the second commandment that in their art the representation of any living creature is forbidden. For centuries they have limited themselves to geometric ornaments, or arabesques. One of their chief reasons for contending that Christians do not have the true religion is that they know Christianity only in the form of Catholicism, and, having visited Catholic churches, consider them idolatrous temples. Their monotheistic concept refuses to countenance the worship of the virgin Mary.

Naturally, many traditions have been added to the beliefs of the Mohammedans in the course of the centuries, so that at present it is hard to discern the fundamental principles of Islam beneath the superstitions which make up the greater part of the religious practice of most Mohammedans.

Many are not satisfied with their religious state and recognize their need of something better. But where are they to find it? Not among the Christians of their acquaintance, for they cannot but feel that their religion is superior to this pseudo-Christianity. A true reform, throwing off all the additions which have encrusted their religion, would enable them to see the logical

necessity of adopting the Christianity of Christ and the apostles.

About the year 1910 a reform movement was started by certain Moslems with a missionary spirit, scattered throughout North Africa and even in Europe and Asia. These Moslems, for the most part ascetics and often dreamers, expect the soon return of Jesus Christ in glory.

God is preparing a people among the masses of Islam. Heretofore we have not known how to find the sensitive chord which will put us in tune; but we are confident that before the end of time these people will arise and will be standing erect and firm when the Lord Jesus returns. Now is the time for us to work for them.

SABBATH, MAY 16

The Prophet

GIUSEPPE FERRARO

[Publishing Department Secretary,
Italian Union Mission]

He is called "the prophet" because among his ancestors there were some who had this surname. He is small of stature, as are most Sicilians, and lives with his wife and five children in the country, three miles from Niscemi. He works in the field from sunrise to sunset, and earns a small additional income by guarding some wood which has been stacked in the field behind his house.

One day some wicked people set fire to the woodpile. The heat and light of the flames awoke the "prophet," who got up, took his family and all he could of their possessions to a safe place, shouting for help. But no one came to his aid. The neighbors were afraid. They

did nothing but calmly watch the fire burn.

Up to that time the "prophet" had been a blasphemer. Now, however, he felt the need of calling upon the Lord. "Only God," he said, "can help us." Aided by his wife, he did all he could to extinguish the fire, and finally succeeded. His loss was heavy, but from that day on a new life began for him. He was thirsty for God and for truth, and the Lord fulfilled his desire.

One day, shortly after the fire, he went out to buy some small nails to repair his shoes. On his return home he started reading what was written on the piece of paper that had been used to wrap up the nails. He read some things he had never heard before, and they reached his heart. On making inquiries, he found that the wonderful page was from one of the Gospels and that there existed a book called the Bible. At once he went in search of this book and found a copy at a blacksmith's. He read it during the night, often with only the light of the glowing embers in the fireplace. His attachment to this book was so great that his wife feared he would lose his mind. But he was becoming a good man, and his enthusiasm grew constantly as he continued reading the gospel.

In this way, without human aid, he found the way of the truth. He accepted the Sabbath, health reform, and tithing as divine institutions, but he did not know that there was a people who followed such doctrines.

One day one of our colporteurs, Angelo Bognandi, went to Niscemi and met the blacksmith who had lent his Bible to the "prophet." Between the two a long conversation started, during which the

blacksmith claimed to have received a Bible many years before from a certain Antonio Bognandi—the father of Angelo. He said he had passed it on to the "prophet," who was still diligently reading it. Brother Bognandi went to the "prophet's" house. It is difficult to describe that meeting! It seemed as if the two had known each other for a long time. They embraced and called each other "brother" at once.

A short time later the "prophet," his wife, one of their sons, and ten other persons were baptized. This was the beginning of our church at Niscemi, which today has a membership of twenty-four.

One evening I went to hold a meeting at Niscemi and met the "prophet." The next morning, at five-thirty, he knocked at my door. He had brought me the best that he had: some milk and some pomegranates. It could be said of him, as of the Macedonians of Paul's time, that "his deep poverty abounded unto the riches of his liberality." He stayed with me until seven o'clock. It was during that morning visit that he told me of his experience and of how happy he is to belong to the people of God. Now he himself canvasses occasionally in order to make known our message.

In Sicily there are four million people. Among them are many souls who are hungering and thirsting after righteousness, but who have not yet learned where to find the Water and the Bread of Life.

**MAKE THIRTEENTH SABBATH
DOUBLE DOLLAR DAY!**

Sicily Awaits the Message of Truth

D. VERONA

[District Leader, Sicily]

Sicily is a large triangle located between the Tyrrhenian and Mediterranean seas, on the route which unites the Straits of Gibraltar with Egypt and the Suez Canal. It has a surface of 9,935 square miles, with four million inhabitants.

There is a great difference between the economic conditions on the coast of Sicily and those obtaining in its dry, mountainous interior, where the extreme poverty of many of the villages and the primitive conditions under which the peasants live give the island the aspect of a real mission field.

Sicily—land of the perfumed climate, land of singular and marvelous beauty because of the rich and varied vegetation on its coasts—needs the divine message of correction, instruction, and comfort.

In Sicily we have eleven churches and several companies, with a total of some four hundred and twenty-five members, in addition to many children, whom, unfortunately, we are unable to care for as we should because we have no suitable meeting places for them, no church schools, and few of the other facilities necessary. We have only one chapel, at Messina, and one hall, in Marianopoli, a village in the interior. At Palermo, capital of the island, we have a church of one hundred and ten members and more than thirty children, but we have no building of our own, and in the rented hall there is not room to adequately care for the children.

Besides our urgent need of chapels,

we have a great need of church schools, dispensaries, and more workers. There are only five ministers and two Bible workers on the whole island. Often appeals come to us which we cannot answer for lack of men and means.

In 1951 there were fifty-two baptisms in Sicily. This is an evident manifestation of the Holy Spirit at work, especially when one realizes the great difficulties our members here must meet, both in their homes and at their work, because of their faith.

Recently, in a village where there are no Adventists, a young man about thirty years old, studying the Bible by himself, found that God has ordained the seventh day as the day of rest. Coming to Palermo, he inquired of the Methodist minister whether there was a church which kept the Sabbath. The pastor gave him my address. Now he is studying our message and rejoicing at having found the people who keep God's commandments.

In many of Sicily's villages where there are isolated members of our church there are also many souls who are asking for instruction. The harvest in this field is great, but the workers and means at our disposal are insufficient. We are confident, however, in the Lord's help, and we count on your generosity in the Thirteenth Sabbath Offering.

SABBATH, MAY 23

Gospel Reaches "Lost" Tribe in the Heart of Africa

M. E. LIND

[Ruwenzori Mission]

Little did the clan of the royal boat-builders of King Juko realize what part

their descendants would one day play in gospel victories!

About three hundred years ago there lived in the central part of what is now called Uganda a king by the name of Juko. His son Kayemba was quite a problem to him. He decided, therefore, that with the help of his canoe builders he would drown him. The cleverly laid plot was, however, accidentally discovered.

Some time later, King Juko died, and Prince Kayemba began to reign. He had not forgotten what part the canoe-building clan had played in the attempt on his life, and a terrible persecution now swept over them: some were clubbed to death, others were speared, or burned, or torn to pieces. Many of the canoe builders fled the country, and came to what is now the Masaka district. But King Kayemba's fury knew no bounds, and soon the members of the clan fled again in panic. They came to the Ankole country, and some even went as far as to the Congo, but they found no peace. Hunted like so many wild dogs, they were constantly on the move. At last spies of their own clan found a huge mountain covered with dense forests. This was indeed good news, and, what was still better, no people seemed to be living in these forests. So the clan moved on, and found peace at last in the dark forests of mighty Ruwenzori, "The Mountain of the Moon."

For many, many years the tribe lived on this mighty mountain, almost forgotten by man. By and by the gospel reached out for the tribes on the plains at the foot of the mountain, but the people of the Bakonjo tribe continued to live and die on the mountain, forgotten by man—but not by God!

One day some twenty years ago, Elder V. E. Toppenberg and Elder G. A. Lindsay (president of the Northern European Division for many years) visited Uganda. Their car stopped one day on a narrow road close to the Ruwenzori mountain. Brother Toppenberg asked a native clothed in dirty skins about the country. The native in turn asked what the two white men wanted. Upon learning that they were missionaries, this native, who belonged to the Bakonjo tribe, asked them why they did not go to his people. They told him that one day one of our missionaries would come to them. Innocently the Bakonjo asked if he would come before the next rainy season. Elder Toppenberg had to tell him that many rainy seasons might pass before the missionary would come, but he promised him that one day he certainly would arrive. He had no way of knowing how long it would be.

More than sixteen years passed before a missionary came! All that time the Bakonjo tribe had been waiting and waiting. A few years ago a Catholic priest offered to build a church and school for them at a place called Bundyangabo, but the Bakonjos at that place declined the offer saying they were waiting for the "Aba Adventi." They were told that it was stupid to wait for us, but they still refused the "free gift" of a school and a church. Now, by the grace of God, we have several schools and churches in their midst, and one of these churches is at Bundyangabo. In the course of two years we have seen about four hundred Bakonjos won for the kingdom of God. Nowhere in Uganda has the Advent message, up to this time, made such rapid progress as among these people. No

other tribe in this country has responded so wonderfully to the gospel invitation. Driven out of their country three hundred years ago, lost in the dark forests on these mighty mountains, this tribe has at last been found by the messengers of the glad tidings.

As you sit in your small or large congregation today, give praise unto Him who is willing and able to save to the uttermost!

Sicily: An Open Door

G. CUPERTINO

[Former Principal, Italian Training School]

Sicily, with its four million inhabitants, constitutes one of the finest missionary opportunities for the Advent message. Ever since the early efforts of the first earnest, consecrated workers, Sicily has proved to be a field in which the seed of truth, sown judiciously, bears its best fruits. The sun which ripens the oranges and lemons, and the fire which molders in the crater of Mount Etna are only symbols of what the Sun of Righteousness and the fire of the Holy Spirit have done and are still to do for Sicily.

From the very beginnings, when the first prospective members came from the United States, and when the first colporteurs and workers dedicated their efforts to the work on the island, Sicily has measured up to our expectations most encouragingly. It is true that the long centuries of ignorance and religious indifference have combined to make a true knowledge of God rare. Nevertheless, the sons and daughters of Sicily, once their eyes are opened to the vision

of a better world, worth living and fighting for, become ardent, whole-hearted disciples. Of course, zeal alone is not enough, and fanaticism must be restrained in favor of solidity of conviction and firmness of character. This is a work that requires effort and patience. But the fruit which Sicily has brought forth testifies to the generosity with which the island has responded to the efforts put forth. Today, in Sicily, we have eleven churches and several companies, with a total of 425 members. At our mission school in Florence, Italy, the Sicilian group is always one of the strongest. A number of workers now laboring in the cause of God are Sicilians.

Sicily is an open door, a rich mine of prospective workers from which we can draw in the future. We have many enthusiastic young people there who, rightly trained, will be strong workers in Sicily as well as in Italy proper. The president and the colporteur leader of the South Italian Mission are themselves Sicilians and can understand the mentality and the needs of their countrymen. To guide the young energies, rich in enthusiasm and good will, into a religious vocation, means to supply the work of God with witnesses who will be invaluable in preaching the gospel, canvassing, and other missionary activities.

It is true that insufficient financial means are often a handicap. But even more serious is a shortage of workers and prospective workers. We thank God that we have many prospective Sicilian workers. We have only to train them so that they will be ready when they are called for.

Sicily's need of workers is very great. Hear the Sicilians calling, "Come over

and help us!" Help us answer their call by giving generously of your means on the coming thirteenth Sabbath!

SABBATH, MAY 30

The Voice of the Shining Person

ARTHUR W. SPALDING

Far over in South Africa there was a black boy who had lost both his father and his mother, and he had no one to help him or teach him or be a comfort to him. So, sorrowful and alone, he sought in his mind to find God, though he knew Him not.

He lived in a part of the country where there were many white people, but they had not told him anything about the Bible or about Jesus. He knew the white men had a God, and he understood that their God was good and kind, at least to white people. He wondered if God ever took any notice of black people, and especially if He knew there was a black boy who was wanting Him and searching for Him.

So he prayed: "O God, hear this black boy. Help this boy. Listen to this boy. He wants to rise. He wants to know you, God."

And Jesus, who is the Friend and Saviour and Comforter of all men and women and boys and girls, whether they are white, or black, or brown, or yellow, or any color under the sun—Jesus answered this boy.

One night in his dreams a shining person appeared to him, and said, "Do you really want to know the way to a higher life?"

"Yes, oh, yes," answered the boy.

"Then," said the shining person, "write to my servants at the Voice of Prophecy."

That was all he dreamed, and that was all he knew about it. He could read and write a bit, for he had been to school a little. So he took a piece of paper, and he wrote on it: "I pray you send to me what the shining person, your master, say you have." He signed his name and address. On the other side of the paper he printed: "VOICE OF PROPHECY"—only that and nothing more. He did not know where the broadcast studio was, so he could not put on its address. Neither had he any stamp.

What do you think would happen to a piece of paper, if you should write on it, "Voice of Prophecy"—only that and nothing more, no street, no number, no city, no state, and if you had not even a stamp to put on it? What do you think would happen to it? Why, it would just go into the wastebasket, wouldn't it? The Voice of Prophecy would never get it.

But the shining person whom he had seen in his dream, whether it was an angel or the Lord Jesus Himself, saw to it that that piece of paper would get to the Voice of Prophecy office. He put it into the heart of the postmaster into whose hands it came, and who knew where the Voice of Prophecy was, to put on the address and send it forward immediately in the mail.

Two thousand five hundred miles it traveled, until it came to Cape Town, and was delivered to the office of the Voice of Prophecy.

"There is postage due on this letter, four pence," said the carrier. That was about eight cents. So the people at the

Voice of Prophecy office paid the postage. They read the message from the boy away up country: "I pray you send to me what the shining person, your master, say you have."

And they did send it to him. What? The printed lessons about Jesus, how He saves, and how He is coming in glory soon, and about the Sabbath, God's holy day. And they sent him a Bible. And when the boy received those lessons and that Bible, how glad he was! He learned to read much better, so that the Bible would be plainer to him. And he learned to know Jesus as a Friend and Saviour. That boy is now a worker for Jesus, and with us he is looking for His coming soon.

Faith and Works

W. R. VAIL

[President, Zambesi Union Mission]

A native woman attending our meetings conducted in Salisbury by Pastor Mlalazi, our field secretary for Southern Rhodesia, became very much interested in what she was hearing. The truths sank deep into her heart, and she finally accepted the full list of our doctrines and was baptized.

A few months after her baptism, this woman, who was a qualified nurse working in a hospital in Salisbury, was transferred to a hospital at a little place called Matoko, just on the border of Southern Rhodesia, to the east of Salisbury, on the road toward Tete, in Portuguese East Africa. There are no Adventists besides this woman in this place, and we have no organized work in the vicinity, but just recently the officers of our Southern Rhodesia Mission re-

ceived a letter from this nurse asking that some plans be made for some of our European workers to visit the hospital in which she works. She mentioned in her letter that she has a Sabbath school organized and is holding regular Sabbath meetings with a group of people she has interested in the truth. Moreover, by her life and conversation she has aroused the interest of the European doctor in charge of the institution, and he, in turn, is urging all the people there to attend the meetings she holds on the Sabbath.

The brethren are planning to make a trip to Matoko sometime this year to see just what is happening there.

Truly, the Spirit of God is working in ways that we do not understand to spread the gospel.

SABBATH, JUNE 6

Sicily, Land of Contrasts

G. CAVALCANTE

[President, South Italian Mission]

Sicily is a land of contrasts—in its geographical contour, in the customs of its inhabitants, in its long history, and in its art.

There are fertile countrysides with luxuriant vegetation, dry areas rich in commerce and industry, and tiny villages, hidden in the heart of the island, without even the most elementary comforts of modern life. Greek temples, Roman theaters, Arabian edifices, and medieval churches make the island a paradise for the scholar and tourist; yet one is constantly encountering the wretched hovels of the very poor. There are a few very rich property holders,

but the masses live in extreme poverty.

The people are traditionally Catholic, and possess an exquisite artistic taste. They have consecrated the most beautiful of their arts to God, and it is thus that we find both ancient and modern churches of incalculable artistic value in almost every city and village. The cathedral at Monreale is one of the richest in the world, with 70,400 square feet of glass mosaic, representing the Bible story from creation to the new earth. At the other end of the scale are our own small meeting places, rented to us by Catholic owners. We have great difficulty in securing these places, and when we do find one we must pay a large sum of money for it. Few people come to our meetings, for they say, "Surely these little places cannot be houses of God."

In Palermo, a city of almost half a million inhabitants, are scores of beautiful Catholic churches—Byzantine, medieval, baroque—as well as a number of Protestant chapels. Our 175 members meet in a small room on the second floor of an old building. The floor is in bad shape, and there is constant danger that it will collapse onto the lower floor. In summer many children are forced to stay at home because of the heat. Those who come to the church services have very little room, and it is not at all uncommon for someone to faint and have to be carried to the window. The same situation prevails in Piazza Armerina, Sciacca, Niscemi, Santa Margherita, and Centuripe.

The Division has promised help to build an adequate chapel at Palermo, and the members are eagerly looking forward to the day when they can worship and study God's word in a fitting

place. The site for the building is already in hand; only the means are lacking.

Centuripe is a town of twelve thousand inhabitants located on a mountaintop some 2,500 feet high, facing Mount Etna. The town is built on the site of an older settlement, founded more than 2,500 years ago. Here we have a new Sabbath school of twenty-five members which meets in a little hall given us by a sister. Our members here have studied the principles of health reform and would like to make use of God's good gift of water; unfortunately, however, they are obliged to use cistern water, and during the long summer months, when the cisterns are empty, water must be purchased at one lira per quart. This is a lamentable situation, one which must be seen in order to be believed.

Sicily is an island which God has richly blessed. It has been neglected by man, but its inhabitants long for the blessings of the message. Our members are hard at work; but, although they are rich in the spirit of sacrifice, they are very poor in material goods.

We thank God that on the coming thirteenth Sabbath our members throughout the world will remember Sicily.

The Gospel Preached by Children

ROSINA FATIGATI

[Bible Instructor, Palermo]

Although the beautiful city of Palermo is the capital of Sicily, it does not yet possess an Adventist chapel. We have a small, damp, rather disreputable hall there, but it is not large enough to

seat our more than one hundred members, to say nothing of over thirty children and a number of interested people. Our children suffer because of the lack of room, but nevertheless they are present regularly.

One day the teacher said to Gaetano, "Why don't you come to school on Saturday?"

The boy answered, "Because God made heaven and earth and the sea and all that in them is in six days, and He rested on the seventh day, and this is the Sabbath. On this day I go to church with my mother. On the Sabbath we do not buy or sell; we wait to do this after sunset."

The teacher praised the child. Unfortunately, not all teachers are so well disposed, as our land is Catholic, and our children encounter many difficulties at school.

On Sabbath Gaetano went to church as usual. On the way he met his friend. The little friend asked him why he was wearing his best clothes on Saturday, when he did not do so on Sunday.

"Because the Sabbath is the day of the Lord. If you want to come to church with me, you will be very happy and you will learn many things," was Gaetano's quick reply.

For several Sabbaths now Gaetano's friend has been coming with him to Sabbath school, and it is apparent that he enjoys it.

At a testimony meeting, a little girl told what she had said to her teacher at school. When asked to recite the "Ave Maria," she had answered, "I am an Adventist, and Jesus only taught the 'Our Father.'"

Other children have borne witness before the priests who teach the classes

in religion. These priests have declared themselves amazed at the firmness of the Adventist children. One priest confessed to a little girl, "You almost persuade me to your belief. I would follow willingly if it were not for these clothes I wear."

The hour of harvest has come for Sicily. We appeal to our brethren in all the world to be more generous than ever before in their Thirteenth Sabbath Offerings this quarter, so that we may be able to build a chapel in Palermo, and also a church school where our children may receive a Christian education.

SABBATH, JUNE 13

Needs of Sicily

DR. PAOLO ZARBANO

[Sabbath School Superintendent,
Lentini, Sicily]

Sicily, washed by three seas, occupies a central position in the Mediterranean and marks the dividing point between the Latin-German civilizations on the west and the Byzantine-Slavic civilizations to the east.

The landscape varies, from Mount Etna, more than ten thousand feet high and erupting at more or less regular intervals, to the sunny plains of Catania. On the coast, with its luxuriant orange and lemon groves, all sorts of fruit trees flourish. A stranger might easily fancy himself in the garden of Eden. Central Sicily abounds in sulphur mines. In the south are asphalt and coal mines, wheat fields, olive and almond groves, and large vineyards.

The population is particularly receptive to the Advent message because it has never heard the whole gospel

preached before. When once a person becomes interested he studies the Word of God with much zeal. This is the secret of so many companies being raised up in Sicily.

Ever since I became an Adventist, I have kept at the corner of my pharmacy counter a sheet of white drawing paper on which I write, clearly and legibly in India ink, a simple Bible study, which I change every month. While I silently prepare the medicines which are supposed to heal the body, the customer reads the Bible study which offers medicine for the soul. It often happens that the reader asks for further explanations, and in this way an interest is created. I always have my Bible handy so that I can answer the questions with scriptural proof. I also sell Bibles and some of our literature. The Lord watches over this little "Bible corner" and gives me the opportunity to make known His Word without neglecting my professional duties.

Alas, many interested people gradually lose the benefit of the instruction they have gained, because we have no place in which public meetings can be held.

Dear brethren and sisters, do not forget Sicily on the thirteenth Sabbath! Sicily, which in apostolic times heard the gospel from the mouth of Paul, must yet receive the Advent message before the end comes!

"Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you."—*Testimonies*, Vol. 9, p. 172.

Progress of the Advent Message in Sicily

GIUSEPPE CATALANO

[Publishing Department Secretary,
South Italian Mission]

"The isles shall wait for his law."
Isa. 42:4.

I was seventeen years old when I came in contact with Seventh-day Adventists. In order to attend their meetings, I had to walk two and a half miles on foot every Sabbath, but every time I went I experienced real joy. There were no Adventists at that time in Santa Margherita, my native village; I was the first there to accept the message. (In that village there is now a church of thirty-five members.) Before my baptism, the members of my family, especially my father, manifested a furious opposition, for he did not want me to keep the Sabbath. But a fire had been kindled in my heart which I could not smother, and it proved stronger than the threats and blows of my father.

A way opened up before me—the colporteur work. I started out alone but with enthusiasm, happy to have found a way of serving God. From that time to this, I have dedicated my life to this noble and holy work which enables one to spread the Word of hope in a very direct way. However, it is not easy to sell our literature in this island dominated by priests and bound by the traditions of its forefathers.

Fortunately, the light of the Advent message dissolves prejudice, and today people from all classes of society are accepting the truth in Sicily. Illiteracy still prevails in some villages, but as people who cannot read come in contact with the truth and become interested in

it, they learn to read in order to be able to study God's Word.

Today, in Sicily, we have eleven churches and more than four hundred members. The colporteur work has played an important part in the founding of several of these churches. Let us thank God for the harvest of souls which has been gathered in through the persevering work of ministers, colporteurs, and lay members!

We are doing all we can to lift the banner of truth everywhere in Sicily, but there are still some parts of the island where we do not have even one Adventist.

The Adventist mission owns only one chapel in Sicily. It has become imperative that we build others, for without adequate places of worship we are greatly handicapped in proclaiming the last message of salvation to these poor people who are perishing for lack of knowledge.

We appeal to all of you to be generous so that there may be a rich overflow on the next thirteenth Sabbath.

Remember the words of Solomon the wise: "The liberal soul shall be made wealthier." (Prov. 11:25, Italian translation.)

Sciacca

G. LA MARCA

[Pastor, Sciacca Church]

Sciacca is a city of thirty thousand inhabitants situated on the southwestern coast of Sicily. In its mild climate and luxuriant vegetation, it resembles the neighboring continent of Africa. Its prevailing feudal economy makes for either great riches or extreme poverty.

Here, like everywhere else on the island, an idolatrous fanaticism prevails. The most impure entertainments conclude the spectacular and pompous processions dedicated to the various patron saints. The priest, like the witch doctor in Africa, is at the center of everything. Every object and place must receive his blessing or be consecrated to the favorite saint.

Our work in Sciacca was started in February, 1947, by two faithful colporteurs. The writer cultivated the interest which had been aroused and had the joy of baptizing the first convert the following August. Other converts followed that first one, and in 1948 a church was organized. Today this church has twenty-six members and an attendance of forty-six at the Sabbath school. Our brethren and sisters here have an ardent faith and a missionary zeal that knows no barriers. As a result of their work, a Sabbath school has begun to function at Agrigento, and our literature has been distributed to every home.

Here the conversion of souls is not easy. As soon as a person accepts the message, his relatives and neighbors point their fingers at him in public scorn as a traitor to the faith of their fathers. Often our new members lose their jobs because they are faithful Sabbath-keepers.

These difficulties, however, are not so discouraging for our members as is the necessity of meeting in a small, damp room on a narrow street, with no place where their numerous children can meet for Sabbath school, and where it is impossible to present the message with the dignity it deserves.

Because of the threats of the priests, no one dares to rent us a larger place.

We must build a chapel which will have room for the increasing number of members and the many children who are anxious to know and to serve their Saviour before He comes!

Our brethren in Sciacca are confident that our Sabbath schools throughout the world will give a generous offering on the next thirteenth Sabbath, which will help them to build the chapel they need.

SABBATH, JUNE 20

Fisher of Men

G. FERRARO

[Publishing Department Secretary,
Italian Union Mission]

Peter was already married when he became acquainted with the truth through a lay member in Palermo in 1939. With his cheerful and aggressive disposition, he began to witness for the truth as soon as he learned it himself. He took his Bible—of which he had known nothing before—and started explaining it to his family, to his neighbors, and to all his acquaintances. Soon his wife and sister-in-law were converted, and later his son. There are still two little daughters in his home who will someday unite with the people of God.

The wife and sister-in-law went out with Peter to witness for the truth. Soon another couple united with the Adventist church. The father of the newly converted husband tried to kill Peter because he had led his son and daughter-in-law into the Adventist church.

Another family of three persons accepted the truth. In the firm where Peter

worked, he succeeded in interesting one of his fellow workers and four other persons. Five more baptisms followed in a short time. Before leaving for the army—for he was called to serve his country in the Second World War—Peter had found twelve souls who had joined the ranks of God's people.

In 1946 Peter came back from military service and became a colporteur. In this capacity he made the acquaintance of a large family, of whom so far seven have been baptized. One of the members of that family is the business manager of our union mission school; another is colporteur leader of the North Italian Mission.

After this, Peter found a lady and her daughter who accepted the message with joy. In a village where he was canvassing, he discovered another family, who later moved to Palermo. In this family the father, mother, and one daughter were baptized.

In another village, where he had gone to visit several persons whose address he had secured, Peter was met with such fanatical opposition that he was forced to debate with the priests and fanatics for three days. At one time his enemies wanted to stone him, but God intervened through a man who had the courage to reproach them publicly. In the midst of so much opposition, his toil and suffering seemed in vain; but the Lord was working out His purpose. It was perhaps because of this bitter hostility that eight persons became interested and accepted the truth. Peter had the joy of seeing the fruits of his witness.

Peter has since left Sicily and is canvassing at Naples, where he is still fishing for men. Seven people have already

been baptized, and many are preparing to accept the message.

Although it is difficult to earn one's living through colporteur work, and although he has a wife and three children, Peter's zeal for the cause of God is such that he cannot but witness for the truth during his work. He visits the interested ones in the evenings and on Sabbath and Sunday afternoons.

When the disciples drew in their nets after the miraculous draught of fishes, they could count the number they had caught; but a colporteur will never know until he reaches the kingdom how many souls he has led to the truth. Soon many more will join the thirty-eight already won by Peter. He will no doubt be among the group spoken of by Daniel who will shine "as the stars for ever and ever."

Sicily

L. BEER

[President, Italian Union Mission]

The first inhabitants of Sicily were the Sicani. Later the Phoenicians had colonies there. But the recorded history of the island begins in the eighth century B.C., when a group of Greek emigrants drove the Phoenicians out. In many places—as for instance at Agrigento, Syracuse, Segesta, and Seleunte—magnificent temples and ruins remain as reminders of Greek civilization. There is a proverb, somewhat exaggerated, which says, "He who wants to see Greece should go to Sicily."

In the centuries after Christ, Sicily changed rulers frequently: Romans, Ostrogoths, and Arabs took over the island at various times. This continued

until the Middle Ages, when Sicily was dominated by Normans, Vandals, Germans, Spanish Aragon, and French Bourbons. In the nineteenth century the island finally became a member of the Italian family.

During the apostle Paul's journey to Rome, he stopped for three days at Syracuse, the Sicilian capital at that time. In the extensive catacombs of Syracuse there is a pulpit from which Paul is said to have preached, and for this reason the people consider him the founder of the church on the island. The principal religion is Catholicism. From the famous "Sicilian Vespers"—Easter, 1282—until 1713, Sicily remained under Spanish domination. This explains why Sicily was untouched by the Reformation and consequently suffers a certain religious handicap. For more than thirty years, however, the three angels' messages have been preached throughout the island, and a religious transformation has taken place. The 425 members have been organized into eleven churches and six companies.

Unfortunately, we have no meeting place of our own in the great capital city of Palermo, with almost half a million inhabitants. We have there a membership of 120, as well as a fine group of young people and a large number of children. A labyrinth of stairs and corridors takes the visitor to a small room which is in a semi-ruined state as a result of bombing during World War II. Our members have no other place in which to meet.

At Sciacca, on the southern coast of the island, our promising and enthusiastic church membership has to meet in a windowless, airless room on a narrow street. In this very city a doctor has

been won to the message. He would be useful in medical work on the island if our means permitted its organization.

In one village where we have a church, a young girl became acquainted with the Advent message and her heart was touched. Her parents and other members of the family determined to prevent her from joining our church. One of her brothers even beat her with a belt on the street in view of passers-by, and no one came to her aid. In order to keep her from coming to our meetings on Sabbath morning, her family hid her best clothes—but she came just the same, in her poor, scanty clothing. As it was bitterly cold, the church members lent her a big woolen shawl so that she would not freeze. Her mother entered our meeting place with the intention of taking her back home, but she did not recognize her daughter, as she was covered with this shawl. While waiting, the mother was obliged to listen to the gospel story, repeated for her benefit by the church elder. Her heart was touched. Today, both the mother and the daughter rejoice in the truth.

At Syracuse there is a cave which, because of its peculiar acoustic properties, is called the "Ear of Dionysius." In it, all sounds are greatly amplified. Legend says that the tyrant Dionysius, unseen, listened at the upper opening to what was being said in a whisper by the prisoners shut up in the marble quarry. May God grant that the preaching of His message may be so amplified as to be heard in the farthest corners of the island!

We trust that our brethren throughout the world will listen with "the ear of Dionysius" to our timid appeal for help in behalf of Sicily's many needs.

SABBATH, JUNE 27

"God Is With You"

DR. J. VUILLEUMIER

[Physician, French Colonial Administration in North Africa]

"Tell me, will my child get well?" This was the question an anxious Arab mother asked me three or four days ago when I had finished examining her baby.

Looking at the child—weak, emaciated, burning with fever, wracked by coughing, almost at the point of death—I could only answer, pointing to heaven, "If it pleases God! Only the Master knows whether your child will get well; I do not. I give the treatment, but only God can make it effectual." The mother went away comforted, for she could hope again.

The next morning she was there, and the next. There seemed to be signs of improvement in the tiny body hovering between life and death.

Tomorrow she is to come again. Will I have the joy of telling her, "Your child is saved"?

If so, I know what her response will be: "Thanks be to the Lord my God! I was so afraid that the child would die, but the blessing of God is with your hand. That is why the Arabs say that you are not a doctor but a Marabout (holy man)."

* * *

How often a patient is brought to me at the very point of death! His illness has probably been totally neglected for weeks, or treated according to time-hallowed methods which have yet to prove their efficacy.

Those who bring him say, "We have come a long way [sometimes thirty to

fifty miles] to bring you our sick one for treatment. We have consulted our local doctors, and even the famous doctors in the city, but they have not been able to heal him. We have brought him to you because the Arabs say you care for sick people with your heart and that even the most desperately ill recover with you. Before you treat them, you say 'Bism'illah!' [In the name of God!]"

If I find that the disease has pursued its course to the point that recovery cannot be expected, I say, "His illness is serious. I fear he will not get well." Their reply is, "God's will be done! But, at least, try the treatment!"

A few weeks or months later someone says to me, "Do you remember so-and-so at such-and-such a time? Well, he died just as you said he would," or "Do you remember me? You treated me a year ago. I was dead, *literally dead*, but your treatment did its work, and here I am, alive because God is with you."

Thus, through simple ways and means, the Arabs of North Africa learn that there are Europeans who love them and are their brothers. Even though there are no results visible now, the seed is being planted. God will cause it to germinate. Its fruits will be seen in eternity.

Will you not do your part on this thirteenth Sabbath to help us scatter the good seed among the Mohammedans of North Africa?

"Let there be systematic giving on the part of all. Unmistakable evidences point to the nearness of the end."—*Testimonies*, Vol. 9, p. 55.

"Come Over and Help Us"

PEARL WAGGONER HOWARD

Of one blood our God has made them—
White and yellow, black and brown—
Scattered o'er the widespread country,
Cramped in villages or town.
And they all—whate'er the color—
Know like needs as you and I,
Feel the same of love or heartache,
Like our own, must live and die.

Like to us, yet with a difference:
Knowing not the truth we love,
Having not the hope to cheer them
Of an endless life above.
What if ours were such an outlook:
Not a Bible we could read,
Hopeless, knowing not a Saviour,
Knowing not where life would lead!

Is it naught to you, O Christian,
That your brother knows it not?
That your sisters long for comfort,
Groaning 'neath their piteous lot?
What if "helping" should mean leaving
Cherished homeland?—He whose name
You have taken and would follow
For yourself has done the same.

If you've heard the "Come!" of Jesus
And His rest has filled your soul,
Can you *fully* rest while millions
Likewise long to be made whole?
"Come!"—*they* too are likewise saying;
Nor can you know rest indeed,
Till you share your wondrous blessings
With these souls in deepest need.

Come—O come, with hearts of pity!
Come—O come with hearts aglow,
Spreading good news of a Saviour
Where is now but blackest woe.
And reward most great and lasting
Will be yours when you shall see
This same host of dusky brethren
Saved to all eternity.

What Will He Do With You?

BERTHA D. MARTIN

I have heard of a God in a far-off land
Who once to this earth came down
And died that all men at last might live
And wear an immortal crown;
I have heard He is coming again, that
soon

The wicked of earth must die;
And fain would we turn from our evil
ways,
My poor dark people and I.

He is coming again, aye, you told me so,
One day as you journeyed through;
And you know the way to the land of life,
And promised that we might, too;

But the days haste by, we have called and
prayed
That teachers to us be sent,
And you answer back that they cannot
come
For the money has all been spent.

What a thing is this! 'Twas a gift, you
said,
That could not be bought for gold.
As freely ye have received, from us
Some fragments do not withhold;
For He is coming soon, is the Jesus Christ;
And if what you say is true
We shall die and be lost, for in vain we
cry.
But, what will He do with you?

Aye, what will He do with us, O church?
And what shall the answer be?
"Inasmuch as ye did it not to them,
Ye did it not to Me."
And what shall it profit us in that day,
Though we feasted and sat at ease,
For the Lord has given the bread of life,
To break to the least of these!

And the King, His eyes run to and fro,
Through the whole wide world, to see
If His loving labor for all mankind
Is lost upon you and me;
For manifold blessings of goodly things
Have flowed in the crimson wake.
Freely we have received, so, give
Freely for His dear sake!

On Unto the End

PEARL WAGGONER HOWARD

The fields are white for harvest
In many a mission land;
Must sheaves be lost because the cost
Is great, that they demand?
World-wide is preached this gospel
Of coming Prince of Peace;
When now so nearly finished,
Must it cease?

We glimpse our promised Canaan
Beyond earth's troubled scene;
We've spent too much to fail with such
A little way between!
Though few we be in number—
Though giants bar the way—
That "We cannot go forward,"
Dare any say?

How awful for a "Christian"
To save for "bats and moles"
The silver lent by God and meant
To rescue human souls!
When God planned our salvation,
Suppose, long years ago,
That Christ had shrunk from giving
And said, "No!"

So, give, give all, give gladly
Be it pennies, checks, or gold;
The widow's mite can help to light
Some wanderer to the fold.
The boy with bread and fishes
Brought all, not just a part.
Christ blesses all that's given
With the heart.

Our Master's great commission
Still soundeth, simply "GO!"
'Tis not curtailed, nor yet has failed
The promise we may know;
Not, "Go till some great crisis
To check you, I shall send,"
But "Go, and I am with you
To the end!"

Then on, still on, and forward!
Send workers more, not less;
The needs are great and cannot wait
A time of slackened stress.
So, one great pull, together,
One little moment more
To bear the strain, then (praise His
name!)—
Heaven's shore!

Suggested Thirteenth Sabbath Program for June 27, 1953

(It is well to see that the program is not overloaded with special song and recitation features.)

- 9:15 Song Service.
- 9:30 Superintendent's Call to Silent Prayer
- 9:31 Opening Song (Hymnal, 520)
- 9:34 Superintendent's Special Thirteenth Sabbath Remarks
- 9:37 Morning Prayer
- 9:40 Secretary's Report
- 9:43 Recitation, Poem, "What Will He Do With You?"
- 9:46 Children's Presentation (Suggesting not more than two Divisions)
- Omit the Review
- 10:00 Lesson Study
- 10:25 Missions Story and Offering Appeal
- 10:35 The Offering
- 10:40 Closing Announcements

"Now is the time for you to invest your means in sustaining the work of the Lord. . . . The money that we refuse to invest in the work of the Lord, will perish. On it no interest will accumulate in the bank of heaven."—*Testimonies*, Vol. 9, p. 131.

The Call to Service

[Concerted recitation for seven boys and girls, or girls only. One recites, six answer. One stands near front, three at the right side, and three at the left of platform.]

There's a call to service ringing o'er the land;
Volunteers are needed for the Captain's band.
Do not stop and ponder, there's no time to wait;
While you idly linger it may be too late.

[Two step forward, one on each side, with right hands raised, and recite in unison.]

We will go, we will go,
Volunteers for the Captain,
Our love to show.

There's a call to service, swift the hours fly;
If you prove unfaithful, precious souls will die.
Do not wait for others, haste along the way;
If you love the Saviour, now His Word obey.

[Two, one from each side, step forward with right hands raised and recite.]

We will go, we will go,
Volunteers for His service,
Our love to show.

There's a call to service ringing clear and plain;
When the life work's over, there's a crown to gain.
With a heart courageous in His footsteps tread,
You will find your Captain marching on ahead.

[Two, one from each side, step forward, and with right hands uplifted, speak in unison.]

We will go, we will go,
In His footsteps treading,
Our love to show.

[The six form a semicircle behind the one who recites. All sing first verse of "O Jesus, I have promised," *Christ in Song*, No. 319.]

—Recitations and Dialogues,
pp. 131, 132.

Little Brothers and Sisters

TILLIE JACKSON TULLETT

I have some little brothers
And sisters far away
Who do not know that Jesus
Can hear them when they pray.

They never see a teacher,
Nor hear a lovely song;
They have no schools nor churches,
To which they can belong;

Their fathers and their mothers
Know nothing good to do;
But I am going to help them—
Will you not help them too?

Let's pray to Jesus for them,
And let us save our dimes,
Our nickels, pennies, quarters,
And dollars too sometimes—

And pile them up together
As high as high can be,
So they can have some teachers
The same as you and me.

And soon our lovely Jesus
Will come from that bright land,
And take our little brothers
And sisters by the hand.

He'll whisper that we helped them,
When they were far away,
To know how much He loves them,
And hears them when they pray.

The Widow's Mite

MRS. W. B. DINGMAN

A plea has been made for the far-away land.

A tender and earnest appeal
Of the worth of a soul, its need of a Christ,
From a heart full of love and of zeal.
"If you and I should just do our best,
How long, dear friends, would it be
Ere the world would know of the risen Lord,
And all nations the true Light would see?"

But, alas! in blissful contentment we sit,
Hands folded and conscience asleep,
While poor souls are leaving the world in despair,

Knowing not He would save and keep.
To you who the wonderful story have heard

Comes e'en now the blessed command:
"O tell all the nations that Jesus lives,
And to them lend a helping hand."

And to us even now the poor widow's mite

Means a gift of uncounted worth.
The best that she had, she gave to her Lord;

It was all she possessed on this earth.
Oh, ye who quiet your hearts betimes

When the offering you make has been small,

Remember His words: "She hath done more than they,

For she hath given her all."

The Master stands over the treasury now:
He counteth the heart throbs of love;

The motives that prompt us to do for His sake

Are all recorded above.

The widow's mite acceptable is
When in truth nothing more we can do.

But a mite from abundance no blessing brings;

He expects, and should have more from you!

What Can Little Children Do?

MRS. M. A. PULVER

[This recitation is for two kindergarten children. One asks the questions, the other answers.]

Question:

Jesus now has gone to heaven,
Far above the skies so blue;
He has left His work for others—
What can little children do?

Answer:

Little eyes can watch for Jesus;
Little lips His praise can sing;
Little ears can hear His message;
Little hands an off'ring bring.

Question:

Jesus says that His disciples
Must be patient, kind, and true;
For this world is full of sorrow—
What can little children do?

Answer:

Little eyes can watch for Jesus;
Little lips His praise can sing;
Little ears can hear His message;
Little hands an off'ring bring.

Question:

Sometime when the work is finished,
Jesus will make all things new;
Now He's calling us to help Him—
What can little children do?

Answer:

Little eyes can watch for Jesus;
Little lips His praise can sing;
Little ears can hear His message;
Little hands an off'ring bring.

What If We Fail?

LOUISE C. KLEUSER

This is the hour of miracles,
This is the day of grace!
On ev'ry hand the light breaks through,
But are you keeping pace
With pleading calls and open doors,
With crumbling barriers and wars
That usher in the King of kings?

Now is the hour of mighty works,
Now hearts as black as sin
Yield to the weary worker's touch.
They plead, "Come, enter in;
Long have we spurned your Crucified,
The gospel's rays have we denied—
Today we want your heavenly King!"

What if we fail in time like this?
What if we're blind to see
The far-flung fields in loathsome ills
And heathen destiny?
O brother, plead the Spirit's power,
To meet the challenge of this hour;
Light up their gloom—come, meet our King!

THE SOUTHERN AFRICAN DIVISION

is to receive the overflow of the
Thirteenth Sabbath Offering
taken September 26, 1953

Save your
"Missions Quarterlies"
for future needs.

"The very best manner in which to give expression to our love for our Redeemer, is to make offerings to bring souls to the knowledge of the truth."—
Testimonies, Vol. 3, p. 413.

FOR THE CHILDREN

Looking at the Harvest

(A Dialogue)

ERNESTO FERREIRA

[President, Portuguese Union Mission]

Characters: Two girls: Edith, the daughter of Adventist missionaries from America who are in Lisbon on their way to Africa, and Maria, a future Portuguese missionary. A group of five to ten persons behind a curtain.

Maria: I am glad that your parents have come to Lisbon on their way to Africa, because it has given me a chance to become acquainted with you and to hear the experiences you have told me about the missions.

Edith: I am also very happy to know you and to see you so eager to work in the Lord's harvest field.

Maria: My greatest desire and hope is to see the gospel preached to everybody in the missions of the Portuguese Union before the coming of the Lord. But, you know, I feel very sad.

Edith: Why are you sad?

Maria: Because, as Jesus said, "The harvest truly is plenteous, but the labourers are few."

Edith: But there are countries much larger than Portugal, and the gospel keeps advancing in them.

Maria: That is true. But do you realize that Portugal is not just that small country that you see on the map of Europe? Its empire includes the islands of Madeira, Azores, Cape Verde, and Saint Thomas (these islands and Portugal itself make up the Portuguese Union) and the colonies in Africa where the Portuguese language is spoken. Many of our fellow countrymen should be

sent to these places as missionaries now.

Edith: Yes, I see that "the harvest truly is plenteous."

Maria: "But the labourers are few."

Edith: Everywhere the laborers are few.

Maria: But especially is this true in Portugal.

Edith: Are they really so few in your country?

Maria: In our union there are only a few laborers for the millions of people who need to have the gospel preached to them in Portuguese in Portugal and in the colonies.

Edith: Yes, you are right, the workers are few.

Maria: How we shall get workers for the great task that is before us is the problem.

Edith: I believe the first thing to do is to follow the advice given by the Master: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Maria: Yes, I believe also that this is the first step to take. If we pray, God will raise up men full of zeal to work and finish the task that He has given His church for these last days.

Edith: And then it will be necessary to train these men.

Maria: Well, this is a great need. We have a missionary training school, which is in its beginning and which has given good results, from which a few missionaries have gone out; but it is necessary to increase its possibilities, secure a suitable building in a good location, and fill it with students.

Edith: In a short time the missionaries from the school would preach the gospel where Portuguese is spoken, thus

contributing largely towards the finishing of the task. Is not that so?

Maria: Exactly. However, there would be many expenses connected with a training school. Up to the present time our brethren, scattered throughout the world, have helped us a great deal through the Southern European Division. But we shall need much more help, and we are happy that the generosity of our brethren has no limit.

A group of voices (behind a curtain): "Come over into Macedonia, and help us."

Edith: By the missionary readings for this quarter I notice that the overflow of today's offering goes to the Southern European Division, and therefore—

Maria: What a wonderful opportunity to carry out the great objective of which we are talking!

Edith: May God grant that all the Sabbath schools throughout the entire world will remember this needy field.

A group of voices: "Come over into Macedonia, and help us."

Maria: May God abundantly bless those who remember this needy harvest field!

Edith: Thank you, Maria, for the moments we have spent together which enable me to appreciate your beautiful missionary spirit.

Maria: Thank you also, Edith, for the courage and beautiful hope you have given me.

Edith: And now good-by. I will see you again soon.

Maria: Good-by.

Mwana-Mbo

Mwana-mbo was a native lad about fourteen or fifteen years of age who

lived in a village about one and a half miles from our mission. His name, translated into English, means "a young buffalo." (*Mwana* means "a young one," or "baby," and *mbo* means "buffalo.") Mwana-mbo entered our mission school, and he not only learned to read well, but was a good student. He seemed to have a better sense of spiritual things and of right and wrong than many of his fellows. His home in the village was close enough to the mission so that he could live at home while attending school, instead of living in the dormitory on the mission with other boys who came from a greater distance.

One day when Mwana-mbo returned home after school, he found his father, who was a heathen, in their grass hut with some of his friends drinking native beer.

Most of the native beer in that country is the juice of a certain palm tree. The tree is tapped near the ground—in much the same way that maple trees are tapped in America to get the sap. The natives catch the sap in a gourd or earthen pot. Sometimes they add wild honey or some other substance, and, as fermentation begins very soon, within two or three days the liquid contains much alcohol, and is, of course, very intoxicating.

When Mwana-mbo entered the hut, his father dipped up a gourd or cup of beer, held it out to his son, and told him to drink it. The boy hesitated, then declined. The father spoke to him again—this time in a sharp command for him to drink. The son tried to explain to his father that it was wrong to drink strong drink. He told him that Jesus would never do it, and that he was now Jesus' boy. The father became very

angry, and told his son that he would have to drink it or leave his home.

Mwana-mbo stepped outside. He went behind the hut, and asked Jesus to help him to be a strong boy for Him. Then he went into the hut again, and said to his father, "You may drive me from home, Father, but I cannot drink that beer."

So he was driven from his father's house.

We saw him coming up the path toward the mission home just at dusk, and, as that was very unusual, we went out to see what he wanted. Naturally, the lad was very sad. He had no place to stay, no food, and, as he said, no brothers from his own village on the mission who could share a room or hut with him. After hearing his experience, we provided a place for him, gave him food, and supplied his needs for several months until he could get a garden of his own.

Now Mwana-mbo has finished his studies at our mission school, has attended our native training school, and is one of our regular teacher-evangelists. He is teaching boys and girls of his own tribe the story of Jesus which has meant so much to him.

Additional Material to Aid Teachers and Leaders of the Children's Divisions

Note: As teachers of children we can do much toward fostering an interest in missions and missionaries by emphasizing the missions feature in our Sabbath morning program. The books and articles listed below will provide interesting stories and information in connection with the mission fields presented this

quarter. (The books may be ordered through our Book and Bible Houses.) A missions curio display cabinet, letters from foreign missionaries—all such will help to foster and keep alive the great missionary spirit of the Advent Movement. May we as leaders do our part in this important feature of our responsibility!

Wild Animals of Africa, by Neil Wayne Northey (Pacific Press, Mountain View, California)

Tommy Goes to Africa, by Oliver and Fredonia Jacques (Review and Herald Publishing Association, Takoma Park, D. C.)

Among the Arabs in Bible Lands, by W. K. Ising (Pacific Press, Mountain View, California)

Ventures Among the Arabs, by Archibald Forder (Gospel Publishing House, 318 West 39th St., New York, N. Y.)

Missionary Adventures in Africa, by W. H. Branson (Review and Herald Publishing Association, Takoma Park, D. C.)

The Moslem World, by Samuel M. Zwemer (Eaton and Mains, New York, N. Y.)

The National Geographic Magazine:
February 1947: "Carefree People of the Cameroons"

March 1947: "Weighing Aga Khan in Diamonds"

February 1948: "Rubber-cushioned Liberia"

February 1949: "Oasis-hopping in the Sahara"

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SOUTHERN EUROPEAN DIVISION



UNION MISSION	POPULATION	NO. CHURCHES	CH. MEM.	S.S. MEM.
ANGOLA UNION MISSION	4,200,000	29	5,250	12,926
AUSTRIAN UNION CONF.	6,918,959	40	2,626	2,681
CZECHOSLOVAKIAN U. C.	12,000,000	114	5,994	5,845
FRANCO-BELGIAN UNION C.	50,386,500	76	3,652	3,724
FRENCH & EQ. AF. U. M.	22,500,000	21	2,664	9,181
HUNGARIAN UNION CONF.	8,000,000	155	7,325	7,000
INDIAN OCEAN UNION M.	4,760,000	52	2,234	3,997
ITALIAN UNION MISSION	46,000,000	47	1,893	2,215
NORTH AFRICAN UNION M.	15,000,000	16	697	701
PORTUGUESE UNION M.	8,570,000	26	1,733	2,660
RUMANIAN UNION CONF.	15,925,419	551	36,790	36,000
SWISS UNION CONF.	4,300,000	57	3,154	3,022
YUGOSLAVIAN UNION CONF.	16,000,000	230	7,288	9,000
DETACHED MISSIONS	7,000,000	57	3,525	5,310
TOTALS	221,560,878	1,471	84,825	104,262