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Our First Sabbath School in Madagascar

TOPIC: Missions of the Southern
European Division

Sabbath, July 5

MISSIONARY TEXT: John 3:16.

MISSION TALK: Official Notice. [Display map showing the mission territory in the Southern European Division to which our attention is especially directed this quarter.]

MISSIONARY SONG: "Christ in Song," No. 548.

PRAYER: In behalf of missions in the Southern European Division.

Official Notice

TO OUR SABBATH SCHOOLS EVERYWHERE:

WHAT an interesting field we have to study during this third quarter of 1930! The territory of the Southern European Division includes Macedonia and other countries often referred to in the Bible—countries where many of our faithful ministers and colporteurs have even been in prison for "His name's sake." But the people there are just as hungry for the Bread of Life, Christ and the Bible, as they are elsewhere. Now is the time to make an extraordinary effort to bring the message to them and to increase greatly the numbers of those already turning to the truth.

The General Conference Committee is asking our Sabbath schools to raise \$100,000 on the coming thirteenth Sabbath for the regular work in these fields. All overflow above this amount will go for new work, one half for the mission fields in Southern Europe, and one half to other needy fields.

One way to answer the old Macedonian call is to do it through the Sabbath school. May God bless every giver.

Yours in the world-wide message,

E. KOTZ,

Associate Secretary of the General Conference.

Sabbath, July 12

SEED THOUGHT: "All heaven is in activity, and the angels of God are waiting to co-operate with all who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation."—*"Testimonies," Vol. VI, p. 433.*

MISSION TALK: Needs and Opportunities in Our Division.

MISSIONARY SONG: "Christ in Song," No. 558, first two and last stanzas.

PRAYER: That the Lord will help us to work, pray, and give that the needs of this field may be met.

Needs and Opportunities in Our Division

A. V. OLSON

[President, Southern European Division]

THE needs of the Southern European Division are legion. The greatest of these is more workers. Though our division is one of the largest in point of population, it has the smallest number of workers of all the divisions. In proportion to population only India has less. Most of the workers needed for this vast, populous field must be trained here on the ground in our own schools. At

present we have only two schools. Both need more and better equipment if they are to meet the demands of the hour.

In Madagascar, which is a whole month's distance by ship from our nearest school, a small training school should be provided without delay in order that our splendid young people in that interesting and promising young mission may be trained to carry the message to their own people.

In Spain, which is one of the large, important countries of Europe, having a population of 22,000,000, we do not own a building of any kind,—not so much as a foot of ground. Because of this the people feel that we have no intention of remaining to build up a permanent work. We ought at least to provide a modest building in Madrid, the capital city, where the headquarters of the Iberian Union are located.

Our North African mission field extends from the western border of Egypt to the lower tip of Senegal [sĕn-ĕ-gol']. This territory has a coast line more than 4,000 miles in length. In this far-flung field, with its millions of unwarned souls, we have no school, no mission homes, no chapels, not even a little dispensary building. The leaders of the field are pleading for help to provide some of these much-needed facilities. If we are ever to succeed in reaching the Mohammedans of North Africa, we must open up medical work among them. A few little dispensaries where their sick and suf-

fering might come for both physical and spiritual help would serve here as in other parts of Africa, as an entering wedge.

Within the borders of our division are a number of large, densely populated island groups and isolated islands where absolutely nothing has been done so far to give the message to the people. These isles are still waiting for the first missionary to come to their shores with the third angel's message. How much longer shall these millions wait?

Italy with its 44,000,000 inhabitants has only twenty-one workers, and old Spain has but sixteen. In France the writer has traveled for fifteen consecutive hours by fast train through scores of towns and many cities, without touching one single place where we have an Adventist church or group.

While it is true that many parts of our large field are very difficult, we are glad to say that the money invested in Southern Europe, as well as in our mission fields, brings good returns. At the time of writing this article, November, 1929, I have before me the statistical reports for the first three quarters of 1929, and according to these, 2,181 souls were baptized in this division during the nine months covered by the reports. Many more will be baptized before the end of the year.

The Southern European Division presents many needs, but just as many opportunities. May God help us to supply the needs and improve the opportunities.

Sabbath, July 19

SEED THOUGHT: "The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time."—*"Testimonies," Vol. VIII, p. 180.*

MISSION TALK: The Field Where Our Message First Became Established.

MISSIONARY SONG: "Christ in Song," No. 552.

PRAYER: For the work and workers in this field.

The Field Where Our Message First Became Established

CHARLES MONNIER

[Sabbath School Secretary, Lemman Conference]

"THE Lord has done great things for us." These are the words which escape our lips as we think of the marvelous development of the work in Switzerland.

It was in 1866 that the message of the third angel was first proclaimed in Switzerland, by a Polish missionary. Soon honest souls accepted the beautiful truth. Under the enthusiasm of their first love, as did the woman of Samaria, they hastened to spread the good news of salvation. At the cost of great sacrifices,—giving up good positions, and often being considered as those who had lost their reason,—these new converts continued to walk in the narrow path which leads to life eternal. In the most severe winter weather the church members did not hesitate to walk great distances to meet with groups of Sabbath keepers for the study of the Scriptures.

In 1876 our brethren in America, having learned that there were Seventh-day Adventists in Switzerland, decided to send there the first foreign missionary, in the person of J. N. Andrews. This brother established himself first at Neuchatel [nu-shá-těł'] and afterward at Basel. Two years after his arrival in Switzerland, there appeared the first number of the French paper, *Les Signes des Temps* (*The Signs of the Times*). A German paper followed in 1884.

It was necessary to consider the preparation of preachers, and for this reason, in 1892, a Bible course was organized under the direction of Brother J. Curdy. In 1904, our property at Gland having been purchased, there was opened under the direction of Brother J. Vuilleumier a permanent mission school in connection with a nurses' training class. From that time on, workers ready for evangelical work in French-speaking countries continually went out from Switzerland. Today a large number of young men and women of our union still answer the call of the Master to "Go," and they leave their native land and their relatives to labor in all parts of the world. We find them in Central Africa, as well as in North Africa, and the islands of the sea.

Year after year the number of members in the Swiss Union increases. The last report shows more than two thousand members for a population of about four million. But we must recognize that the number of work-

ers is very limited. Our union has only seven ordained ministers, nine licensed ministers, and eleven missionaries. In our territory there is a city of more than one hundred thousand inhabitants without an ordained minister, and another of forty thousand without any worker. Though we are glad to have the joy of sending many families to other countries in reply to urgent calls, we also should have more workers in Switzerland.

May we all pray God to raise up laborers for the harvest. May the Giver of all good gifts touch every heart on the next thirteenth Sabbath, that all may give generously for the finishing of this wonderful work.

Sabbath, July 26

MISSIONARY TEXT: Matt. 24:14.

MISSION TALK: Our Work in France.

MISSIONARY SONG: "Christ in Song," No. 532,
first and last stanzas.

PRAYER: In behalf of the unwarned millions.

Our Work in France

OSCAR MEYER

[President, Franco-Belgian Union]

WHEN one thinks of the contributions of France to the cause of the Bible, of the heroism of a great number of her children, many of whom shine with a glory that the centuries have not tarnished; then the unknown multitude of heroes of the faith whose

names have not been passed on to posterity; of the innumerable and heroic sacrifices gladly endured which have prepared for France that beautiful and noble page of her history,—the proclamation of the rights of man,—one has a right to think that such early sowing cannot fail of preparing a wonderful harvest.

The beginning of the third angel's message in France goes back to the eighties in the last century. The towns of Valance [val-anc], Le Tarn, and Branges [bran-z] constitute the cradle of the movement. Brother J. P. Badaut, now more than eighty years old, is the veteran of these days of small beginnings. Since then progress has been constant, though often slow. Funds were often very limited. Today conditions have changed and afford us great advantages.

We now have about 1,400 members in France. Our hearts are made happy at this, but what is this small number in a population of forty million?

We thank the Lord who has blessed the efforts of His faithful laborers in the past; we thank sincerely our brethren of the General Conference who have helped us to reach so many of the souls who live in this generous land of France. We are happy to possess a good missionary school, the Collonges Seminary [ko-long], from which a large number of workers have already gone out into the field. The publishing house at Melun [me-lun'] is also a source of rich blessing. It is

because of this house that our colporteurs and students can scatter everywhere the seeds of truth which should illuminate the whole world. But one must recognize that there "is still much territory to conquer." We need no less faith and courage than Joshua had in his time.

Think of the great city of Paris, this metropolis of the world. Here we have a church of about one hundred twenty members, a feeble torch for a population of almost five million souls. Instead of having but one or two preachers in Paris we should have twenty. And what shall we say of Lyon [li-un'], where there are only a few members, and where we have not been able to put a worker for several years? Almost a million souls are awaiting the message in Lyon. Marseille [mar''sā'y], the second city of France, seat of the South France Conference, has a small candle, a little church of thirty faithful members. We look forward to the day when we shall see our church membership doubled and tripled in this great seaport.

Strasbourg [stras''bōōr'], the cradle of printing, an intellectual center which brought its precious aid to the Reformation, is today the center of our activity in Alsace [al-sās']. The conference of East France has its headquarters there, and in that city there is a strong church. We could mention other churches established after arduous labor, such as those in Bordeaux [bor''dō'], and Nantes [nānts]. Even Rheims [rēms], arising from

its ruins, has brought forth a fine little church. Rouen [rwän], the museum city, also has been enriched by a new church which only asks to grow. The Riviera [rē-vyā'rä], which includes Cannes [kän], Nice, [nēs], and Menton [män''ton'], constitutes a favored field. The "*cote d'Azur*" [the azure coast] with all its charms is the rendezvous of the whole world. We are glad to see the work which was begun there only a few years ago, prospering in a most encouraging fashion. Fifty members rejoice in the light of the message, and three workers are making efforts to increase the number of believers.

Our most urgent need is certainly the entire consecration of all the forces that we possess; for God can give victory with few as well as with many. We enjoy full liberty and do not suffer any kind of persecution as is the case in other countries, but we have to struggle against an enemy no less dangerous, the indifference for all that concerns the gospel.

We must have the grace of God to find the way to the hearts of those who are searching for truth. God is faithful to His promise, and He will help us. We expect great things from God. Let us undertake great things for Him. While we sow in prosperity as well as in adversity, let us prepare ourselves also for the harvest. "Hold not back." Such is the motto for the Thirteenth Sabbath Offering for which we need God's blessing.

Sabbath, August 2

SEED THOUGHT: "We have a large work before us; we are to be bearers of the sacred light of the word, which is to illumine all nations."—*Testimonies*, Vol. VI, p. 158.

MISSION TALK: Progress in Belgium.

MISSIONARY SONG: "Christ in Song," No. 482.

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

Progress in Belgium

W. R. BEACH

[President, Belgian Conference]

WHILE the Belgian "rapid" was carrying me swiftly from Liege [lê-ězh'] to Brussels my thoughts remained on one subject. I had just left Evangelist Marcel Ringoot, who has charge of our work in the territory around Liege comprising nearly a million people. He and his wife and two children are all alone. He had presented the needs of the populous region with a keen enthusiasm, asking for a helper. His winter effort was in full swing. He had a growing interest, and prospects were fine for a good harvest of souls. It was evident that he needed help. How could I refuse this request and the request of others asking for workers and financial aid? The conference committee would be willing, but the bewildering fact remained that there were no workers, and the conference budget was being stretched to the limit in our effort to meet the tremendous needs of our field. There is no country in Europe with so many

people to the square kilometer as Belgium. Really, the thought of carrying the third angel's message to these millions, with our handful of workers, seemed overwhelming that evening. How could our thirteen workers and our very limited means break the grip with which Catholicism has held the Belgian people for centuries? That is our problem. Shall we be able to solve it?

But thank God, many problems have been solved. We have much to cheer our hearts and to give us courage to press forward. On reaching my office I found a letter on my desk from Brother Albert Roeland, home missionary secretary for the Belgian Conference, which made me lift my heart in praise to our heavenly Father. The letter contained the news that every church in the conference had gone over the top of its Harvest Ingathering goal. The conference had reached 107,000 francs for 1929. This is an increase of more than fifty per cent over the splendid result attained last year. My heart rejoiced not only because of the money to be passed on to the heathen lands, but especially because I knew that our church members had put their shoulders to the wheel with holy zeal. Who can calculate the mighty strength of this denomination when the lay members have for a goal the winning of souls for the kingdom of God?

My mind turns to those faithful workers who laid the foundations of the work in Belgium: Brother C. Augsbourger, the first col-

porteur; Brother Klingbeil, who began the evangelistic work among the Flemish-speaking people with an effort at Antwerp [ant'wěrp]; Brother Curdy, evangelist among the French-speaking population, and others. How their hearts would be cheered by the story of the progress of the work they started. They met many obstacles, but steady and true they labored on. Since then other faithful workers have done their part, and now from the small companies formed under difficulties and even persecution have grown several thriving churches. Under the leadership of Brother A. J. Girou, now superintendent of the Mauritius Island Mission [mo-rish'i-us] several neat chapels were constructed. We have an excellent church building and conference office in Brussels, the capital city. Two fine churches meet in that building. There are thriving churches in Liege, Antwerp, and Vervier, [věr-vyě'] with smaller groups in Ghent [gěnt], Charleroy [sher'lē-rwä'], Nivelles [nī-věł'], Ostend [ost-ěnd'], and Luxemburg [luk'sěm-burg]. In the latter place Brother Charles Kamm is pushing the work forward with courage in the German language. In all these cities we have stanch, consecrated brethren and sisters who are heart and soul in the work of God. Thank God for this the greatest progress made in Belgium during the past years.

The workers stationed in the various churches as evangelists are sending in encouraging reports each week indicating that

the winter efforts are being well attended and that an excellent interest is being shown in the truth. Many souls in Belgium, tired and weary of trying to find peace and comfort in the forms and dogmas of the Catholic church, are searching earnestly for something better. They are ready to accept the blessed hope. Now is the time to sound the clarion call to advance all along the line. We are in the crucial moment of our work in Belgium. We are progressing, but may God provide the workers and the means that we may go forward with greater speed.

Sabbath, August 9

MISSIONARY TEXT: Matt. 10:37, 38.

MISSION TALK: In the Land of the Papacy.

MISSIONARY SONG: "Christ in Song," No. 565.

PRAYER: That the Lord will inspire us to greater diligence, so that Italy's millions may receive the message.

In the Land of the Papacy

G. L. LIPPOLIS

[Superintendent, Italian Union Mission]

WE ARE witnessing the marriage of the Italian government and the papal power. The treaty between the Holy See and the government has greatly enhanced the power of the papacy. The pope has the same privileges and honors as the king. The cardinals have the same honors and privileges as the royal princes. Everywhere we see the estab-

lishment of new religious societies and congregations. The whole country seems to be invaded by hordes of monks, nuns, and priests of different orders.

By the Lateran Concordate the rights of religious liberty and free discussions in religious matters were recognized for all religions already within the state. This fact was publicly announced by the government, but it greatly displeased the papacy. Through its secretary of state the pope wrote to the government, expressing his disapproval, and outlining the attitude that the government should have toward other religious bodies. He wrote that no permission should be given for religious propaganda outside of temples or halls set apart for religious use. It is well to note that no religious body in Italy carries on the active work that we do, because none of them have colporteurs; nor do their members distribute literature. Therefore the papacy asks the government to suppress the liberty of religious propaganda outside of churches and halls.

The government keeps quiet. It does not answer such daring requests. But here and there, throughout the different provinces, a noose is being drawn around the throat of our representatives. Through the instigation of the priests the local authorities in different provinces arrest and expel our colporteurs, even though they have regular selling permits. These permits, authorized by the laws of the land, are often taken away from them and

never returned. It is not permitted to hold public efforts and meetings. The law requires that a written notice be given to the police three days in advance, giving at the same time an outline of the subject to be presented. If the subject on which the speaker is to talk is not agreeable to the authorities, the meeting is automatically prohibited. This trying situation is met every day in many provinces. We have appealed to the government, asking that justice be done in our case, but no response has been received. This proves that the union of church and state has been accomplished.

The priests have been bold and powerful; and some of them have gone so far as to ask that we Protestants be done away with. It is impossible in a short article to describe the real condition of the Catholic church in Italy. It is very powerful, and everybody fears the priest. Although the greater part of Italians are skeptics, they tremble at the thought of exposing themselves to persecution. We notice this whenever we visit the people interested in the message. Until recently they received us in their homes with joy, but now they fear to do so. We thank God that notwithstanding the difficulties and the obstructions that arise, many of these faithful Catholics have been won to Christ. This year we have had the greatest success in harvesting souls. God has called many. They have broken the shackles and the papal yoke, and are now rejoicing with us in the message.

During the nineteenth and at the beginning of the twentieth century, many Protestants believed and preached that the papal power was going down. When the armies of Victor Emmanuel II entered the city of Rome through Porta Pia on September 20, 1870, everybody believed that the papacy was dead and buried. But the warning voice of General Garibaldi said: "The only cannon that can dismantle the Vatican is the Bible." These words are fraught with truth. The only thing that will shake the throne of the papacy is the proclamation of the third angel's message. The Protestantism of Italy is without the Bible because it does not believe in the Bible. A Baptist minister confessed to me about three years ago that ninety per cent of all their ministers in Italy do not believe in the Bible and in the divinity of Jesus Christ.

God has intrusted us with the task of carrying the light in the country of the papacy, in the country of spiritual darkness. Our work will not be in vain. Our God, who is with us, calls His people forth from Great Babylon, even from the seat of the papacy. From all parts of Italy we receive touching appeals from souls immersed in dense darkness, but who see in us messengers of light. This is the cry of a people not satisfied with the ceremonies and pomp of the Catholic religion, a people that hungers and thirsts for truth.

With a population of more than forty-two million souls, with eight thousand towns and

many large cities of more than 200,000 inhabitants, Italy is waiting for the message. Everything is ready, but we lack workers and funds.

Your help is needed. Economize, dear brethren and sisters, as much as possible, and give liberally for the Thirteenth Sabbath Offering. Then a quick work will be accomplished in the land of the papacy for the salvation of precious souls.

Sabbath, August 16

SEED THOUGHT: "All heaven is watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on."—*"Testimonies,"* Vol. VII, p. 17.

MISSION TALK: Suffering for Christ.

MISSIONARY SONG: "Christ in Song," No. 588.

PRAYER: In behalf of the work and workers in the Jugoslavian Union.

Suffering for Christ

A. MOCNIK

[Superintendent, Jugoslavian Union]

IN A city of Montenegro [mon-ta-nā'grō] a short time ago all the people were called together. Old and young hastened to the large square before the house of the district leader. After the crowd had quieted itself somewhat, the district leader stepped out on a high point and began his talk:

"Citizens of Montenegro, we have until this very day remained unconquered. Our

ancestors fought five hundred years for the worthy cross and the golden freedom. We must thank our unapproachable rocky fortress and the unbroken courage of our tribes that we still exist today. The orthodox religion and the language preserved to us by the blood of our forefathers have become to us most sacred and we must protect them with our blood. At our birth we were bound by the oath of our fathers to live and to die for these most holy things. And yet in spite of all our watchfulness the sect of the Adventists has succeeded in sending their missionaries into the heart of our country; and in this very district, before the doors of our city, in our tribe that is the most brave and never overcome, they are baptizing the best men and women into their religion. Ye heroes," said the old warrior at the end of his talk, "shall the blood of our forefathers have flowed in vain? Shall our people become Adventists? Shall we lose our whisky and our beloved tobacco? Shall the holy blood revenge cease, and shall we in the future be content to receive every injury and every injustice?" "Never," rang the answer of the crowd that had become restless and ready to fight. "Down with the Adventists. Kill them and cleanse our land and people."

On that very day seven Adventists were put in jail. Their houses remained uninhabited; every one was permitted to take out what he wanted. After some days our brethren were given a hearing and when our old

Brother Kalezic had his turn and was asked to abjure Adventism, he answered them thus: "I am a citizen of Montenegro, and as such I believe in the true God and in Jesus Christ His Son who has died for our sins. I was a great sinner, but the Adventists led me to Christ who has made me free and happy. I have given Him my heart and promised loyalty till death. A citizen of Montenegro cannot break his word which he has given. You can hold me in jail all my life; you can beat me and torture me; you can take away all that I possess; you can even take away my life, but never will I break the word which I have given. I will remain true to my God and to the Advent hope." So spoke also his wife, and in a similar way the others defended themselves. The judgment was, if the Adventists did not give up their belief by Christmas, all their property should be taken away and they themselves driven out of the land. The brethren and sisters were set free, except the son of Brother Kalezic and his wife, the daughter of the local priest, who were kept in prison a month.

Christmas came, and our brethren and sisters remained faithful and were ready to bear the reproach of Christ. Their confidence in God's protection was not in vain, for God allowed another political party to come into power in this land with the result that the district leader and his officers were discharged and were replaced by liberal men. The young Brother and Sister Kalezic were now freed

from prison and the young church could breathe somewhat freer. Our literature again found its way into hundreds of Montenegrin huts, and an interest for the truth spread gradually throughout the land.

Here and there some local authorities tried to make trouble for our brethren in order to hinder their work. Brother Lumovic, who is now studying in our schools at Collonges, [ko-long] was arrested in one place on his four hours' homeward journey after a Sabbath service. A policeman beat him on his head with his Bible until the cover and leaves lay scattered on the ground. Then some one threw him to the ground and the policeman trampled around on his body with his nailed boots, while he struck him on his forehead with the butt of his gun. Next his hands were bound fast together, and placed between his legs with the upper and lower parts of his legs bound together. Between his legs and hands thus bound, they put a thick stick, and two men shook the almost unconscious brother like a ball in all directions. After a little while they brought a piece of swine's flesh, put it on the end of the bayonet and tried to force it into the brother's mouth. They struck him on the forehead, and pressed with their thumbs the spot behind the ears until they got the meat into his mouth. Brother Lumovic, however, always threw it out again. Finally they bound him to an iron bedstead so that he could neither stand nor sit down, nor lie down, and in this posi-

tion they left him for several hours. The next day they brought him to Podgorica [pod-gō-rē'tsä] to be condemned as an Adventist hostile to the country. His father, however, learned what had happened, and came and bought his son's freedom.

Such persecutions and tortures our brethren and sisters in many places in Jugoslavia [yōō-gō-sla'vī-à] must endure. For example, in one place in Slavonia a brother was put into jail. During the night following, at midnight, several policemen appeared at the brother's house and tried to tear down the door and to do violence to his wife. There was a terrible struggle. The sister protected herself with superhuman strength, but finally fell down exhausted. The leader now took the large family Bible from the table and struck our sister on her face with it until blood streamed everywhere. Then they broke up everything they could find, knocked out the windows, upset the fence and fastened a placard on the house which stated that the dwellers were accursed and that any one could plunder the house and the property.

The experience of Paul is also the experience of our workers and many believers in Jugoslavia: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." The more we are ready to suffer for Christ, the greater is the victory for the truth, and the more can Christ intervene with His angels and all serve for our best

good. When our need was the greatest in Yugoslavia, the time when a high official in the ministry of the interior said to one of our brethren, "You must be punished and persecuted, your churches must be closed and your work made impossible," then we were certain that Christ would intervene to help us. And that is what took place. A few days later I was informed that the minister of war had sent word to the minister of justice and the interior that there was no objection to giving the Adventists freedom for holding meetings. Last September when my wife and I spent a week in Montenegro, I found great interest in the truth, even in the highest circles. Judges, professors, university students, and other interested persons came to our meetings. I baptized several persons and ordained as elders for the two churches men who had shown their loyalty in trouble.

In the first nine months of 1929, 270 persons were received into fellowship in Yugoslavia. The church membership increased to 1,600, and the Sabbath school membership to 2,000. The believers support the work with great sacrifices.

Jugoslavia is a ripe and promising field. The few workers there are not able to answer all of the many calls. Therefore let us pray the Lord of the harvest that He may send means and workers to help finish the work in Jugoslavia.

Sabbath, August 23

SEED THOUGHT: "All the resources of heaven are at the command of those who are seeking to save the lost."—*Christ's Object Lessons*, p. 199.

MISSION TALK: A Last-Day Reformation.

MISSIONARY SONG: "Christ in Song," No. 596.

PRAYER: That the Lord will bless the workers in Rumania with a rich harvest of souls.

A Last-Day Reformation

D. N. WALL

[President, Rumanian Union]

AS EVERY one knows, Rumania is a land that never had a reformation. Although it was scarcely touched by the Reformation of the sixteenth century, yet it was to experience a revival in the providence of God under the Advent Movement. This country offers virgin soil where the work of the Advent message as a last-day reformation is making great and rapid progress.

Although from the very beginning the greatest difficulties presented themselves to the proclamation of the threefold message—beatings, imprisonment, and even death—yet this last-day reformation in fulfilment of Bible prophecy always comes off as conqueror. Persecution and difficulties of all kinds have not yet ceased, and blows and imprisonment are still the lot of our colporteurs and workers, but all this serves only to more rapidly spread the precious message for these last days. Just before I began to write these

lines one of our preachers who has spent ten months in prison on account of the truth, came into my office and informed me that again some of our loyal colporteurs had been grievously beaten.

The six conferences in the union have now all held their annual meetings for the year 1929, and the success reported at each of these meetings has greatly exceeded our hopes. At the six meetings, just one hundred new groups and churches were received into conference fellowship. In the two Muntenian conferences last year, before the dividing of the territory, we received ten new churches at the annual meeting. This year there were thirty-five new churches for the same territory. In Moldova [mol-do'va] where last year we received six new churches, this year we received twenty-two. In the two other conferences, Banat [bä'nät] and Transylvania [tran-sil-vä'nĭ-a], forty-three churches were received, thus making exactly one hundred new churches. Such a large harvest has never been gathered before in our work in such a short time.

Some of these groups and churches are small, but they are constantly growing in numbers. At the time of their reception there were in these new churches and groups about 1,500 members; today hundreds of other friends are ready to join these churches by baptism.

The Lord often works in wonderful ways, as the following incident shows. One day the

postman brought a letter to the union office which was addressed to the "Lord's People," Bucharest. It contained the request that one or two missionaries be sent to Crangeni [crang-en-i] a large village. The following is the letter:

"Bucharest—The Lord's People.

"Please send one or two missionaries to Crangeni-Teleorman [tělě-yōr-man']. Mr. Anghel D. Vasile and his family who live there, wish to learn something concerning God and the redemption, but they have no one who can instruct them. Whoever will come hither should come secretly. In case you write, address D. B. Lungu, Crangeni."

This letter caused some misgivings among the workers of the union. However, the secretary of the union wrote to one of the workers and asked him to visit the town and investigate the matter. When the worker came to the town, he made the acquaintance of Anghel D. Vasile who was mentioned in the letter. This man, who had never met Adventists, had begun to keep the Sabbath. He and his family were greatly rejoiced at the visit of our brother, and invited in the neighbors to hear him. Soon forty persons were gathered in his house to hear something concerning the present truth. Through the lectures which the worker held, this family became better acquainted with the message, were baptized, and joined our church. Some of their neighbors and friends followed their example and soon a church of twenty-eight

members was organized. Anghel D. Vasile became the elder of the new church. Before he became an Adventist he could neither read nor write. Today he can do both, and has shown himself a capable church elder. This church was one of those received into the conference at the annual meeting in Bucharest. In a letter which I received yesterday, I was informed that there were seventeen more people in that village who wished to be baptized, and who are already good Sabbath school members.

There can be no doubt that the Lord is pouring out His Spirit upon all Rumania. At the annual meeting in Chernowitz [chěr'nō-vīts], one of our preachers reported that he had baptized 242 persons during the year. He told of more than one thousand persons who waited some hours in one place to hear a sermon. One conference leader reports that in every corner of the land, in a manner that they have never seen before, new interests are awakening. But on account of a lack of means and workers it is not possible to answer all the appeals, and this causes them great perplexity. Now is the opportune time to make great sacrifices for the advancement of the last-day reformation in this land.

"OUR burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Testimonies*, Vol. VI, p. 29.

Sabbath, August 30

MISSIONARY TEXT: Isa. 60:1.

MISSION TALK: Mauritius Mission.

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

PRAYER: That the Lord will by His Spirit enable the believers in this field to win many souls for Him.

Mauritius Mission

DR. A. J. GIROU

[Superintendent, Mauritius Mission]

THE Sabbath schools in the cities of Mauritius [mo-rish'i-us] present one of the problems which we must solve. The church members of our field number 250, but in our Sabbath schools we have an attendance of between 750 and 800.

We have three chapels, one in the capital at Port-Louis, the second at Rose-Hill, where is located the mission office, and the third at Rose-Belle, but all of these chapels are much too small to accommodate our Sabbath school pupils. We must enlarge our present buildings or build new ones. In two places we are obliged to hold two services, one in the morning for the children and one in the afternoon for the adults. But this deprives the lambs of the flock of the privilege of attending the preaching service, and often makes it necessary for a member of the family to remain at home to take care of the children for whom there is no room in the church.

We have had two Sabbath School Rally Days this year. The children and the adults

take part in these special programs with great enthusiasm. On such occasions we are greatly crowded. This condition, added to the tropical heat, makes it very trying. But it does one good to hear the songs of praise to God which the Sabbath school children sing.

On Sunday, October 13, the church at Rose-Belle was crowded with Adventists and friends. There were present children of all races. The Creole, the Indian, the Moham-medan, and many other classes were crowded together on this occasion and took an active part. A little girl recited thirty-five verses which she had learned by heart. She had not only memorized these texts, but also the references, giving the name of the book, the chapter, and the verse.

We have here Sabbath schools that are very prosperous, and they are a blessing to the church and to the people. I have visited many countries, and have seen many schools, but nowhere have I found so many young people.

The Mauritius mission has the responsibility of carrying the message to many other islands. The time has come when we must send a missionary to Reunion and another to the Seychelles [sā-shel'] group. Rodriguez [ro-drē'ges] has a native evangelist, and it was my privilege to baptize the first converts there in August of last year. Two Sabbath schools are held in this little island, whose total population is only 9,000.

We have a number of young men who have finished their studies and others who are finishing this year, in the mission schools at Bangalore and Ranchi, India. These young men are only awaiting the time when they can join the ranks of our workers and enter the fields where we have not yet been able to plant the standard of truth, but we lack the necessary funds to employ more workers.

We have been praying God to give us souls who hunger and thirst for the divine Word. He has answered our prayers, but now we do not have room in our church buildings to receive them. We have prayed the Master of the harvest to give us workers, and He has given them to us, but we do not have enough means to send them out into the field.

We are counting upon the members of the Sabbath schools, and we believe that God will supply our needs in blessing their fidelity as they sacrifice for missions.

Sabbath, September 6

SEED THOUGHT: "We are to be channels through which the Lord can send light and grace to the world."—*Testimonies*, Vol. VIII, p. 46.

MISSION TALK: An Open Door in Madagascar.

MISSIONARY SONG: "Christ in Song," No. 545, first and last stanzas.

PRAYER: That the Lord will help us to give liberally, so that more workers may be sent to this needy field.

An Open Door in Madagascar

M. J. BUREAUD

[Superintendent, Madagascar Mission]

IT WAS in March, 1926, that the mission in Madagascar [mad-a-gas'kar] was started. At that time Brother M. Raspal and his wife established themselves at Tananarive [ta-nä-na-rēv']. Some friends gathered around them to study the Holy Scriptures. They were obliged, however, to content themselves with private studies until their number had reached the minimum necessary to obtain permission for holding services publicly. This required several months.

Three and a half years have passed, and the work has developed. From Tananarive it spread toward the east coast to Tamatave [tä-ma-täv'] where we have a church, and toward the south to three other towns where we have groups of believers. Our seven Sabbath schools with their four hundred regular members bear witness to the power of God.

The systematic study of the Bible has led ninety-seven persons in the path of joyful obedience, and now these baptized members join their efforts to those of the eleven regular mission workers in spreading the wonderful message which God has entrusted to us. Our entire membership numbers one hundred three, including three European families.

In each group or church a baptismal class has been formed. Soon we shall see new conversions, the first fruits of future har-

vests. There are many souls here who will be beautiful jewels in the Master's crown.

We have a tract society with a good supply of literature, and fifteen devoted faithful colporteurs who go from hut to hut, carrying the printed pages that contain the good news for this time. Each colporteur has a definite territory assigned to him. Altogether they have been assigned one half of the island. There is still room for others, and we pray that He who has given us the first fifteen, may give us colporteurs to cover the rest of the island. There are promising days ahead for the work in Madagascar.

Our Malagasy [mal-a-gas'y] workers love to work for the salvation of souls. But what are they in view of the needs of the field? Many more are needed. There are groups of people in various places who are calling for us, and who desire that we should begin services with them. But whom shall we send? We do not have the necessary funds. Our local funds and those voted us by the division are not sufficient to answer all the calls, and precious souls are perishing for lack of knowledge of the truth.

We need a training school to educate those of our young people who desire to be soul-winners; to say nothing of the church schools which, as yet, exist only on paper. We have among our members teachers with government papers, but where shall we find the money to pay their salaries or to construct and equip these schools?

But this is not all. We suffer for lack of chapels. Tamatave has no suitable meeting place. Our church is lodged in a miserable straw hut, which is situated near the place where the garbage of the city is thrown.

Today I learned that the city of Tamatave will grant us, free of charge, the use of a lot on which we may build a chapel, but we lack half of the sum necessary for a wooden building, or ten thousand French francs. It was only after great patience that we were able to obtain permission to construct a chapel. Now we have a satisfactory arrangement with this administration, but not yet with the man who sells the materials for building.

At Tananarive conditions are still worse, for we have neither a straw hut nor the right to build one. We have no place for public meetings in the capital, a city of seventy-five thousand inhabitants, and the headquarters of the mission. The authorities have refused their permission for holding public meetings outside of a church building. They are trying to combat the influence of the communists by depriving them of the right of public meetings, and do not wish to create a precedent. We have been asked to hold meetings in the city, but we have no meeting place, and we are not allowed to hold meetings in the open air.

It is not possible to hold a baptism without written permission by the chief administrator of the province. This permission is

valid only for the hour and place indicated.

Another serious problem is how to reach the natives who live in the distant portion of the island, where neither the gospel nor civilization has yet penetrated. We need heavenly wisdom and financial assistance to undertake this work.

Summing up, Madagascar is a fertile field. One can hope for a 100 per cent harvest, but we must have the necessary instruments to plow the ground and to plant the seed, namely, church schools, a training school for our workers, and a printing house for our publications. We must have a chapel at Tamatave and another at Tananarive. We must have workers to answer all these calls, some of which are already more than two years old.

Dear friends of the whole world, join for a moment in silent prayer, and then give to Jesus what you can for the finishing of His work in Madagascar.

We who live in Madagascar address to you already a brotherly expression of thanks, until we can hope to see you in person at the day of the great gathering.

Sabbath, September 13

MISSIONARY TEXT: Romans 10:13-15.

MISSION TALK: The Moroccan Evangelical Mission of Seventh-day Adventists.

MISSIONARY SONG: "Christ in Song," No. 892.

PRAYER: That the Lord will help the workers in this field to give the message with power.

The Moroccan Evangelical Mission of Seventh-day Adventists

ALBERT MEYER

[Superintendent, Moroccan Mission]

IT IS under the above name that our association is legally authorized by the government, our statutes having been deposited with and approved by the French resident general of Morocco [mo-rok'o].

Morocco is also called the empire of the sheriff, because the sultan is a sheriff, a descendant of the prophet Mohammed. Morocco is almost as large in area as all France, but its population numbers only five million, of whom two hundred thousand are Europeans.

The history of Morocco is but little known. Until recently it was easier to go to the other French colonies than to come here. The Europeans did not dare to go into the interior of the country, except after many precautions. Two dynasties have ruled in Morocco. The first, the most powerful and most glorious, lasted until the seventeenth century. Under their domination, the Berbers [bur-ber] of Morocco successfully repelled the attempts of invasion made by the Turks. The second dynasty, less powerful and more obscure, is now in control. The anarchy that reigned here some twenty years ago, led to intervention of the European powers as defined by the Act of Algeciras in 1906. Not alone was there great anarchy, but the laws

were often very cruel. Sometimes a thief was caught. They cut off both his hands, (without chloroform of course) and to avoid his bleeding to death they plunged both his arms into burning pitch. One still finds some natives mutilated in this way who go about the country begging.

The protectorate, while respecting the prerogatives of the sultan, brought here the benefits of civilization. At present, Morocco is a country which any one can cross in almost any place with perfect security. The roads are admirably kept up, and good railroads have been built. In a few years this immense country will all be accessible. This naturally serves to explain the high cost of living which is being felt.

Morocco is a theocracy. That is to say, the sultan who is the sovereign of the country is at the same time the religious leader. It is in his name that prayers are offered in the mosques of Morocco. One must not lose sight of this important fact when speaking of the evangelization of the Arabs. Because of the treaties, the protectorate must see that the religious authority of the sultan over his subjects be in no wise harmed. The knowledge of this fact will help us to undertake in the right way our work among the natives.

It was in 1925, during the war of Riff, that the work began in Casablanca [kä''sä-blän'-kä], thanks to the Sabbath school and to the missionary spirit of a sister living in that

city. That same year, Brother and Sister Jean Reynaud went there. That was the time of small beginnings. However, little by little, through the blessing of God the work has developed. Last year Morocco was organized as a mission field and some workers came here. At the present time a Brother Asiano and his wife are working in the international zone of Tangier [tan-jēr'] while Brother and Sister Veuthey are at Fez [fěz]. Brother Lager, who is the secretary-treasurer of the mission, and I are located in Casablanca. Until now, of course, our efforts have largely been directed for the European population. Very recently this field has had the privilege of sending four young people to our school at Collonges. Three of them earned scholarships in the colporteur field. Thus we hope soon to have the necessary trained help for work among the natives.

No doubt many will ask, "How many natives have been converted to the message in Morocco, and what are the best means of labor for them?" We must immediately answer that we have not yet been able to undertake the work among the Berbers for lack of means. The Mohammedans merit all our attention, and that is the great problem of the present hour. To solve it, one must have more than plans and some books and tracts. One must have medical and educational work carefully planned and actively carried forward. We must have, above all, the power

of the Holy Spirit to enlighten these people who for centuries have suffered the imprint of Mohammedanism. Little by little, prejudice is being broken down. Several natives have bought books from our colporteurs, especially "Our Day."

A medical dispensary directed by an able and competent person would render us the greatest service in this country, where sickness reigns and where the rules of hygiene are not well understood. Such an institution would be favorably received by the European as well as the native population. I know that other Protestant denominations are making such plans. Will we soon have the joy of seeing such a work started in this land of the sun? This is without doubt the secret of future success, carefully concealed in the generous offering of the thirteenth Sabbath. With the help of God, we firmly believe that this hope will be realized in the very near future.

Sabbath, September 20

SEED THOUGHT: "The weary and the heavy-laden are longing for the message of truth that will give them rest and peace in Christ."—*Testimonies*, Vol. IX, p. 60.

MISSION TALK: Encouraging Omens.

MISSIONARY SONG: "Christ in Song," No. 878.

PRAYER: A few sentence prayers that the workers in these countries may be strengthened for the finishing of the work.

Encouraging Omens

J. C. RAFT

[Field Secretary, Southern European Division]

THE prospects in the South European Division are as bright as the promises of God. As we look around in our division we see many encouraging omens. In spite of the fact that Greek and Roman Catholicism, Mohammedanism and heathenism dominate, so to speak, our entire territory, including our mission fields, the threefold message moves triumphantly forward. When we consider that one hundred new churches have been organized and accepted into the conferences of a Greek Catholic field like Rumania in one single year, it is a most encouraging omen and an indication that God is revealing His power and fulfilling His word.

The success which is attending the proclamation of the message in a field like Jugoslavia is another unmistakable revelation of the power of God. Both in this country and Rumania our workers, as well as our people, meet with tremendous opposition. Often they are severely beaten and imprisoned, yet notwithstanding all that they continue undaunted, and God works in their behalf in a marked manner, and blesses them abundantly.

On several occasions, both in Rumania and Jugoslavia, when our brethren and sisters have been ill treated, God has intervened and has rebuked the persecutors so that they have been made to see His power and His care for His people and His work. Terror

has seized the adversaries, who have been forced to admit that God is working in behalf of His people.

Reports that are reaching us from our mission fields can truly be termed "encouraging omens." In North Africa, where the work for a number of years has gone hard and slowly, a striking change has taken place. In Madagascar and Mauritius a large and important work is being carried on. While Mauritius has only 400,000 inhabitants, Madagascar has four million. From our personal observation it would be difficult to find a more promising mission field than Madagascar. It seems as though the Lord is preparing that island in a special way for the proclamation of the message. The people come in groups and ask us to send them workers. There is a great demand for our literature, which is being read eagerly. New interests are springing up all over this large island. If we only had more laborers, more means, we would be able to garner in a rich harvest of souls within a short time. I have never witnessed anything like what I saw in that country during the summer of 1928.

We are greatly cheered and encouraged when we observe the way the Lord is leading and opening the way for us in fields like the Camerocons [kam''ër-ōōnz'] and French Equatorial Africa. But how shall we keep step with the development of the work, and answer the pleading Macedonian calls which come to us from these new mission fields?

Recently a young missionary who has labored for the last six years in French Equatorial Africa, where as yet our work has not been established, accepted this message while on furlough in France and Switzerland. Both he and his wife have united with us. They are fully prepared to connect with our work and to turn over their mission station to us. They will continue their labors under the direction of the South European Division. This missionary family speak the language of the field to which they are going, and are well acquainted with the people and the conditions of the country generally.

And last but not least, one of the most encouraging omens to us is the deep and longing desire which our workers and brethren and sisters manifest for a fuller spiritual experience, and a closer relationship with God. The spirit of revival in our churches is evidence that the Lord is about to pour out the latter rain upon His people. The day is near when the work will be finished.

Sabbath, September 27

[Suggestions for Thirteenth Sabbath]

MISSIONARY TEXT: Matt. 28:18-20.

DIALOGUE: Co-operation Means Success.

DIALOGUE: The Children's Gift.

SPECIAL MUSIC.

RECITATION: The Offering Box.

OFFERING.

PRAYER: That the Lord will richly bless our gifts.

Dialogue—Co-operation Means Success

(Suggestion: Speakers may use their own names, if desired. The dialogue should be modified or extended, according to the needs of the local school.)

SUPERINTENDENT (seated at table, on which are various Sabbath school helps and materials): What *can* I do to make these people take more interest in the Sabbath school? It is all very well for the Sabbath School Department to send out suggestions, but nobody seems to care much about carrying them out. I can't get the teachers out to teachers' meeting, and the members are careless about daily lesson study and regular attendance. We seldom reach our goal of thirty cents a week. I can't get any one to do anything. Everybody is busy.

(Answers knock at door. Sabbath school secretary enters.)

SUPERINTENDENT: Why, Miss B, I thought you had gone long ago!

Miss B: Well, I did go. But I came back, because there is something I have been wanting to talk to you about, and I just can't put it off any longer.

SUPERINTENDENT (offering her a chair): This seems to be the right opportunity. What troubles you?

Miss B: You may think it is not my place to speak about this, but I feel greatly concerned about our Sabbath school.

SUPERINTENDENT (surprised): Why, Miss B, I did not know you were so interested. Tell me what is worrying you.

Miss B: Of course I have been doing Sabbath school work a long time, much longer than you have, Brother D. I think there are a number of ways in which our school could be improved, and I would like to help, if you would give me the opportunity.

SUPERINTENDENT (greatly amazed): But I did not know you felt that way. If you really want to help make this school a success, I shall certainly take courage. I was just saying that no one cared for the school but myself, but if I have one real helper, surely we can accomplish something.

(Miss C, a teacher, enters, carrying Bible and Sabbath school papers. She seems undecided.

turns to leave the room, but hesitates as she hears the conversation.)

SUPERINTENDENT (continuing): I wish some of the teachers could be made to take a real interest in *their* work. But they—(turns, sees Miss C)—Why, Miss C, I thought,—I didn't know—you see—I—

Miss C: I forgot my songbook, and I'm glad I came back for it. I beg your pardon for listening, Brother D, but I want to tell you that you are mistaken if you think the teachers in this school do not love their work. Most of us are willing to sacrifice if necessary, but—

SUPERINTENDENT (interrupting): Why, I didn't know that. (Offers Miss C a chair.) Do you really mean that our teachers want to make a success of this school?

Miss C: I know they do. Of course they are overburdened, and sometimes they do not get out to teachers' meeting, but they are faithful, loyal teachers, and I really do believe that if the teachers' meetings could be made more interesting, they would somehow find a way to be present.

SUPERINTENDENT: I suppose the teachers' meetings have been rather dull. (Sits thinking a moment.) But, here's another thing. Tell me how to get the Sabbath school members to attend more regularly, and to increase their offerings, and take a real, live interest in the school.

(Answers another knock at door. Enter Brother E, with a small boy.)

BROTHER E: Good afternoon, Brother D (then as he sees the others, he pauses).—Oh, excuse me, I didn't know you were having a meeting. Jimmie and I were just going home. We thought we'd tell you how sorry we are that our family could not be at Sabbath school last week. The children had such colds they could not come. They felt pretty bad about it, too, and they fussed and worked around the house until they had the chairs in a row, and then they conducted their own Sabbath school. One of them acted as superintendent, another was the secretary, and still another the teacher. That left only Sally and the baby for pupils. They had a fine little Sabbath school, too.

SUPERINTENDENT (draws up two more chairs): Sit down, Brother E. I'm glad you told me this. I didn't realize that our children were so interested in the Sabbath school. Instead of having

faith in my fellow members, I have been trying to run the school all by myself.

MISS B: Brother E used to be a superintendent. Maybe he could offer some suggestions as to how to improve the Sabbath school.

BROTHER E: For one thing, I think every teacher and officer in the school should have *The Sabbath School Worker*. There are always many hints in it for wide-awake officers and teachers.

MISS C: Why can't we have the missions exercises every week? I believe it would make a great difference in our offerings.

SUPERINTENDENT: We have so many children in our Sabbath school, and I have felt that with all those foreign fields to hear about, it would be pretty dry for them.

JIMMIE: No, indeed, Brother D. We have to study drier things than that in our geography class. I think it would be lots of fun to listen to stories of the missionaries, especially if you had a nice big map, and could point out on it the places we hear about.

MISS B: That is a fine suggestion (turning to superintendent); we could get some of the young people to enlarge the maps that are printed in the MISSIONS QUARTERLY. That would give them something to do. Then each week as the story is told, the places mentioned could be located on this map. It would add much to the value of the missions talk.

MISS C: I wish we had been using the MISSIONS QUARTERLY all during this past quarter. Of course we all know that the thirteenth Sabbath overflow is to go to missions in Southern Europe, but we should have been telling our people every week that more missionaries are needed in this field, and more training schools and chapels. Why, in Spain we do not own a building of any kind, not even a foot of ground. Many of our workers suffer persecution in their efforts to advance the gospel. In some places the people meet for worship in miserable straw huts. If we had kept these needs before our Sabbath school members each week, I am sure the Thirteenth Sabbath Offering would have been much larger.

SUPERINTENDENT (sadly): I guess you're right.

BROTHER E: Well, cheer up. It is never too late to begin. We can start right in next Sab-

bath! But I think Jimmie and I had better be going now (turns to go); and Brother D, if you can't get anybody else to enlarge the map for the missions talks, I'll draw one myself.

SUPERINTENDENT: Thank you. I'm beginning to realize that our members are more loyal than I have thought. Perhaps this school can yet be one hundred per cent.

Miss B: I really must go, too. But remember, Brother D, you can count on my help.

Miss C (as she also turns to go): Yes, and I shall be glad to do anything I can to help you, Brother D.

SUPERINTENDENT (as he leaves the room): With all this co-operation, how can I ever be discouraged again?

The Offering Box

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

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

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

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

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

—Kate W. Hamilton.

Dialogue—The Children's Gift

[Each child should carry a thirteenth Sabbath envelope.]

FIRST CHILD:

"Oh, dear little children far over the sea,
In Belgium, in Portugal, in fair Italy,
In Switzerland, France, and the Isles of the
Sea,
In Africa, Spain, or where'er you may be,
Your call for the light of the gospel we've
heard
And we've done what we could to send you
the word."

SECOND CHILD:

"Your sweet little faces are looking this way,
Your wee, chubby hands reach for ours today,
And this is the message we send o'er the tide:
With you our best treasure we're going to
divide."

THIRD CHILD:

"We'll send you our Jesus; He's your Jesus,
too,
We wish all your mothers knew how He loves
you;
We'll send you the Bible which tells of His
love,
And the beautiful homes He's preparing
above."

FOURTH CHILD:

"We have saved up our nickels, for we want
to share
The good things we have with you over there.
We give them today, and ask Jesus our King,
To bless them that they the sweet story may
bring."

TOGETHER, WITH BOWED HEADS:

"Dear Jesus, whose love is so rich and so free,
Take care of the little ones over the sea.
Bless this small offering we lay at Thy feet,
And help it to carry the gospel so sweet
To those who know not of Thy tender love,
That they may be saved to a home up above."

—Adapted.



Map Prepared by the Southern European Division

"Stir me to give, to go, but most to pray ;
 Stir, till the blood-red banner be unfurled
 O'er lands that still in heathen darkness
 lie,
 O'er desert where no cross is lifted high."