

# MISSIONS QUARTERLY

Vol. 21

Issued Quarterly

No. 4

by the

Seventh-day Adventist Sabbath School Department

Washington, D. C.

Printed in U. S. A.

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Fourth Quarter, 1932

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Evangelist Isaac with his teachers working on the island of Rosinga in Lake Victoria.

TOPIC—Missions of the  
Northern European Division

# Sabbath, October 1

MISSIONARY TEXT: John 3:16.

MISSIONS TALK: Official Notice.

MISSIONARY SONG: "Christ in Song," No. 520.

PRAYER: That the workers in this field may be encouraged by the blessing of the Lord.

## Official Notice

### TO OUR SABBATH SCHOOLS:

WE HAVE some very interesting mission lands to study during this quarter. Our hearts are attracted to the mission fields of the Northern European Division. God is calling us to greater efforts and larger achievements among the peoples of the Baltic and Polish Unions.

Then too, we never tire of the thrilling mission stories that come from our African missions, such as the territories of Nigeria, French West Africa, Uganda, and the Gold Coast. In these lands God is beckoning on every hand. Thousands of people are pleading to our missionaries for help, and around them are millions who have never heard the name of Christ. In days like these, the message of the third angel is finding its way among these nations and demonstrating the power of God unto salvation.

Through all the missionary plans, programs, and activities of the past half century runs one explanation of our success in mission lands, that is the Sabbath schools have stood back of the advance in a truly marvelous way. More than half the mission funds gathered in North America during 1931 were gathered

by the faithful Sabbath schools in this land.

On the thirteenth Sabbath of this quarter we are asking our Sabbath schools to give \$88,000 for mission work in the Northern European Division, any overflow above the amount named to be used for new work, one-half for the mission fields in the Northern European Division, and one-half to other needy fields. May the Lord lay upon the hearts of our people the needs of these fruitful fields.

Yours in the cause of missions,

W. H. WILLIAMS,

*Undertreasurer of the General Conference.*

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## Sabbath, October 8

**SBED THOUGHT:** "Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved."  
—*"The Acts of the Apostles," p. 159.*

**MISSION TALK:** In the Arctic North.

**MISSIONARY SONG:** "Christ in Song," No. 617.

**PRAYER:** For our work and workers in the "Land of the Midnight Sun."

## In the Arctic North

L. H. CHRISTIAN

[President, Northern European Division]

THE Northern European Division has workers and members from five hundred miles by boat north of the Arctic Circle clear down south beyond the Equator, that is from Honigvaag, twelve miles from Nord Kap (North Cape), down through Africa from Sierra Leone [sī-ēr'á lē-ō'né] on the west to the Gold Coast, Nigeria [ni-jě'rī-a], the Cam-

eroons [kam-ër-ōōns], Uganda [ōō-gän'da], and into Tanganyika [tan'gan-yē'ka], and Zanzibar [zan'zē-bär'] on the east. Our Sabbath school membership is over 38,500 and our baptized believers 27,501. We have 102 missionaries in Africa. They are a cosmopolitan group,—6 Americans, 53 British, 16 Danish, 13 Norwegian, 4 Swedish, 1 Estonian, 2 German, 2 Italian, 1 Jugoslavian, 3 Latvian, and 1 Swiss. We carry on work in sixty-five different languages. This year we are in the midst of the largest spiritual revivals ever seen in our missions. In Nigeria hundreds are turning to Christ.

In our world-wide mission work we hear much about the tropics, but very little is said of the lands of the icy north. Yet God loves the Eskimo in Greenland and the Laplanders of Northern Europe and Asia as much as the Bantu races of the south. We have neglected these northern lands. They are far away. They are hard to reach. The people are poor and uneducated, and many of them are nomads, but the advent message is to go to them as well as to other peoples. God will "say to the north, give up."

In no part of the world, thanks to the Gulf Stream, is the earth inhabited as far to the north as in Europe. Nature in these Arctic parts is marvelous. The sections of Finland and Norway bordered by the Arctic Ocean and called "The Land of the Midnight Sun" are a living panorama of exquisite color, curve, and form. The glory of the heavens,

the grandeur of the towering mountains, the fascinating fjords, and the quaint peasant life, give a charm no words can picture.

The chief thing that interests us is not the cold, nor the beauty of nature. It is the people hungry for the gospel message. At first the numerous population of these vast northern districts is not apparent. People live far away in deep valleys, along the large rivers, or the naked coast. Farther up in the mountains live the nomadic Laplanders with their reindeer herds. They wander from place to place. They are a kind-hearted people, greatly in need of the gospel. These northern races live by fishing, by simple agriculture, small industries, or by barter and trade. As a rule they are deeply religious and eager for the light of God. The long winter gives them time for meditation. Aside from the Finns, Swedes, and Norwegians, there are three tribes of Laplanders, each with its own language. Then there is a large mixed population, through the many inter-marriages of the Lapps with their neighbors. There is still another group of people who came two centuries ago, mostly from Russia.

We have begun a good work in these northern lands. Up in Iceland, which is right on the Arctic Circle, the work has increased from year to year until the Icelandic-Faroes [fār'ōs] Conference has 348 members. Brother O. J. Olsen, our pioneer in Iceland, reports a very promising interest. In Norway there are 365 Adventists living north of the Arctic Circle,

and our membership is increasing. They meet opposition that we do not know farther south; for instance, the Sabbath has its peculiar difficulties. There are eight Sabbaths each year that begin on Friday at a few minutes past twelve and close Saturday at the same time. Our children must be out of school not only on the Sabbath, but on Friday afternoon. Our members who work in factories close their work Friday noon, thus losing a day and a half each week. But our people are of good courage. They love the Sabbath and find no trouble knowing when it begins. If we could get an overflow in this Thirteenth Sabbath Offering, we would like to begin a new work for these needy people in the Arctic North.

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## Sabbath, October 15

**SEED THOUGHT:** "All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. . . . The same longing for souls that He has felt will be manifest in them."—*Christ's Object Lessons*, p. 304.

**MISSIONS TALK:** Advancing on Reduced Appropriations.

**MISSIONARY HYMN:** "Christ in Song," No. 600.

**PRAYER:** For our work and workers in these fields.

## Advancing on Reduced Appropriations

M. SORENSEN

[Superintendent, Ethiopian Union]

I HAVE just returned from a six weeks' trek through Western Ethiopia [ē'thī-ō'pīa], generally known as the Wallega province. It is one of the finest provinces in Ethiopia. The

people there are industrious and hard working. While farming is the main occupation, a good deal of cotton spinning and weaving is done. Some of the natives are also clever at wood carving and at making tools and instruments. Wallega is famous for its gold and platinum mines. Some ancient mines called the "Solomon Mines" were rediscovered a few years ago. It is believed that King Solomon received much of his gold from this mine.

Wallega is a very fruitful field for our mission work. The ruler of the province has given us a fine piece of land, about one hundred acres, located in the center of the province and at a strategic point. We are building a new mission station there. The missionary's house will be finished in a few months, and the school will be completed some weeks later. In three different communities the people have promised to build schoolhouses if we will send them teachers. During my visit we were able to make arrangements for three teachers to fill these places. We could start many more such out-schools, but because of the limited means we are able to answer only the most urgent calls.

As in so many places, the medical work in Wallega is proving to be the opening wedge. Our small mission dispensary is crowded. People come from far and near with ailments ranging all the way from minor wounds and bruises to leprosy. We are trying to secure a little money from the British Leper Relief Association to help us care for the many

lepers who come to the mission for aid. Many of the poorer people who cannot pay the cost of the medicine need relief more desperately than those who are able to pay, but a large number of them have to be turned away. Malaria, a disease which is easily checked by quinine, is common. If we could get more money we would be able to help in hundreds of such cases.

Even though the mission station is only half built more than sixty natives gather for Sabbath school and worship each Sabbath. While I was there we met under the roof of one of the half-completed buildings. On another Sabbath I visited a village where there is quite an interest in our message. We had an attendance of more than sixty. They promised to come together every Sabbath if we would send some one to take charge.

During the first few weeks of 1932 thirty-five persons were baptized in Northern Ethiopia from among the followers of Sheik Zakarias, the Moslem leader who renounced Islam and accepted Christianity. These people are now looking to us for light. Many more are interested and are being instructed in our truths. Thus far our work among them has all been done entirely by native evangelists. We hope this year to send them a European worker. Because of the financial depression, we know that the Mission Board cannot supply us with money for this purpose, but the Emperor and a provincial ruler have both promised financial aid. They have already



given us a good piece of land on which to build a mission.

The providences of God are beckoning us on every hand. When financial help from the regular source diminishes, God opens up new channels in order that the gospel may be preached and the end hastened. What a blessed privilege He has bestowed upon us in making us co-workers with Him in this glorious, victorious movement!

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## Sabbath, October 22

MISSIONARY TEXT: Acts 2:21.

MISSION TALK: Nigeria.

MISSIONARY HYMN: "Christ in Song," No. 700.

PRAYER: That God will help us to fulfill our responsibility in behalf of these people.

### Nigeria

WM. McCLEMENTS

[Superintendent, Nigerian Union Mission]

WITHIN Nigeria [ni-jě'ri-á] there are nineteen millions of people divided into many tribes and hundreds of languages and dialects. In the South, as well as in certain regions of the North, are to be found the Animistic religions, while Mohammedanism with its self-satisfying, soul-deadening influence has swept over the plains of the North and taken deep root there. The British government has established the method of indirect rule over this vast territory. Native administrations have been set up, and the law is administered through powerful Mohammedan rulers and pagan kings. Government officers are attached

to all these large jurisdictions or states, in an advisory capacity. These officers keep a close surveillance over the affairs of the province and the administration of justice. Law and order prevail in practically all the country now, although at times punishment must be given to some of the more savage tribes. Instead of spending their time in tribal warfare and head-hunting, the people are now settling down to peaceful pursuits. Roads are being opened to all parts of the country, and instead of the ominous reports from the slave raiders' guns, and the cry of battle raised throughout the mountain recesses of these pagan people, one hears the shrill whistle of the modern railway engine and the warning notes from hundreds of motor vehicles that ply these modern highways.

While most of this territory is open to the Christian missionary, some sections are still closed because of Mohammedan influence, and as the result of agreements made between these Moslem rulers and the British authorities when the country came under British rule.

As I write this appeal today, I am thinking especially of the many pagan tribes on the Plateau, and of our responsibility to them. I am wondering just what this thirteenth Sabbath overflow will mean to these people. Could all our faithful Sabbath school members and friends in the homelands spend but a week with us in visiting them in their cactus-fenced villages and rocky recesses,

where they have been driven in past years by their more powerful Mohammedan neighbors, and see them in their dire need, physical as well as spiritual, I have no doubt as to what the answer to this appeal would be. They are so poor that but few can afford a single strip of cotton fabric or animal skin to cover their nakedness. Most of them depend upon a bunch of fresh leaves picked from the bush by the wayside for their covering. One wonders if in all the earth Satan has given a more dreadful demonstration of the soul-degradation he has effected in the lives of men and women once made in the image of God. All traces of the noble characteristics given to man by his Maker seem to have been well-nigh obliterated in many of these people. How the evil one must gloat over the almost complete demoralization of this section of the human race! Yes, I know that if our people could have a glimpse of them in their need, thousands would deny themselves little luxuries and make sacrifices that would swell the overflow this quarter and bring the hope and blessing of the gospel to these pagans. They need our help. They need the gospel in all its uplifting power.

The time has now come when many of these men and women must be liberated from the chains of darkness that have bound them so securely for many centuries. We opened up work in this section of the field a few months ago. Pastor J. J. Hyde and family have shouldered the responsibility of pioneer-

ing in what must be a rather difficult field because of the great language complexity. The Lord has been leading us, and opening the hearts of the people in a marked way. A whole series of providential openings assure us that He is ready to accomplish great things among these benighted and neglected people. Some time ago, Pastor Hyde and I were visited by a deputation of about fifty or more of these pagan chiefs at one place. These men had doubtless all eaten human flesh, but they did not come to attack us. They came to ask about our medical missionary work, and tell us of their needs. We plan to conduct strong medical and evangelistic work among them. Up to the present time, however, we have not been able to give Brother Hyde one native evangelist or teacher to help among these people. Our budget is altogether inadequate to meet the many calls coming to us each week. We earnestly hope that this thirteenth Sabbath overflow may make it possible for us to engage three or four of our African brethren for this urgent work.

We rejoice in the blessing of God upon His work in the Nigerian Union thus far. One hundred fifty-two members have been added to the church as a net gain, and our Sabbath school membership has been increased by nearly seven hundred since the first of 1931. By the end of the year we hope to have almost four thousand Sabbath-keepers and a baptized membership of eight hundred fifty.

Just recently we decided to send a worker to a very important town. We have waited for years, hoping for a better budget allowance, but the prospect for opening the work in this particular city has not grown any brighter as the years have passed. A few weeks ago the decision was made to divide our slender force of workers in one district and send one man to this town at the end of this year. Imagine our delight when we received a letter from one of our workers a few days ago telling us that a new convert has gone into this very town and has started meetings in a spacious house. He wants some seats to accommodate the people, and I have been requested to visit this brother as soon as possible in order to foster the interest there. The Lord is going before us. We in Nigeria are with you in pressing the battle to the gates of the enemy.

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## Sabbath, October 29

SEED THOUGHT: "Every opportunity should be improved to extend the truth to other nations."—*"Testimonies," Vol. III, p. 208.*

MISSION TALK: Ntusu Girls' School.

MISSIONARY HYMN: "Christ in Song," No. 536.

PRAYER: A few sentence prayers that the Lord will bless and prosper the teachers and students in this school.

## Ntusu Girls' School

MISS L. CLARKE

[Ntusu Mission, Tanganyika]

"WHEN I received your letter I was filled with exceeding joy until I leaped like a calf.

I rejoiced more than I have ever done before, and thanked our God that He had made us friends. And now, my sister, let us be as one and love each other even as Christ loved us in dying for our sins. I am astounded at the love of our Saviour who is able to redeem us from our sins and make us perfect."

The foregoing words were written by a black sister in Africa to a newly made white friend in England. A year ago she with five others of her tribe walked about one hundred forty miles in order to get a Christian education in our only girls' school for West Tanganyika [tan'gan-yē'ka]. This serves an area one and a half times as large as the British Isles. This year they have returned with five other girls. They are the nucleus of a great work among the women folk of that section. Up to the present time Christian teachers have been compelled to marry heathen girls. Now they rejoice that a start has been made to train Christian wives and mothers of our future workers. But alas, the distance keeps back many of school age who desire to come.

Perhaps a glimpse into the daily routine of our school might be of interest. At 6 A.M. the tinkle of a little bell is heard, whereupon the prefect of each dormitory rouses herself and her charges, for when the mission bell rings at 6:15 A.M. no girl must be late to enter the church for worship. From seven to nine two cooks prepare the morning meal; several girls, each with a four-gallon kerosene

tin on her head, go to the river to draw the day's supply of water. Others grind and prepare the grain for the cooks. A small child sweeps the dormitories while the remainder of the girls cultivate the soil or go harvesting. On Sunday morning five girls, each with ten dirty dresses and a large piece of soap, go to the river to do the week's washing, while two small girls remain at home to wash the hats. At 11:30 A.M. fifteen girls walking single file return home with the week's supply of firewood on their heads, having traveled perhaps four miles into the forest to get it.

School convenes from Monday to Friday. After partaking of the morning meal, quick preparation is made for school which begins at ten o'clock. From twelve to one o'clock is a free period, when much enjoyment is obtained from our English game of skipping rope. From 1 to 2:30 lessons are continued. They all go to work again until their allotted portion for the day is complete. A trip to the river for a bath is indulged in by many of the girls each day. At 5:30 P.M. all are summoned to take part in drill and games. Six o'clock brings the hungry athletes to their evening meal. Worship is held from 7 to 7:30, sometimes in separate dormitories, but usually all together. At 7:30 the juniors retire, while the senior girls are privileged to stay up for another hour. This hour is spent thus: one evening one of the girls takes charge and teaches the others to darn. Two evenings are spent in reading and story-telling, when

the native teacher has charge. Games occupy one evening, and on Friday the Sabbath school lesson is studied, and memory verses learned. Two evenings are spent in making garments for a sale at the close of the term. Last term we were able to buy a lamp with the proceeds. On Monday afternoon a class in practical nursing and mothercraft is held for the two upper classes, and on Tuesday a cooking class for the girls who are in their last year. This will give some idea of what we are trying to do to uplift the women of Africa.

The work is hard, and the clay is by no means plastic. Sometimes discouragements creep in, and it seems as if all our energies are in vain. It was with this feeling in my heart that I came to the week of prayer last year, but at its close a surprise awaited me. During the last meeting, the missionary called on any who had not already given their heart to God, but who would like to do so, to make public confession. There was a profound silence as of a deep searching of the Spirit. Then a small girl, with a radiant beam on her face, led sixteen others to stand and confess before all a desire to love and serve their Master and Saviour Jesus Christ. We praise the Lord for the quiet working of His Spirit upon these young hearts. We rejoice that of our forty girls in the school, three are church members, and nine others are preparing for baptism.

This year we have received funds to ac-



commodate thirty girls in the school, but owing to their persistent appeals we eventually accepted forty, and are finding it difficult to carry on. We were compelled to refuse many others who greatly desired to come. Other girls already in the school, who should really continue longer, will have to leave at the end of this school year because of the shortage of money.

We relate these things, brethren and sisters, because we want you to realize the good your money can accomplish when placed in the bank of heaven. Your offerings, together with the strength of capital you invest by your prayers, are yielding abundant harvest.

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## Sabbath, November 5

SEED THOUGHT: "The work to which as Christians we are called is to coöperate with Christ for the salvation of souls."—*"Christ's Object Lessons."* p. 360.

MISSIONARY HYMN: "Christ in Song," No. 621.

MISSION TALK: The Needs of Poland.

PRAYER: For our workers in this field.

## The Needs of Poland

TH. WILL

[Secretary, Polish Union]

As a result of the World War, Poland, whose territory had previously been divided between Russia, Germany, and Austria, became a self-governing state once more. It is hardly necessary to say that this country is one of the greatest strongholds of the papacy, and is in a special way under the protection

of the present pope, Pius XI, he having served as priest in Poland for many years. Of its thirty million inhabitants, only four per cent are Protestants, sixty-nine per cent are Roman Catholics, and the remainder either Greek Catholics or Jews.

A soft breeze of reformation spirit, however, is felt today in some parts of Poland. This is especially true in the agricultural provinces of East Poland, where there are about ten million Russians and Ukrainians. These people are in most cases uncontaminated by the teachings of Communism. They have kept the pious spirit for which the Russian peasants have always been noted, but they fail to find real heart satisfaction in the ritualism of the Orthodox and Roman churches. It is touching indeed to see and to hear of their longing desire for soul-satisfying and soul-saving truth.

While it is true that illiteracy and ignorance abound among them, yet the Spirit of God is not limited in its workings to the wise and prudent. One colporteur tells how one day after he had described the book "Steps to Christ" and had read many paragraphs from it to an illiterate young mother, she burst into tears and said: "I want that book. In two years my eldest son will begin school, and then he will soon be able to read the whole book to me." She was very poor, and it was with difficulty that she was able to get enough coppers together to effect the purchase. Can we imagine a woman buying a book under

such conditions unless she had a hunger and thirst for the truth?

Bitter persecution awaits all who turn away from the Orthodox or the Roman church. Priests and fanatical adherents often gather mobs to attack our members and severely mistreat them. As an example, two young sisters who had accepted the message through literature, were met by a mob on their return from a baptism in a neighboring town, and were attacked with sticks and stones and beaten to unconsciousness. In another instance, one of our young men, when trying to explain to his well-to-do parents the truths that he had so recently learned, was disinherited and driven from his home in extremely cold weather. Despite all his trials, this young man has remained firm in the truth, and is doing faithful work as a canvasser and enjoying the blessings of the Lord.

In spite of many obstacles, we have during the past four years organized about sixty-six new Sabbath schools. Some of these are the result of the faithful work done by our colporteurs and lay members. Every church member wants to do his part in bringing the newly found truth to others. Their zeal for the advent message and activity in spreading it abroad was tersely set forth by Brother K. Bartel, the president of the East Polish Conference, in the union departmental convention held some months ago. He said: "The Russian members are willing and enthusiastic. They are even willing to go through fire.

Water they go through now. Some must go in water up to their waist line in order to get to a meeting place at certain times of the year. They let nothing keep them from the Sabbath school." Some walk three hundred kilometers (about two hundred miles) to get to the annual conference meeting. Not a few go out for two weeks in the missions extension campaign in order to get their goal. In the Harvest Ingathering Campaign it is necessary for some to walk a distance of three hundred to four hundred kilometers in order to dispose of their bundle of papers. The reason for this is that the people who can actually read and have money to give are few and far between.

Wherever we look we see encouraging signs. The Lord is calling us to greater efforts and greater achievements. Though many of our people do not have sufficient money to pay for the necessities of life, yet they are faithful in bringing in their tithes and offerings for the development of the Lord's cause. Our workers, as well as our lay members, are inspired by the thought that during this quarter our people the whole world over will be reading of the needs of Poland.

One discouraging feature in the face of the great awakening in Poland is the sad lack of suitable places where our young people can meet for worship. Our people in the country, both old and young, meet in one small room with primitive windows and mud floors. This one room must serve as living-

room, bedroom, dining-room, and church. The large membership in the cities often makes it impossible to meet in the homes for Sabbath, and hall owners, threatened with excommunication from the church, dare not rent rooms for church services. In one of the larger cities, our people were forced to move several times during one quarter, worshipping in cafés or rooms adjoining a bar-room, always glad for any kind of shelter. This church is especially grateful for the share that they had of the thirteenth Sabbath overflow three years ago, which money, together with what they themselves had raised, secured for them a plain but serviceable house of worship. It would greatly strengthen our work if we had a few more places like that in other cities. As you bring in your Thirteenth Sabbath Offering, and in your daily prayers, will you not please remember Poland?

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## **Sabbath, November 12**

MISSIONARY TEXT: Matt. 24:14.

MISSIONARY HYMN: "Christ in Song," No. 589.

MISSION TALK: An Encouraging Message from Sierra Leone.

PRAYER: That the Lord will greatly bless our workers here.

### **An Encouraging Message from Sierra Leone**

J. GRONERT

[Superintendent, Sierra Leone Mission]

THE unenvied title of "The White Man's Grave," so commonly ascribed to Sierra Le-

one [sǐ-ěr'á lē-ōn'ë], is more than a geographical term. Tremendous sacrifices were made by the early pioneer missionaries, and many have given their lives on the altar of missions in this part of Africa. Our mission, too, has been called upon to pay the supreme tribute that the people of this country might come to Jesus Christ.

A great work is to be done in Sierra Leone, for the Lord has many precious souls in this part of His vineyard. Sometimes it has seemed that progress has been slow in the past, but today there are fields ready to be harvested in every place where the influence of the advent message has gone. The Spirit of God is working marvelously in opening up the way before us among the various tribes. We have received many calls from places which hitherto have not been entered by us, but have been able to answer only a few. Let me tell you of one of these experiences.

Quite often on his travels a Mohammedan chief passed through a town where we have a mission station. On hearing of our work there, he went to the school to listen to the instruction. He was extremely interested in what he heard, and decided to go again when he had opportunity to do so. He did this, and while there the voice of God must have spoken to his heart, for soon after he came to us and asked for a teacher. We were happy to be able to answer his call, and sent one of our best teachers to his town. When

our brother arrived, however, he found that the people were not so friendly as the chief. Most of them were Mohammedans, and they looked upon him with displeasure and mistrust. It would have been natural for this lonely man to lose his courage, but he had learned to seek help from the Almighty. He worked for them day after day, talking kindly to them, treating their wounds and caring for their children. When I visited the place a few months later, I found that the tide had turned. Our young brother had gained the confidence of the whole town. Both young and old spoke well of him, and came to his meetings. Very few now go to the mosque, and it has been allowed to remain in an unkempt condition. The following is an extract from a letter we received from this worker:

“The week of prayer has brought us a deep spiritual blessing. On the day that was set apart for fasting and special prayer, nearly the whole town took part with us. At a special meeting held on the last Sabbath, ninety-five were present. We felt deeply the working of the Spirit of God. Old, gray-haired Mohammedan men and women forgot their prejudices and joined with us in prayer for the forgiveness of sin and for power to live a better life. It was very touching to hear them testify and see them come forward to the platform and give their offering to the Lord.”

One thing which threatens to take away

our courage is the fact that we receive less and less means to carry on this great work, but we leave it all in the hands of the great Leader, with the assurance that He will lead His people to victory. We are happy to know that our believers will remember the needs of West Africa when they bring their offerings on the thirteenth Sabbath of this quarter.

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## Sabbath, November 19

SEED THOUGHT: "One soul saved in the kingdom of God is of more value than all earthly riches."—*"Testimonies," Vol. III, p. 209.*

MISSION TALK: Latgalia Is Calling You.

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

PRAYER: That we may help to answer this call.

## Latgalia Is Calling You

T. T. BABIENCO

[President, Baltic Union]

IN Eastern Europe there are a number of small, newly organized republics. These were formerly a part of the old Russian Empire, having gained their independence at the close of the World War. Three of these republics, Estonia [ēs-tō'nī-a], Latvia [lat'-vī-a], and Lithuania [līth-ü-ā'nī-a], constitute the Baltic Union Conference. The advent message has a fruitful field in these small states. In Latvia alone, with a population of only one and a half million, we have nearly three thousand baptized members. They are faithful in tithes and offerings, but owing to the ravages of the World War, and the heavy reconstruction program that followed, the people, generally speaking, are poor.



Latgalia [lat-gä'li-ä], one of the provinces in the southeast of Latvia, is strongly Roman Catholic. Illiteracy and superstition abound. The people indulge in many rites and practices which date back to the medieval ages. They are very devoted worshipers, and believe in the priests more than in God. They have heard the name of Jesus, but they do not know what He has done for them. They observe several yearly church festivals, when the people come together from every part of the province. On these occasions you can see hundreds of them crawling around the images of the saints and wooden crosses. It is sad to see them bowing before wood and stone, seeking material help and spiritual consolation.

In the past, the Catholic Church has done little toward educating these people. It has now found it necessary to build schools and institutions in order to satisfy the thirst for learning. In this way it hopes to keep the people in the church.

We have already begun to work for these people. Two of our ministers are stationed in Latgalia and two churches and several groups have been organized. We have met with severe opposition from the priests since the beginning. The Roman Church is doing all that it can to keep the people from reading the Bible and believing in it.

Dear brethren and sisters, the time is now ripe for us to do a strong work among these people. We have the truth which can set

them free from their spiritual bondage. They are actually looking for the light, and are asking us for workers. We are duty bound to send them help, but our members in Latvia alone are not able to care for the quickly growing work within their borders.

We appeal to you in behalf of the people in Latgalia. We ask you to pray for our work here, and to remember this needy field when you give your Thirteenth Sabbath Offering. We trust that the overflow from this offering may enable many thirsty souls in Latgalia to drink of the water of life.

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## **Sabbath, November 26**

MISSIONARY TEXT: Rom. 10:14, 15.

MISSION TALK: Pioneering in French West Africa.

MISSIONARY HYMN: "Christ in Song," No. 479.

PRAYER: That we may do our part in hastening on the message.

### **Pioneering in French West Africa**

R. BERGSTROM

[Superintendent, North Cameroons Mission]

DOGBA Mission Station is new. It is but nine months, as I write this, since Brother and Sister B. Rost and Mrs. Bergstrom and I crossed the border to go into the North Cameroons (kam'ër-ōōnz] in French West Africa.

In coming here we passed through large forests and crossed wide fields which were dry and parched at that time of the year. Here and there were large and smaller groups of round mud huts. From a distance these

villages seemed desolate and forsaken, but as we drew near them, they suddenly became full of life. Natives gathered in groups and watched us pass by in bewilderment. Some wore clothes which were mostly rags. Most of them had a skin hanging from the hips. The children were entirely naked. Some of the children greeted us with loud shouts and commotion, while others were frightened and ran back to hide in their huts. Everywhere a similar reception awaited us.

Late one evening we arrived at our destination, Maroua, a large native town of about 25,000 inhabitants. The French government officials received us kindly, and after a few weeks had gone by we obtained permission from them to build a mission station in a location that we had selected. This is virgin mission territory. No other missionaries have ever been here. The French authorities rather welcomed us when they heard that we planned to combine medical work with the regular mission activities.

An exciting curiosity took possession of the natives as they saw us making preparations to stay with them. They came in large crowds to watch the building. Many offered their services at a very low price. It did not take long to clear the ground of bushes and trees, and before the first showers came announcing that the rainy season was approaching, our straw-roofed mud houses were ready for occupancy. We were glad to leave the dilapidated old hut that had been so kindly

given to us by the natives. In it we had made close acquaintance with several varieties of lizards and scorpions, and hosts of ants.

Many tribes with widely differing languages live in the North Cameroons. By locating the mission station at Dogba we are able to work among the tribes. One of them, the Foulbe tribe, lives on the large plain. Through the influence of the Arabs, this tribe became Moslem long ago. They retain faith, however, in their own old-time medicine men. These medicine men make amulets which are supposed to give protection against all manner of diseases and evil, and sell them to the superstitious people. In the mountain regions to the west of us live a tribe of wild, war-spirited heathen, which the French authorities have not been altogether successful in bringing to order. They live in small huts built high up in the mountains and the huge rocks serve them as hiding places.

At first the natives thought it incredible that white men would come to live among them and help them without selfish motives, but slowly fear and suspicion melted away. The medical work has been the means of winning the confidence of the people. Several dreadful diseases rage here among the people, and they have no means of combating them. At first they did not dare to come for help. Then they began to bring their small children, with terrible sores on their bodies, for treatment, and watched for

results. When they saw that the children were healed, the older folk came also. Since then the number of patients has steadily increased until at present we have from thirty to forty daily. Some come a distance of thirty-five miles to get help. We have no dispensary here as yet, but work out in the open under a large tree.

The shade of that self-same tree that serves as a dispensary, serves as a chapel on Sabbaths. When we first asked the natives to come to our Sabbath school, many wondered what it meant, and what we had in mind. Early the next Sabbath morning a group of about seventy men came and stood under the tree. All were armed with axes and long spears. Their faces showed signs of curiosity and defiance intermingled. At our suggestion they sat down on the ground. They listened very attentively to the singing and preaching, but they kept a firm hold on their weapons all the time. Since then, the power of God has been transforming them. They now leave their weapons at home, and looks and attitudes of defiance have changed into smiles and happy greetings.

Our servants are very much interested in the worship we have with them. A Moslem man who has been working here a few months, said one night after prayer, "I have now left my old religion, for I see it has no real worth. I am concerned about my tribe. They will be lost without Christ." We ask you to pray for the work in North Cameroons. Ours

is the only mission station in this far-reaching field. These tribes live in spiritual darkness and will surely be lost without Christ.

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## Sabbath, December 3

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

**MISSIONARY HYMN:** "Christ in Song," No. 477.

**MISSION TALK:** French West Africa.

**PRAYER:** That the third angel's message may be hastened in this field.

### French West Africa

W. E. READ

[President, British Union]

FRENCH WEST AFRICA, which we are to consider in this brief meditation, is a large stretch of country. To tell you how many square miles it contains would convey a very inadequate idea of its size. It will be better appreciated, however, if I mention that French West Africa, including the Cameroons, and Equatorial Africa, is fully as large as the United States of America.

The population of this great stretch of country is rather sparse in many parts. Notwithstanding this there are nearly twenty millions of people to be found in the various colonies comprising this large area. So far as our work is concerned, little has as yet been done for these millions. There are but two mission stations, one in the South Cameroons and the other in the North. Apart from these two little sparks which have been kindled during

recent years, the light of the third angel's message has not penetrated this extended territory. Not only is this true, but it should be observed that there are only a few mission stations of any kind scattered through this part of the dark continent. Here and there one finds a lone missionary belonging to one or the other of the mission societies, but they are few and far between. This is a part of Africa which is in dire need of missionaries and missionary effort.

Hundreds of tribes of people are found in French West Africa. There is the Mossi [mos'i] tribe, comprised largely of farmers, but many of whom engage in trading as well. There is the tribe whose main line of activity seems to be the growing of ground nuts. Then there is another tribe of herdsmen, builders and leather craftsmen. There are the Mandingoes who are the farmers in certain sections, and another tribe which constitutes the competent maritime community on the coast. There are many other tribes, but these perhaps are the most important.

These people all display the usual characteristics of the African. In the case of some, their dress is scanty, but in close proximity to the towns and especially near the coast, you will find men and women, boys and girls arrayed in bright, gay-colored garments. They are fond of ornaments as well. You will see them decked with colored beads, with armlets and charms. But with all their love of gay colors and simple ornaments there is deep

within their hearts a longing after God. Many of them are finding Him, and at our mission stations in the Cameroons, we are already seeing miracles of grace.

In the Northern Cameroons where we have our new mission station not far from Maroua, we have remarkable prospects for the development of a splendid work. In a long range of hills over one hundred miles in length are to be found thousands upon thousands of native peoples who have never heard the sound of the gospel message. When in West Africa last year it was my privilege and the privilege of two young men who accompanied me, to go up into these mountains and preach the message of the love of Jesus to these darkened hearts. This was the first time they had ever heard of God's wonderful love, and one can hardly express the thrill that is experienced as one is conscious of being the first messenger through whose lips the saving message of salvation flows. We have a wonderful opportunity today, and strong plans should be laid to increase our missionary force in French West Africa to occupy strategic points and to carry the third angel's message to these millions living in darkness and the shadow of death.

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Let us be faithful and generous and pray that through our offerings many wild flowers from the fields of Africa may bloom in the kingdom of heaven.



## Sabbath, December 10

SEED THOUGHT: "There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts."—"*Christ's Object Lessons*," p. 428.

MISSIONARY HYMN: "Christ in Song," No. 683.

MISSION TALK: The Work in Uganda.

PRAYER: That we may do our part in giving the message in Uganda.

### The Work in Uganda

V. E. TOPPENBERG

[Superintendent, Uganda]

UGANDA [ōō-gän'dä] lies astride the equator in the heart of Africa at the headwaters of the Nile and on the shores of the great Lake Victoria. While the climate is hot and malarious, Uganda is one of the most beautiful and fertile lands in all Africa, and the people are among the most intelligent and interesting of the whole continent. Christianity has made rapid progress, and Uganda has its Christian martyrs.

Hitherto we have entered one province only, but interests are springing up in remote districts faster than we can take care of them for lack of men and means. In some places believers have built meeting houses before there was a single baptized believer. The native members are valiant helpers in carrying the message to their own people. The faithfulness manifested by some of them is worthy of mention.

One old man who had long resisted the message was converted and became a zealous proclaimer of the faith. For lack of younger and better trained workers we finally decided to engage him temporarily. When he had been out preaching for several months and I received no report from him, I decided to look him up. We rode along, calling at villages every few miles making inquiries for him. Everywhere we were told that he had been preaching in that village for some time, and had then gone on to the next. Finally we found the last place where he had worked and raised up a promising company of intelligent believers. They told us that since there is no mail connection in those remote districts, this faithful preacher had started out afoot to report at headquarters.

As he sat in our home telling me about his work and the results he had seen, his face and voice revealed the joy of his heart. When he had finished, I asked him how he would return to that out-of-the-way place. He struck his knees with his hands as if to say, "Don't you see I have two good legs?" When this earnest worker handed me his tithes and offerings he said that he wanted to follow the example of our European workers in Uganda by making his offerings equal to a second tithe.

Yobu Musokota is a colporteur. He had been out on a long tour selling our literature, and had reported several interested persons. I took him with me on a preaching tour in

order to follow up these interests, and I was greatly surprised to learn how much so many people had heard and understood from one visit. When Yobu found interested ones he would stay with them a day or longer to preach the message to them.

On our way home we stopped at a beautiful stream in a dense forest for a rest. Several people passing by stopped to look at us curiously. Yobu seized the opportunity and began to speak to them about the message, and in true colporteur fashion, he wound up by opening his bag of literature and making several sales. We would like to have Yobu go into that country as an evangelist, and he would be glad to go, but we dare not make any new moves until we are sure that we have the needed funds.

Andrea Kagwa was a candidate for baptism and had come in to be examined. Looking at his card I asked how it happened that his Sabbath school offerings seemed so much greater than his tithe. He then explained that he had not given all those offerings. Living as he does many miles from the nearest Sabbath school, he started one for his friends and neighbors. He then pulled out a notebook neatly ruled like a Sabbath school record, and there were the names with attendance and offerings recorded Sabbath by Sabbath. Andrea is now a baptized member of the church, and he sends in an earnest call for a worker to take care of the interests that have sprung up. That call, with many

others just as urgent and promising, is still unanswered.

Brother and Sister E. R. Andersen from Skodsborg are our medical workers in Uganda. During the last few years they have treated tens of thousands of patients. The leper colony presents a most touching appeal. Before we had heard of decreased mission funds, plans were laid for Brother Andersen to start work in another needy province. He gladly relinquished his old station, which is best suited for a training school, in order that we may set ourselves to the task of training native evangelists and teachers without delay. On account of the shortage of funds, Brother Andersen has now offered, upon his return from furlough, to start work in that new and promising province if we give him the money for a mud house only. We believe our loyal people at home will see to it that Brother and Sister Andersen with their child do not have to live in a mud hut for long.

We are glad to have Brother V. Rasmussen with us. He has made good progress in the language and has entered upon the important task of training evangelists and teachers. We regret, however, that he must start so important a work with practically no equipment. We are looking and praying for a large Thirteenth Sabbath Offering overflow to enable us to send the message we love to those in Uganda who have called to us for so long and who have so unmistakably shown themselves worthy of help.

## Sabbath, December 17

**SEED THOUGHT:** "The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time."—"*The Desire of Ages*," p. 822.

**MISSION TALK:** The Irish Mission.

**MISSIONARY SONG:** "Christ in Song," No. 544.

**PRAYER:** That the work and workers may be richly blessed in this mission.

### The Irish Mission

J. HARKER

[Superintendent, Irish Mission]

IRELAND, in common with the other Roman Catholic fields of the Northern European Division, is looking at this time to the Thirteenth Sabbath Offering overflow for a supply of means to help forward the advent cause.

Ireland is divided into two parts. The larger of the two includes the provinces of Leinster, [lĕn'ster], Connaught [kon'ōt], and Munster [mun'ster] and is known as the Irish Free State. The remaining province of Ulster [ul'ster] takes in the six countries to the north and is designated Northern Ireland. Ulster is Protestant, chiefly the Church of Ireland and Presbyterian. The Free State is dominated by the Roman Catholic Church. It is of the needs of this large section that we are thinking at the present time.

Possibly in no country in the world have the priests such power as in the Irish Free State. They receive greater homage than kings. Each town, village, and hamlet comes under their domination. It is stated that there is one priest for every seven hundred of

the population. To this large army of the pope's emissaries must be added a host of nuns and others from among the ranks who work with a zeal which only Ireland knows in the interests of this great masterpiece of deception.

What Ireland needs more than anything else is the light of the advent message. God has His remnant here as in other lands where papal teachings have shackled the souls of men. We must hasten to set them free.

Though work has been conducted in Ireland for many years, yet but a small beginning has been made. The total membership is about one hundred fifty. Eighty per cent reside in Protestant Ulster. In the Free State, aside from a group of thirty believers in the capital city, Dublin, the entire field is untouched with the last message of truth.

The force of workers is small, while that of the enemy is large. We have only one evangelist in the country to every thousand of the priests of Rome, and only one church member for every twenty-eight thousand of the population. Scores of towns are without a single witness. We will mention a few places in the hope that the very sound of their names may touch the hearts of some of Ireland's sons who have left her shores for other lands.

There is Cork, Limerick, Wicklow, Tipperary, Waterford, Queenstown, Carlow, Kilkenny, Donegal, and Londonderry, representing but a tenth of the towns which have never

heard the message for this time. There is scope for every phase of work. As yet no literature is available suited to the peculiar needs of the field. No medical work of any kind has been begun. Small treatment rooms in the large cities and towns would do well and become an entering wedge for the truth.

Above all, we need the living messenger—evangelist, colporteur, Bible worker, nurse—who with the tact, wisdom, grace and energy which God can supply, will take Ireland upon his heart with the same kind of burden as John Knox took Scotland upon his.

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## **Sabbath, December 24**

MISSIONARY TEXT: Matt. 9:37, 38.

MISSIONARY HYMN: "Christ in Song," No. 604.

MISSION TALK: Ethiopia Is Stretching Out Her Hands.

PRAYER: A few sentence prayers in behalf of Ethiopia.

### **Ethiopia Is Stretching Out Her Hands**

G. A. LINDSAY

[Sabbath School Secretary, Northern European Division]

GOD has answered the prayers of His people in a marvelous way, and the time for which the Advent believers have yearned so long is here. The seeds of truth so faithfully sown in the past are now yielding an abundant harvest. Ten years ago there were only fifteen hundred Sabbath school members in all those parts of Africa which are now under the supervision of the Northern European Division. This number has grown until at the time of

writing there are nearly eighteen thousand. Reports from every mission station indicate that the future is most promising for a large ingathering of souls.

In Nigeria alone there was a gain in Sabbath school membership during 1931 of more than a thousand. The number of baptisms during the months of January and February of 1932 in this field exceeds the total for the first six months of 1931, and is nearly double the number of baptisms in 1930. Elder W. McClements, the superintendent of the field, wrote recently: "The rate of advance down here is marvelous, and really I expect wonderful developments in the next year or two. New interests are springing up in many places, and insistent calls are being made for help. One chief who came a distance of seventy-six miles, said: 'I will not return to my place without a teacher.' His district is an entirely new one, and the prospects up there are great." Brother McClements writes also of the splendid spirit that prevails among the native workers, and of their determination to do still greater things for God.

Last year, Elder C. K. Meyers, secretary of the General Conference, and the writer, visited our missions in East Africa, including Abyssinia [ab-ĭ-sĭn'ĭ-a] which is the modern name for ancient Ethiopia [ē-thĭ-o'pĭ-a]. We were forcibly impressed with what God has wrought in our East African missions which were broken up and almost destroyed during the World War. We are still more impressed



by striking evidences of His leading as shown in the large number of incidents that crowded themselves into the few months of our stay in that field. Ethiopia today is surely stretching "out her hands unto God." (Ps. 68:31) And "from beyond the rivers of Ethiopia" (Zech. 3:10) from Kenya [ke-nyä'], Uganda [ōō-gän'da], Tanganyika [tan'gan-yē'kä], and neighboring countries, souls are earnestly seeking Him. We mention a few experiences from Ethiopia only, because until quite recently that land has been adverse to missions. Today things are changed, and the people there are looking to us in a special way for the help that they need.

Early one morning an elderly chief from Northeastern Abyssinia arrived at the mission station in Addis Ababa [äd'is ä'ba-ba]. He had come to ask us for a missionary. He had made similar requests on previous visits to the capital, but our missionaries had not been able to grant them. On this visit he had learned that representatives from the Mission Board were soon to arrive, so he decided to postpone his return home until he had been able to make his desire known to them. He had already, he said, set apart for us a large tract of land on which to build a mission station. He was so earnest in his request that there were tears in his eyes as he closed his appeal with these words: "You must come and save my people; they are dying without God." Surely this Ethiopian chief was stretching "out his hands unto God."

On another day another chief, a relative of the Emperor, told us that he wanted our mission to open up work among his people. He, too, was ready to give us a selected piece of land of about eighty acres on which we could build a station. He insisted on our going out to his estate, about fifty miles east of Addis Ababa, to see the proposed site. It is a wonderful location, about two miles from the Emperor's experimental farm, on the slopes of a wide and fruitful valley. This valley extends for from forty to fifty miles and is covered with hundreds of small villages. Surely this is a wonderful opening for fruitful missionary activity. When we asked the reason why this invitation and offer was made to us, the chief said, "I know the spirit of your work. Two years ago my wife died and I did not know what to do with my two young girls. I heard of your girls' schools at Addis Ababa and went to see the woman in charge. She kindly took my daughters into the school. Your school has been a mother to my girls, and I am doing this to show my appreciation of the help that has come to my family. I want your influence extended."

Another pleasant evidence of Ethiopia's turning to God came while we were in the capital. Not only are there open fields for seed-sowing, but also ripe fields for harvest. Two messengers came from a district in Northern Abyssinia announcing that the native evangelist there had a large number of people ready for baptism. There has been

a remarkable turning from Mohammedanism to Christianity in this district, and these new Christians are appealing to Seventh-day Adventists to give them the spiritual help that they need. We ought to send many workers up there to teach those people. We turn to you with the request that you make the coming thirteenth Sabbath a real DOLLAR DAY. In your response lies the answer we must give to the many touching appeals that come from all parts of our mission field.

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## Sabbath, December 31

[Select from the following program that which meets your needs.]

MISSIONARY TEXT: Matt. 28:18-20.

DIALOGUE: Chineke.

EXERCISE: The Saving Coins. Offering Exercise.

SPECIAL MUSIC.

OFFERING.

PRAYER: That our gifts may be blessed of heaven.

### "Chineke"

MARY J. VINE

[Alele Mission, Nigeria]

(Mother sitting alone. Paul comes running in from school.)

PAUL: Mother, here's my first report!

MOTHER: Fine! Let me see it. But, Son, your grades are not very good.

PAUL: Yes, I know it. I'm next to the bottom one in the class.

MOTHER (Studying report): But your teacher says that you are quick and are trying hard, Boy o' Mine. What about that?

PAUL: Did she say that? I know she does not get cross with me, but I didn't know she *knew* I was trying. It's so hard, mother. I can't do arithmetic, and—and—oh, I hardly know anything. Every one in the class does better than I.

MOTHER: Now, I wonder if they do! But here come Monica and Charles, and they are bringing their reports, too.

MONICA: Mother, this report is dreadful! I told Miss Turner I didn't want to bring you such a bad report, but she was so kind. She told me not to cry, but just to keep on trying. She said in a little while I'd do a lot better, and mother, do you know what else she said? She told me that really and truly I knew a lot more than anyone else in the class, it was just that I knew about different things. Why the girl who sits next to me didn't even know there was such a country as Nigeria, and when I told her I had seen bananas grow, do you know what she did? She told Miss Turner that Monica Overton was telling stories. Miss Turner told her not to tell tales, and then she asked me to tell all the children how bananas grow. I tried to draw a banana tree, but it wasn't very good, even though Miss Turner did say that it looked like pictures she had seen before.

MOTHER (laughing): Well, that was good, anyway. And now, Charles, have you a happy story to tell?

CHARLES: My report isn't so good, either, but I wrote the "Chi" (pronounced Chee) story for a composition last week, and the teacher read it to the whole class today.

MOTHER: The "Chi" story? Charles, what do you mean?

CHARLES: Why, mother, don't you remember? The last time I went to Nwoke's [Nwokae] compound with you, don't you remember what he was doing?

MOTHER: No, darling, what was it?

CHARLES: Oh, mother, you must remember! He was smearing the "life water" on his children's foreheads. Don't you remember now?

MOTHER: Oh, yes, so he was! I was probably feeling so disappointed that morning that I didn't notice it especially. I was thinking about Phoebe.

CHARLES: What about Phoebe? Was that the time she went to the native doctor?

MOTHER: Yes, we had pleaded so with Phoebe to leave the native doctor alone, and had done so much ourselves to make her better, and yet as soon as we went away for a week-end she went to him after all. And she was sicker than she was before. But what is the "Chi" story, anyway? You would need to tell them more than just that Nwoke was smearing dirty water on his children's faces.

CHARLES: Oh, of course! You see when he smeared some on his littlest baby's forehead, it ran down into his eye, and when he tried to wipe it out, Nwoke spanked him. Daddy told me why he did, and that's the "Chi" story.

MOTHER: Suppose you tell it to us like you wrote it in your composition.

CHARLES: Well, I told them that you and daddy had been missionaries in Nigeria, and that the word for God was "Chineke," which is made up of the words "Chi na eke" [pronounce "eke eckae] which means "the rope and cup." That was right, wasn't it?

MOTHER: Yes.

CHARLES: Then I told them what daddy told me, that the Ibo people think that God is very, very far away, so far that they cannot ever reach Him unless they make something by which He can come to them. And that is how they get their word. They tie a rope which they call "chi" to the highest point in their compound, perhaps to a branch of a tree, or to the highest point in their house, and they let the end of this rope dangle into a cup of water which they call "eke" standing on the ground. It's dirty, dirty water. I remember what Nwoke had was thick and muddy. (He pauses a moment.)

MOTHER: Is that all? Did you finish there?

CHARLES: No, mother. I told them then why Nwoke spanked his baby. I told them the people believe that God slides down the rope in the night and puts life into that dirty water. Then every morning the father smears some of it on the foreheads of his family, because he thinks he is giving them life that way and keeping them away from danger all that day. Nwoke spanked the baby because if the baby wiped the life-water off, then there would be nothing to keep him safe until tomorrow morning when God would come down the rope again and put some more life into the cup. The boys laughed when Miss Turner read to them how Nwoke spanked the baby, but she told them that it was really very, very sad, and that they should learn to pray every day that the little black boys and girls may one day be taught better. And mother—

MOTHER: Yes, dear.

CHARLES: I just wondered, when I get big, can I go as a missionary to Nigeria?

MOTHER: I hope so, dear.

MONICA: I want to go, too.

MOTHER: I hope you both can go, for there

is more than room enough in Nigeria for all who will ever truly desire to go. How many people are there in Nigeria, Paul? Nine—

PAUL: Nineteen million!

MOTHER: Yes, and only seven Seventh-day Adventist white families to tell them all. But you can be missionaries now, you know. I saw Uncle John give you some money the other day, Monica. What are you going to do with it?

MONICA: I put it in my box, and I'm going to take it to Sabbath school to help our class reach its goal. We are trying to do the best in the division.

MOTHER: Good! That is exactly what I was going to suggest. That is one way to be a missionary now. Do you remember what we read in "Pilgrim's Progress" yesterday?

CHARLES: I know what you mean! "There was a man—" What was the rest?

MOTHER: "Though some did count him mad, The more he cast away, the more he had." And the more we give to God, more and more He will bless us. Never forget that, children, and one day He will use you mightily in His service for, as our memory text said this morning, He will give you the desire of your hearts.

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## Offering Exercise

MRS. D. L. AVERY-STUTTLE

[For four kindergarten children, carrying their Thirteenth Sabbath Offering.]

*First Child:*

We're just a group of boys and girls,  
So very weak and small,  
That oft we wonder how the Lord  
Makes use of us at all.

*Second Child:*

But if we work, and pray and plan,  
And strive to reach our goal,  
We'll send our missionaries out,  
And save some precious soul.

*Third Child:*

The men in far-off Africa  
Are lost in sin's dark night;  
This quarter we will give our gold  
To bring to them the Light.

*Fourth Child:*

And when shall dawn the judgment day,

If we some soul have won,  
We'll hear the blessed Master say,  
"My boys and girls, WELL DONE."

## The Saving Coins

MALINDA RODENBERG

*First child, holding a penny:*

It's just a little penny, oh,  
I did not dare to let it go,  
But saved it until ninety-nine  
With it made just one dollar fine,  
A cheerful gift that others may  
Know Jesus' love and to Him pray.

*Second child, holding a nickel:*

A nickel, well, what won't it buy?  
But I just couldn't let it fly  
For ice-cream, candy, gum or pop,  
For such temptations do not stop,  
Since only twenty nickels make  
A precious gift for Jesus' sake.

*Third child, holding a dime:*

There's lots of value in a dime;  
I'd like to save them every time  
I get one for some errand done,  
And not just spend them all for fun.  
And isn't it a good ambition  
To help to start another mission?

*Fourth child, holding a quarter:*

A quarter saved with just three more  
A dollar makes, and so before  
You spend one, always ask, "Indeed,  
Is it something I really need?"  
For great will be our joy when we  
Some ransomed souls in heaven see.

*Fifth Child, holding half-dollar:*

One half-dollar, rightly spent  
Will go quite far, you will consent.  
With another, it is true  
It will much for missions do.  
And the work will finished be  
By such gifts from you and me.

*Sixth child, taking dollar from pocket:*

There are not many who can take  
A dollar and an offering make,  
But saved by sacrifice, just count  
How these small gifts make an amount.  
Which gathered from the whole world o'er,  
Will just do more and more and more.



The African missions of the Northern European Division are located in the countries which are outlined in heavy black.