

# WORLD

## Mission Report

Go ye . . . into all the world.

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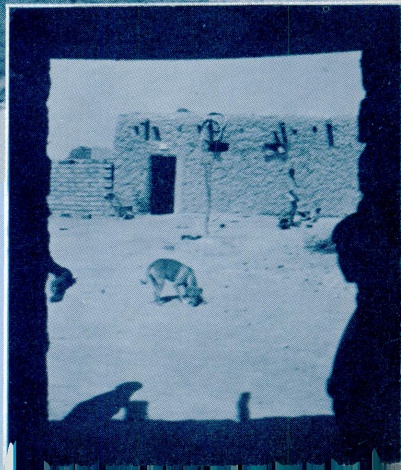
No. 3

### THE THIRTEENTH SABBATH OFFERING OVERFLOW FOR THE SOUTHERN EUROPEAN DIVISION WILL:

- Build maternity clinic, dispensary in newly entered Republic of Chad, North Central Africa
- Help complete the evangelistic center in Nis, (nēsh), Yugoslavia
- Enlarge the secondary school in Fianarantsoa (fyā-nā' rān-tsō' ā), Madagascar



Above: The present meeting place of the SDA church in Fort-Lamy (fōr' lā' mē), Chad. For the past three years we have been working in this newly entered country where we now have seven baptized members.



Right: View from the "chapel" window.

## SPECIAL NOTICE

The WORLD MISSION REPORT, formerly the *Missions Quarterly*, now follows the practice of publishing some mission stories of a general nature and some especially relating to the field to receive the Thirteenth Sabbath Offering overflow. This is in harmony with an action taken at the 1966 General Conference Presession Advisory Committee meeting of the Sabbath School Department, at which there was representation from all world divisions.

## HELPFUL HINTS ON GIVING THE MISSION TALK

**TELL THE STORY:** Each article is divided into three sections: the introduction, the body, and the appeal. This is done to help you *tell* the story. Please do not read it. Prepare well in advance.

**GATHER ADDITIONAL FACTS:** Do some research on the area you will be talking about. Consult an atlas, maps, encyclopedias, *National Geographic*, et cetera. Weave these additional facts into the story at appropriate places.

**MAKE THE STORY LIVE:** Be enthusiastic and present the story in an appealing manner. From time to time during the quarter have each member look at the map on his lesson quarterly, or use may be made of the large Stewart Design wall map obtainable through your Book and Bible House. Draw attention to the statistics—the number of judgment-bound souls, the number of Sabbath Schools, churches, and church members, particularly the country featured in the reading for the day. Appeal for a good missions offering each Sabbath, and remind all to make provision for a generous offering for the special projects on the thirteenth Sabbath.

## SABBATH, JULY 4

### No, the Time of Missions Is Not Finished

by Edgard Villeneuve

[At the beginning of 1935 Brother Villeneuve, a Swiss citizen, was called to Madagascar. Here he has served as missionary ever since. Until 1947 he worked as evangelist, then he served as director of several local missions for about fifteen years. Today he is the secretary of the lay activities and Sabbath School departments of the Indian Ocean Union Mission. Furthermore he also edits our Malagasy church papers. Brother Villeneuve is the oldest in years of mission service in the Southern European Division.]

**INTRODUCTION** During Brother Villeneuve's last furlough in his native country several members came to him, and feeling sorry for him said, "Are you really returning to Madagascar once more?"

He says actually one needs more courage to preach our message in a country like Switzerland—materially at its height, but unfortunately almost indifferent to anything of a spiritual nature—than to do missionary work in a country where the needs are so great as in the large island of Madagascar.

The long distances a preacher must cover are often tiring, but when he arrives at his destination he finds a hall full of people impatiently waiting for him. What a joy it is to be able to give the consolation of the gospel to those who hunger and thirst after the truth, and what a privilege to have part in this work, which is growing and becoming stronger every year.

However, we can say like the famous Cecil Rhodes: "So much to do; so little done." It is necessary for a

new generation with a conquering spirit to relieve the older ones, and go plant the banner of Prince Emmanuel in every village and town in the world.

The Republic of Madagascar is divided into six provinces and ninety subdistricts. We thank God that even in this troubled age, peace and exceptional safety are still found here. Up to the present time fifty-six of the subdistricts have been touched by the Advent message. We have been able to erect modest buildings in the chief cities, and smaller groups have been established in the surrounding villages. But what about the thousands of villages scattered in the distant savanna? Some of them have not even been visited by a book evangelist.

Our four advanced schools, offering a general education, are placed at strategic places on the island. The seminary is centrally situated near Tananarive (tá' ná' ná rēv'), the capital. They all work under full force, but are unable to furnish enough evangelists and teachers to satisfy the ever-growing needs in the field. Our ministers are often in charge of three to five churches, and cannot do justice to their work. More than ever we can say "the harvest truly is plenteous, but the labourers are few."

However, God did not have in mind that only the salaried ministers should be called to proclaim the gospel of salvation. If all church members would realize their responsibilities and regularly consecrate some of their time to missionary activities using their special abili-

ties as well as following a certain plan, the work of God would spread like a bush fire activated by the wind, and would be finished in final victory.

On the island of Madagascar many members understand this, and driven by the Holy Spirit they have achieved much. They have won souls for Christ, and in many cases have done pioneer work in founding churches without the direct help of a minister. We could quote many examples, but one of the most recent will suffice:

Dr. Rambelison, who is the elder of our local churches, has regularly visited the village Andakana, about six kilometers (3.7 miles) away. This is a very strongly Catholic community, but we also have an Adventist member there whose daughter finally accepted the present truth. After her conversion she gathered the village children to teach them to read and write. Soon a Branch Sabbath School was organized, then a regular Sabbath School attended by about thirty persons, both children and adults.

In January, 1969, sixty-seven persons were baptized in Tananarive as a result of the visit and evangelistic effort of W. R. Beach, secretary of the General Conference. Of these, seven were from the village Andakana. The members from this last church have already made twenty thousand bricks in order to be able to build a church.

All this happened within a few months, and followed a process like this: A zealous lay preacher responds to the command of God, and brings the gospel to those who have

not heard it before. Not long after, a Branch Sabbath School is formed, then a regular Sabbath School, and at last an ever-growing church.

If all our members would follow this example the possibilities of extension would be limitless, the work of God on earth would quickly be finished, and the Lord would soon come to take His people home to the eternal kingdom.

**APPEAL** An immense task is still before us, not only in this large island in the Indian Ocean, but in all the four corners of the earth. Dear Sabbath School members, rest assured that your generous gifts accompanied by divine blessings will bring an abundant harvest of souls both in Madagascar and other places.

## SABBATH, JULY 11

### Where Shall We Preach the Gospel?

by Jovan Slankamenac

[Pastor Jovan Slankamenac graduated from the French Adventist Seminary in Collonges, France, in 1940. After having done literature-evangelist work for some time he started laboring as an evangelist in 1942. Ten years later he became departmental secretary of the South Yugoslavian Conference. In 1956 he was elected president of the West Yugoslavian Conference, and in 1967 he became president of the Yugoslavian Union Conference.]

**INTRODUCTION** Yugoslavia is situated in the southeastern part of Europe. It has more than 20 million inhabitants comprising many different

**nationalities divided into three religious groups: Catholics, Eastern Orthodox, and Moslems.**

The Advent message was first proclaimed in Yugoslavia more than sixty years ago. Today we have two hundred and fifty churches divided into four local conferences with headquarters in Zagreb (zä' grëb), Novi Sad (nõ' vë säd'), Nis (nësh) and Sarajevo (sä' rä-yë-võ). The gospel is preached and printed in four languages.

One thing impresses the visitor to our churches: the many young people present. Most of them are faithful to our Adventist principles in spite of modern trends spreading in this country. Our young people love God's work, and in spite of difficulties they go from house to house making the gospel story known through our literature.

However, our children at times meet with great difficulties because they don't attend school on the Sabbath. Although full religious liberty is enjoyed in Yugoslavia, the schools teach classes on Saturdays. Because our children in Nis, a major city in Serbia known as the birthplace of Emperor Constantine the Great, did not go to school on Sabbath, they came into conflict with the school authorities.

The daily paper of the city wrote a long article ending with these words: "Although all of them are good students, and although the teachers regret that the students had to be expelled, yet they remain by their decision. What is more regrettable is the fact that these students and their parents have chosen

to follow God instead of the school regulations."

In another school the teachers were discussing whether or not to take action against the parents of a boy who did not attend school on Saturday. After a while one of the teachers said: "In 1968 the Bible was printed in Zagreb. When I heard from this young man that God has commanded that Saturday is the day of rest I searched in the Bible to see whether this is true, and I found that the seventh day is the right day of rest. I think, therefore, that we cannot condemn this young man, because he really is right."

In another school one of our girls was not attending school on Sabbath, and was punished by her teacher. On that same day, as the teacher was returning home, he met with an accident. He was rushed to the hospital, and the first person to visit him was the girl he had punished. This made a profound impression on him, and when he returned to the school he was very kind to her, although she continued to stay away on the Sabbath day.

When the children do not go to school on Saturdays, they attend the Sabbath School. However, they do not have a room of their own. They have to meet in the courtyard under the open sky. The church building is too small to house them all, so there is no room for the children. There is really no proper room for the adults either.

We have one more problem. Most of our ministers are young men, zealous in their work for God. They try to conduct eight-day evangelistic efforts in all churches. These they

repeat two or three times annually. I want to emphasize that it is only possible to hold evangelistic efforts in our own churches. We cannot hire halls for that purpose. However, in Nis, the large city in Serbia, about 250 kilometers (155 miles) south of Belgrade, and only 60 kilometers (37 miles) from Sofia in Bulgaria, we cannot hold evangelistic efforts, because there is no room for visitors in our old church.

**APPEAL** For a long time our church in Nis has been praying for and planning to build an evangelistic center. If we could have this center we think many people would be won for the truth.

The government officials have given permission for the construction of the center, but there is not enough money to carry out the project. The permit for the construction is valid for one year only. This is the reason we are turning to you for help.

Remember Yugoslavia this thirteenth Sabbath and give a liberal offering so the children in Nis may have a proper Sabbath School room, and so many people in that city may be shown the way to salvation as they listen to the preaching of the truth in the new evangelistic center there.

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed."—*Prophets and Kings*, p. 719.

## SABBATH, JULY 18

### A Sorcerer Is Delivered From Evil Spirits

by Jean Kempf

[Jean Kempf was born in Alsace, and is thus a French citizen. He attended the French Adventist Seminary and received his diploma there. First he labored in Morocco, and was afterward called to lead our mission in the Central African Republic, where he is doing pioneer work.]

**INTRODUCTION** Both in the Central African Republic and many other places on the African continent our workers are constantly meeting people in whom the power of Satan has accomplished terrible devastation. Missionaries must have great patience and courage to be able to persuade these persons to leave their devilish practices and submit to the influence of divine power. The following experience is often repeated in the mission field. In telling it to you today we have a definite goal in mind, namely, that a desire may be born in your heart to contribute to the improvement of the conditions which still characterize the lives of so many human beings.

Brother Kando, one of our Central African evangelists, worked in an uncivilized district near the long river Ubangi. He had already had many experiences with sorcerers in this place, but had been able to convince some of them to leave their practices. With his own hands he had cast idols and amulets in the river, thus delivering the district of a great curse. But the sorcerer he met that day was a man well known for miles around. Unlucky was the

man who crossed his path and on whom he cast his spell. The victim would soon disappear, often eaten by a panther who, it was rumored, was no other than the sorcerer himself.

However, not the mighty power of Makesse, nor his relationship with the spirits, could prevent the sickness that attacked the members of his own family. Makesse as well as most of his children and one of his wives had tuberculosis. The children died one after the other. When Makesse came back from the fifth funeral he staggered into his house and looked for a moment with an evil eye on the amulets hanging down from the ceiling. Then in a terrible fit of anger he struck the idols that had proved unable to help him. After that he left the house exhausted.

Some time later our evangelist went to the village and tried to persuade Makesse to get rid of his idols and place his confidence in God who is much more powerful. The sorcerer looked at our evangelist with strange eyes, but said at last that he would hand them over when the missionary returned.

One Sabbath afternoon, accompanied by members of the local church, our missionary went to Makesse's house by foot through several villages, and everywhere the strange news had already been spread: "The missionary is coming to take Makesse's idols!" A great crowd joined the small procession. Something unusual was about to happen! Surely the missionary would die if he as much as touched the famous objects belonging to the sorcerer!

Upon arrival at his adobe the missionary immediately saw why the sickness had struck so hard. The house was half open, and rain came rushing in. The children slept on the muddy floor. It was a terrible sight. Makesse stood waiting outside the house surrounded by the members of his family who were still alive. Silently he looked at the crowd that stood watching at a respectable distance. He stared at his caller again, and then at the crowd, still without saying a word. It was evident a terrible struggle was going on in his mind. Should he give in and throw all his power to the dust? The onlookers shivered. Suddenly Makesse pointed with his finger and screamed, "Go into my house and take everything. I don't want a single idol to remain." Into the house went the visitor, followed by the loud cries of the sorcerer. Helped by some courageous men he took all—turtle shells, sacred oil in dirty bottles, whistles to chase away the storms, as well as many sacred leaves stuck to the thatched roof.

Then he went outside to dig up Makesse's sacred plants. Afterward he went up to Makesse, took way the rings in his ears, which were signs of his command of the spirits; took away his amulets, and did the same with the other members of his family.

Meanwhile the onlookers were petrified, not daring to move, while the sorcerer was calm. When all the cleaning was finished he came to our pastor with bowed head. Makesse's power had gone! Shyly he whispered, "Would you pray for me and

my family?" The pastor called the children over to him, three thin, small boys, visibly sick. They looked up with haunting eyes, eyes Elder Kempf will never forget. Up to now their father had been brutal. A new life would begin for them, and Pastor Kempf could read in their faces that they hoped things would change.

Briefly Makesse was told that he should build a new house, make some bamboo beds, and take all the members of his family to the hospital to receive necessary care. Makesse said he would, and bowing, the missionary asked God, who had permitted this great victory, to heal the sorcerer and his family physically and spiritually, and bless all the people gathered there.

After our Adventist group departed the crowd stayed a little while at the location of this miracle. They had not uttered a word the whole time. What they had seen was almost unbelievable, and they were astonished. They went slowly home. Powers that for centuries had been working here had now been broken, giving place to divine authority much greater than theirs.

**APPEAL** After having heard this story, what will you do, dear Sabbath School member, in order that the divine power may manifest itself in the African countries and many souls may be freed from the chains that have bound them so long? We are sure you have already decided in your heart to be generous this thirteenth Sabbath. Your offerings enable us to show God's love to the men, women, and children who are still prey of the prince of

darkness. When you see the fruits of your sacrifice, you will understand that it was well worth it. We thank you all!

## SABBATH, JULY 25

### Which Would You Rather Be?

by Ben J. Liebelt

[Elder Ben J. Liebelt graduated from Union College in Lincoln, Nebraska, in 1945. He served as pastor evangelist in the Kansas and Colorado conferences until he became Sabbath School and lay activities secretary of the Colorado Conference in 1952. After serving in this capacity for nearly fourteen years, he was invited to become the Sabbath School and religious liberty secretary of the Southern Union, where he now serves.]

**INTRODUCTION** Which would you rather be—an average Adventist who has to sit through many appeals for money—or a missionary overseas who uses the money?

It is no secret that Adventists give more than most other churchgoers for foreign missions. Is this unfair?

Facts reveal that God has showered upon this people untold blessings materially as well as spiritually when they have been liberal. To stop being liberal would be disastrous to the believer.

Where would you rather live with your family—where you are now, or where superstition, ignorance of our wonderful truth, and lack of many other blessings exist? Jesus



made it plain that it is much better to be at the giving end than at the receiving end.

Some children may feel sorry for parents who do more giving at Christmas than receiving, but parents know that they get more satisfaction out of Christmas now than when they were children. It may be that heaven is more excited about the day of reward than most of us. We have only a faint idea of what lies in store for us, but God knows all. He is eager to bestow the hundredfold blessing He has promised in this life and the ultimate reward of eternal life to all who have labored for Christ and who have been a blessing to humanity.

At times one hears grumblings that there are too many calls for money even for good causes. We will never become poor by giving for the finishing of God's work. If we are getting poor, it is because we spend too much for things of a temporal value and not for the saving of life and upbuilding the cause of God. God blesses nations and individuals who remember those in need of physical and spiritual life.

A banker wrote a check for a call of the church one day and handed it to the preacher. It was five times larger than usual. The minister was surprised and wondered what had happened. Explaining, the banker said, "I used to be one of those who was tired of giving, thinking it was too much of a good thing." He then told how his only son had early in life gotten into the habit of often asking for money from both of his parents. So the banker and his wife agreed they would have to talk to

the boy about it. They never got to it. The boy became ill, went to the hospital, and died in a few weeks.

Then the banker dropped his head upon his desk and with a low, choking voice whispered, "I would give all that I have if my son would come to me once more, even asking for money." There was a painful silence, and then he said to the preacher, "A dead boy doesn't ask for things." This tragic experience had taught the banker a lesson concerning his giving to God's work.

Had the boy lived he no doubt would have needed to learn a lesson, but the incident points up the important fact that *a dead cause doesn't ask for money*. The growing and expanding cause of God, which now must meet a deadline with the close of probation, this wide-awake cause that is stretching its lines to the ends of the earth, must often come and ask for funds. God has designed that His work is to be accomplished through the activity and giving of His people. So long as His blessings flow to us, so long will He have His servants ask us to give—again and again.

**APPEAL** Is liberality enough? What does sacrifice really mean? In spiritual terms for many this has meant the *giving of life*. This is far from the response most of us make or are willing to make when any call comes to us from the church.

A minister's young son had been wounded on the battlefield, but his letter home was filled with courage. He did not want to worry his parents.

It was Thanksgiving evening when the enemy mortars hit. He thought he

was nearly dead because of his wounds and concussion. Then he heard his buddies call for help. The first one had lost his arms and legs. Several were wounded and two were dead. In writing he said, "I think I was *out*, so whatever I did in the next hour or so was God's hand."

He performed a tracheotomy by making an emergency opening in the throat for one young man, gave artificial respiration for two others, and gave them external heart massage. One called for a chaplain, so he responded and prayed with him. After two more attacks, he got his buddies out to safety—all this in spite of his own injuries.

His injuries? A piece of metal in his cheek, fifteen to twenty small pieces in his back, larger pieces of metal in the calves of both legs; a fragment had torn through a finger, and smaller pieces were in the skin of his abdomen and hips. But from his hospital he wrote, "I'll be swell by the time you read this! Please don't worry, for it will be unnecessary. I'm fine, and I'll be even finer with two weeks' rest."

Then he added, "I have decided to give a thank offering of one hundred dollars. This means I'll have to borrow that much more to buy a car when I return. I'm giving it gladly, knowing that I might not have been able to come home. Any honor for what I did belongs to our great Lord."

This type of spirit manifested in our giving and activity for God will finish the work—and soon.

"Religion does not consist in works, but religion works; it is not dormant. The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice."—*Sons and Daughters of God*, p. 271.

## SABBATH, AUGUST 1

### Let Us Visit Chad Together

by Albert Bodenmann

[Albert Bodenmann was born in Switzerland, and studied first at Bogenhofen Seminary, Austria, and then at the French Adventist Seminary in Collonges, France. In 1955 he left for North Cameroon where he specialized in construction work. He carried on this activity until he was transferred to Dogba in 1958, laboring here as an evangelist. In 1965 he was called as leader of the North Cameroon Mission, and in 1967 he opened our first mission station in southern Chad, in Fort-Lamy (fôr' lá' mē), where he is living at the present time.]

**INTRODUCTION** On behalf of a small faithful group in Chad, Elder Bodenmann wants to thank all the Sabbath School members in the world for what they already have given to God's cause in this country. Furthermore, he wants to say how happy they are that once more they can count on your help. Already now they wish to thank you most sincerely for the gifts you will give on the thirteenth Sabbath. By means of your offerings they will be able to realize an important project in Chad, which will aid in proclaiming the message of salvation to millions of people in this country.

Almost every day Chad enjoys a perfect blue sky, and rarely do clouds cover the sky for a whole day. The burning rays of the sun parch the dwellings, and earth, and dry up the rivers. The rocklike mountains absorb this heat during the day and reflect it at night. However, during the month of December nature changes. A strong wind begins to

blow, bringing with it a cloud of dust. Like a fog, the fine sand coming from the Sahara Desert hovers above the earth. The intensity of the sun rays is lessened, and the temperature drops rapidly.

Don't you think this has a lesson for us? If we want our love for God's cause to be really warm, then our hearts must daily be exposed to the rays of divine love. Like the sand clouds from the Sahara covering the rays of the sun, selfishness and indifference will keep us away from the Sun of Righteousness. The one who does not receive cannot give. This is an unchangeable law. Surely we wish to give to these African men, women, and children who live in the shadow of paganism, without a knowledge of Jesus. Twelve million people live in equatorial Africa, and it is our mission to bring them the gospel of salvation. The needs are many, and the task is great, but our faithful workers are full of courage because they know you uphold them by your prayers and your material resources also.

Numerous possibilities exist in Chad for the development of our work. We enjoy extraordinary liberty to preach the gospel either by voice or by the printed page. Evangelistic centers could be established everywhere in the country.

The rate of sickness is high in Chad. Unfortunately, the number of hospitals is insufficient to take care of all those who are suffering. The mission could utilize medical work, the right arm of the message, and open more hospitals and dispensaries, contributing to the healing of

both the physical and moral ills of the people.

Like all other children in the world, those in Chad are eager to be taught. However, the number of schools is limited, and those that do exist are overflowing with students. Here, also, we have an opportunity to do efficient work by opening Christian schools where the children are taught not only scholastic subjects, but also the love of God manifested in Jesus Christ.

Finally, the women would like to improve their housekeeping by learning to mend, sew, and cook good meals. Here also the door is open! The establishment of social centers will help us respond to the wishes of these women, and welfare work will be a means of evangelization.

Now that you have heard of the many possibilities, I am sure you want to know how many such institutions we already have in this country. At present we are ready to construct a building in Fort-Lamy, the capital of the republic. Besides an apartment, this house will have the offices of the mission, as well as library and book-storeroom areas. The work in Chad has no evangelistic center, no school, no dispensary, no social center, because the work has just started. Its progress does not depend only on those close to the problem. It is also your task, Sabbath School members!

In Chad the faithful members, though few, are proof that what you already have given has produced fruit. With zeal and perseverance they do all they can to make Christ, their Lord and Saviour, known to those who live near them.

**APPEAL** On the forthcoming thirteenth Sabbath another opportunity will be given you to gather treasure in heaven. As great as your gift is, so great will also your treasure be. May your love for missions be as warm as the stones heated by the sun in Chad. Then you will not only give of your surplus, but make a real sacrifice. Better still, you will send your sons and daughters that they may bring the divine light to the most remote corners of this vast continent of Africa. Chad says Thank you for your great generosity!

## SABBATH, AUGUST 8

### Don't Look for Excuses

by Michel Grisier

[After Michel Grisier finished his studies at the French Adventist Seminary in Collonges, he worked as an evangelist in the east of France before being called to Madagascar in 1957. Here he became the director of our agriculture and industrial school of the Tamatave Mission, then of Ankazambo secondary school (Majunga Mission). Later he was director of the Mauritius Mission, and then of the Tulear Mission on Madagascar. He did pioneer work in the extreme south, and at present is director of our school at Fort-Dauphin.]

**INTRODUCTION** It is now six years since the Grisiers journeyed more than one thousand kilometers (621 miles) to reach their new field of work. It was virgin territory with no churches to welcome them, and no friends with whom to counsel.

They were curious to see this foreign country that was now home to them. It is a mysterious region, look-

ing as if it has come out of a so-called prehistoric age, with unique animal life and vegetation. In the evenings the old people tell tales of their forefathers meeting with antediluvian monsters, whose traces are still visible everywhere in the nightmare forests where almost-leafless trees covered with long poisonous spikes raise their long, skeleton arms toward the sky.

Everything was new to these missionaries in this sterile country of sun-parched earth. The work to be done seemed great and difficult.

However, a courageous and kind people live here in this semidesert country. The men usually wear a piece of hand-woven material, four to five meters (5.5 yards) long and twenty centimeters (about eight inches) wide. On their heads they wear a small straw hat shaped like a bell, and carry in their hands an enormous spear. That is all.

The villagers are constantly in search of water. Every day they go to the wells, often about 15 kilometers (about nine miles) away. The women carry buckets on their heads and drive the herds before them. The rare rainy days are occasions for merrymaking. The children roll in the water puddles, the people rush forward in the tracks to gather the water, which looks like mud streaming in the ruts. They even sit down in and drink out of the same puddles. The heart hurts at such a miserable sight.

In certain large villages the presence of the missions has given a varnish of Christianity, but the majority of the population remains unconverted. That is a challenge to our

message. Are the obstacles stopping the three angels' messages?

Elder Grisier reports that he and his wife started to help as best they could, by nursing the sick, giving advice in child management and housekeeping, and especially teaching the people to read by the help of the Bible. Little by little the ice melted, confidence was established, and it was possible for them to give Bible studies to those who had learned to read, and who had received a Bible as a reward for their diligence.

Following an evangelistic effort held in the market town of Antanimora, five persons asked for baptism. This made the missionaries very happy, but there was a large problem to solve. How were they going to baptize people in a country without rivers or water? The Christians from other denominations mocked them and said: "How are you going to baptize these people, in what water? Where will your strange ideas lead you?" But God came to their aid, and they discovered in the house of a friend an old unused cistern. After cleaning it they brought bucket after bucket of water until the cistern was half filled.

The solemn day arrived, and they had to use a ladder to help the baptismal candidates get down into the improvised baptistry.

Brothers and sisters who are listening to this story, think how fortunate you are to have a good baptistry in a church worthy of the name of God.

Seventy kilometers (43.5 miles) from this place, Elder Grisier says

he gave Bible studies to an old Protestant minister who was interested in our message. One day he said to Pastor Grisier: "It is now forty years since your church was established in Madagascar. *Why* have you waited such a long time before coming here? Has someone forbidden you to come? Did God not want that we should receive the message?" Elder Grisier says, "I did not know how to answer him. I was ashamed. I tried to explain the lack of workers, and funds, but these were all excuses."

Since this conversation almost three years have passed, and we still have not been able to send anyone there. What new excuse shall we give, and how do we escape our responsibility? This arid country sighs for rain—the rain of the Holy Spirit. How long will we hold back?

We must train native workers capable of standing up to the conditions of life in this region, which often is quite cruel. The modest school we have opened in Fort-Dauphin, the main city, is a step forward, and some young men are already preparing for service.

**APPEAL** But what are these small efforts worth compared to the great needs of the field? They must be increased tenfold. More young people must be trained for service, and chapels must be constructed.

Brothers and sisters in the Sabbath School, the solution is in your hands. Your prayers and generosity will perform the miracle these people have been waiting for so long.

File your old *Mission Reports* for future missions story use.

## SABBATH, AUGUST 15

### Dueling With Evil Spirits

by Milton R. Hook

[Milton Hook, with his wife and son Andrew Stewart (named after the well-known missionary to the Pacific Islands) is living in the lonely Tari Valley, New Guinea, where all supplies must be transported by air. Thanks to our own mission plane, also named *Andrew Stewart*, the Hooks are in regular contact with the outside world.]

Milton Hook was born in West Australia and attended our denominational schools including West Australian Missionary College, before proceeding to Avondale College. In 1961 he completed the primary teachers' course, then continued on with the ministerial course. He was president of his graduating class in 1964. After two and a half years in evangelism he accepted the call to his present position among the most primitive tribes of New Guinea as director of the Tari District Mission.]

(NOTE.—This quarter our attention is focused on the needs of the three projects as given on the map on the back of your lesson quarterly. However, our twelve Sabbaths' offerings help support the worldwide work, so this morning we wish to bring you a story of Christian witness among evil-spirit worshipers in an area of New Guinea in the South Pacific.)

**INTRODUCTION** Leaving behind almost all traces of civilization, we will today visit the land of the stone-age man, New Guinea, where 2.5 million people are slowly emerging from heathenism. Deep in the Tari Valley lies the grove that is the setting for our story. Women and children were forbidden to enter, on pain of death. Seldom did anyone trespass on this sacred spot, set in a circle of tall pine trees, which stood out in marked contrast to the surrounding natural forest. This plot was one of many in the Tari district, where spirit and other forms of heathen worship were practiced. Even

the trees, transplanted from a distant mountain range by the ancestors of this tribe, were considered sacred. Many believed they were planted by the spirits themselves. This, then, is the setting for our story.

Allewa was the high priest. He frequently led the initiated down the pine-lined path into the circle where a large stone stood for sacrificing pigs. Each man carried with him a smooth, black stone about the size of a man's fist. These were the most revered articles they possessed and were kept well hidden when not in use. The elders believed the stones had fallen from the sun and were a personal gift from the spirits to their forefathers. It was believed that should the stones be damaged or placed in a fire the spirit would retaliate by leaping out and killing the offender.

A bound pig was laid on the central altarlike stone, rendered unconscious with a stone club, and bled to death. Some of the blood was then transmitted to the black stones the elders carried reverently, and with many incantations the spirits were consulted. Real answers were obtained in the primitive séance. Offerings were also made to stone sex symbols and no one could convince their degraded minds that their worship was superstitious and useless.

Samuel, our national missionary in this area, was convinced that something could be done to demonstrate how futile and deceptive were these heathen practices. Like Elijah of old he challenged the tribal fathers to a spirit duel.

Close by the grove he built a large fire. Then he told Allewa and his friends to go inside the grove, perform their ritual and come back to him. They agreed.

It was some time before they returned. Meanwhile Samuel had kept stoking his fire until he had a large bed of glowing coals. The men returned reverently clutching their black stones. He beckoned them to gather near the fire. In a flash he seized two of their holy stones and tossed them into the bed of coals. The drama was electrified. Bodies tensed! Eyes stared! Allewa and his elders, believing the spirits would leap out and attack furiously, jumped back from the fire and began to run. But they remembered the two revered stones still in the coals. Torn between desire to retrieve their stones and fear of getting killed by angry spirits they slackened their pace and looked back to find Samuel still standing unharmed and almost laughing.

Fear conquered them that day. They dispersed quickly to their grass huts and left the stones to grow cold in the ashes. For weeks they lived in anticipation of some calamity the spirits would bring upon them, but nothing happened. All the elders were sure Samuel would be seized by angry spirits and would suffer a terrible death, but he continued unmolested in his missionary work.

Slowly the elders began to realize no spirit retribution was forthcoming. Age-long faith in their spiritualistic rituals crumbled. They questioned the validity of their worship and beliefs. They soon realized Sam-

uel's worship was superior to theirs.

Allewa, their leader and high priest, began to attend Samuel's worship periods. A few of the other spirit worshipers joined him. Eventually Allewa joined the baptismal class and was baptized. A little grass hut was built for him on the mission station and there he lived until his death some months ago.

Only a few old men continue to practice primitive spirit worship in this area today. Samuel's Elijahlike drama shattered their heathen faith and many accepted the Advent message. In that area today we have fifty church members and two hundred more attending Sabbath School. Seventy adults are in a baptismal class, and forty-two children attend a Bible class. God's Spirit continues to speak to the hearts of these primitive people. Recently ten adults from another denomination left their former faith and now meet regularly with us. Two Branch Sabbath Schools are being operated by this church company and a medical-aid post has been established on the mission compound.

This lively, happy group with their ready handshakes and contagious smiles are in sharp contrast to the other segment of their society who still live in squalor and who have made no commitment to Christ.

**APPEAL** We need to pray daily for these thousands of souls held by Satanic power in ignorance and superstition. Men are needed to teach these people their responsibilities to a loving God and of Christ's soon return. Offerings are needed to support the missionaries who faithfully conduct worship

services and win souls from spiritual darkness into Spirit-filled lives of practicing Seventh-day Adventists. This can only be done with your continued support.

## SABBATH, AUGUST 22

### Progress of the Work in the Indian Ocean Union Mission

by Hans Salzmann

[Brother H. Salzmann is a Swiss citizen. After his baptism he left his job in a pharmaceutical laboratory in Basel to pursue studies at our colleges in Germany (Marienhoehe) (marie' en-hay') and in France (French Adventist Seminary in Collonges). In 1943 he entered the ministry in the German-Swiss Conference, and in 1945 he left for the Indian Ocean Union Mission. Here he has worked as a minister and missionary in different parts of the union, and in 1966 was elected president of the Indian Ocean Union Mission.]

**INTRODUCTION** Looking at a map of Africa no one can fail to notice the island of Madagascar situated to the southeast of this continent. It is the fourth largest island in the world, and is larger than France, more extensive than Paraguay, and just as large as many single States in North America.

Even though Madagascar forms part of Africa it is not at all like it, either in population or fauna. Really, it is another continent. The population there emigrated from the East at some unknown time. The interesting fauna in Africa is not found there.

Round the large Red Island, or Madagascar, there are numerous islands in the Indian Ocean and Mozambique Channel. Here the population is not African but general, as they like to say in certain places.

The Indian Ocean Union Mission has its headquarters in Tananarive (tá'ná'ná rēv'), the capital of the young Malagasy (mäl'á-gäs'i) Republic, or Madagascar as it has been known. The directors of the six missions, all nationals and ordained ministers, live in the chief cities of the six provinces.

Christianity was introduced to Madagascar some one hundred and fifty years ago, and about half the population are professed Christians. As there are 6.5 million inhabitants on the island, you will get an idea of the task before us working among both non-Christians and Christians.

The island of Mauritius has 774,000 inhabitants. A great part of the population is originally from India and Pakistan, and is either Hindu or Moslem. Thus those who try to win them for the gospel have to work with perseverance and faith.

The island of Réunion has a population of 382,000, and here our work is also well established.

In the different fields belonging to the Indian Ocean Union Mission we have about 14,000 Sabbath School members. More than half of these are baptized, so our 105 churches are regularly filled to capacity. The lessons in the Sabbath School are studied in Malagasy (mäl'á-gäs'i), French, and English. These three languages are also used



by the teachers in our many primary schools, the six secondary schools, and one college on Madagascar and the island of Mauritius.

About fifteen European missionaries work with our national ministers and teachers, trying to reach the people through the printed page, through radio, personal contacts, meetings, and visits in the homes. During 1968 more than six hundred believers were baptized. Our workers in this union testify, "We give all the glory to God. May He sustain us in our work that it may progress continually."

But how did the third angel's message reach these islands? Listen to the marvelous story!

On the island of Mauritius there lived a young girl who had heard that if she would go to Switzerland she would not only receive health of body, but she would also find the truth she had been looking for over a long period of time. Thus it was that Rose LeMême attended meetings in Lausanne (lô-zăn'), Switzerland, and accepted the Adventist faith. As soon as she returned to her island she immediately began to share her faith. Help arrived from Europe in 1914, and until 1967 numerous missionaries worked in Mauritius to strengthen the work there and found a college, which now has a very good reputation.

From Mauritius the printed page traveled to Madagascar, where a superintendent of the Protestant primary school translated *Steps to Christ* into the Malagasy language. Contacts were made, missionaries arrived, and the work has developed here also.

Today Adventist churches and schools are found all over the island, from north to south, and from east to west. Recently our first dispensary was opened at Ambatoharanana (am-bät-ôhărăn-ănă), Tamatave (tä'mä-täv').

In 1936 the first missionary, Paul Girard, arrived in Réunion, and in spite of open hostilities planted the truth there. At the present time beautiful chapels testify to the efforts of our workers and members on the island of Réunion.

**APPEAL** God has done great things for the children in the islands of the Indian Ocean, but we are still far from the goal. Far too numerous are the villages on Madagascar not reached as yet, not counting the Comoro (kôm'ô-rô) Islands, where the Moslem population also should hear about Christ.

You, our generous Sabbath School members in the whole world who have helped this part of the world field to realize the projects cherished in their hearts for a long time, will not fail them in the future. Our brothers and sisters in the Indian Ocean Union Mission send a most cordial Thank you to all!

"The effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator."—*Steps to Christ*, p. 79.

## SABBATH, AUGUST 29

### Too Late

by Clifford A. Ortner

[Elder Ortner graduated from Union College in 1951 and received his Master's degree in school administration from the University of Nebraska. He has been principal of elementary and secondary schools in California and Texas. He with his family was sent to Sarawak, a territory of Federation of Malaysia in west part of Borneo (Sabah), where he has been principal of the Ayer Manis School since 1963.]

**INTRODUCTION** Seventh-day Adventists do not turn their attention to missions only on thirteenth Sabbath when a particular world division is stressed, but each week the Sabbath School embraces a worldwide mission program. God be thanked for this. Today we shall turn our attention to a mission experience from the Far East, bearing in mind, however, that at the end of the quarter we shall remember in a special way two projects in the Southern European Division in two of its mission territories, Chad and Madagascar in Africa, as well as a project for Yugoslavia.

Linok was attending the meetings the Christian teachers were conducting in his heathen village deep in the Borneo jungles. The things being taught were having a profound effect upon the entire village. Never had the people heard such things! When the young teachers asked how many wanted to know more about the man Jesus everyone stood to his feet, including Linok.

Linok wasn't feeling well. His stomach pained, and his head hurt.

In fact, he hurt all over. He stopped going to the meetings and spent most of his time lying on the mat in his room in the longhouse. The teacher came and gave him simple medicines. Still Linok ached. The teachers advised him to go out to the government dresser for aid, but he did not feel well and wanted only to lie on his mat. Perhaps it would be simpler to call in the village witch doctor than to take the long walk through the jungle.

The witch doctor came and prodded his already painfully swollen abdomen. He declared that there were three devils in there that had to be released. With a sharp stone he made three long gashes across Linok's distended stomach. Linok groaned and decided he probably did feel better, for he could not feel the pain inside nearly so much now that there was a throbbing pain on the outside. Soon he found that the pain was just as severe as ever, but he was determined not to call that witch doctor again, who only added to his pain and subtracted from his poultry flock. He would wait until the men from the mission station came. He knew they would be there soon, for the day of the first baptism in the village had been set.

Linok often pondered this religion business. Perhaps he should be more faithful in attending the meetings even though he did not feel well. Now over one hundred people in his village were to be baptized, and he would not even be able to watch.

The day arrived, and the people from the mission came. Someone came to see him and gave him an

injection. He felt better for a time. Again he was urged to go out for help before it was too late. Yes, he would go, but later. Now he was too tired and felt too sick.

Three weeks went by and all in the village could see Linok was dying. Even Linok knew he could not live much longer. Now his feet and legs were twice their normal size, and his face and arms were getting thinner and thinner. The teachers came to visit him every day, doing what they could for him. The day finally came when Linok agreed that he must have help from outside the village and consented to go to the hospital.

Word was sent to the mission station to come and get Linok and take him to the hospital.

A piece of plywood was laid across the inside of the jeep and an air mattress tied on to cushion the sixty-mile ride to the hospital. Linok's friends and relatives took turns carrying him on their backs over the long jungle trail out to where the jeep was waiting.

The doctor examined Linok, gave orders for certain pain-relieving medications and turned to the missionary who had brought him in.

"I'm sorry, but there isn't much we can do for him. He came too late."

**APPEAL** He came too late! He knew he should have gone for help sooner. He had been warned of the danger of delay and urged to accept the help obtainable, but he put it off until a more convenient time. Is that what we are doing? Let us not put off giving our hearts to the Lord or giving

our offerings to missions. Will it be said of us, "He came too late"?

## SABBATH, SEPTEMBER 5

### The Calls Come From God

by Jacques De Laere

[Jacques De Laere was born in Belgium. Early in his youth he accepted the Advent message. After finishing his studies at the French Adventist Seminary in Collonges in 1947, he entered the work in the Belgian Conference, where he labored as evangelist, minister, and MV secretary. In 1961 he was sent to Madagascar to serve as principal, first of the secondary school in Ankazambo (än-kä-zäm' bö), and afterward at Ambatoharanana (am-bät-öhärän-änä), where he is at the present time.]

**INTRODUCTION** The east coast of Madagascar has a hot, humid, and unwholesome climate. Malaria is prevalent here, especially in the bush where cleanliness and medical care are often lacking.

In this region, about 13 kilometers (8 miles) from Tamatave (tä'mä-täv'), the principal port of the country, we find the Adventist secondary school of Ambatoharanana (am-bät-öhärän-änä). The buildings are situated on a hill on the border of the Ivondro River, and about 350 students attend. In April, 1969, a dispensary was opened here, the first Adventist dispensary in Madagascar. This has been much appreciated by all the neighbors around the school. Sick people come every day to seek healing and relief. The problem is to find enough national medical personnel with the right diplomas to look after this dispensary, as well as to develop the medical missionary work in other places in this large island.

**To God we give the glory, because He is living, and He will call the workers.**

In a small village on the east coast of the Indian Ocean, Regina spent her childhood. When her father accepted the Adventist message he helped build a large house where a school could be conducted for the village children. The mission sent a teacher-evangelist, and thus Regina was able to go to school. After some years the teacher was removed, and the small school closed, to the great disappointment of the young girl. For three years she helped her mother with the housework at home, but she never gave up hope of continuing her studies. The Lord remembered her.

A visiting missionary told the villagers that a large school with dormitories, primary, and secondary schools would be opened in Ambatoharanana. Even students with small means at their disposal would be able to attend. Only one thing was necessary—the will to work. Regina had courage enough, and she went to the school. She was grateful to be a member of the school family. For several years she was able to pursue her studies in spite of some setbacks. Every afternoon she worked in the school office in order to earn the money necessary to pay her school fees. At times the office was also used as a dispensary to help the wounded and sick. It was here she learned of the misery and suffering overwhelming humanity. She felt sorry for the poor people who came for help and relief, and as often as she could she offered to assist the

missionary and his wife. As the missionary saw her ability and devotion, he one day asked her: “Regina, after you have received your teacher’s diploma, would you be willing to leave your country in order to take up nurse’s training, and then later on become a missionary in the Lord’s vineyard?” Regina was happy to accept this proposition. Three of her friends also accepted.

Regina and her three friends will soon be going to Europe to start their training. They are the first young women the Indian Ocean Union Mission has sent from Madagascar to train as nurses in order that they may help in developing the medical work in their native land. May the Lord go with them and give them perseverance, that these young girls may be instruments in helping to finish the work in Madagascar.

**APPEAL** Dear brothers and sisters, it was as a result of the Thirteenth Sabbath Offering overflow that the school was established in Ambatoharanana about twelve years ago. Here Regina and other young people decided upon their vocation in life. Without your prayers and your gifts this school would never have been developed. It has now become the cradle of our medical work in Madagascar, and the people there want to thank you most sincerely. At the same time they invite you to continue helping Adventist missionary work all over the world. We have the assurance that the Lord continues to call His helpers.

“The recording angel makes a faithful record of every offering.”—*Counsels on Sabbath School Work*, p. 146.

## SABBATH, SEPTEMBER 12

### A Place of Worship— Thanks to a Parrot

by Hinko Plesko

[Hinko Plesko graduated from our Yugoslavian Training School in 1957. After that he worked for a time in the Zagreb church. Right now he serves as Sabbath School, temperance and medical secretary of the Yugoslavian Union Conference.]

**INTRODUCTION** Yugoslavia is really one large mission field. There are about 20 million people who should hear the truth about the second coming of Christ, but this can only be accomplished through much effort and many sacrifices. If possible, the young people should take a great part in this task. Our mission college is situated in the South Yugoslavian Conference, and the headquarters of the conference is in Nis (nēsh). Here we also plan to build an evangelistic center.

Our evangelistic efforts can only be carried out in regular places of worship, so we must have sufficient in order to present the present truth to as many people as possible. We do not have enough buildings, so the churches try to rent rooms where they can organize Branch Sabbath Schools. In order to do this, many of our believers make great sacrifices of time and money. However, God is helping us everywhere, often in a remarkable way, as the following will show:

A group of believers wanted to open up a new place of worship, because many of the members had

long distances to cover in order to reach the old location. They did not have the means with which to construct a new building, and it seemed almost impossible to find a rented room large enough.

One of the members, Sister Ana Hranjec (hŭ-răn' chĕk), whose husband was not an Adventist, nevertheless offered a small room in their house to be used for the evangelistic meetings. This was the beginning of evangelistic efforts in this place.

It was not long before the room was too crowded. Many people were interested and wished to hear more about the truth. They tried to find a meeting place larger than the room in Sister Ana's house, but all in vain.

In April, 1969, it was decided to dedicate the small room in her house as a place of worship. The following Sabbath the church would then be properly organized. Because the room was so small this special service was not advertised, as the members were sure everybody who would come could not get in.

Sister Ana had a larger room in the house where she kept her fine furniture. When the conference president and the local pastor arrived early Sabbath morning they saw to their surprise that the larger room had been made ready for the service. The furniture had been moved out, and the chairs put in order to seat many people. The pastor said, "Why have you decided to let us have this large, beautiful room?"

Sister Ana replied with a smile: "You really should thank Hanzi, our parrot, for this. Hanzi is a great

favorite in our family, and when he was moved with his cage out of the small room so that it might be prepared for worship he did not like it. He was used to this room, and did not feel at home in the larger one. He became silent and stopped eating and drinking. We could do nothing with him. He was almost sick. In the end my husband decided it would be best to take Hanzi back to his old room and dedicate the larger one for church services. When we took the parrot back to the small room he at once began talking again, and three times he shouted the special name he calls my husband. We now understood that it would be best all around to let the larger room be dedicated to the Lord."

**APPEAL** For the present this room is large enough to house those who attend the services, but soon it will be too small. The president of the conference wrote the following: "Today God is willing to perform miracles for us, if we are ready to do something for Him. If we take one step, He will take two."

Everything we do to further the cause of God will be blessed and multiplied. This coming thirteenth Sabbath thousands of believers in Yugoslavia are waiting and hoping that you will be willing to give generously for the furtherance of God's work in that country. "When the evangelistic center is erected in Nis," writes Brother Plesko, "we shall always remember that it was built through the sacrifice of the members all over the world."

"God has made man His stewards" to provide "for the spread of the gospel."—*Counsels on Sabbath School Work*, p. 136.

## SABBATH, SEPTEMBER 19

### A Divine Vision

by Eugeen Vervoort (vēer-vort)

[Born in Antwerp, Belgium, Eugeen Vervoort, former lieutenant in the Belgian Merchant Marine, was converted to the Advent message after World War II. He then attended the French Adventist Seminary in Collonges, where he received a ministerial diploma. After having been in charge of the church in Bruges, Belgium, for two years, he was sent out as a missionary to the Indian Ocean Union Mission. Here he has spent almost twenty years, first in Madagascar, then at the Seychelles (Sā-shēlz') Islands, and then again in Madagascar. Here he served as president of a mission, then as director of a college and educational secretary of the union. Since 1968 he has worked as manager of the French Publishing House in Melun (me-lun'), France.]

**INTRODUCTION** We draw your attention to the large red island of Madagascar, and especially to Fianarantsoa (fyā-nā' rān-tso' á), located in the southeastern part of the country. Here our Adventist secondary school has been operating for several years, often under very hard circumstances. A glance at the ways in which the Lord led us in building up this institution will make you understand the important role it has been playing in the development of our work in Madagascar.

As a young missionary Elder Vervoort, the writer of our mission report today, was fascinated when he heard the great servant of God, Pastor Henri Pichot (pee' show), talk about the territories in the southern part of the island. Brother Pichot was then the president of the Indian Ocean Union Mission. We had no work in this area, and

Brother Pichot had just returned very discouraged from an evangelistic trip going from town to village in this region. However, God gave him the vision of the work to be accomplished there, and at the same time the firm conviction that it should start by the establishment of a school in the region of Fianarantsoa. All were convinced of this, but where was the money? It was even suggested to sell one of the other mission stations in order to set up this one, so great was the impression of this divine vision.

At this time Brother Vervoort had no idea that he would one day play a role in the realization of this vision. The years passed, and slowly the message penetrated certain towns in this large southern territory. The church at Fianarantsoa was developed, and a primary school established. Almost fifteen years after the first vision he went to Fianarantsoa to start our secondary school there. There still was no money!

"I shall never forget the first time we registered our students," writes Brother Vervoort. "There was a long line of young men and women crowding in front of the church, where we had established a temporary office. Some of these students came a distance of several hundred miles, from the south, southeast, southwest, and from the center of the island. They had confidence in the Adventist education, although they were ignorant of our message. The students were there, but we had no premises. We had to rent rooms here and there in the neighborhood."

The money received by registra-

tion was spent that same day in purchasing the most indispensable school materials, and how primitive they were! To this day Pastor Vervoort can still see this room where about fifty tall young men were gathered, and where the courses started without chairs, even for the teacher. After some days a blackboard arrived, then a bench, and still another bench and a small, shaky table. He recalls the Malagasy (māl' á-gās' i) woman who agreed to alter a small apartment she had in order to make it into another classroom. When the classes changed, the teachers went along the roads and paths rejoining their scattered classes. Was this silly? Humanly speaking maybe, but how often human folly is wisdom with God! We know, after so many years, that this was according to the will of God. The means were often lacking, but we always had enough to meet the necessities day after day, and the work continued to develop. Every day we met with difficulties. However, at the first official examination we felt that God's blessings were on our work. The fame of our school continued to grow, and if we suddenly needed something, God would provide it by placing someone ready to help in our path.

We had been looking for a larger piece of territory near our church in Fianarantsoa, but it seemed impossible to find. Here again, a miracle happened. A businessman, with whom Brother Vervoort had become acquainted some years before, came one day and offered to sell a plot of land that belonged to his firm, and was adjoining our church. "I did not

believe my own ears!" says Brother Vervoort. But where could we find the necessary means? The financial situation was difficult, as the school operated without assistance from outside. However, through God everything is possible, and after some months the receipts from the school fees allowed us to save enough to be able to buy the plot of land. In reflecting on this providence, Elder Vervoort says, "Was it not marvelous how God arranged my acquaintance with this man, and how He also supplied the means?" At last we were able to regroup the classes around the church. Although conditions were hard, we began at once to make plans to establish a school with buildings worthy of the Adventist Church.

**APPEAL** The faithful teachers who helped during these difficult years did their part. Often they had to live and work under conditions not everyone would have endured. The businessman, a man of the world, also did his part. The moment has now come for the church to do its part so that the Lord and His angelic host may rejoice.

Our hopes for the furthering of the work in this territory are centered in this secondary school. The territory represents half the population of Madagascar. This year the first students will be found in the graduating class at our advanced school, the seminary in Tananarive (tà' nà' nà rēv').

Let not a lack of generosity stop the work which God has blessed in such a special way.

Part of the Thirteenth Sabbath Offering overflow this quarter will be given to Fianarantsoa to make certain

additions possible. The school is now under the leadership of Brother Othon Metz.

Dear brothers and sisters, think of the difficult times, the misery and burdens carried by so many of the workers in the cause of God. May your generosity be such that their lifework may amply be rewarded.

## SABBATH, SEPTEMBER 26

### I Know You Will Not Disappoint Them!

by Samuel F. Monnier (mō' nyā)

[The son of missionaries, Samuel F. Monnier was born in Africa. He finished his studies at the French Adventist Seminary, France, in 1947, and for six years worked in this country as a minister. He then became president of the former French West Indian Mission in the Inter-American Division. After working for five years in this capacity Samuel Monnier served as departmental secretary of the Franco-Haitian Union Mission for four years, after which he took up the same position in the South Brazil Union Conference for three and one half years. Since 1966 Brother Monnier has served as secretary of the Sabbath School, lay activities and public relations departments of the Southern European Division.]

**INTRODUCTION** In a few minutes you will be asked to give your special offering for thirteenth Sabbath, and it is important that you should know the projects benefiting from it. The Southern European Division is large, comprising not only countries that have influenced the history of the world by their emigrants, such as Spain, Portugal, France, Italy, and Belgium, but also a great number of African



territories, and even Israel in the Middle East.

Three projects will benefit from your donations, Yugoslavia in Europe, and the republics of Chad and Madagascar in Africa. Brother Monnier has been to each of these countries. He has talked with the brethren responsible for our work there. They have told him about their plans, and they have prayed together. These brethren are still praying, especially now, because they are confident that the Spirit of God will touch your hearts.

The European project is the establishment of an evangelistic center in Nis (nēsh), the sixth largest city in Yugoslavia, where our work has progressed very well. Since the end of World War II our members in the Yugoslavian Union Conference have had the joy of seeing more than one hundred places of worship opened as a result of their own generosity. Their missionary spirit, their witnessing, their love of God and the Holy Scriptures have done wonders. They have a large group of young people who have not submitted to the evil things that beset the young people of today. They love to sing, and their choirs have done effective preaching.

Nis is the gateway to Bulgaria, Turkey, and the Orient. This flourishing town is also the location of one of our most important conferences in Yugoslavia. Hundreds of our members pack together in a place of worship that is a disgrace to our organization. But God has performed a miracle. Authorization has been obtained to construct an evangelistic center. Do you under-

stand what this means? The authorities of the town of Nis have given us the permission to construct an Adventist evangelistic center in their town. Much is at stake!

The Republic of Chad in Africa will benefit from another part of the offering. Some months ago Brother Albert Bodenmann, a Swiss missionary, moved into this country with his family. He almost had to pay gold to rent a house, the roof of which is transformed into a strainer when it rains. As the house is situated near the sandy market place, the family is constantly surrounded by a dense cloud of dust, which penetrates into the house and is deposited everywhere.

When Brother Monnier passed through Fort-Lamy (fôr' là' mē'), the capital, it was his privilege to meet our members there and preach to them on Sabbath. About thirty Africans were sitting on small tree trunks in a hut made of dried mud. While he was speaking to the people gathered there, two native brethren translated for him, so only four short sentences could be spoken every minute. Interest in the pure gospel is evident in this country.

Within the next few months we not only plan to construct a small church in the capital, but the authorities have asked us to help them in establishing a dispensary with a maternity wing in the southern part of the country. We do not have a single Adventist here, and to send a preacher would be hazardous. Therefore, the opening of a dispensary would guarantee success. By caring for the children, the women,

and the people in general, our witness would bear fruit. The name of Adventists should be synonymous with love and kindness. Then the gospel should be planted firmly in this country where Mohammedanism is progressing steadily. Your response to the second project will determine the development of the work in this territory.

The large island of Madagascar is situated near the southeast coast of Africa. The people on the coast are relatively simple, and in one way more responsive to the gospel than those living on the high plateaus, who are more sophisticated. Apart from Tananarive (tà' nà' nà' rēv'), the capital, Fianarantsoa (fyà-nà-ràn-tsō' à) on the high plateau is the meeting place of the intellectual elite of Madagascar. Catholic, Protestant, and government schools abound.

Here we also have our secondary school with five hundred students in attendance, but it could easily have eight hundred to one thousand, as its reputation is very good. Unfortunately, we do not have the space. The young women's accommodations are quite miserable, and the young men's are worse. The roofs of the small classrooms are often torn away by the strong winds blowing in this region, and thus the students are left at the mercy of bad weather.

In order that as many students as possible may receive instruction, the teachers do not spare themselves, and receive the first group of students in the morning, the second in the afternoon, and often a third in the evening. Thus they have to repeat the same course three times a

day. All this because of lack of space! One woman said to Brother Monnier: "What would I not give to send my daughter to an Adventist school! But it is impossible; there is no place!" A father who is living in Tananarive, the capital, about two hundred miles away from the school, said, "I would give anything that the Adventist school in Fianarantsoa would accept my two sons. The teachers are competent, they exercise a good influence on the young people, but unfortunately they have no room!"

Our school is not only a marvelous light with a strong influence on the Malagasy population, but it is also a training place for future workers in the cause of God. During the years of study in the primary and secondary schools the Christian teachers can instill a desire in the many young people and influence them to continue at our seminary in Tananarive. However, because of lack of space we cannot receive any more students or train enough young people to ensure the future of the Adventist movement in the Malagasy Republic.

**APPEAL** Dear brothers and sisters, if any projects are worth supporting, these three put before you today certainly are. In fact, the great evangelistic center in Yugoslavia, the future of our work in the Republic of Chad where the government wants us to establish a dispensary, as well as added facilities for the instruction of our young people in Madagascar are dependent upon your generosity. In Fianarantsoa it is necessary that we have an Adventist school worthy of the

name. The school should be able to receive all those who desire to come so that the parents, who are willing to entrust their children to us, would no longer have to say: "There is no room." This is the challenge the Adventist work in these three countries presents to you today. Will you accept this challenge?

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## THIRTEENTH SABBATH

### September 26

- 9:15- 9:29 Inspirational song service.  
9:29- 9:30 Program participants enter.  
9:30- 9:34 Silent prayer and opening song.  
9:34- 9:36 Prayer—brief, remember the mission field to benefit from the offering overflow.  
9:36- 9:59 Special thirteenth Sabbath missions program—usually the adult and/or not more than two of the children's divisions participate.  
9:59-10:37 Class period—six-point program, 8 minutes (including taking of lay-activities report, 2 minutes, and brief tie-in with last week's lesson).  
Lesson study 30 minutes.  
10:37-10:40 Closing exercises—close promptly.

*Note.*—Posters, announcements, and bulletin inserts provided free by the conference announcing the thirteenth Sabbath projects may be used. Plan all details of your program early—at least two weeks in advance. Instruct division leaders whose children are participating so that each may know the amount of time allotted. For additional program material see Children's Edition, *World Mission Report*.

## The Grace of Giving

What a wonder it is that the Lord over all,  
Whose wealth is unbounded, unknown,  
Takes notice of everything done, large or small,  
And so values the gifts from His own.

The earth is the Lord's and the fulness thereof,  
All the land, and the silver, and gold;  
The cattle and sheep upon thousands of hills,  
All the wealth, and the riches untold.

God giveth us richly all things to enjoy  
From out of His bountiful store;  
For every good gift cometh down from above,  
And daily He blesses us more.

He gave unto us the "unspeakable gift,"  
Of Jesus, the Son of His love;  
To ransom our souls from the bondage of sin,  
And bring us to glory above.

Such wonderful love! 'Tis the least we can do,  
And a very small thing on our part,  
To render the worship and praise due to Him,  
And grant Him first place in our heart.

'Tis our privilege then to return unto Him,  
A portion of what we possess:  
The steward who's willing and faithful in this,  
The Lord will assuredly bless.

Think not He's unmindful of anything given,  
No matter how small an amount;  
He desires not the gift, but the blessing for you,  
That fruit may abound on account.

And Jesus beholds how we give unto Him,  
The widow's two mites may seem small,  
But she gave with a heart full of love to her  
Lord,  
And to Him she gave more than they all.

A cup of cold water He'll not overlook,  
If given as unto the Lord;  
How little it takes for the Saviour to note,  
And in glory to richly reward.

Who cheerfully, willingly gives to the Lord,  
His promise of blessing is sure;  
That He will provide an abundant reward,  
Through eternity it will endure.

—Selected

Plan early for your thirteenth Sabbath program and appeal.

[Dialog also given in Children's Edition]

## Dialog

by Yvonne Davy

(Missionary wife, Africa)

*Nurse:* Dressed in white, with or without a cap or veil. Stethoscope around neck, if possible.

*Dispensary Dresser:* Wearing a white duster, or simply a white apron.

*Mother:* Sheet draped around her, tied on left shoulder over short-sleeved blouse. Baby tied to her back.

*Father:* Dressed in slacks and sport shirt worn outside.

*Baby:* Large doll.

*Articles:* Table, basin, two towels, cloth, syringe, Vicks bottle.

(Father with mother and baby enter.)

*Simeon (father):* "Now, now, Rusi [Roo-see], don't cry."

*Rusi (mother):* "That is not easy for me. We lost our three children while we were missionaries in another part of the country. That cruel malaria . . . and now, I am sure this baby is going to die. Then we will not have any children left." (Begins to sob again.)

*Simeon:* [sadly] "Yes, it does look as if our little Obedi [O-be-dee] is very sick, but if we can only get to the dispensary in time I am sure Nurse Carnahan will help us. I know you are tired, for we have been walking several hours already. But let us hurry, the dispensary is not very far away now. Maybe we will not be too late."

*Rusi:* "Yes, I will try to forget my tiredness. We must hurry." [They walk across platform to where the dresser stands by the table.]

*Josef (dresser):* [Walks toward them, hand outstretched to greet them. Shakes hands as he speaks] "Good morning, Simeon!" "Good morning, Rusi!"

*Man and woman together:* "Good morning, Josef!"

[Nurse, hearing voices, also comes forward to greet them, and notices baby.]

*Nurse:* "What is the matter with your baby, Rusi?"

*Rusi:* "It has much fever and cough. Ah, nurse, please help us. We lost all our other children at our former mission, and now we are afraid——"

*Nurse:* "Here, give the baby to me." [She takes the doll and lays it on the table, opening up the little blanket and listening to the child's breathing—either with her ear to the chest or with the aid of the stethoscope. She shakes her head.] "I am afraid your baby has a bad case of pneumonia. Josef, please get me a syringe. We must give the little one penicillin." [Gives the injection.] "Now, we need to give the baby fomentations." [Using the basin and towels, give fomentations to the chest, ending with rubbing Vicks on chest.]

*Nurse:* "Let us have special prayer for this baby, Josef."

*Josef:* "Yes, nurse." (All stand around the table with bowed heads.)

*Nurse:* "Pastor, there is nothing more I can do. But God loves you and Rusi, and He loves your baby too. Only He can save the child. But if we have faith He can work a miracle. I must go now, but, Josef, please stay till I return. You can give more fomentations in a few hours."

*Josef:* "Very good, Ma'am."

[Exit nurse. Mother stands weeping.]

*Josef:* "Don't cry, Rusi. God will look after your baby for you. I have seen God do many wonderful things in this dispensary. But we must have faith that He knows best."

*Rusi:* "I know, but it is very hard to trust when you have lost all your other children."

*Josef:* [looking at his watch] "I think we should give the child more fomentations."

*Rusi:* [listening intently] "I hear footsteps."

*Josef:* "Yes, that is Nurse Carnahan. She is coming to see the baby."

*Simeon:* "I wonder what she will tell us."

*Nurse:* [enters carrying a flashlight] "How is the baby? I see you have just given him fomentations. Let us give him another injection, Josef."

## The Call

by Juanita Weeks Boyce

(While Josef gets the syringe, the nurse lays her hand on the child's forehead.) Good! The fever is considerably lower. That is an encouraging sign. Let me listen to his chest. (bends over the child) Wonderful! Wonderful! God has been good to us."

*Rusi:* [anxiously] "Is there improvement, Ma'am?"

*Nurse:* "I believe God has given you back your baby, friends."

*Parents together:* "Thank you, nurse! Thank you, Josef."

*Simeon:* "Let us thank God for His goodness to us too."

[They stand with bowed heads around the child while the pastor prays.] "Our heavenly Father, we thank Thee for putting it in the hearts of the men and women and boys and girls of other lands to give money so that missionaries can come to help us. We thank Thee that men and women are willing to sacrifice to come to us. Help us each one to be ready to sacrifice for Thee so that we can all go home where there will be no more sickness or sorrow or death, we pray in Jesus' name. [together they all join him] Amen."

## O Soul Take Heed!

by Irvin E. Clever

Pray without ceasing,  
For time is decreasing!  
The day draweth near  
When our Lord shall appear.

Work for the lost soul  
Who must be made whole;  
For we should take heed  
To his spiritual need.

O, faithfully pray;  
In grace grow each day;  
And be ye not idle,  
Read daily your Bible.

Give! Give for the lost,  
And count not the cost;  
Then pray without ceasing,  
For time is decreasing.

Have you heard the plea for churches?  
How urgent comes the call!  
There are many people praying  
That we will give our all.

Have you heard the call for clinics?  
The need is great indeed!  
So very many must be built  
To help fulfill the need.

Have you heard the call for schoolrooms  
Come ringing loud and clear?  
So many children to be taught  
And yet few schools, I fear.

Shall we not be quick to answer  
The needy calls we hear?  
That come knocking at our heart's door  
From places far and near?

Let us respond in earnest  
By giving all we can,  
For the telling of the gospel  
In each far distant land.

[Suggestion: Three children may be used in reciting this verse. The first three verses can be said separately, the last two by all three children. One child holds the word "church," another the word "clinic," and the other the word "school"—all printed in large letters.]

## Supplication

by F. W. Davis

Lord, give me a passion for the lost,  
Each soul so deep in sin,  
That I may lead unto the cross  
That one You died to win!

Give me a burden for that heart  
Bowed down in deep despair.  
Then come, dear Lord, and heal the wound  
That sin has planted there.

Lord, lay someone upon my heart—  
Give me the grace to go  
And tell him of Your saving power,  
And how You loved him so!

## A Missionary's Soliloquy

by Frederick C. Webster

The shades of night are falling,  
And I am left alone  
In silent meditation near  
Our thatch-roof cottage home.

A gentle breeze is blowing,  
But not a single sigh  
Is heard among the branches of  
The lofty trees nearby

Where evening songsters gather  
In the tree tops high,  
Silhouetted up against  
The sunset purple sky,

The afterglow grows fainter,  
Fast fading from my sight,  
And passing from my vision dimly  
Deepens into night.

I see the teeming millions,  
And hear their sigh and cry,  
While longing for the Light of life,  
As throngs go passing by.

The moon is full, and sailing  
Onward in its flight,  
Has passed beyond a darkened cloud  
And vanished from my sight.

In reminiscent silence,  
I am overwhelmed with fear,  
As darkened clouds before my face,  
And troubled thoughts appear.

How long in heathen darkness  
Must we hear the cry  
Of souls still longing for the light  
As time goes fleeting by?

While clouds arise, and shadows cast  
Their dismal doubts and fear,  
The shadows tell us there is light,  
Our weary hearts to cheer;

And soon in every land,  
The glorious gospel light  
Will shine with heaven's unwonted power,  
And pierce the darkest night;

And in these very skies,  
Our eyes shall soon behold  
The Saviour coming in the clouds,  
With glory yet untold—

To claim His own!

## A Tale From Mission Lands

by Adlai A. Esteb

I'm very happy, I must say,  
To be invited here today  
To tell my tale of mission lands.  
I hope that each one understands,  
For I am just a growing boy—  
But Jesus filled my heart with joy,  
And since He's done so much for me,  
I'll tell my tale from o'er the sea.  
Well, here's the story I will tell,  
So please, I hope you listen well.

Before we heard of Jesus' name  
We lived in darkness, sin, and shame.  
Within our village bleak and drear  
The people lived in hopeless fear.  
A missionary came along  
To lead us from the paths of wrong.  
He built a church, a house, a school,  
And knew just how to use each tool.  
We thought he must be very smart  
To know so many things by heart.

The missionary had a Book,  
And in it he would often look;  
He said it was God's message grand  
That must be heard in every land.  
He told me I should let him lead,  
And he would teach me how to read,  
And so I went to school each day,  
And soon I saw the light of day.  
For when I learned to read and write,  
Then all my darkness changed to light.  
And all the preacher said was true;  
I learned to love his Jesus, too.

My parents said they'd like to see  
The church that did so much for me.  
And so they came one Sabbath day,  
And now—they walk the Jesus way.  
They've taken down their idols, too.  
And now our home is just like new;  
The cleanest one along our street.  
Our hearts are full of joy and song,  
Because your preacher came along.

So now, I thank each one of you  
For sending missionaries true.  
You sent your dollars and your friends  
To give us life that never ends.  
And now I'll tell each one of you  
What I've decided I will do:  
I want to go find other boys  
And help them learn of Jesus' joys.  
I hope you'll do as I will do,  
And be a missionary, too!

## **GLOBAL ASSIGNMENT**

### **Mission Reports on Tape**

Through tape recordings the Sabbath School seeks to bring much of the spirit and atmosphere of mission work vividly before our members in the homeland. Material for the tapes is prepared in the mission field and then produced by Audio-Visuals of the General Conference.

Each quarter a special tape is prepared covering items of interest from the field receiving the overflow. Stories of faithfulness, of sacrifice, actual experiences illustrating God's blessing to faithful workers are recorded.

Each tape consists of two seven-minute presentations. It is purposely kept short so as to fit into your Sabbath morning's program.

Encourage your members toward mission giving by enabling them to listen to these mission reports. It is preferred that you obtain your tapes on a standing order basis. This will ensure prompt receipt of these mission reports without interruption from quarter to quarter. Priced at \$2 per tape. Payable quarterly. Please order through your Book and Bible House.

**The Thirteenth Sabbath Offering Overflow  
for the Fourth Quarter 1970  
Will Go to the Inter-American Division**

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# SOUTHERN

# EUROPEAN

# DIVISION

UNIONS	POPULATION	CHURCHES	CHURCH MEMBERS	SAB. SCH. MEMBERS
Angola Union Mission	5,373,000	64	20,555	31,294
Austrian Union	7,323,000	46	2,614	2,880
Bulgarian Church	8,309,000	70	2,805	2,940
Czechoslovakian Union Conference	14,305,000	153	7,011	10,241
Equatorial African Union Mission	11,861,810	55	11,103	21,923
Franco-Belgian Union Conference	59,891,170	106	6,230	4,614
Hungarian Union Conference	10,236,000	153	5,800	6,168
Indian Ocean Union Mission	7,543,511	110	7,077	13,041
Italian Union Mission	52,334,000	62	3,311	3,674
Portuguese Union Mission	10,678,000	37	3,579	3,349
Rumanian Union Conference	19,287,000	512	40,864	51,943
Spanish Church	33,508,051	25	2,612	2,821
Swiss Union Conference	6,066,000	58	3,846	3,577
Yugoslavian Union Conference	19,958,000	251	10,229	10,439
Greek Mission	10,568,699	10	268	214
Israel Mission	2,686,200	3	53	67
Mozambique Mission	7,124,000	44	8,746	12,280
North African Mission	30,699,862	7	130	78
Senegal Mission	16,583,036	2	27	185
<b>Division Totals</b>	<b>334,335,339</b>	<b>1,768</b>	<b>136,858</b>	<b>181,728</b>

