

MISSIONS

Quarterly

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No. 2

THE THIRTEENTH SABBATH OFFERING OVERFLOW THIS QUARTER WILL GO TO THE NORTHERN EUROPEAN DIVISION TO FURNISH:

1. A new classroom building for our junior college in Sweden.
2. A young men's dormitory for the Adventist College in Ethiopia.
3. A mission headquarters and evangelistic center for Togo, West Africa.



Forward with the gospel
despite all obstacles.



SOME INTERESTING FACTS

Sweden—

Sweden covers an area of 173,439 square miles. It is a little larger than the state of California. About 8 million people live in Sweden.

The northern part of Sweden lies within the Arctic Circle, in "The Land of the Midnight Sun." The northern area is mountainous, while the fertile plains lie in the extreme south. Sweden has an average temperature of 27° F., in winter and 62° F., in summer.

Swedes have a reputation for being intelligent, industrious, resourceful, and friendly. They keep their countryside and cities neat and clean. Most Swedes have comfortable homes and a high standard of living. Sweden is noted for its good food.

About two out of every five persons in Sweden work in manufacturing, and about one out of every four earns his living from farming. The Swedes farm efficiently.

Almost everyone in Sweden can read and write. Education is free and children must attend school through the ninth grade.

Sweden has a king. The king appoints the prime minister, with the approval of parliament. Every citizen over the age of 21 may vote in the Swedish national elections.

(Facts and figures from *The World Book Encyclopedia*, vol. 16.)

Ethiopia—

Ethiopia is an empire on the Red Sea in Northeastern Africa. It is one of the world's oldest Christian countries. The country covers an area a little smaller than the combined areas of Texas, Oklahoma, and New Mexico. Most Ethiopians are farmers. Their small villages lie on the barren, windswept plains and rugged mountain slopes of Ethiopia's two large plateaus. Ethiopia's plateaus have an even mild climate. Temperatures rarely rise above 95° F., or fall below 33° F.

The people of Ethiopia belong to many different language groups. Most of these groups descended from the ancient Hamites. The name *Ethiopia* comes from Greek and means *sunburned faces*. The thatched huts of Ethiopia farmers huddle in small villages on the plateaus. The people in the country's few large cities live in modern houses or huts with white mud walls and sheet-metal roofs. The Ethiopian men wear tight white trousers and shirts, covered by a long colored robe that looks like a sheet. The women wear loose white dresses that fall to their ankles.

Ethiopia's fertile soil is its most important natural resource.

Ethiopia's transportation system has advanced from mules to airplanes since the early 1900s. However, railroad construction was almost completely neglected. The country's most important railroad is the 486-mile line between Addis Ababa and French Somaliland. A government-owned airline was started in 1946. Trucks and buses travel over the 4,000 miles of public roads. Camels, donkeys and mules are used in the remote areas. Telephone lines connect the larger cities.

Because of a shortage of teachers and classrooms, about 90 out of every 100 persons in Ethiopia cannot read or write. However, since 1941, the government has been trying to improve the educational system.

Addis Ababa is the capital of Ethiopia. It is the country's largest city, with a population of 400,000. The emperor is the hereditary head of state. He has supreme power in Ethiopia, but a cabinet and parliament assist him. At the end of World War II, Haile Selassie began a program of social, political, and economic reform. He made slavery punishable by death, and began to modernize the country. (Facts and figures from *The World Book Encyclopedia*, vol. 5.)

Togo—

Togo and Togoland, on the western coast of Africa, were a former German colony which became trust territories of France and Britain respectively. They lay between the Gold Coast (now Ghana) on the west and Dahomey on the east. The UN General Assembly voted in 1958 to grant independence to Togo in 1960, and adopted the name Republic of Togo.

In 1956, the citizens of British Togoland voted to end the trusteeship status. It joined the Gold Coast to form the new nation of Ghana in 1957.

The Republic of Togo covers about 22,000 square miles, consisting of a thin strip of land that reaches 330 miles inland but has only 40 miles of Atlantic shore. From a coastal plain, where walled compounds shape villages, the land rises along a spine of hills to a northern plateau dotted by adobe huts with conical thatched roofs. Three railroads connect docks at Lomé with copra, cotton, and cacao producing regions. Twenty percent of the nation's budget goes for education.

The average yearly temperature is 82° F., with a daily low of 76° F., year around on the coast; somewhat higher inland. About 40 to 60 inches of rain falls annually in most of the area. Subsistence farming dominates. The religion of the people is mainly animist. About 25 percent are Christian. The capital city of Lomé has a population of 65,000.

(Facts and figures from *The World Book Encyclopedia*, vol. 17; and *National Geographic Atlas of the World*, 1963.)

SABBATH, APRIL 1

Challenges of an Expanding Work

ERWIN E. ROENFELT

After devoting many years to evangelism in Australia, Elder Roenfelt was then called to local conference leadership. Following that he served first as secretary and then as vice-president of the Australasian Division. Thereafter he was appointed head of the Australasian Missionary College. In 1946 he was called to the General Conference where for the next 16 years he was one of the associate secretaries. In 1962 he was appointed to the presidency of the Northern European Division, in which capacity he served until 1966.

The Northern European Division is a large and most challenging section of the world field. In it dwell more than 200 million people in lands that stretch from the Arctic Circle to Equatorial Africa. This multitude of people is a heterogeneous group, conforming to varied national customs, speaking a large number of languages and dialects, and influenced and motivated by a wide range of educational and cultural standards. The proclamation of God's message to this great mass of humanity is a colossal task, made possible through the promised power, without measure, of the Holy Spirit.

It is a source of satisfaction to be able to report progress in every line of endeavor in this vast field. Increasing numbers of people are receiving physical and spiritual help at our sanitariums, hospitals and clinics; all of our schools, of every grade, are bursting at the seams, as it were, as a result of continually increasing enrollments; our printing presses are pouring forth increasing streams of literature; and large numbers of men and women are being won to God through the preaching of our evangelists and the personal witness of our Sabbath School members.

A growing and developing work, however, brings with it certain problems that demand special attention. Our institutions need to be enlarged and the personnel connected with them increased. Well-trained and well-equipped educators, doctors, nurses, evangelists and Bible workers are increasingly in demand.

How thankful we are that, as a result of the self-sacrifice and the liberality of our Sabbath School members the world around, many of the financial needs of our work have been met through the years. It is with confidence that we look to our Sabbath Schools once more for a splendid and liberal Thirteenth Sabbath Offering overflow this quarter to assist with three projects:

1. *A New Classroom Building for Our Junior College in Sweden.* This school has grown and developed through the years to provide for the Christian education of the continually increasing number of young people who have sought entry through its portals. The time has now come, however, when it is impossible to continue with the facilities that exist. A new classroom building with the equipment that the rising and changing

Swedish standards of education demand, is greatly and urgently needed.

2. *A Young Men's Dormitory for the Adventist College in Ethiopia.* This school, too, has developed through the years. As a matter of fact, when one recalls the comparatively short period of its existence, one is amazed at that which has been done here. This is an institution of which we can be, and are, justly proud. Graduates from this college can today be found in every area of the field in which our work is being conducted, and there they are engaged in the various phases of our work.

This school still has many needs that should be filled. The outstanding and most urgent one is a dormitory for the young men, some of whom are still accommodated in small round huts constructed of light timbers and straw with no windows for light and ventilation. Only a small wooden door provides an entrance into each hut. A dormitory is needed that will provide the young men with the living conditions that they should have and which will enable them to go out into the field qualified to raise the home standards of the people for whom they will work.

3. *Mission Headquarters and Evangelistic Center for Togo.* Togo was until recently one of the few unentered countries of the Northern European Division. Elder H. Kempf, with his family, entered Togo as a pioneer missionary in 1964. The Lord went before him and already his ministry in that land has been fruitful. Souls have been won to the Lord and have been baptized. Literature evangelists have been recruited from among the new converts and are out selling our literature. Several modest schools have been established. The pros-

Remember the world-wide missions today with a good offering.

pects for the development of our work in this new field are bright and challenging. Naturally, the needs of the work are great. The immediate need is the erection of a mission headquarters building and an evangelistic center in Lomé (lō'mā), the capital of the country.

To our Sabbath School members around the world we expectantly look for help in connection with these three worthy projects, and in anticipation for that which they will do on the thirteenth Sabbath of this quarter, we say a fervent "Thank You!"

SABBATH, APRIL 8

A Great Bond of Unity

B. B. BEACH

Elder B. B. Beach is a second generation missionary with a cosmopolitan background, having spent more than three-fourths of his life outside of his home country. He has labored in such countries as the United States, France, Italy, the Ivory Coast, and Britain. Since 1960 he has been the Sabbath School and education secretary of the Northern European Division.

Not long ago Elder B. B. Beach was in Rome. There, within the precincts of Vatican City he met a well-known Protestant theologian and widely-read author. He told Brother Beach about a pet scheme he is promoting and which he believes will contribute to greater Protestant-Catholic unity. He is proposing that on a given day all around the world an offering be taken in all Protestant churches for Catholic churches and in every Roman Catholic church for Protestant philanthropic projects. He feels that this plan would bring Catholics and Protestants closer together.

However, Elder Beach could not keep from telling this good professor about our own great 55-year-old world-wide Thirteenth Sabbath Offering overflow. What an unbreakable bond of unity girding Seventh-day Adventists together around the circle of the globe!

Inter-continental missionary outreach is the genius of the Advent movement. It is the distinguishing mark of the church of the remnant. For four score years Sabbath School offerings have been going out to the ends of the earth, as the spirit of an inspiring world brotherhood has led Sabbath School members to respond with increasing financial self denying concern toward the urgent needs in specific, but usually distant, spots and posts of the field, which "is the world."

During the fourth quarter of 1964 we presented three pressing cases of need in the Northern European Division. The anticipated answer of our believers was a wholehearted response—providing this division with the godsend of one hundred thousand dollars for three projects in West Africa; (1) A new dormitory for the Adventist College of West Africa, (2) New facilities for the Massanga Leprosarium in Sierra Leone, (3) A girls' dormitory for the Ede Grammar School (Academy) in West Africa. The generous overflow on the thirteenth Sabbath made possible the meeting of all three of these obligations.

Come with me for a flying visit to the Adventist College of West Africa located half way between the two teeming cities of Lagos and Ibadan (ē-bā'dān). This new senior college has been literally carved out of the African bush. On an inspection trip to the college several years ago, in answer to the question, "What is needed most in this school?"

Help provide a new classroom building for our junior college in Sweden.

the students unhesitatingly answered, "Young lady students!" This might seem facetious, but it was all too true that there were no young women enrolled. Where were the future workers to find educated Christian wives?

This need has been met through your generosity. A fine group of young ladies now study at our Adventist College of West Africa and live in the lovely new dormitory. They say—and the students living in the "other dormitory" join them—"Thank you, thank you."

Great changes have taken place at the Massanga (mä-sän'gá) Leprosarium since we took over this institution from the government early in 1965. A young Loma Linda graduate has now taken over the leadership from Britain's John Hyde, the pioneer medical director. Several houses have been built, and administration, patient and operating theater blocks have been completed. Many other improvements and adaptations have been made. Hope, like a glorious sunrise, is gradually permeating the gloomy lives of Sierra Leone's one hundred thousand lepers.

Our West Nigerian constituency has been more than gratified by the addition of the new girls' dormitory at Ede. Enoch Dare, the principal, says that "life has altogether been more interesting on the school campus." Previously only boys could attend the school. To the visitors it was a pleasing sight to see the first group of 30 proud girls walking to class in their navy blue American twill cotton pinafores over pink-striped blouses. It is now possible for anxious Adventist girls in West Nigeria to be trained for God's service in our own school.

We are deeply grateful for the spon-

aneous generosity of old and young—everywhere. Your offerings and sacrifices have reached their destination and are already at work bearing rich dividends. Lepers in Sierra Leone thank you for physical and spiritual redemption. Students at the Adventist College of West Africa and our Ede Academy are preparing to join the stalwart ranks of God's last triumphant legion. But the thrilling epic of missionary advance is never fulfilled. New countries must be entered, new armies of young people must be trained to march out to the ends of the earth. This is a *great* time to be alive, a *golden* time to give, and a *short* time to finish the work.

SABBATH, APRIL 15

Converted From Snake Worship

DAVID ANYANWU IZIMA

David Anyanwu Izima (e-zee'ma) was born in Owo, East Nigeria. He attended the Adventist College of West Africa, Nigeria, Newbold College, and Andrews University, U.S.A. He started working as a literature evangelist in 1938. Following his completion of a teacher's training course, he taught school and later served as headmaster and educational secretary in the East Nigerian Mission. In 1963 he became instructor and dean of men in the Adventist College of West Africa.

Such questions as the following may arise in the minds of church members: Is it still worth while to give to missions? Is not the door for mission work fast closing in Africa? Are conversions in the mission field really genuine?

The story of William from Edda (ěd'dá) in East Nigeria may be reassuring that the same Holy Spirit is

A new missions headquarters is needed for Togo, West Africa.

working everywhere and that we cannot limit God by our human limitations.

The primitive religion of the people of Edda is snake worship. It is not uncommon to see even large snakes such as the python and the black cobra in the streets and the homes. At one time one of our workers had to pay a heavy fine for colliding with one of these creatures. The worker was very happy to get away from the crowd that had surrounded him for ill-treating their god.

Two Christian denominations entered this area several years ago. And so it happened that William, a young boy of five years of age, became converted to Catholicism as a result of attending a Catholic school.

One day when William was in his brother's house he was introduced to a visitor who became interested in him. The visitor invited William to study the Bible by correspondence and eventually succeeded in enrolling him in the Voice of Prophecy Correspondence School. In order to avoid much talking, William gave the visitor his full name and his brother's address.

When the first lesson was sent, William's brother redirected it to him, for William was now teaching in a Catholic school. At first, William was very reluctant to read the lessons. He glanced through them, however, and then put them away for fear that the priest would be greatly displeased if he saw the lessons in his possession. After a while, he borrowed a Bible from his friend and began studying the lessons at night when no one was around him. When he was transferred to another school, his headmaster saw the lessons and warned William to discontinue them. But William had become very much interested in his

correspondence school, and so he continued studying the lessons secretly.

Very soon the matter was in the hands of the parish priest who seized the Bible and gave William a heavy penance. The penance was for William to uproot three big tropical palm trees. William felt the punishment was too severe for him to bear, and so he refused to do the penance. The refusal was followed by termination of his appointment. He visited the Voice of Prophecy office. There he met Dr. and Mrs. McDuffy, Seventh-day Adventist missionaries. With their aid William is now training for the ministry at the Adventist College of West Africa.

Many are hungry for the truth in Africa and are waiting for someone to bring them God's message. Young men with purpose and determination to take the message to their people are to be found everywhere. Your liberal offering this thirteenth Sabbath will help to train them for the service of the Lord.

SABBATH, APRIL 22

A Faithful Girl Expelled From Home

J. K. AMOAH

Pastor Amoah entered evangelistic work in 1932. After training in the Bekwai Seminary, he served as a Bible teacher, house master and pastor for twenty years in the same institution. He was ordained to the gospel ministry in 1948 and was appointed president of the Ghana Mission in 1965. Pastor Amoah is a Ghanaian (gah-nā'an).

Akeremade (ä-ker-a-my'dē) is a town 124 miles from Kumasi (kōō-mā'sī), the headquarters of the Ghana Mission. It was in this town, the capital of the Dwan tribe, where young Afua was born and

Our over-all missions program depends upon liberal weekly support.

brought up in the heathen way. Several years ago the gospel message was brought by the Seventh-day Adventists to this town, and little Afua embraced the message of the soon-coming Saviour. She became a Sabbath School member. But as she began preparing for baptism, persecution arose from her own father.

From Akyeremade to Kwami Danso (kwā'mē dān'so), where the church was built, is about seven miles, and Afua traveled there every Sabbath morning for worship and to take part in various church activities.

The father was quite cruel and tried to force her to stop following Jesus and believing in her new-found faith. But despite intimidation and threats, Afua continued her church attendance.

A fetish priest was contacted by the father to blind Afua by his enchantments, but he failed completely. Later, a hunter pledged to the father that while Afua was traveling to church on Sabbath, he would do her harm on the way. As the girl faithfully went on her way to church, singing the most familiar song she had just learned, "'Tis So Sweet to Trust in Jesus," she heard the click of a gun. But the angels of God protected her.

When the father found that nothing could stop his daughter's Christian efforts, young Afua was expelled from her home. This was reported to the elder of the church and his family.

Through the benevolence of the church at Agona, Afua was fed and clothed for one year. Finally, her parents realized that Afua was a sincere Christian, and today most of her people are Seventh-day Adventists.

The faith and steadfastness of Afua has resulted in many conversions, and

today the Dwami Danso church has a good membership and a fine school. Afua is one of the charter members of this strong church.

Yes, many young Africans like this girl suffer persecution and ill will for Christ's sake. There are many people like Afua waiting to hear the gospel message preached to them. May all Sabbath School members give liberally so that there will be adequate funds to build churches and mission stations in order to hasten the coming of our Lord and to save many lives still in darkness.

May God richly bless every Sabbath School member as they give to this worthy cause.

SABBATH, APRIL 29

In the Homeland of the Voodoo Cult

HENRI KEMPF

Henri Kempf was born in Alsace, a country which suffered much from the wars between France and Germany. It was in this same country that little Albert Schweitzer's grandmother raised him nearly a century ago. After studies in our Collonges and Darmstadt seminaries, Elder Kempf entered the work in 1954 in his home country. In 1958 Pastor Kempf was called to West Africa where he led our work in the Ivory Coast for six years. Since 1964 he has been the Seventh-day Adventist pioneer missionary in Togo. He now serves as president of the Togo-Dahomey (da-hō'mī) mission.

To open a new mission is a very exciting experience, but a hard task. After having worked in the Ivory Coast for six years, in 1964 Elder Kempf was called to open an unentered territory—Togo and Dahomey—two small Re-

Give for a young men's dormitory for our Adventist college in Ethiopia.

publics situated between Nigeria and Ghana. They both have an area of about 61,300 square miles and the total population is about 3.6 million people. In these two countries animism has probably its greatest extension of any of the West African countries, if not of all Africa. It is from here that, with the slaves, the voodoo cult was transmitted to Brazil and the West Indies.

In many places in the bush area this cult is present. At the entrance door to some houses in the towns and in the villages you will see statues of mud which they believe contain protecting spirits. Sacrifices are made to these spirits. Some of the sacrifices are very expensive, being one of the reasons for the poverty of many of the devotees. It is estimated that these sacrifices can cost from 25 to 50 per cent of a man's income.

Sorcery and the voodoo cult have not been completely driven out by modern civilization. On the contrary, many sorcerers and fetish priests have managed to adapt themselves amazingly well to modern life. The fetish priest is sometimes consulted when looking for employment or a better position, and even marriage. The hold of sorcery and witchcraft is so strong that even some Christians return to it. But under the influence of Christian missions and the encouragement of government officials progress is being made.

One of our recently converted members had tried for 20 years to get married. Finally, after he joined the church, he succeeded in finding a wife. He greatly desired a baby son. After several months his hopes were still not realized. He prayed God to grant him his deepest desire but, alas, no sign came in answer

to his prayers. His family and his friends pressed him to turn to the voodoo. His desire to have an heir was so strong that he sent his wife to her village to make sacrifices at the grave of an ancestor.

His brethren in the faith warned him earnestly against this practice, but unfortunately his desire to become a father was stronger than the desire to have everlasting life. Our brother continued in his wrong way, shaved his own and his wife's head, and made her wear jujus (amulets) for protection. Our little Togo church had then to take a heart-breaking decision—to dismiss one of its first members.

His brothers and others tried revenge. Elder Kempf relates that several times they discovered juju material put in front of their door in order to kill him and his family. But as Balaam said, "There is no enchantment against . . . Israel" (Num. 23:23); we missionaries and true Christians are not afraid of it. In spite of all, some have started to obey the teachings of the Bible and have been liberated from animism's chains and are ready to join God's people. We now have four brave literature evangelists who are preparing the people of their capital city for an evangelistic campaign.

In the city of Lome (lō-mā') there is no public hall. A place of worship and a meeting place in which to conduct our evangelistic campaign is greatly needed. Your offering this coming thirteenth Sabbath will help make an evangelistic center for Lome a reality in the capital city of Togo. Their plea is "We need your help most earnestly." May God bless you.

Remember to be liberal today with the Lord.

SABBATH, MAY 6

Medical Missionary Witnessing in West Africa

S. L. DESHAY, M.D.

Dr. S. L. DeShay, the medical director of the Ahoada (a-hoy'da) County Hospital in East Nigeria since 1962, is also the associate medical secretary of the West African Union Mission. He graduated from the SDA Theological Seminary in 1957, and is a graduate of Loma Linda University School of Medicine. His undergraduate work was done at Union College, Lincoln, Nebraska. Dr. S. L. DeShay was born in Columbus, Ohio.

What is it like to be a medical missionary in West Africa? Dr. DeShay says, "It seems to me there are three key words that go far in answering this question: work, need, satisfaction."

Nestled in the Niger River Delta of East Nigeria in a country atmosphere, abundant with flowers, palm trees and foliage, is situated the Ahoada Hospital. Many trees dot the landscape: papaya, orange, banana, lemon, avocado, coconut, and of course there are pine-apple.

For several years there was little or no medical care in this area. The hospital fulfills a great need. Every one of the 30 beds is filled today, the porches and benches also. The new 20-bed, modern maternity unit is nearing completion. Moreover, a church that faith has built (for there was no money available), will soon be dedicated.

Mission hospitals often leave much to be desired, generally because of inadequate funds. This one is no exception. At present the patients are fed by relatives who enter three times daily bringing food of various descriptions to their

sick. With a growing interest in the health of the general population, one sighs many times over this problem, so far from ideal. Oh for a little more space, or a college-trained laboratory technician, or even a physical therapist! Yet it seems problems, which at first appear insurmountable here, melt because God is near.

You may wonder what sicknesses are met. Let us take a walk around the ward for a moment and have a look at a few patients today. We stop here at bed number six. The man on this bed had hernias. He was plagued by an unusual number. He has had surgery and is doing well.

Then there is bed number 13. He is only a lad, probably not more than 16 years of age. His problem—narcotic addiction. What of his parents? you ask. Well, you see, he has no mother, no father, no brother, no sister. He is just wandering about alone. No one cares for him. The Dorcas ladies of the church discovered him. They are taking care of his hospitalization. They brought him here to learn of Jesus' love. How wonderful it is to know Jesus!

A woman is calling us now. She is on bed 23. It seems she is trying to walk about today. She had a rare illness—469 roundworms were removed by surgery. Would you say she looks relieved!

Can you see the man on bed 40? He had a wound on his leg which was untreated. Later he developed tetanus. It is rather common here. Fortunately, most survive if treated.

And here in cots one to six are six motherless infants. Life paints a picture too often sad. The mothers of these infants died in delivery or in the bush. The husbands, being unable or unwilling

Remember the world-wide missions today with a good offering.

to care for them, have brought the babies to the hospital for help. Some have been here for some time and know no other home. What a challenge lies before us!

Dr. DeShay says, "There is no place I would rather be than where God needs me. What a work! What a need! What a satisfaction!"

Yes, medical missionary witnessing touches life itself. It opens doors and hearts, without controversy.

"The poor always ye have with you." "It is more blessed to give than to receive," said the Master. Our liberal offering this thirteenth Sabbath will be greatly appreciated.

SABBATH, MAY 13

Ethiopian Adventist College—In a Growing Field for Evangelism

NORMAN TEW

Mr. Tew comes from England where he received his education at Newbold College. He and his wife, who is a nurse, have been serving in Ethiopia for twelve years. Mr. Tew served as mission president of the Eritrea-Tigre (ē-rē' trī-a tē'grā) Mission before he was called to the Ethiopian Adventist College as the business manager. At present he is also the head of the business department of the college.

It is still less than 20 years since the forerunner of the Ethiopian Adventist College was taken over by the mission in the South Ethiopia area. At that time there were no Seventh-day Adventists in Southern Ethiopia at all, and the growth of the church in this large field has been closely linked with the growth

of the school. The first person in Southern Ethiopia to be baptized still attends church at the College church.

The original primary school has now grown into a junior college and the mission work has grown accordingly. Today we are operating two additional mission stations, each having a clinic run by a graduate nurse, a six-grade school, and a home for the ordained Ethiopian evangelist who supervises the work in the area served by the station. The Arussi (a-rōō'sē) province around the school is now only one of four or five large districts in which we have very active evangelistic work. The church membership in South Ethiopia has grown rapidly during the past ten years, and is now about 4,000.

How has this come about? There is no single cause. Students have witnessed, and our blind Pastor Tekle Haimanot (tēk'lē hī-mā-not'), who has been with the school from its start, has baptized from 20 to 50 of the local people each year. Students who have come from farther away have returned to their homes as lay evangelists and as teachers in self-supporting "basic" schools, teaching the elements of reading, writing, arithmetic, and Christianity. The school has been a fountain of living truth to which others come from distances to drink for shorter or longer periods before returning to share what they have received with their neighbors and relatives. The Spirit of God has moved throughout the area and in all sorts of "mysterious ways" to work His wonders for these people scattered over the hills and valleys of South Ethiopia.

In fact, the work has spread so fast that the mission has been very hard

Plan early for your thirteenth Sabbath program and appeal.

pressed to keep up with it. In some areas baptisms regularly number over 100 candidates at a time, and with active laymen growth leads to still greater growth. More people hearing about the message has meant more calls for evangelists to instruct them further; more people baptized has meant more calls for teachers and primary schools. At every mission committee meeting, and at many other times as well, we receive calls and we have to say, "We have no money to hire more workers." And then we say to ourselves, "And even if we had the money, whom could we send?" At times we have had to send out those who have just learned the news of the three angels' messages for themselves, and under the power of God's Spirit they have done a great work, but we need more and better trained workers. The college serves all of Ethiopia, and all of those leaving the school ready to work for the Lord have countless places waiting for them.

With the growth of the church, tithes and offerings are growing too. But most of the church members are subsistence farmers, growing very little beyond what they need to eat themselves.

Today we would make a double appeal: First, the request for a big Thirteenth Sabbath Offering overflow to help the college to train more urgently needed workers for God's cause and, second, for a good offering this week, and every week, to help in South Ethiopia and all over the world, as the work of evangelism enlarges and the message goes to every kindred, tongue and people.

Keep a file of your senior and children's *Missions Quarterlies*.

SABBATH, MAY 20

From Insignificance to Importance

BEKELE HEYE

Bekele Heye (be'ke-lē'hā'ye) was one of the first students to graduate from the Ethiopian Adventist College. After attending the elementary and secondary school at Kuyera (koo-yē'ra), he was a teacher for many years at different schools. For four years he attended Newbold College in England and received his B.A. degree in Theology. At present he is dean of boys and also teaches Bible, English and Amharic at the Ethiopian Adventist College.

The area on which the Ethiopian Adventist College is located is called *Kuyera*. This word *Kuyera* means, in the local Arussi (ä-roo'sē) dialect, "frail," "very easily shattered," "having little of the important ingredient." We do not know why or when this place was given this name. However, we know that it had a very humble beginning. There was only a deep gorge with rushing water, thick elephant grass in which dwelt several species of wild animals, and spreading sycamore trees at this place some twenty-five years ago.

Mr. David Hall, the former private counselor to the Emperor, was the one who founded Kuyera. Upon the request of His Imperial Majesty, Emperor Haile Selassie I, Mr. Hall established an institution for boys orphaned during the Italian occupation. An extensive area of farmland was given to the institution by the Government for the training of the orphans in the field of agriculture. The boys were not satisfied with this kind of training. They demanded a school which would offer academic subjects.

It was at this time that God led the

Our over-all missions program depends upon liberal weekly support.

right man to the right man and the right place. The late Pastor V. C. Toppenberg, pioneer missionary to Ethiopia, had just returned to the field after an absence of about 21 years. Uninformed about the situation, Pastor Toppenberg went to see Mr. Hall to ask for a place where he could establish a mission station in Southern Ethiopia. This was an opportune time, of course. Mr. Hall presented the request to His Imperial Majesty and the entire estate, with all its equipment was given to the mission.

When Mr. and Mrs. Toppenberg took over this place there were machine shops, a stone barn with cattle, two or three barracks and a group of huts on the estate. Mr. Heye had the privilege of being one of the first pupils at this school. Classes were held in those dark barracks with earth floors. There were long, backless benches to sit on, and it was difficult to write anything. The round huts served as dormitories. There was no kitchen. Food was prepared in a place with four poles and a corrugated iron roof overhead. There was no dining room.

In a few years those blessed hands of Pastor Toppenberg had brought a complete change to the campus. The first school building with four large classrooms and an office was erected. A simple kitchen and a dining room were built. Desks were made. Small kerosene lamps were replaced by electric light. One improvement followed another, and the little elementary school grew into a training center for teachers.

The people in the community had an aversion to the school because they thought it would deprive them of their herdsmen. This feeling gradually died

out, however, and the people began sending their children to the school.

In 1959 about 48 of the students from the community left the school to work as teachers for their own people without expecting any financial aid from the mission. In their first year of operation they built 20 basic schools with an enrollment of 1,716 students. These basic schools have become the gates through which an increasing number of people are entering the kingdom of God. The schools are still operating and volunteers go out from Kuyera on a yearly basis to serve as teachers.

Kuyera has grown in every phase except one: The round huts used as dormitories during the difficult early days are still standing, not only marring the beauty of our campus externally, but also serving as scaremongers to the new students who seek to join our school, because they are still used as boys' dormitories.

"Ethiopia shall soon stretch out her hands unto God." (Psalm 68:31, last part). Yes, the students from the heart of the Rift Valley are stretching out their hands to God, to bless them with a new boys' dormitory, through the world-wide Sabbath School.

SABBATH, MAY 27

Gospel Harvest Time in Ethiopia

C. D. WATSON

Pastor C. D. Watson was born of missionary parents in East Africa, and was educated at Newbold College, England. Thereafter he served for a number of years in evangelistic and departmental work in the British Union, and then from 1958 to 1965

Plan early for your thirteenth Sabbath program and appeal.

as a departmental secretary in the Northern European Division. In December 1965 he responded to a call to the presidency of the Ethiopian Union Mission.

Ethiopia, known from Old Testament times, became a great power during the early centuries of the Christian era and has preserved its independence to this day. The Ethiopian eunuch of Acts was one of the first emissaries of the cross. Although the results of his preaching have not been recorded, Christianity became the religion of Ethiopia in 330 A.D., which makes Ethiopia one of the oldest Christian countries in the world. Until very recent years, Ethiopia has been isolated from the rest of the world. Fearing subjugation by foreign powers, she resisted intrusion within her borders, and as a result she has developed a culture quite distinct from that of her northern neighbors of the Middle East and the African countries to the south and west.

The last two or three decades have brought great changes to the land of the Queen of Sheba. Although the roads are not jammed with vehicles, nor the atmosphere of the cities smog laden, yet the camels are now largely confined to the lowland desert areas. Modern forms of transport are rapidly making all districts accessible.

For the Seventh-day Adventist Church this is the harvest time in Ethiopia. For many years faithful missionaries have been sowing the seed. It took 40 years of service in Ethiopia before our membership reached the 400 mark. Now the church is baptizing nearly 2,000 souls each year.

A few years ago one of the evangel-

ical Christian churches in Ethiopia was conducting workers' meetings in which national evangelists were being instructed. Periods of instruction were devoted to meeting the spurious sects appearing in Ethiopia. One session was allotted to Seventh-day Adventism. As most of the workers had not come across the teachings of the Seventh-day Adventist Church, the overseas missionary felt obliged to give them some details of the faith and beliefs of Seventh-day Adventists in an attempt to prepare the evangelists to combat evangelism and so prevent further loss of members to that church. As the meeting progressed, he found that he was really making a rod for his own back for he was unable to give satisfactory answers to some of the questions which the national evangelists presented about texts which seemed to support the doctrine of the true Sabbath, the state of the dead, et cetera. The leaders of the conference scolded the national workers present, telling them that they had become tainted with the Seventh-day Adventist heresy even though many of them had had no previous knowledge of our teachings. After hurried consultation among the leaders, it was decided to end the meeting at this point, and no more discussions were held.

Some of the young men who had been present for the gathering decided that they would find out more about the Seventh-day Adventist Church. Two evangelists made their way to the Kuyera (kōō-yě'rá) Training College to inquire personally from Seventh-day Adventists about their belief and practice.

While these two young men were actually in the home of Pastor Tekle Hai-

Remember to be liberal today with the Lord.

manot (tek' lě hī-mě-not'), the blind leader of the College church, two more of the same group arrived. Two of the number, Jacob and Desta, remained at the college as students, and Samacha (sà-mä' chá) and Fikarie (fee' kâ-rē) returned to their respective districts to begin working as evangelists for the Seventh-day Adventist Church. After a period of instruction, Jacob and Desta followed them.

When this incident occurred, we had no Seventh-day Adventists in the southern part of Ethiopia. Now we have between four and five thousand members.

Our work has expanded so quickly and our membership increased so rapidly that our training college is totally inadequate to cope with the demand for training our youth to prepare for service. This quarter, Sabbath School members will be able to invest their offerings in a project which is bringing large and rapid returns.

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." Such an opportunity presents itself to us today.

SABBATH, JUNE 3

Kidnapped

O. BJERKAN

Pastor Bjerkan (bē-yěr'kan) is from Norway and has more than twenty years' experience within the educational work in various countries. He received his education from the University of Oslo and from Andrews University, and has been serving as the principal of the Ethiopian Adventist College since 1963.

From Brother Bjerkan's office window he can see the long stretches of yellow-

brown grassland, interrupted by clusters of trees here and there, and disappearing at the foot of the big mountains on the other side of the great Rift Valley. During the dry season the dust is whirled up by the big flocks of animals being taken to the watering-places. But this day it seemed to him that there was quite a bit more dust and turmoil than usual on one of the paths out in the distant field. A short time later one of the students came running up to his office shouting breathlessly, "They have taken them, They have taken them!" After some questioning, the story was out.

About 20 men from a far-away village had been hiding down at the river while two others enticed two girls down to the river saying that their mothers wanted to see them. (These girls hailed from the same village, and were pupils in the elementary section of our school). It was later discovered that these girls had run away from home because they wanted a Christian education instead of being given away to a man who probably had many wives already, as the custom is in that part of the country. But now they had been caught by trickery and taken back to their village by force. Immediately the matter was taken to the local police and help was secured. They pursued the kidnappers as fast as they could but were not able to find them. And to make a long and tragic story short, we never did get the girls back again as students. They were given away in marriage to a husband they hardly knew and did not love. This was the end of their Christian education.

To be married off for ten cows, perhaps at 12 years of age, and without ever seeing one's husband are experi-

Help provide a new classroom building for our junior college in Sweden.

ences which reassure us that a Christian school, like the Ethiopian Adventist College, has a real mission among these tribes, and that it also is a "city of refuge" for many young people who want to get away from old customs and secure an education that will help to save not only themselves but also their fellow men.

The whole of Africa is a continent of great contrasts, and this is particularly true of Ethiopia. In the cities are found big, modern buildings and people highly educated, while out in the country there is much poverty and people in great need. Many of the applications for enrollment received at the beginning of each school year are from young people who want to come because they have no one to support them and no one to care for them. But the capacity of the school is very limited and we cannot consider all the requests.

During the past two years we have had the joy of seeing 190 students and people from the community baptized at the college. This year there are about 160 students in the baptismal classes, which are conducted in three different languages in order to reach the students from the different tribes.

As the school is filled to capacity, we have to turn away students because we do not have a budget large enough to take more in as free students, and even those who can afford to pay cannot all get in. By hundreds and thousands they are knocking at the door for a Christian education. What can we do? In a time of expansion and opportunity, Ethiopia appeals as in olden days: "Come over and help us. Help us to finish the work in this most ancient country in Africa.

Help open the doors for many, many more young people to be trained for the Lord's service and saved for His kingdom."

SABBATH, JUNE 10

Expansion of Adventist Education in Sweden

ODD JORDAL

Elder Odd Jordal (yör'dal) comes from Norway. He is the son of a successful Norwegian evangelist. After studying at our Theological Seminary in Washington, D. C., he returned to his native land and engaged in pastoral, evangelistic and departmental work. From 1959 to 1962 he was the home missionary and ministerial association secretary of the Northern European Division. Then he served for three years as president of the Ethiopian Union Mission. Since December 1965 he has been the president of the Swedish Union.

Some of you may feel a little puzzled over the fact that part of the Thirteenth Sabbath Offering overflow this time goes to educational work in Sweden. Usually one does not think of Sweden as a mission land, and when we include the fact that Sweden's standard of living is among the highest in the world, that the compulsory nine years of attendance required by the public school system is backed with some of the finest and most modern school buildings in the world, and that it is all free to the people who live in Sweden, then you may feel justified in asking the question, "Why Sweden this time?"

Dear Sabbath School friends: May I let you in on a little secret today? We are not asking you to help the educational system in Sweden. We are only

A new missions headquarters is needed for Togo, West Africa.

asking you to give so that our members in that country can maintain an Adventist school for their children. The government, with all its prosperity, does not sacrifice a cent for Adventist education, and our limited membership of only 3,400 in the whole nation finds it extremely difficult to provide the capital necessary for the expansion and modernization of the present school plant. High educational standards and requirements in the government force us to provide buildings and facilities far beyond what our local denominational resources can afford. We have to conform to these standards in order to be permitted to operate. And right now we have reached a very critical point in our educational work in Sweden, and we trust that your generous gift will help us through.

Sweden is just now changing her whole educational program. Our school at Ekebyholm (ĕkĕ-bĕ-holm) in Sweden has, up to very recently, been open to students who had completed their basic compulsory education (junior college) and taken them as far as university entrance. The result of this, however has been that many of our young people, under the influence of the teachings in the upper division of the compulsory public school, have planned their future training outside the influence of our church, and thereby lost their vision for the Lord's work. To remedy this, the school board has taken action to rearrange the school program so that the upper division grades of the compulsory education also can be taken at our own school at Ekebyholm.

This, however, is a difficult and expensive program, as the government

standards and requirements for this particular section are extremely high. This will include considerable expansion of teaching facilities as well as an increase in technical staff.

Secularization has progressed far in Sweden, and through so-called modern approaches to life, students in public schools are constantly exposed to teachings and philosophies of morals and ethics which are detrimental to their faith in God and to their belief in His Word. Unless we can build up a strong school with adequate facilities where our young people, under the influence of Christian teachers, can grasp the idea of the Seventh-day Adventist faith and their task in proclaiming it, we shall lose out and the Lord's work in this part of the world will dwindle.

With its prosperity, technology, and high level of general education, Sweden could become a strong home base for the advancement of the Lord's work in the world. We are humble enough to realize that with our present membership strength in Sweden we are unable to produce the necessary capital investments to carry through this program, but with your help we will. Our plan calls for the erection of a new classroom building and a boys' dormitory. Sweden has raised part of the funds needed. They are now eagerly looking forward to the results of this quarter's offering overflow. Thank you for your generosity.

Please give these mission appeals slowly and clearly. Much of their value depends on the manner in which they are presented.

Remember the world-wide missions today with a good offering.

SABBATH, JUNE 17

The College in the Old Mansion

H. KARSTRÖM

Dr. H. Karström is at present the principal of the Swedish Junior College. From 1946 to 1960 he was the principal of the Finland Junior College. Prior to his denominational service he was for 25 years chief research scientist at the Institute of Biochemistry in Helsinki, and for many years also a special lecturer at the Universities of Helsinki and Turku (tēr'koo) in Finland.

Mrs. E. G. White attended in June of 1886 a conference in the city of Orebro (ōō-rē-brō') in central Sweden and on that occasion directions regarding our work in Sweden were given. Mrs. White recommended our responsible brethren to arrange for a training course for preachers and colporteurs and also for the establishment of a school.

A property comprising a number of buildings was purchased in 1898, and in October of that same year the school opened its doors for the first students. The property we had bought was an old farm, beautifully located in the forested hills 50 miles north of Orebro. The name of this place was Nyhyttan (nyu-hu-tān'). And thus our first Adventist school in Sweden was called Nyhyttan Mission School. The first principal was a Danish brother by the name of Jespersen. Twenty-one students enrolled for the first school year.

Nyhyttan Mission School served as a center of our educational work in Sweden from 1898 to 1932, when it was transferred to a stately old mansion in Roslagen, 40 miles north of Stockholm, or halfway between the capital and the

old university city of Upsala (ūp'sā'lā). It had been felt for a number of years that the property at Nyhyttan was rather limited in its possibilities for an expanding school, and the brethren took action to take over the old Ekebyholm (ēkē-bē-hōlm') mansion which, due to the depression of the thirties, was up for sale at a very reasonable figure.

Ekebyholm mansion, which included a main building, two separate wings, and a large farm installation, was built in 1630. The property covers a thousand acres of productive woodland and about 300 acres of cultivated farmland.

The old buildings have undergone considerable repairs and alterations. Kitchen, dining hall, classrooms, and dormitory space have all been provided within the 300-year-old walls of the mansion. And many young people have, during the years, found their way into the organized work through our Ekebyholm school.

But time has moved on and the growth of the school has outlived the frame set by the thick walls of the old mansion. From a strictly mission school or training center for workers, the school has developed into an accredited high school or academy, and the need for more classroom space has pressed its way through. Plans for a new administration building were engendered under the chairmanship of Pastor C. Gidlund, who for a number of years served as principal of the school. And in 1949 the new, up-to-date administration building and assembly hall was dedicated. At that time many felt that the need for classroom space at the school was well covered for the future.

However, things developed differently. Ekebyholm school moved along and

Give for a young men's dormitory for our Adventist college in Ethiopia.

added the junior college years to its curriculum. It has received government recognition as a "gymnasium," after which the student is permitted to take a state-controlled examination which is prerequisite to entering a university. An ever-increasing number of young people have applied for admission to our school, but today the school administration is not in a position to accept all who want an Adventist education in Sweden, due to lack of space. A change in the educational system in Sweden is also forcing the school administration to plan for considerable expansion and modernization within the school. We have to add a number of special classrooms, and we must build a dormitory for the boys. A good share of the money needed for this expansion is already in hand, but some is still lacking.

Our brethren in Sweden were all happy when they learned that their school was on the list to benefit from a Thirteenth Sabbath Offering overflow. And they hope and pray that what you give along with Sabbath School members throughout the world this quarter will enable them to realize the building project at Ekebyholm in Sweden. Thank you for your generous gift.

SABBATH, JUNE 24

This Is the Place

J. P. SUNDQUIST

After graduating from Newbold College in 1939, Pastor Sundquist was engaged in evangelism and youth work in Sweden, his homeland. In 1947 he was called to Africa, where he served first in the Congo and later as departmental secretary of the Trans-Africa Division. From 1959 to 1965 he was

president of the Swedish Union, and in January 1966 joined the Northern European Division as young people's and public relations secretary.

The search was on. For months they had been looking for a site for the new mission school for Swedish youth, but they had found nothing that would suit their purpose. Then, by one of Sweden's 92,000 lakes, they discovered lovely Ekebyholm (ěkě-bě-hölm'), centrally located, with buildings adequate for a start, extensive farmland, roaming forests and a mansion with a noble history. It all offered possibilities for development according to the divine blueprint—a worthy place. "It was as if a voice had said to us: 'THIS IS THE PLACE,'" recalls one of those who had taken part in the quest. The indication was clear, the place purchased, and subsequent years have proved that the voice was truly the voice of God.

"This is the place," it stated. The place where Seventh-day Adventist youth can obtain that education which will fit them for two worlds. True, Sweden offers excellent opportunities in public schools on all levels. The buildings are modern, the equipment unsurpassed, the enrollment large, the teachers many and well qualified. Yet those schools are not good enough. "The fear of the Lord is the beginning of wisdom," but the modernist teaching of an ungodly age is crowding out the concept of God. The question of the prophet of old lays bare the futility of it all. "Lo, they have rejected the word of the Lord; and what wisdom is in them?" For a church with the message to "Fear God, and give glory to Him" the schools of the world are not the places to which the people of God

Remember to be liberal today with the Lord.

wish to entrust their most precious possession.

"*This is the place,*" the voice has indicated to students of long ago and of more recent years, "to make your life's greatest decision." Nothing greater can happen to a young person than to discover what God has done, and is doing, for him through Christ Jesus. The author of this article states that he was one of those students at Ekebyholm who, under the guidance of devoted teachers and through the irresistible influence of sanctified lives, saw the love, the plan and ultimate purpose of God with regard to himself and others. In effect, that self-same voice urged him down on his knees: "This is the place for your personal surrender." And so it became. There is no place more memorable than the one where you met your crucified Lord. Hundreds through the years can point to a week of prayer, a prayer band, or just a private encounter with the Master as their place of committal. Ekebyholm has thus for many become the place of an entirely new vision. In Sabbath evening testimony meetings they have been heard declaring that—"This is the place where God's call has come to me." Ask them today—devoted witnesses for God, whether you find them in the cities or villages of their homeland, or the hospitals or schools in the jungles of some far-away mission field—and they will point to the school by Lake Synningen (sin'ing-ën) as their place of a God-given vision.

The author met one of them, a little nurse in a hospital in Central Africa. Far away from her loved ones, experiencing pangs of loneliness many a time, she attended to the revolting sores of suffering lepers. Men and women with

no ordinary sicknesses taxed her strength to the utmost, but she tended to them cheerfully. They talked of the call of God and how He moves in to alter the course of a life to give it purpose, depth and blessing. And then she pointed to a school far back in her home country, to Ekebyholm, where the burden was laid on her to be a missionary for God.

Those who are connected with the work of the school repeat "This is the place."

We trust that our fellow believers, wherever they are, will join our students and staff members at Ekebyholm (our Swedish Junior College) in the prayer that this school might be speedily built up with the objective of a better and more thorough preparation of our Swedish young men and women for a place in God's service.

THIRTEENTH SABBATH June 24

Suggestive Program

- | | |
|-------------|--|
| 9:15- 9:29 | Song service—Inspirational. |
| 9:29- 9:30 | Program participants enter. |
| 9:30- 9:34 | Opening song. |
| 9:34- 9:36 | Prayer—brief, remember the mission fields to benefit from the offering overflow. |
| 9:36- 9:59 | Special thirteenth Sabbath missions program — usually not more than two of the children's divisions participate. |
| 9:59-10:37 | Class period. (Five point program—record, offering, etc.; tie-in to previous week's lesson—8 minutes. Lesson study, 30 minutes.) |
| 10:37-10:40 | Closing exercises — close promptly on time. |

Note.—Arrange all details of your program early—at least two weeks in advance. For additional program material see *Children's Missions Quarterly*.

Make this story live! Do not read it; tell it effectively.

The More I Look at Jesus

STANLEY COMBRIDGE

The more I look at Jesus the more I know
He gives,
Because He's always giving I think that's
why He lives;
And all things that are living you'll find
they also give,
So really 'tis by giving that you and I now
live.

The apple tree gives apples, and my! they're
really grand,
And many seaside places give lovely golden
sand;
The sun gives warmth and splendor—they
say it makes me grow,—
The clouds give rain in summer, in winter
—softest snow.

Our parents give us clothing and food to
make us strong
And lots of things beside these as gifts to
us belong;
God gave to us the Sabbath, a day in which
to rest,
When we can give to Jesus a portion of our
best.

God never tires of giving, of this of course
you know—
In fact His stream of giving does always
overflow;
O yes, that just reminds me; it's now your
turn to give,
The "overflow" this Sabbath will help some
more to live.

Giving to Build

ELSIE E. PRATT

The Lord hath need of workers
To spread His name abroad,
And youth may catch the vision
In schools where God is Lord.

Our Juniors in Sweden
Need classrooms new. Shall we
Give of our best, and help them make
Their dreams reality?

Another voice is calling
From Ethiopia.
They need a dormitory
For boys from far and near.

Let us not disappoint them
For we are truly blest,
Yes, we will give most willingly
And grant them their request.

New work is now beginning
In Afric's Togoland.
And they need new headquarters.
Let's open wide our hand

And help to build in Lomé
A monument so fine,
That rays of light now shed abroad,
For God may ever shine.

So Little Time Is Left

STANLEY COMBRIDGE

So little time is left ere set of sun
When darkness comes in which 'tis hard
to work,

To labor while it's light we will not shirk
For much throughout the world must yet
be done. —

The burdens borne by those who fight
abroad
And shared by those who tarry by the
stuff

So often prove, alas, far from enough
But for the blessing of our gracious Lord.
To God belongs the silver and the gold
Yet given to mankind by Him on trust
To share and not to selfishly withhold,
Lest they be cankered by the moth and
rust.

Shall we a sacrificial off'ring make
To strengthen and to lengthen stake and
cord,

That other souls of truth might yet par-
take
And thus, with us, be children of one
Lord?

Missions Calling

MARJORIE H. COOPER

Ethiopian teachers calling!
Sweden's College calling too!
More classrooms are their urgent need,
And a dormitory new.

The pioneers in Togoland,
Where the truth is dawning bright,

Call for a central mission home,
An Adventist beacon light.

Then let us labor, pray and give,
Uniting our Christian aid,
To build a living monument,
On foundations they have laid.

Yes, let there rise a lighthouse great,
In near mission fields and far,
Where multitudes in darkness grope
For a guiding shining star.

Lend a Hand

MARJORIE H. COOPER

The gospel seed, a faithful few
Have scatter'd far and near.
It lives again in humble hearts,
And multiplies each year.

E'en now the harvest field is ripe,
More reapers do they need,
To gather in the golden grain,
And scatter still more seed.

Then let us labor while 'tis day,
A helping hand to lend,
And pray the Lord of Harvest,
More reapers now to send.

Earth's final harvest draweth near,
The days are short and few;
Rich joy awaiteth every one,
Sower and reaper too!

A Boy:

Only a little boy am I,
But when I grow a man,
A missionary I would be,
This is my earnest plan.
Dear Jesus, I would grow like You,
Obedient, good and kind,
To daily do a thoughtful deed,
With an unselfish mind.

A Girl:

A happy little girl am I,
For Jesus loves me so,
Because He loves me, I love Him,
And like Him I would grow.
Dear Jesus, take my gift today,

Tho' tiny it may be,
And let it tell of Jesus' love,
To another child like me.
— Marjorie H. Cooper

My Dollar!

ESTHER HIRST

To be recited by child holding up a dollar
for first verse; car, top, and baseball bat
for second verse.

My dad gave me a dollar, and
He said it's all for me—
To spend in any way I choose
For anything I see!

A car, a top, a baseball bat
Would fill my heart with pride—
There were too many things I'd like
'Twas so hard to decide!

It took a lot of planning, then
That week in Sabbath School
A lesson on unselfishness
Made plain the Golden Rule!

I learned about a native boy
Who lived beyond the sea—
I knew that if he learned of God
It would depend on me.

What joy could come into his heart
If Jesus were his Friend—
Although I could not go myself
My dollar I could send!

'Twas then that I decided not
To buy a brand-new toy—
I gave my dollar to the Lord
To save some little boy!

The Thirteenth Sabbath

Offering Overflow

For the Third Quarter, 1967

Will Go to

The Southern Asia Division

Mission Thrills by Tape Recording

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. Mission tapes are recorded out on the firing line of mission service.

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

Each tape is a seven and one-half minute presentation. 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 mission thrills. The tapes may be purchased singly for any one quarter at \$2 each, or a yearly subscription basis at \$7.50 for the four tapes. Order from your Book and Bible House.



NORTHERN EUROPEAN DIVISION

Union	Population	Churches	Church Membership	Sabbath School Members
British Union Conference	56,491,000	115	10,502	10,089
Ethiopian Union Mission	23,000,000	47	9,191	10,505
Finland Union Conference	4,400,000	48	5,275	5,196
Greenland Mission	37,368	1	9	9
Iceland Conference	194,000	8	454	518
Netherlands Union Conference	11,000,000	45	3,151	2,632
Polish Union Conference	31,000,000	68	3,810	5,200
Swedish Union Conference	7,976,978	68	3,724	3,474
West African Union	81,157,268	257	34,566	89,527
West Nordic Union	8,315,610	135	9,283	8,449
TOTALS	223,572,224	792	79,985	135,599