

MISSIONS QUARTERLY

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Isaiah Balogun with his wife and children. This is the brother mentioned at the bottom of page 40.

TOPIC: East and West Africa

Sabbath, April 5

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

MISSION TALK: Official Notice. [Display map showing the territory in Africa to receive our special study this quarter.]

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

PRAYER: In behalf of the work in East and West Africa.

Official Notice

TO OUR SABBATH SCHOOLS EVERYWHERE:

AGAIN we present to our Sabbath schools the needs of Africa. What an immense continent it is; large enough to include all of Europe and South America and space to spare. We sometimes call it the "Dark Continent," yet during the past few decades great light has broken in. Where for thousands of years caravans of camels were almost the only means of transportation, automobiles now quickly make the journey. The automobile, railway, airplane, printing press, telegraph, radio, and other latter-day inventions are bringing to it the light and knowledge in science and invention of more favored lands. Using these modern means of communication, the light of the message of present truth is rapidly pressing into the farthest corners. We have never received such reports of new converts as during the past year. A fire of evangelism has broken forth.

For this quarter we wish our Sabbath schools especially to study the sections of East and West Africa belonging to the Northern European Division. Amid many

hindrances the truth is pressing in, and God's name is triumphing. On the thirteenth Sabbath of the quarter we are asking our Sabbath schools to raise \$105,000 for regular work, with the understanding that any amount above this will be used for new work, one half of which will go to missions in East and West Africa.

Believing the liberality of our people will again be manifest on this occasion, I am

Yours in His service,

J. L. SHAW,

Treasurer of the General Conference.

Sabbath, April 12

MISSIONARY TEXT: Matthew 28:18-20.

MISSION TALK: The Largest Unentered Field.
Use map, pointing out the places mentioned.

MISSIONARY HYMN: "Christ in Song," No. 537.

PRAYER: That we may do our part in helping to establish these mission stations.

The Largest Unentered Field

L. H. CHRISTIAN

[President, Northern European Division]

GOD desires that this post-war time shall be the greatest mission age of the church. For centuries mankind lived on about the same. Japan, China, India, Africa, and other great heathen lands and nations seemed asleep. With the coming of explorers and traders, however, changes began. Still these came but slowly, until the World War. This event roused all the millions of earth. Hundreds of thousands of Africans saw Europe for the

first time. They were startled, bewildered, sobered, and pleased. They were like children suddenly and actually transported into a glorious dreamland of fables and fairies. The ships, the cities, the railways, the aeroplanes, etc., were to them like new gods of wonder. They returned deeply impressed with European civilization. With their crude and childlike ideas of their gods, many understood that this wonderland of the West was a result of the Bible—a letter from heaven. Thus there has been awakened in their hearts, and we find it everywhere, a deep longing for education and a real desire for the true God. In this way our time has become the most promising mission epoch of history.

This Advent Message is now going to nearly all the world. We have entered country after country the world over. But there is one large world section yet almost unentered and untouched,—the French colonies of Africa. Africa is four times as large as the United States. In area, possibly in population, too, the largest section of Africa belongs to the Northern European Division. We have large mission interests in West Africa, and still larger in Abyssinia and in the East. But as yet we have scarcely begun in the French section, a territory larger than the United States. We should enter this immense land at once. We are now ready to do so.

Our objective is to establish a chain of missions from Sierra Leone through the Gold

Coast, Nigeria, French Equatorial Africa, the Sudan into Abyssinia, Kenya, and Tanganyika. Just as there are churches and conferences from New York to Los Angeles, or from Lisbon to Saratow and clear through Siberia, so we want a chain of lights strung across Africa from Freetown in the West to Mombasa [mōm-bä'sä] and Djibouti [jē'bōō'tē'] in the East. As yet our nearest station in Nigeria on the West is more than 2,500 miles from the mission closest to it in Uganda on the East. In all that country there is not one believer. Yet this vast country of Egyptian Sudan and French Equatorial Africa is now being opened to traffic. Autos can go from Khartoum [Kär'tōōm'] on the Nile to Port Harcourt on the Niger.

In our plan of advance we propose to establish a mission in the French territory southeast of Lake Chad. That is a large territory of virgin soil. It is well watered and populous. The climate is fairly good. The thousands of natives are susceptible to gospel influences, and longing for the missionary. From this place of vantage ground our mission will push out in all directions clear across the Sudan into Abyssinia and Uganda. Our men have been out to investigate conditions and to find the best location. We have also selected two promising young couples for this important task. We hope and pray that we may send them out and begin this work in October this year. But we lack funds with which to establish this work. We re-

quest our people as they come to the Thirteenth Sabbath Offering this quarter to remember this great unentered field. This opening up of French West Africa is the greatest mission undertaking of our people in recent years.

Sabbath, April 19

SEED THOUGHT: "The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. To neglect this work is surely to invite spiritual feebleness and decay."—"*The Desire of Ages*," p. 825.

MISSION TALK: The Call of French West Africa.

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

PRAYER: For the work in French West Africa.

The Call of French West Africa

W. E. READ

[Secretary, Northern European Division]

THE territory in French West Africa covers approximately three million square miles. This is an area fully as large as the whole of the United States of America. Some parts are rather sparsely populated, but in other centers there are many thousands of people gathered in the towns and cities. Altogether there are more than thirty million inhabitants, and fully half of them come under the care of the Northern European Division.

For a long time we have been working in the British territories of West Africa. Not long

ago the Advent Message found its way into Liberia. During all these years we have been looking with longing, interested eyes upon the great stretches of country under the care of the French authorities. We have longed for the day when the message would penetrate these lands and when the millions of people living in darkness should become acquainted with this blessed message of truth. From time to time we learned of interested people. Only a little while ago, one of our brethren in the Gold Coast wrote us about some natives who had traveled from the Ivory Coast, one of the French colonies, and found their way to our mission station in Agona. In some remarkable way they had learned of the Advent Movement, and when they found our missionary they began making earnest inquiries about the truth. Already there are awakened hearts in these lands where we have no organized work. Truly it seems as if God is going before us, stirring up the hearts of the people and leading them to inquire after His message for this time.

One of the great difficulties in our evangelistic work in Africa are the many languages and dialects spoken by the people. Perhaps it will give some idea if we mention that in Nigeria alone there are no less than 226 different forms of speech. The same thing is true, but perhaps to a lesser degree, in the French colonies. A missionary cannot travel far but what he finds himself among a new tribe with a new language.

Some of the tribes are fairly large. There is one in French Africa called the Mossi tribe. They inhabit the Upper Volta country to the north of the Gold Coast, and number about a million and a half. From all available records it seems that very little, if any, real missionary work has been done for these people. They are quite largely pagan, but during recent years they have been somewhat influenced by Islam. Here is a wonderful opportunity for missionary work. What wonderful results would be seen if we could send in a missionary and at the same time commence medical work.

The same thing is true in the Lake Chad district. This lake is known as the "lake of the thousand islands." It is located in the northeastern corner of Nigeria. Here the population is fairly large, and there are many good openings for our missionary work. Already we have two families in mind for opening up this important part of West Africa, and we shall await with considerable interest the result of the appeals being made at this time. We are looking forward to a large overflow to enable us to penetrate these unentered lands and carry the message of the Saviour's love to the millions who sit in darkness and the shadow of death.

These many unentered fields constitute a mighty challenge to this Advent Movement. After all the years of our missionary endeavor, there still remains much land to be possessed. We believe the Lord is coming

soon. The signs on every hand proclaim in no uncertain tones that the coming of the Lord draweth nigh. But before the end comes, this gospel of the kingdom must be preached in all the world for a witness unto all nations. What a mighty task remains to be done, and what a short time there is in which to do it! Yet the Lord is at work. The latter rain is falling. The message is going with power as we have never seen it go before; but think of these darkened lands, these countries where superstition and idolatry abound. Surely these calls which come to us today appeal in clarion tones for help. Brethren and sisters, we must send out reapers to gather in the golden grain. Let us take these unentered fields upon our hearts. Remember the cries of the needy millions who have never yet heard the message of salvation. Let us seek to press into these openings as they present themselves and so be true to our commission to carry the gospel message to ALL the world.

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

Salvation, O, salvation!
The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name."

Sabbath, April 26

MISSIONARY TEXT: Romans 10:14, 15. Have the school repeat these verses in concert.

MISSION TALK: Sabbath Schools the Salt of the Mission Fields.

MISSIONARY SONG: "Christ in Song," No. 561, first and third stanzas.

PRAYER: That many more may be won for Christ through the power of the Sabbath schools in this Union.

Sabbath Schools the Salt of the Mission Fields

W. CUTHBERT

[Field Missionary Secretary, East African Union]

It is said that the Sabbath school is a pioneering agency, and with it goes the first form of organized work. How true this is. Since its infancy, neither time nor country has produced a better pioneering and stabilizing agency.

In the East African Union, we have two hundred Sabbath schools with an enrolment of nine thousand members. Of this number 2,425 are church members, all having entered the church via the Sabbath school. In the homeland, the slogan is: "Every church member a member of the Sabbath school." Out here it is reversed, for our slogan is: "Every member of the Sabbath school a member of the church." The larger the number of Sabbath school members, the brighter the prospects for an increased church membership.

We like to think of our Sabbath schools as churches in embryo, for does not the order seem to be: first the Sabbath school, then the

company, and then the fully organized church? It will be a happy day for this East African Union when it can report a constituency of two hundred organized churches, each having had for a foundation a Sabbath school.

In order to insure a growing Sabbath school membership, we have a goal which in English, reads: "Persuade your friend to come to Sabbath school." This is printed at the head of every lesson. Then at the close, we have this question: "Did you bring your friend to Sabbath school?" It has become a regular practice in some of our Sabbath schools for opportunity to be given the members to signify if they have brought friends. It is rather amusing sometimes, when two or more want to claim the honor of bringing a stranger.

Applications to the government for permission to open day schools are sometimes turned down, or many months pass before favorable replies arrive. Under such conditions the Sabbath school proves the savior of the situation, as we can establish them without government permission. In other cases we sometimes have more permits for schools than we have teachers for the openings. Here again the Sabbath school steps in and holds the ground. In one section of this union, an interest arose in a Catholic area. A prompt request was sent in to the government for permission to open a day school. It was unsuccessful. The application was repeated, but without avail. In the mean-

time, the matter was placed before the local church. We could establish a Sabbath school, but who would take care of it? We had no teacher to spare, so we called for a volunteer to move to the spot. One came forward, and at no expense to the mission, established a Sabbath school, and built up its membership to over forty. We have had the joy of baptizing seven of their number. We much prefer a day school which has had a Sabbath school for its foundation.

Our Sabbath schools are run on much the same lines as the Sabbath schools at home. We have superintendents and secretaries. Reviews are held regularly; teachers' classes are conducted, class records kept, and financial goals set. I have seen some ingenious devices used in trying to stimulate the offerings, and we have had some bright experiences with the Thirteenth Sabbath Offering. We secured a large supply of the General Conference thirteenth Sabbath envelopes. These were distributed at the beginning of the quarter. Each one had twenty birds printed thereon. For coinage, we have cents and shillings, and there are one hundred cents to the shilling. We suggested a thirteenth Sabbath goal of one shilling a member. Each bird could represent a five-cent piece, and as soon as a five-cent piece was placed in an envelope it could be taken to the missionary for the bird to be crayoned with pretty colors. As colors are a great attraction to the African, the offering proved a record one.

The Sabbath schools are the "salt of the mission fields." Please help us to increase our Sabbath schools in this East African Union, that the whole territory may be evangelized. And pray that a host of these dark-skinned sons and daughters of Africa may find a place in the kingdom of Jesus.

Sabbath, May 3

SEED THOUGHT: "It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ."—*"Testimonies," Vol. VIII, p. 22.*

MISSION STORY: East Africa's Needs. [To be given as a talk. Use map.]

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

PRAYER: That the Lord will help us to do our part in helping to supply these needs.

East Africa's Needs

S. G. MAXWELL

[Superintendent, East African Union]

WOULD you like to visit East Africa and understand our needs? Book your steamship passage to Mombasa [mom-bä'sä], and we will meet you here and show you this wonderful country.

Here you are at Mombasa, the gateway of East Africa. It was an old Portuguese stronghold, and the grim fort still overlooks the town. Here you meet Europeans, Indians, Arabs, and representatives of most of the inland tribes. These latter have drifted down to the coast in search of work. Mohammedanism is the prevailing religion of the coastal region, and Christian mission work is

not extensive. You ask, "Where is our mission station?" We wish we had one in these parts. Mombasa is a strategic center and well deserves a representative of the truth to uphold the light there. We hope that shortly a native canvasser will locate at the port and so prepare the way for further work.

Let us board the train and proceed inland. For three hundred miles we pass various tribes. The great majority are still pagan, and no representative of the truth has yet reached them. Here is Nairobi [ni-rō'be], the capital of Kenya Colony. It is a prosperous city and still growing. A mission in the vicinity is badly needed. For one hundred miles beyond Nairobi, the country is inhabited by one of the largest tribes in the colony. Still they know nothing about the message for this time.

We pass over the steep, precipitous Kikuyu [ke-kōō'yoo] mountains and up the great Rift Valley to Nakuru. Here we have recently established our union headquarters. We have traveled more than four hundred miles into East Africa before meeting the first Adventist! Surely in all that large area there are many people who are hungry for the light of the gospel.

Climbing the second steep mountain ascent to over 8,000 feet we descend into the Kavironda plain and Lake Victoria. Here at last, eight hundred miles from the coast, we meet with our mission work. All the eastern

side of this lake region is filled with our schools and churches. A strong work is being done among the Luo and Kisii people. This is a densely peopled area, but only a third of the Luo tribe has been reached, and calls are continually coming from surrounding districts for help.

Let us proceed around the northern end of this great lake and for another two hundred miles we travel without meeting a single Adventist, until we come to Kampala [kam-pā'la], the chief town of Uganda, where we meet some of our native canvassers. Here we are in the country of the Baganda, the brightest and most advanced tribe in East Africa. We sorely need to plant a mission station among them. It would yield abundant fruit. Our one mission in Uganda is situated one hundred miles farther west, and its work is chiefly for the Banyoro tribe.

Turning to the south and passing through western Uganda and Bukoba [boo-kō'ba] Province, we come to Mwanza [mwän'za]. This journey covers another three hundred miles of unentered territory. Below Mwanza we link up with two of our missions in the Wasukuma [wa-su-kōō'ma] tribe. This tribe, with their cousins, the Wanyamwezi [wan-yam-wē'ze] people, form the largest tribe in Tanganyika [tan-gän-yē'kä] territory. We have hardly begun to give them the message. Ninety per cent are still pagans!

From Mwanza to the Nyasaland border is four hundred miles, and no messenger of the truth has yet penetrated those parts. From Lake Tanganyika to the Indian Ocean, seven hundred miles distant, we have yet to proclaim the coming of our Saviour. Here is an area of 300,000 square miles without a believer in the Advent Message. In Tanganyika territory there are one hundred seventy tribes who are without a Protestant missionary! The area of this one union mission almost equals the entire extent of the Northern European Division in Europe. Distances are vast, communications scanty, languages multiple, ignorance and superstition supreme.

Ten new stations are urgently needed in East Africa, if we are to begin to complete the task which the Lord has given us. These stations would still be hundreds of miles apart, but with the help of our faithful evangelists, teachers and colporteurs, thousands of souls now in darkness could be reached and saved. We look to our Sabbath schools in the homeland to help by prayer and sacrifice in the task of warning this waiting portion of our Master's vineyard.

Number of Sabbath schools in world field at the close of the second quarter of 1929, 9,226; membership, 347,903. Total offerings for world field, \$482,183.64.

Sabbath, May 10

SEED THOUGHT: "He who follows Christ's plan of life, will see in the courts of God those for whom he has labored and sacrificed on earth."—*Christ's Object Lessons*, p. 377.

MISSION STORY: The Message in the Niger Delta.

MISSIONARY SONG: "The Gospel in Song," No. 95.

PRAYER: That a way may be provided so that these waiting ones may hear the gospel.

The Message in the Niger Delta

J. CLIFFORD

THE Niger Delta is one of the most thickly populated regions of the African continent. In times past, tribe after tribe was driven southward by the more warlike tribes of the north, until now the coast is settled by a multitude of peoples, each with their own territory and separate language. In fact, more than fifty distinct languages are to be found among the people of the southern part of Nigeria.

The country of the Delta is a vast network of creeks and mangrove swamps, with villages of fisher folk on every plot of land above high water mark. It is called the home of mosquitoes, and though farther inland the country is just a little higher, sickness abounds in every part, and the inhabitants are held in the grip of their juju men, who claim to attend to physical and spiritual ills.

In the old days of slavery, the country was a fruitful hunting ground of the slave ships, that supplied labor for the plantations of North America and the West Indies. Today,

under the British government, these people have liberty and justice, but millions are yet bound by the heavy shackles of sin.

Christianity was first brought to these tribes about a century ago. After a long struggle with heathenism, the tide turned, and in 1915 a mass movement swept over the country, and multitudes rejected heathenism. Today churches can be found in almost every town, but the standard of Christianity is low, and heathenism is again growing in strength.

To the Ibo [i'bo] tribe in southern Nigeria, the third angel's message was first taken in 1923. At the beginning, progress was slow. The natives had been educated to believe that Sunday was really the seventh day of the week, and we were looked upon as the Sixth-day Mission. But difficulties only serve to make manifest the power of God, and today we are happy to report that more than six hundred of these people are observing the true Sabbath, and are enrolled as members of our Sabbath schools, while more than one hundred of these have already been baptized. This progress has been due almost entirely to the missionary activities of our members, who have interested their friends in the message, brought them to the Sabbath school, and labored with them until they have identified themselves with us. At the time of writing, August, 1929, ten Sabbath schools are being conducted in the field, and the people are building six more places of worship.

God has many jewels in this land. The

third angel's message is so clear that the simplest can comprehend it. One of our converts, Sampson by name, was opposed in his new belief by a European missionary of another society, who told him that he ought not to attach such importance to the observance of the fourth commandment. Then said Sampson, "If it is of no importance for me to observe the fourth commandment, then I may also ignore the seventh and eighth commandments, which you teach ought to be kept." We have many converts in that district largely as a result of this testimony. A few months later, Sampson passed through a severe trial on the death of his father. It is native law in Ibo land that when a man dies, his oldest son must take all his younger wives to himself. Sampson refused to do this, and chose to lose his father's inheritance rather than be forced to go contrary to God's will. When he had taken this stand, the women themselves used every persuasion to induce him to take them, but he stood firm. Finally, after a long period of persecution, they left him alone.

Michael, another of our converts, was the only Sabbath keeper in his town. He met with persecution, but continued faithful, and had a great burden that his people might see the light. Then Michael's persecutors accepted the Sabbath, and now we have a church of more than thirty strong members in that place.

Robert came to our school seeking a secular education. He strongly opposed the Sabbath

truth. But the Spirit of God impressed the Bible lessons upon his heart, and he was converted. Then he began to tell other young men of his new-found faith and bring them to church. Not content with twos and threes, Robert continued bringing others until in a few months he had a company of fifty believing the message. They built their own place of worship, and we have there, at present, a Sabbath school of 170 members, an organized church, and a group of well-trained young men who go into other places holding services, as well as carrying forward their own church work. Space does not permit us to tell of the many other instances where God has made bare His arm to finish His work.

The overflow for the second quarter of 1929 amounted to \$24,647.48. South India's share is \$12,323.74.

But we have entered only one section of the great Ibo tribe of four million people. The Efik [ef'ik] tribe, next door to us, with its two million souls, has not yet heard the last warning message. Our workers have entered only three of the fifty languages of southern Nigeria, while northern Nigeria, with its vast pagan and Mohammedan population is as yet untouched. May our Sabbath schools everywhere sense the need, and by prayer and sacrifice send more laborers into the fields yet white for harvest.

Sabbath, May 17

SEED THOUGHT: "Money cannot be carried into the next life; it is not needed there; but the good deeds done in winning souls to Christ are carried to the heavenly courts."
—*Christ's Object Lessons.* pp. 267, 268.

MISSION STORY: A Letter From the Ikidzu Sabbath School. [To be given as a talk.]

MISSIONARY SONG: "The Gospel in Song." No. 124, first three stanzas.

PRAYER: That the Lord will richly bless the members of this Sabbath school.

A Letter From the Ikidzu Sabbath School, Mwanza, Tanganyika

MISS M. MORGAN

GREETINGS from the Christians of the Ikidzu [e'kid-zu] Sabbath school to the brethren and sisters of many lands who may hear this letter read.

We have been encouraged so often by the good news which comes to us from time to time, telling of the progress of God's work in the far corners of the earth, that we would like to tell you a little of what God is doing for us here.

First of all we would like to say how glad we are that we have learned of God's love, and of the great sacrifice made for us by our Saviour, Jesus Christ. On our way to Sabbath school our hearts are so glad that we sing as we march along, but we feel sad when we pass by many villages where our people are still in heathen darkness. We band together each Sabbath afternoon, and visit these villages, singing hymns and teaching over again the lessons we have learned from the Picture

Rolls, which we carry with us. On one occasion, a chief was so pleased when we visited his village, that he presented us with six shillings (\$1.50), which was put to swell our Harvest Ingathering funds.

Our Sabbath school at Ikidzu is a very happy one. Its members do not all speak the same language, but each pupil is placed in a class taught by a teacher from his own tribe. We all assemble together for united song and prayer in Kiswahili [kee-swa-hee'le], the common language for this part of Africa.

Perhaps you would not think our little school building a very beautiful one. The uneven dirt floor is riddled with white ant holes, and we are at constant warfare with these industrious little pests who are continually throwing up their mounds and hills in the exact spot where a blackboard or chair has to stand! Our seats are ridges of mud, built into the floor. But the hymns we sing, and the lessons we study, all tell of God's love, and the happy hours spent in this building have made the place truly beautiful and dear to us.

We would like to tell you how interested we are in reaching our financial goals each quarter. We have become so enthusiastic about it that our superintendent has very often to cope with an overflow.

One quarter we had a goal chart which represented a small hospital building. The paper door of the building was made to open and shut, revealing rows of empty shelves in a

medicine chest. Outside the hospital was clustered a group of twelve patients, crippled, blind, diseased,—all needing immediate attention. Away in the corner was a sick man lying on a bed which was being carried by his friends. His case was a serious one, and demanded an especially large Thirteenth Sabbath Offering. Our weekly goal, when reached, enabled one patient to enter the hospital. All money beyond the goal was used for purchasing medicines to fill the empty shelves. Every Sabbath our superintendent would tell us the story of the patient who was awaiting our offering for the next week. Once he showed us a blind child, and all the week we were wondering if that poor baby would be able to enter the hospital on Sabbath. What breathless interest there was when, at the close of the Sabbath school, the superintendent arose and placed that little child safely within the hospital doors. We had reached our goal. We had not disappointed the blind baby. One Sabbath our offering fell short five cents. There was an uneasy stir among us. The lame man who was awaiting our help was doomed to remain outside the hospital, uncared for and neglected. We felt uncomfortable. Had we ever gone to the mission dispensary for help and been turned away? Never! God had been so good to us, surely we could raise five more cents, although you must understand that five cents is not easily obtained out here. At last a man stood up and amid a dead silence said: "Bwana

[b-wa'na] (master), we can't go home and leave that patient outside. Here are some cents."

With an anxious smile, which betrayed his deep interest, he watched the native superintendent put the man into the hospital. And that was not all. A happy whisper fluttered through the school, as with great satisfaction they watched a pictured bottle of medicine being placed upon one of the empty shelves. The goal had been reached and passed!

Sometimes just barely enough money was raised to place the patient in the hospital. Up would jump the superintendent. "What are we going to do about this, my friends? Here is a patient going into the hospital for treatment, and you *know* there is no medicine for him. Why, surely that small bottle of quinine we put on the shelf last Sabbath has all gone by now. We must have a few more cents for medicine." And so nearly always we had a weekly overflow. Great was our satisfaction when the out-school teachers came in on the thirteenth Sabbath and displayed much interest in our chart. They observed the broken window of the dispensary and decided that it was their responsibility to get that and the damaged roof repaired. I think it would have been difficult to have found a more happy group of people anywhere that day than the members of the Ikidzu [e'kid-zu] Sabbath school. The "stretcher case" had been borne triumphantly into the hospital with sufficient funds to keep him

there until completely cured. Every patient had been cared for, and none had lacked medicine. As a closing feature of the thirteenth Sabbath program, the little children filed into the building bearing aloft a "rope" of coins representing their Thirteenth Sabbath Offering. Suspended from this "rope" were twelve differently colored bags, each bearing in red figures the amount of the offering. Great would have been their disappointment if one ticket had been written in black, for that would have denoted failure to reach the weekly goal.

We have one more cause for rejoicing. At present it is very difficult for our little children to understand their lessons properly, because we do not have sufficient teachers to teach in the several vernaculars. Last year there was a Teachers' Training School at Ikidzu, and the boys in training gave us valuable help in taking some of the children's classes. But that school was closed when our European missionary had to leave for furlough. Word has now come that it is to be reopened. Will you please remember that school in your prayers? The equipment will be crude and simple, but with God's blessing, we are hoping to send out from this school consecrated Christian teachers and evangelists who will raise up for the Master schools and Sabbath schools in many places, where, as yet, the light of the gospel has not penetrated. We are praying for you. Will you pray for us?

Sabbath, May 24

MISSIONARY TEXT: Matthew 24:14.

MISSION STORY: The Gold Coast.

MISSIONARY SONG: "Christ in Song," No. 622,
first and third stanzas.

PRAYER: In behalf of our work and workers in
the Gold Coast.

The Gold Coast

J. J. HYDE

[Superintendent, Gold Coast Mission]

THE Gold Coast is a section of the African field which is teeming with opportunities. As we have visited the towns and villages we have been accorded welcomes, the sincerity of which has been undoubted. Sometimes we have held meetings very early in the morning, sometimes after darkness has fallen, but whether early or late, a large number of people are sure to attend and to give close attention to the words spoken. It has been our custom to speak in a conversational manner, and to get the people to reply to our questions. In this way we are enabled to know that they are paying attention and are understanding what we are saying to them. We are thereby assured that our talking is not in vain.

One day a chief came to the mission and asked to have a tooth drawn. This was readily done, for it came out at the touch of the finger. However, we gave him a copious wash with which to rinse out his mouth, so as to give some semblance of importance and urgency to his visit. While he was doing this, I talked to him about himself and his village, and said we would come and hold a service

with his people. He was delighted. Later we held several services and were well received. I asked my teachers why no mission had gone into so large a village. Their reply was: "Please, sir, those people are very lawless and rebellious. They care for no one's orders. And they believe very strongly in fetish worship."

We called on one of the most important chiefs and asked if we could hold a service in his town. He said he would be glad if we would do so, and named a day. "But," I said, "that is the day of a fetish festival. Have you remembered that?"

"Yes," he said, "that is why I have appointed the day. All my people will be here from the distant villages on that day. They will all hear you then."

"But," I again suggested, "will they not all be drunk then? No drunken person should come before God."

"No," he replied, "they will not be drunk. I will issue orders that no one is to drink until after you are gone."

On the appointed day we found awaiting us the best display of a paramount chief's traditional glory that I have ever seen. He was surrounded with his numerous chiefs and attendants dressed in rich clothes and ornaments of pure guinea gold, each seated according to traditional order and precedence, the whole surmounted by several large and brightly colored umbrellas, which are the sign of the presence of a chief. At the close of the meet-

ing, our teachers urged us to ask permission to come to that town to take an offering for Harvest Ingathering. But we said, "Wait! Perhaps we will not need to ask." And sure enough, the chief and his elders invited us to come again and take an offering from them which would be a thank offering to God for the blessings and the harvest He had given them that year.

And so I could go on. At our camp meeting we had present a gathering of chiefs and notables such as would have honored the governor himself. They left behind them £300 (\$1,500) in gifts. At the same meeting sixty-four were baptized.

Such, then, is the friendliness and willingness to help and to be helped, manifested on all sides, even in places where we have done no work. What are we going to do with such opportunities? Shall I say, *dare* I say, "Nothing"? Yet that is the present situation. We have worked among them in fear, lest interests should be developed too far, for the tragic fact is that we have no one who could care for such an interest. Of our fifteen stations, only four have teachers. But God does not cause men to desire truth and light only to mock them. There must be a way of giving them the message. The most urgent needs of the Gold Coast just now are a training school for native evangelists and teachers, and an increased European staff to help train these workers, and also to care for the openings which are now presenting themselves.

Sabbath, May 31

MISSIONARY TEXT: Acts 2: 21. [Have the school repeat the verse in concert.]

RECITATION: Africa Waits.

MISSIONARY SONG: "Christ in Song," No. 616, first two stanzas.

PRAYER: A few short sentence prayers in behalf of East Africa.

Africa Waits

LORNA B. DEGINDER

IN AGES past when Jesus trod
The hills of Galilee,
A leprous man before Him knelt
And prayed, "Lord, if Thou wilt,
I know Thou canst make me clean."
The Saviour spoke, held out His hand,
And lo! the man was healed.

There are lepers, friends, in Africa,
That sin-benighted land,
Who wait to know Christ's voice, and
The touch of His healing hand.

Once Jesus and His followers
Outside the gates of Nain,
Were aroused to deep compassion
By the death procession
Of a widow's only son.
But the boy woke, quickened to life,
When Jesus touched his bier.

There are widow's sons in Africa,
That land where sin is rife,
Who wait to hear the gospel,—
The call to eternal life.

When Jesus walked the rugged road,
And bore the heavy cross,
Or when He died on Calvary,
Was it just for you? For me?
No! That sacrifice was made
That Satan's captives might be free
Throughout the whole, wide world.

There are sin-sick souls in Africa,
Who would from darkness flee,
If they redemption's story
Knew,—so dear to you and me.

Then Christians, can we idle sit
While Africa awaits?
While millions pass to hopeless graves
Not knowing Jesus saves?
O let us send the message,
Make salvation's story known
To these our brown-hued kin!
 When these blood-bought souls from Africa
 To Jesus we have won,
 What joyful hallelujahs
 We will sing around God's throne!

Sabbath, June 7

SEED THOUGHT: "There is a special power in the presentation of the truth at the present time."—*"Testimonies," Vol. VI, p. 16.*

MISSION STORIES: Polygamy in East Africa.
 "Thy People Shall Be Willing in the Day
 of Thy Power."

MISSIONARY SONG: "The Gospel in Song," No. 199.

PRAYER: That the Lord will help us to make a covenant with Him by sacrifice, that the message may speedily be carried to all the world.

Polygamy in East Africa

W. T. BARTLETT

[Former Superintendent, East African Mission]

WHEN we read of the progress of missionary work in East Africa, it is hard for us to appreciate the real dimensions of the advance unless we understand how huge were the difficulties overcome. The greatest barrier of all is the custom of polygamy. Often we find natives drawn by the gospel who are willing to keep the Sabbath, pay tithe, and drop the use of strong drink and tobacco, but who feel they cannot send away their wives and live with one only. The problem is always a hard one, and it is generally complicated by reason

of the children. In different parts of Africa the problem varies, but it is everywhere the strongest barrier to the advance of the gospel. It is a real triumph when a polygamist is willing to surrender the wives who constitute his personal property, who were bought with the cattle of himself and his family. Circumstances vary greatly. Sometimes the wife goes back to her own relatives; or she may be taken by another man. The man's family may strongly object to their tribe being impoverished by the release of the wives. Nothing so impresses a heathen community with the power and reality of the gospel as to see one of themselves sending away his extra wives and descending into poverty because he has heeded the word of God. More and more frequently in East Africa we are able to rejoice as we see polygamists converted and making what once seemed to them an impossible sacrifice.

“Thy People Shall Be Willing in the Day of Thy Power”

A. F. BULL

[Superintendent, East Tanganyika Mission]

I COUNT it a privilege to be able to present to the thousands of our people who listen to the articles in the MISSIONS QUARTERLY week by week, a story of progress that I believe will bring them much joy. Parents watch with pride the development of their children, and rejoice over every fresh evidence of

growth; so our faithful mission supporters throughout the world look with parental interest on the progress of their mission offspring.

The missionary in the field, too, watches his converts with the same care, and longs to see them grow up to full manhood in Christ. We cannot feel that our work is a success until our native members have learned to bear with joy and enthusiasm their due share of the burden of the work.

“Thy people shall be willing in the day of Thy power.” This promise is the refuge of every leader in the cause of God. There are times when he feels that he has few, if any, helpers, and that he alone is carrying the burden. At such times, we can take courage from the promise that the people will be ready at the critical hour, to spend themselves without reserve, in the service of God. We believe that the day of power has arrived, and that from this time on, we shall see more of the spirit of sacrifice in our ranks.

Here in the Pare missions in northeast Tanganyika [tan-gän-yē'kä] a scheme has been devised whereby every church member, and every member in the baptismal classes, is enlisted in the work of soul-saving. In every church and company, a list has been made of every church member and baptismal candidate. A space is left after each name. After much prayer and thought, each person writes down the name of a friend or acquaintance for whose salvation he has dedicated himself. One sometimes sees a native enter the church

quietly, perhaps alone, or with a friend, and pour out his heart to God for some heathen acquaintance or backslidden brother. After prayer, he goes on to the rostrum, takes out the list of names from the desk, and writes the name of his friend by the side of his own name. In this way, between three and four hundred names have been written down, and already in one church, some thirty-five new candidates have entered the baptismal class as a result of this work. Two of these were polygamists, and have sent away all but one wife. Several others are very old women, whose conversion is considered a very special evidence of God's power. Four of them were moved out of the heathen village one Saturday night, and taken to the mission village, by a large company of Christians, accompanied by the mission brass band. At another time, when the band was touring the hills with some evangelists, a man signified his desire to follow the Lord, but felt it difficult to leave a new house he had built in the heathen village. The bandsmen put down their instruments, took the house to pieces, carried the materials into a neighboring Christian village, and re-erected it in one day.

One Sunday, together with two native teachers, I spent the day visiting some interested people about two miles from the mission. It was a most enjoyable experience, for in that one day, no less than eight people took their stand for Christ, all of whom are now members of the baptismal class.

Many backsliders are so impressed with the new spirit that has taken hold of the church, that they are coming back in the hope of finding new power for the battle against sin.

Our motto is, "Every member, one candidate a year," and we actually have at present more candidates than church members. Increased liberality to God has gone hand in hand with the new ardor for souls. Our reports show a 70 per cent increase in Sabbath school offerings as compared with the previous year.

The work of the message in East Africa brings us a foretaste of that rich reward of satisfaction and pleasure to which the psalmist refers when he says, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Ps. 36:8.

It is our desire that all who labor to make our work in East Africa possible, will take courage as they watch it grow. "Thy people *shall* be willing in the day of Thy power."

Sabbath, June 14

MISSIONARY TEXT: Matthew 9: 37, 38. Read the text, then have the school repeat it in concert.

MISSION STORY: Team Work in Kenya Mission.

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

PRAYER: In behalf of the work among the tribes in this field.

Team Work in Kenya Mission

W. W. ARMSTRONG

[Superintendent, Kenya Mission]

KAVIRONDO [kă-vē-ron'do] covers only a small portion of the African map, yet within that country there is a movement, born of God, which is destined to do great things. Two tribes live there side by side. They are distinct in language, temperaments and habits. In times past they were enemies, but today they are at peace, and from their numbers God has called an army who are fighting side by side with one object in view, that of carrying the final gospel message to all the tribes in Kenya.

In 1928 more than 500 were baptized in Kavirondo, and by the end of this year [1929], we hope to have more than two hundred believers. Four years ago their total tithes and offerings amounted to \$1,700. Last year they sent in the surprising sum of \$6,214. The native believers now contribute toward the support of their workers, more than they receive from the home fields.

Such a fine sum was not easily obtained. It was made possible by hard work, faithfulness, and sacrifice. In East Africa we follow the same plans for raising money as at home. The native believers give week by week in the Sabbath school, either in cash or kind. Each school has its goal. We also have the Thirteenth Sabbath Offering, which is known as the "Silver Offering," to distinguish it from

the "Copper Offering," of the other Sabbaths. Last year, when making a visit to some of our schools, I attended Sabbath school at one of them. The native superintendent was making an appeal for all to do their best on the next Sabbath in the silver offering. He suggested ways and means by which the men could get their silver, and then he asked the women the question: "Now, what can you do to help?" Few of the African women hold any possessions, or have any income, and I was interested to see what would happen. Finally one of the women stood up. She was the wife of one of our evangelists. She told us she had no silver to give, but would work until she obtained sixpence, which is the smallest silver piece they have. What did she do? Every morning at nine o'clock, when school was finished, she went home and cooked "nyoka," which is a kind of porridge. Then pouring it into a gourd, she went to the road near by, and waited for the passers-by. There she stayed until she had sold it for a half penny, or perhaps a penny. Daily she did this until she got her sixpence (twelve cents). Her example was catching. Soon her sisters, too, were out selling porridge. Others decided that cooked potatoes were better sellers. It was interesting to see them in friendly rivalry pressing their goods upon the passing travelers. It was a happy moment for each of those women when they came up to the front and dropped a sixpence into the plate. That school of sixty members gave a little more

than \$10.00 that Sabbath day. Truly God is opening their hearts.

To the native believers, the day for the annual offering is always a great one. They plan for it months ahead, for on that Sabbath a great gathering is held. All the schools in a certain area unite, bringing their offerings with them. They wait to know the results as eagerly as an election crowd waits for the declaration of the poll. No school likes to find itself near the bottom of the list on that occasion. One school did particularly well last year, bringing in \$42.00. The teacher stood up and told that large gathering how they had been able to get that amount. He had nearly forty boys and girls in that school, and they decided to dig a garden and give the sale of the produce to the offering. It was interesting to hear him relate in a spirited manner what unity and joy there had been in that labor of love, and how God had given them a good harvest. Then he told how one of his students, who was a cripple, had helped to swell the total. Because of his infirmity, he was unable to dig and help in the garden. Neither had he any goats or sheep that he could sell. But he had two pairs of trousers, and rather than be left out, he sold one pair and gave the proceeds, which was three shillings, to the annual offering.

The work is onward in Kenya. We hope and pray for still bigger things. We believe that with the blessing of God, much more can be accomplished. Please pray for us.

Sabbath, June 21

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

MISSION STORY: Nigeria—Its Needs. [To be given as a talk.]

MISSIONARY SONG: "Christ in Song," No. 548, first two stanzas.

PRAYER: For our work and workers in Nigeria.

Nigeria—Its Needs

W. McCLEMENTS

[Superintendent, Nigeria Mission]

LET us this morning, in imagination, pay a brief visit to sunny Nigeria. A rapid survey of this West African mission field will reveal some of its vastness, and the magnitude of the task that confronts us in giving the third angel's message to its teeming millions.

Nigeria lies between the fourth and fourteenth degrees of latitude north of the equator, and has an area of more than 367,000 square miles, or more than three times the size of the United Kingdom. It is rich in agricultural and mineral wealth, and contains twenty millions of people within its borders—more than the population of Canada, the union of South Africa, and Australia combined. Southern Nigeria is the most densely populated section of all Africa. In this fascinating country are to be met all classes and conditions of men, from the super-educated natives of the coastal towns down to the most degraded pagans of the inland districts. They have long ruled the

northern provinces, and still stubbornly resist the work of Christian missionaries.

What a colossal task we have! What a responsibility is ours if this third angel's message is to be given to these twenty millions of people before Jesus comes! Over two hundred languages and dialects are spoken in the whole of Nigeria, and as yet the Advent Message is being proclaimed in but two of the principal tongues, and one or two of the dialects. Think of it, brethren and sisters! Nigeria is calling!

We feel grateful for what the Lord has enabled us to do thus far, but it seems very little when compared with that which still remains to be done. In all this territory we have as yet no hospital, nor even a properly equipped dispensary. As missionaries we do all we can, in our limited way, to relieve suffering and attend to the many minor ills of the people, but we feel the need of a strong medical work—especially in northern Nigeria, where this line of endeavor is the most effective in opening up work among the Mohammedan and pagan people.

Other urgent needs are a small press for preparation of literature in the vernaculars; a training school for girls; and an industrial training school for young men.

The Advent Message was first brought to Nigeria fifteen years ago, by Elder D. C. Babcock. There have been no mass movements toward our ranks; but persistent labor and sowing of seed have brought results. To-

day we have a baptized membership of nearly 600 people, and 37 Sabbath schools with a membership of 1,632. Our force of workers consists of five Europeans with their families, and thirty-one native teachers and evangelists. In our training school at Ibadan [i-bä'dan] we have twenty-nine boys and young men in training for future service. Other evangelistic training classes are being conducted by Brethren Clifford and Edmonds at their respective stations in the Ibo section of the field. New districts are opening up as fast as we can enter them. Recently we have had to refuse a number of promising openings in order to keep our expenses within the budget allowance.

Our evangelistic work has developed some strong Christian men; men of character and dependability, who have endured much hardship for the third angel's message. This is a very encouraging aspect of our work. We are glad to see them ready to bear still heavier burdens in the evangelizing of their own country. There is much nominal Christianity in the land, but the heathen people do not fail to distinguish between our members and the nominal Christians to be seen all around them. This message has power to lift men and women to a much higher plane of Christian living than that often attained by other professing Christians.

Let me introduce to you one or two of these men. Here is Isaiah Balogun. Balogun is the native name for warrior or war-chief—

a leader of men—and it can be truthfully said that Balogun is a warrior for the Lord Jesus. He is a man of faith and prayer, and entirely consecrated to the work of an evangelist. He was born and brought up in heathenism. Before conversion, he had several wives, and at one time started to learn the mysteries of the native medicine man. But from this he soon turned away. The Lord had much better work in store for him. Balogun is a monument to the saving grace and keeping power of the Lord Jesus Christ. By his consecrated life and Christian conduct, he has been the means of winning many for the kingdom of God. He has never had the privilege of attending school, but today he is a deep Bible student. What his influence has been, only eternity will reveal. Even fierce native kings and chiefs are afraid of him! They do not fear because of anything arrogant or proud in him, but because of his unblamable Christian life.

Here is Samuel Dare, who was trained in our own school. While quite a young man he was placed in charge of the church in his own town—the largest church we have in Nigeria. It was no easy task, and he undertook it with fear and grave doubts, because some of the oldest members did not want to have one of their own young boys as their preacher as well as teacher. Samuel made a success of his work, however, and there would be many objections raised today if we were to consider removing him to another district.

He does not confine his work to teaching and preaching, for he has also become a first-class carpenter, and his home bears testimony to his ability along this line. The church wanted to build a large school, but their means were small. This did not hold up the matter, however, for Samuel got the members to work, helped them make bricks, and then built most of the school with his own hands. While doing this, he exposed himself to the sun so much that he almost lost his life, but the school was erected and roofed in good time. There still remained to be made doors, windows, desks, blackboards, easels, and counting devices for the kindergarten. As soon as he had recovered from the ill effects of the sun, Samuel brought out his own saws, planes, chisels, etc., and set to work with all his might, and today he has a well-organized school, with furniture and equipment that would do credit to many a school in the homeland. It is a great credit to him and to his mission. Samuel conducts day school as well as filling the duties as pastor of the church.

I might multiply such illustrations, showing the power of the gospel to change the hearts and lives of men and women in Africa, but space does not permit. There are many such men and women waiting for the message in the great unentered sections of Nigeria. May this thirteenth Sabbath overflow make it possible for a greater work to be done for these dear people. Nigeria surely is calling.

Sabbath, June 28

[Suggestions for Thirteenth Sabbath]

MISSIONARY TEXT: John 3:16.

DIALOGUE: The Needs of Africa.

RECITATION: The Fairest Jewels.

RECITATION: The Prayer of the Lost.

SPECIAL MUSIC.

RECITATION: Pray Ye Therefore.

OFFERING.

PRAYER: That the Lord will richly bless our gifts.

The Needs of Africa

NAIDA B. MANRY

(Junior boys and girls should be chosen for this dialogue, rather than younger children. Chairs may be arranged at the front of the room for a class of six pupils and the teacher.)

TEACHER: After hearing the interesting missions talks each week, I am sure everybody in our class knows where the Thirteenth Sabbath Offering overflow goes this quarter.

PUPILS (in concert): Missions in East and West Africa.

TEACHER: We were all going to look up something about Africa, and today we will listen to your reports. Let us begin with you (addressing first child).

FIRST PUPIL: I know of a missionary from Africa who said that he often had to make long journeys through dangerous territory. He said he has seen many fierce animals, scores of elephants and gorillas, and the woods seemed to be full of monkeys. I guess our missionaries have some narrow escapes in that country. The government has had the native chiefs build rest houses for the Europeans at the end of what is supposed to be a day's trek, and I know they appreciate having a safe place to rest. In some districts they are able to use automobiles, in other places they cover long distances on bicycles, but many of the roads are just paths through the mountains and jungles.

TEACHER: They have Sabbath schools quite similar to ours in Africa. And the members work earnestly to reach the goals.

SECOND PUPIL: Yes, they even have the Investment Fund in Africa. The natives are suspicious of anything new and different, and for this reason it was hard to get them to take

hold of the Investment plan, but during the first two years they tried it they raised something over two hundred dollars for this fund. And during the next two years they raised nearly five times as much. One little boy in an African Sabbath school calls it his "Investment Fun," and he had a lot of fun while filling his can.

THIRD PUPIL: The Sabbath school teachers in Africa study the same Training Course that we have for teachers in this country. They have quite a number of teachers enrolled for the course, and although the work is hard for some of them, they plan to finish and get their certificates.

TEACHER: If those people are willing to set aside time for the Training Course, surely more of us could take it.

FOURTH PUPIL: Our missionaries use the Picture Roll to help the natives understand the Bible stories. In some places they would hardly know how to get along without the Picture Roll. When our Sabbath school is through with the Roll, we are going to send it to one of the mission fields. They will appreciate it just as much as anything else we could send.

FIFTH PUPIL: I was surprised to learn that they hold camp meetings in Africa. Thousands of natives attend these meetings. It is hard to divide such large audiences into separate classes, with a teacher for each class, so they sometimes conduct only one large class, with one teacher, just as we do at our camp meetings. They have a concert drill on the memory verse, and the offering is taken in baskets. They usually hold a clinic every day, and hundreds of sick people receive treatment at each camp meeting.

SIXTH PUPIL: That makes me think of a lecture I heard. A doctor who has worked in Africa for a number of years said that many, many lepers came to the mission for treatment. Some of them were hardly able to walk because their toes were eaten away; and others were as badly affected in some other part of the body. This doctor said that one day he noticed a small spot on the hand of the native boy who carried their water. Upon examination, he discovered that the boy was afflicted with leprosy. Just think—that boy had been carrying their water and helping about the mission for months, and they never supposed there was anything wrong with him. Although they were able to help many, they had to turn hundreds

of sick people away from the mission, because they hadn't enough room for them.

TEACHER: We must all do our very best to give a large offering, so that more of these poor people may be cared for.

FIRST PUPIL: While living expenses are very low in some parts of Africa, in other places food costs much more than in the United States. In some places eggs cost about \$1.25 a dozen, and other things are in proportion. It is almost impossible to get milk. Even canned milk costs about \$12 a case of 48 cans. We pay about nine cents for a can of milk that would cost twenty-five cents over there.

SECOND PUPIL: Milk and eggs are not the only things that are hard to get. In some places they very seldom see bread, perhaps not oftener than once or twice a month. But the natives raise rice, and maybe this helps to take the place of bread.

THIRD PUPIL: The natives don't have many clothes to wear, and as a rule the children wear nothing at all. They sleep on reed mats, and very few of them have such a thing as a blanket. They work for months and months to earn what an American earns in less than a week, and yet they are liberal in their offerings.

TEACHER: The work in Africa is growing rapidly. In the year 1928, there were 3,000 new members added to their list; 1,300 during the last quarter of the year. Their gain in membership for 1927 and 1928 was greater than the entire result of the first thirty-three years' work in Africa. Let us name some of the things that are needed to carry on the work in that field.

FOURTH PUPIL: More schools and ten new mission stations are needed in East Africa. These stations would still be hundreds of miles apart, but it would be a wonderful help.

FIFTH PUPIL: Only three of the fifty languages of Southern Nigeria have been entered by our workers; and Northern Nigeria is still untouched. There are at least 120 tribes in Tanganyika where there is no Protestant mission whatever.

SIXTH PUPIL: The Gold Coast needs a training school for evangelists and teachers; and they need more European workers to help in the training of the natives.

FIRST PUPIL: The Sabbath school work prepares the way for churches to be established, so we ought to increase the number of Sabbath schools in Africa.

SECOND PUPIL: It is over 2,500 miles from Nigeria on the west to the nearest mission in

Uganda on the east, and in all that country there is not one believer. The climate is fairly good in that section, and if our workers only had the necessary money to establish a mission, a great harvest of souls might be reaped.

THIRD PUPIL: It makes me shiver to think of working in a country where there are so many wild animals, snakes, and fierce tribes of people; and where there are so many folks dying of leprosy and other diseases. I think we ought to give our missionaries all the help we can.

FOURTH PUPIL: If every Sabbath school member in this country would give a dollar for his Thirteenth Sabbath Offering, Africa ought to have a fine gift this quarter.

FIFTH PUPIL: I believe I will give a dollar for my Thirteenth Sabbath Offering.

SIXTH PUPIL: Let's make it a Dollar Day for the whole class.

TEACHER: That is a fine idea, but why not make it Double Dollar Day and give Africa an extra lift?

PUPILS (in concert): We will.

“Pray Ye Therefore”

BERTHA D. MARTIN

SITTING in darkness that's deeper than night,
Africa's millions await for the light;
Calling in blindness, whene'er we pass by;
Or silent, unknowing, for help they may cry;
Weighed down by oppression without and within,
Lo! Africa's millions in sickness and sin.

Dwelling at ease in the light of the cross;
Rich in its favors, and rich in its loss;
Sharing the love of a Friend that is dear;
Glad in the hope that His coming is near;
With comfort for sorrow, and cleansing for sin;
Lo! We the Lord's people, and Africa's kin.

Standing each day in the temple above,
Eyes filled with longing, and heart full of love;
Waiting His triumph, so long now delayed;
Anxious that final deliverance be made;
Pleading their causes for whom He has died;
Lo! The dear Saviour, our Lord crucified.

Oh, let us no longer in idleness stay,
But to the fast-ripening harvest away;
The Lord of the harvest the way doth prepare,
And all who will labor, His glory will share;
Of multiplied bounties unselfishly give,
That Africa's children with Jesus might live.

The Fairest Jewels

EDWARD J. URQUHART

THE jewels that stud the diadems
That monarchs' brows adorn,
From many a distant island shore
And foreign land are borne;
They come from darkest Africa
And the gateways of the morn.

But Africa has rarer jewels,
And India fairer gems,
Than ever sat on monarchs' brows
In royal diadems.

These are the precious souls of men
We seek in earth today,
By toil and tears and earnest prayer
That they may learn the way
That leads unto the great white throne
Of heaven's endless day.

There will they shine the ages through,
These precious, priceless gems,
Shine brighter than the noonday sun,
Jewels in God's diadem.

The Prayer of the Lost

R. HARE

THEY are looking this way, from heathen lands,
Looking this way, and stretching their hands.
Out of the darkness—hating the night,
Out of the darkness—longing for light,
Needy and helpless, hear them pray,
"Send out the light of the gospel this way!"

They are looking this way—we must reply,
Faith dare not leave them alone to die!
Lonely, so lonely, and tired of their sin,
O that the love of a Christ might win,
And gather the gold from your golden store,
To help the needy on yonder shore!

Waiting, yes, waiting! How long must they wait?
See, the day passes, the hour is late,
Will you not answer dark Africa's prayer—
The agony-hymn of the lost over there?
Oh haste, for the love of the Christ who died,
And send out the gospel across the tide!

