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Visiting Our Mission Fields in Africa

By W. E. READ

At the time of our Winter Council at Hultafors announcement was made that plans had been laid for Brother W. G. Turner, Brother J. I. Robison, and the writer to visit our missions in both East and West Africa during the winter months. When the council closed we returned to Edgware to care for the work growing out of our winter meeting and then made final arrangements for our long journey. We set sail from Marseilles about the middle of December for East Africa, and arrived at Mombasa on January 2nd. Three weeks were spent in Kenya Colony, and one week in Uganda. During this time we were able to see each of our mission stations, contact our missionaries and their families in their respective locations, have quite a number of meetings with our believers, institutes with our African workers, and a general meeting of our European missionaries and their wives at Gendia Mission Station. At this meeting the workers and their families from both Uganda and Kenya were present.

We were very happy indeed for the many encouraging features of the work in both fields. The Lord is certainly blessing our missionaries in their work, but many of them are carrying burdens which are almost impossible to bear. Some of them are heavily pressed with the many tasks that fall to them. The work is growing, and while they are developing our African workers and laying increasing burdens upon them, yet it

seems that the time has come when we must strengthen the work in many ways.

At one meeting in Gendia, fully 5,000 of our people came together. We had the meeting under a large spreading fig tree, and had a very blessed season. The European workers' meeting proved to be a season of real spiritual blessing. All our hearts were encouraged. As we joined together in Bible study, prayer, and testimony, the Lord certainly spoke to our hearts, and the meeting proved to be a means of real spiritual strength to all concerned.

On leaving Kenya we spent a very profitable week with the brethren in Uganda studying their problems and visiting the various interests of the work.

We then made our way across Africa, according to arrangements made a number of months ago. We left Kampala for the westward journey, crossed the Belgian Congo and French Equatorial Africa over to the Northern Cameroons territory. After spending a little while at our mission station at Dogba, we pressed on into Nigeria, our first contact being at Jengre where Brother John Hyde is located in Northern Nigeria. We were due to reach there on February 11th, but we were able to get through by February 10th, one day before the scheduled time. We feel very grateful that we have been able to keep all our appointments and to

keep them on time. We were providentially protected so that no accident befell us on the way. We were blessed with health and strength, and really, as we look back upon the journey, we feel deeply grateful to the Lord for the many rich blessings He bestowed upon us.

We spent three weeks visiting our mission stations of the Nigerian Union, and followed much the same procedure as we did in Kenya with reference to other contacts and activities. I left Nigeria a few days before the other brethren so that while they were finishing up the work there in an African workers' institute, I was able to spend three or four days with our brethren in the Gold Coast. This gave me opportunity to visit our three mission stations and to counsel with them on some of our large problems facing them at this time. The day that Brother Turner and Brother Robison landed at Accra, Gold Coast, was the day that I left for home, in fact, I joined the steamer that had brought them from Lagos to Accra. The plan was for them to spend some time in the Gold Coast, then go on to Liberia and finish up at Sierra Leone.

Shortly after Brother Turner arrived in the Gold Coast, however, a cable reached him from Washington calling him home as early as possible. This was due to sickness in his family, and it meant that he was not able to spend but a day or two with the brethren in the Gold Coast. Hence

Brother Robison from that point on continued the journey to the three fields—Gold Coast, Liberia, and Sierra Leone. I saw Brother Turner a few days ago on his arrival at Southampton, and learned that there is no immediate crisis so far as the health of his family is concerned, but the General Conference brethren felt that he should return home without delay.

While in Nigeria we had some very helpful meetings. There were three camp meetings, one at Awton with about 400 in attendance; one at Ahoada in south-eastern Nigeria with something over 600 in attendance; and the largest at Aba, which is in the Niger Delta, with over 6,000 people present on Sabbath and Sunday. These were wonderful meetings, seasons of real blessing to our believers as they gathered together. At the Ahoada camp-meeting eighty-three were baptized, and at the Aba camp-meeting 326 were led forward in this sacred ordinance.

A visit to our African missions brings real joy and courage to our hearts, especially as we see what God has wrought during the years. The large numbers attending our Sabbath-schools, the numbers that are being baptized, are an evidence of the blessing of the Lord upon His people and His work, and a very definite evidence that His Spirit is moving upon the hearts of men and women. There are so many wonderful triumphs of grace; men and women who had been steeped in superstition and evil have been saved by the power of God and are now witnessing mightily for the truth that has brought them deliverance. Medicine-men and others who have been practising deception through the years have burned their paraphernalia, turned away from the old heathen ways and are now clothed and in their right mind, and in many instances are lay preachers of the Advent message. We can be very grateful for the returns we are seeing from the investments we make in our mission fields. The sacrifice and the labour of our dear brethren at home is being amply repaid in these many souls who are being led from darkness to light.

Our missionaries are doing excellent work, and with all the members of our large missionary family are giving of their best to the cause of God. The Lord is certainly rewarding them with souls for their hire. Let us pray

for our missionaries in these distant lands that God may continue to bless them with health and strength and make them a real means of blessing as they carry the Gospel message to the waiting peoples of Africa.

Helping to Save Their Own in Nigeria

BY W. J. NEWMAN

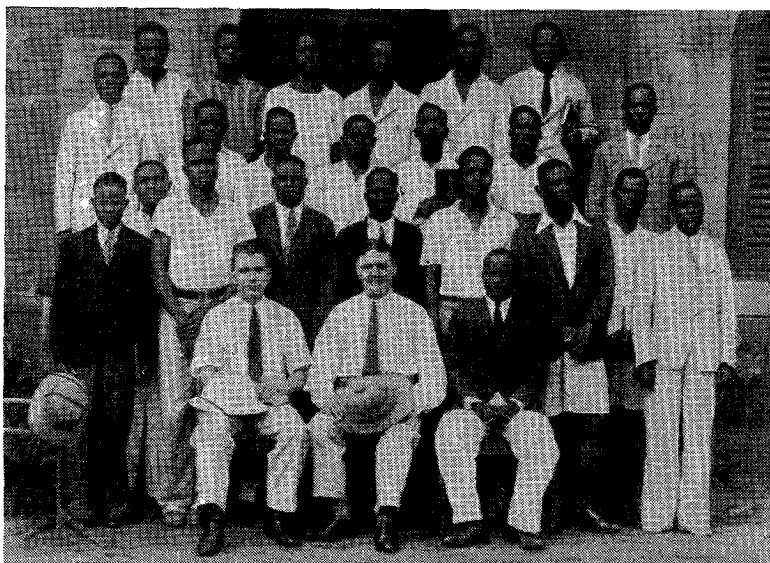
THE new year opened with a Colporteurs' Institute held at Aba, our south-eastern headquarters. With a daily programme from 8 a.m. until 5 p.m., twenty-two colporteurs met to renew their fellowship with God and one another, and to solve many of the problems met on the battle-field.

Each morning was opened with a Bible study, dealing with subjects such as Conversion, Our Commission, Our Example, Our Need of Faithfulness, and Our Contact with God, the remainder of the day being given over to instruction, questions, and demonstrations. On one occasion we were forced to sit in darkness while we listened to the tropical rain beat down on the corrugated iron roof.

On the closing Sabbath we held an experience meeting, when hundreds were gathered in the Aba church to listen to God's dealings with His colporteurs in different parts. Experiences were told of

God's protecting hand in this field. One colporteur in an effort to reach his territory had to swim across two rivers. He made a vain attempt to keep his *Bible Readings* prospectus dry, and when I saw it I marvelled how it had been possible for him to take orders with such a soiled book. However, his spirits were not dampened, the fire in his heart still burned, and after drying his clothes he continued his journey on foot.

Strangers are not welcomed when entering a village toward night, but are looked upon with suspicion. When our colporteur arrived he was met by an angry mob with sticks and knives ready to do him harm should he proceed on his way. He pleaded with them, asking to be sheltered for the night. But instead they drove him away. His heart went out to God for protection and wisdom to know how he could enter the village and sell his books. Night had to be spent in the bush, where



Nigerian colporteurs gathered for an institute at Aba.

Africans do not consider it safe to sleep. God protected him, and very early in the morning he entered the village and was successful in selling some of his books to these people. He thanked God that he was able to do this work and suffer for the cause of Christ.

It is encouraging when we look back and see how the literature work in Nigeria has progressed. Just a few years ago only a small number of books were being sold, but the sales have steadily increased until the year 1937 when over £800 worth of literature was sold. Our goal has been set by the Division for this year at £1,000. By God's help and with our noble band of workers we will reach and go beyond that figure.

The third angel's message has made rapid advance in Nigeria, yet there are a number of unentered towns and cities. But thanks to our

colporteurs, large towns such as Kano, Calabar, Port Harcourt, and Benin City are receiving this message through the silent messenger. Already there are signs of fruit being gathered. A retired customs official, who has been a Wesleyan all his life, told me he would be the first to join our church in that town. Others are asking, "When is the S.D.A. Mission coming to build a church here? We have your books; we want your church." Mohammedans, Roman Catholics, Church of England, Baptists, and even Plymouth Brethren are buying our books, such as *Bible Readings*, *Great Controversy*, *This Mighty Hour*, and *Home Physician*, and in some cases preaching from Seventh-Day Adventist literature.

Dear brethren, pray for these colporteurs as they seek to save their own brothers in this land, Britain's largest colony.

church Sabbath morning and afterward wrote his name as a Christian. In the afternoon he accompanied us to the paramount chief's village to support us in a service there. The paramount chief and his elders were judging a case in the native court, but they adjourned to hear us preach. I was rejoiced at the contrast to my previous visits.

Sunday morning early we were off to a village some five miles distant. From this place our teacher had gathered a dozen fine young men who are building a small church.

In the evening of the same day, the members accompanied us again to a village two miles away. There we have at present only one representative, a man cured of insanity by prayer. As we preached of the soon coming of Jesus, the chief was telling his people they had his permission to become Christians.

Next morning we drove to a village five miles away and held a service under a spreading mango tree. Our next objective was a village five miles from there. Its access was by a winding bush path with no shelter from the sun. So on we tramped, my wife trudging heroically with us, glad for a grey, clouded sky. Tired but happy, we opened God's Word to the chief and his people. The chief's wife here has been cured of a form of helpless paralysis by the power of prayer and is now able to walk, and what is more, is a Christian. She and a young man were our only representatives in that stronghold of fetishism. Afterward some of the heathen gave their children to be Christians, a diplomatic prelude to following suit themselves later. If a man becomes a Christian, most likely his wife will leave him, but if the children are already Christians, his wife will not be so ready to leave him. How happy we were to see a woman give her heart to Christ. The hot sun was by now blazing down but a call had come to us that a neighbouring chief, a quarter of a mile away, was waiting for us to preach in his village. When we arrived he was clothed in his best cloth, a gorgeous purple colour. What opportunities in

On Trek in Primitive Dwankrom, Gold Coast

BY T. H. FIELDING

ONE Friday morning we loaded up the car with our camp beds and provisions for a four-day visit to the uncivilized district some 100 miles north-east from Agona. It was my wife's first visit there. Due to our furlough intervening and the ties of our primary and training schools at Agona, together with multitudinous duties, it was more than a year since my previous visit to Dwankrom. Our object then was to bring, if possible, a change in the hostile attitude of the chief and heathen toward our new members. Evidently we had been successful, for our visit on this occasion was being eagerly awaited.

It was mid-afternoon when we arrived. The believers had prepared a nicely-finished mud hut for us. Our Christians have been given a new section of ground seven miles from their original village and gradually there is growing up a real Adventist suburb. At present our members meet in the unfinished dwelling of one of the number. During our stay

I pegged out a site for a church big enough to hold 250 people as a central meeting-place for the district. The walls will be of mud and the roof of thatch.

About 120 Christians, including children, crowded into the small room on the Sabbath. These come from a number of small villages around. This new village is far more central than the old one.

During our stay we visited and preached in eight villages. In each place the chief and his elders assembled, the men and children, scantily clothed, seated in a circle around us. The women stood a little in the background. Our faithful members supported us wherever we went, even though it meant a ten-mile walk each way on one occasion.

After opening the Sabbath with our believers we held a service among the heathen of the village. We came across a man trying to ease an aching tooth with hot water. We told him to come next day and we would remove the offending molar. He attended

these villages for soul-winning. Then came the long tramp back to the car. We shaded our eyes from the glare with green leaves.

In the evening we all walked to a village two miles away by a grassy track. Our legs were very wet by the time we arrived, but a large audience awaited us. Our bright Tilley lamp was a source of wonder to the villagers. The glorious appearing of Jesus was the key-note of all our preaching and we look for a rich harvest from our visit and the follow-up work of the teacher and members.

In the time between our visits to villages we gave treatments and dispensed simple medicines, so that our time was well filled from morning till night. It was reluctantly that we said goodbye and returned to Agona on Tuesday morning to meet the inevitable problems awaiting a missionary on his return from trek. This district needs our prayers. There is a wide expanse, dotted here and there with numerous villages. We ought to have more workers. Pray the Lord of the harvest that He will send forth those labourers.

Momoh Funnah had been initiated in the first step of the "Poroh" society, and I preached Jesus to him before he took the second step. Though servants of Satan tried to persuade him that if he did not take the second step something would happen to him, yet he trusted in Jesus, and he is now a baptized happy Christian who has vowed never again to patronize a Poroh society. Na Kagbo, an old woman of about seventy-five years of age, gave me her devil (the stones she worshipped) and she is now a happy Sabbath-keeper. Fatu Kagbo had a big ulcer and teacher Williams treated her. When she was well, she brought her devil to the mission, and she is now keeping the Sabbath, and promised to be faithful.

Where one soul was baptized in a year, now ten or more are baptized. Where we held one effort, now we conduct two or three. Our day-schools and our Sabbath-school are ten times better to-day than they were ten years ago. Every worker seems to be fired by the spirit of evangelism. But the devil is mad at us. Everywhere in the district he is working to turn the attention of people away from the truth by introducing Mohammedanism. Vices that were not known to this people a few years ago are now current. But though the devil is very busy, we are very busy, too, snatching and rescuing many captives from him into the fold of God. Brethren, pray for the work in the Timni land.

Outlook for the Advent Message in the Timni District

BY S. C. NICOL

FORMERLY this Timni District had seven stations, but now there are only five left. There was a time when the devil had a great influence on the minds of the people in this district, and they did not very much appreciate the work of the missionaries. But as the mission would not go on spending money and time for a people who would not accept the message, it moved away workers, and the stations were closed down one after the other, till there was not one left. God spoke by His Spirit to the minds of the chiefs and head-men in whose villages the work had been in operation. As a result I have received letters, and had personal interviews with these chiefs and head-men, and some of them bitterly regretted the closing of the mission stations, and earnestly begged me to write to the head of the Sierra Leone Mission in order to grant them a second chance. Some of these chiefs were so troubled at heart that they made good promises to assist in case their stations were reopened.

Of the seven stations that were closed, five have been reopened through the earnest requests of the chiefs. That some of these chiefs were earnest in their requests, the following facts will show. Although Bai Kafari, the Chief of Matotoka, was not able to fulfil all his promises, yet he built us a good chapel with a corrugated

iron roof that cost about £60. Bai Simera, Paramount Chief of Paitfu, did the same. His chapel cost about £40. The Chief of Makali gave our teacher a house that would cost about £10. The Chief of Matamp, though sometimes hostile toward our work, has helped to finance a good chapel with grass roof that was dedicated by Elder Nord this year.

Here are some evidences of the working of the Spirit of God in the Timni District. Basi Gbla was a drunkard, a smoker of cigarettes, and a user of opium. More, he was an idolater and adulterer, but he has openly confessed his sins, and to-day he is a happy Christian.

One of the Greatest Needs of My People

BY JOHN HALLOWANGER

THIS great Advent hope, in which I take to-day also a joyful part, came into my home country in the hinterland of Liberia early in 1931. There the station Liiwa was opened among my Kpelle people, and I was one of the first to be taken to help, interpreting in the Gospel work, in farming, and giving treatments.

Up there at Liiwa Sister Noltze opened a dispensary, to which many people came to seek help. I

was one of the first who got cured, and during the time I was there sick, a few others came, but nobody was greatly interested at the first in getting medicine. For my people were fearing that Brother and Sister Noltze were spirits. At that time two women brought their sick children to Mrs. Noltze, and seeing the good done by the medicine, many others came too, for so many of our people are badly sick. Daily from twenty to fifty people

came to Liiwa dispensary for medicine. Many of these sick and suffering people had to walk sometimes one or two days to the mission. I had to hold worship with the waiting people, and then I had to help dress sores and interpret for Sister Noltze.

This went on over some years every day, and often also at night. Many were healed by the power of God, and thus slowly but surely, they were also induced to come to our Gospel meetings in the villages. While the news was spreading into the country, the bush doctors and medicine-men got angry and burnt our missionaries' home, that beautiful building! These bush doctors have a kind of medicine called "sene," which they find in various plants and bushes, that helps in days of sickness. When they find out that there is no help possible, then they give poison to the poor person and he must die; thus they do not help many of my people, but actually kill many of them. This, of course, made many come to Liiwa for help, for there they have not to fear poison and to pay high prices for the medicine, as the medicine and bush doctors charge. And when these bad men found out that nobody came to them again, they were filled with envy and jealousy, and finally burnt our mission home.

Perhaps you think the work had then stopped. No, it is going on. The dispensary is now transferred from Liiwa station to our mission headquarters at the Konola station, and there it was again opened in April this year. We have no house as yet for this purpose, but we do this work in the meanwhile on the verandah of Pastor Noltze's new home. This place is, of course, not sufficient, and it is also dangerous, for we keep there also the school until we can erect a school building. My people up at Liiwa and surroundings are longing and crying for Sister Noltze to help them in their pains. Now they are sorry that the dispensary is not with them up there. Some come down from Liiwa to Konola, walking about eighty miles to get help. With their different diseases, as smallpox, leprosy, influenza, malaria-fevers, yaws, sores, boils, rheumatism, teeth pain, worm infections,

and many other bad things, they come from everywhere. I am here also again to help Mrs. Noltze in that part. Now I begin to give injections, and am so glad that I am a little able to help my people too.

In Liberia nearly all the Districts have a mission hospital, but in our district, where my people, the Kpelle, are living and where our stations Liiwa and Konola are located, there is no hospital at all. My people have to walk about one week to a hospital, and the Konola dispensary is the only one in my whole tribe where we can get medicine. I think if we could get a hospital here many would leave the bush doctor and follow the great doctor, Jesus Christ, who is able to cure all kinds of pains, also heal souls. We hope that the Lord will hear our prayers for a hospital for us poor Kpelle people.

With Our Books in Northern Nigeria

BY J. J. HYDE

THOUGH most of the 11,000,000 of Northern Nigeria are illiterate and very few of them understand English, each of the large towns and trading centres has a group of literate clerks from the southern provinces. They are either doing independent trading or are employed by Government or by one of the mercantile firms.

Among these people two men are doing full-time work with such big books as *Bible Readings*, *Our Wonderful Bible*, and *God's Answers to Man's Questions*. They are having very remarkable success.

Our advancing work in Nigeria is demanding more intelligent and better-educated workers than we have at present. We are looking to the results of the book work to provide those workers.

However, the vast majority of the population must have literature provided in their own languages. Already we have a baptismal manual in the Hausa language. This deals with the doctrines in a simple way. And we have *Lessons from the Life of Christ*. These two are in mimeograph form only at the present, but together they

serve to lay a very good foundation upon which to build. We must do even more in this way, until our colporteurs are able to go among the masses of the native-born Mohammedan sons of this great territory, bringing them truth-filled literature.

Signs of Progress

BY J. D. SAWYER

SEVEN miles from my station is a place called Limba, where I am holding an effort. God is daily blessing my work there. These people are crying to the Mission to have their own church built and their own teacher.

The parents are willingly sending their children to school daily; and the improvement is encouraging. They are even begging me to teach their children to know God, so that these youths will one day become Christians.

Some of the senior boys in the school are very energetic; and in years to come, these youths will be able to do efficient work in the Lord's vineyard.

The paramount chief is a big Moslem. However, he is not treating the churchmembers unkindly. He is considering taking a senior boy from my school to send him to the Training School, so that this boy may one day become an Advent teacher for his dominion.

Indeed, I am extremely happy because God has given us His divine grace in Sierra Leone; and the stony hearts of my people are now changing.

A Great Hindrance

BY S. F. DURING

THE Gospel of Jesus Christ has a great hindrance in Mohammedanism. It is the religion of the rulers in this country and they are very proud of it. In this country the people like always to follow their big men. Hence the young men and young women dance Moslem dances to please their rulers.

When the time comes for them to pray, the chief's drum will always be beaten to call the people.

Old and young go with haste to the house of prayer.

These priests are always against me and the work. Last year one said that if I hold any more meetings in the chief's barrai I will be flogged. Another insulted us with bad words as we came out from our M.V. meeting. He said we were molesting them by our singing, while they were praying to Allah.

Some of the poor have started

to come to us. They have learnt to pay tithes and offerings. One of these members has done her very best to come to Sabbath-school. She lives a distance of six miles from the mission station. The road is hilly and is very rough. I used to be very tired whenever I visited her. Looking through her record I found that she has been able to attend Sabbath-school ninety-five times in two years.

and the suggestion was put forward that we try to interest others in our meetings and message. By the middle of September the way was clear for us to begin a small campaign in Eldoret. It necessitated faith because all that had been done previously for Europeans was an occasional meeting taken by General Conference or Division visitors, and these interests had not been followed up. Then again, all that the Union Committee could give us with which to start the campaign was five pounds.

The attendance at the opening meeting was about sixty and this interest has been maintained throughout the series of lectures. At the time of writing we have just given the twentieth Sunday lecture, when we had the privilege of presenting the Sabbath to over fifty interested people. As many of them have attended regularly, some coming as far as fifty miles every Sunday, we have faith to believe that a remnant will be gathered out to "keep the commandments of God, and the faith of Jesus."

We have also a European membership of six in Kitale district which is about fifty miles from Eldoret. Three more are interested there and have been keeping the Sabbath for some time. Some have already requested baptism, so we are looking forward to a baptismal service in the next few months.

The Lord by His Spirit is working on the hearts of the people and

News from Kenya

BROTHER S. G. MAXWELL wrote some months ago about spending ten days in the Ukamba country with Brother W. W. Armstrong. First, they gathered the native workers together for some instruction, then divided their forces for an evangelistic campaign. From one of the schools, Mbooni, a fine group of enthusiastic young people went every day with Brother Maxwell to the villages, preaching and singing, and a young people's society was organized. The photo

on this page shows the members of the society.

A recent letter from Brother Maxwell reports that four prayer-houses have been granted permits in the Coast Mission, and a very good interest has sprung up in another part of the Giriyama country. Over 200 came out on the Sabbath. At Maenakani a permanent school building has been erected, and one of our Luo teachers is stationed there.

W.T.B.

A Venture of Faith

BY M. C. MURDOCH

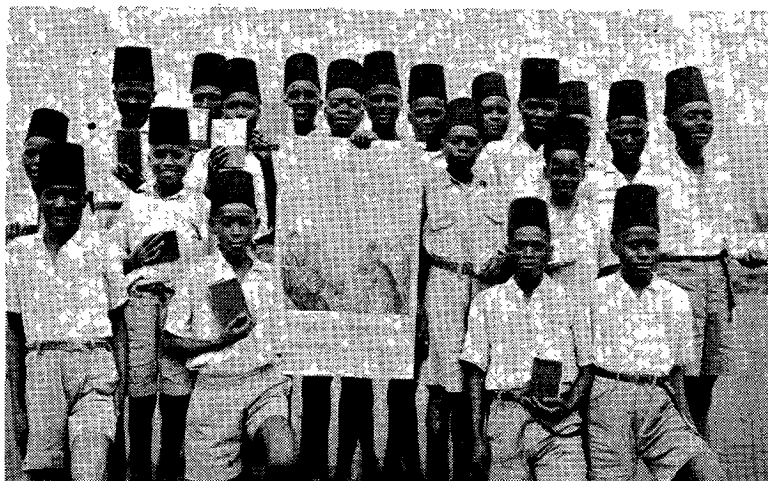
In parts of Kenya, especially in the highlands, large tracts of land have been alienated by the Government for European occupation. The farmers in these districts, together with the business people in the towns, number about eighteen thousand scattered throughout the Colony.

About thirty miles from our present headquarters in North-west Kenya is the small town of Eldoret, which serves the farming area of Uasin Gishu Plateau. In this district we have eight white churchmembers, most of whom are of long standing in the message.

When the Union Committee met in February, 1937, it was decided that we move over to North-west Kenya, and as the mission was still young we were asked to spend some time in the interests of the European work. Up to this time our believers had been meeting in alternate homes for the Sabbath services, so the first thing that seemed needful was a place of worship in the town. With the help

of our church elder, Brother Cuthbert, a large room was secured in the centre of the town, and this was fitted up as an assembly hall with seating accommodation for over fifty people.

It was readily seen that the hall was too large for our own needs



An African young people's society recently organized in Ukamba, Kenya Colony.

preparing them for the third angel's message. Not only do they themselves need salvation but they are needed to help carry the truth to others, and the work for the heathen also needs their support.

Pray with us that the way may be opened up whereby all these white

settlers may hear this message and a strong European constituency built up in Kenya.

[Brother Murdoch sends specimens of the newspaper advertising done in Eldoret, his own and the opposition. Both are very stirring. —Ed.]

Work in Kisii Girls School

BY MARJORIE LEWIS

If you should look at any map of Africa, or even of East Africa, it is extremely unlikely that you would find Kisii, and so when you set out on your travels to Kisii, you would not know the type of place to which you were going. In spite of previous descriptions, therefore, I was surprised to find Kisii a very pretty place of green lawns, lovely flowers, and tall trees nestling in the hills and looking far more like a slice of Europe than Africa.

My visions, too, of sitting on the ground under a palm tree with a ring of little black girls around me to teach, were soon dispersed when two solid concrete buildings and a kitchen built in the African style met my view. Such was to be the place of my labours with and for the dark girls of Africa. School had been closed for a year or two, and there was an air of desertion around, but preparations were begun almost immediately to open up the school again. First for me was the learning of the language, spurred on by the frequent questionings of the Kisii people at intervals of about a week: "Do you know Kisii now?"

The greatest difficulty was that of selecting the girls. Our accommodation at present allows for only twenty, but when the girls were called in from all parts of the field for purposes of selection, more than sixty came. Many were the daughters of Christian parents who naturally wanted a Christian education for their girls. At last, by the aid of tests of age, attainment, and general capability, we were able to select twenty. It was disheartening to know that so many would be disappointed, but we are hoping that by the end of another year we shall be able to accommodate forty girls.

Next, the buildings were prepared for the girls, and in June last year school began once again.

Sister White tells us that true education develops the physical, mental, and spiritual powers, and so, by a balanced curriculum, and daily time-table, we seek to follow out this aim, always remembering that our girls will go back to their native villages where they must find that the training they have received helps them to live better and cleaner lives.

In the mornings between 6.30 and 9.30 a.m. attention is given to general elementary education, beginning with Bible and following with the ordinary school subjects. Strangely enough, African girls really seem to like arithmetic and dictation and such subjects. Breakfast at 9.30 precedes the morning's

work which provides valuable practical training. Some attend to the cleaning of rooms, airing blankets, washing dishes, others to fetching of wood and water, while the remainder are in the gardens, for we aim to grow as much of our own food as possible.

Personal hygiene is important, so the girl has the time between 1.30 and 2 p.m. to wash thoroughly and make herself tidy for afternoon school. This is devoted to useful sewing, knitting, handwork, hygiene, housewifery, and a little singing and drawing. The girls love these subjects, and to knit a sweater seems to be the height of their ambition.

Evenings are employed in studying the lesson, singing, reading, and playing games, and by 8.30 everyone is ready for bed.

This is a full life, and much attention is given to the girls' inner life. School is preceded by worship every day, and the girls attend all church services including prayer meeting. We have three girls in the baptismal class, and preparations are being made for the others to attend Bible class.

Our prayer is that the girls may prove a blessing and a strength as they go out from the school to become Christian wives and mothers in this field.

Nchwanga Training School

BY E. W. PEDERSEN

In the early days of our work in Uganda Nchwanga became the cradle and centre of our educational enterprise in the new field. A training school for boys was established, and ran for three years; during the following two years the mud-houses which had served as dormitories returned to mud, while in the church building nothing took place that could entitle it to be numbered among our educational institutions.

Now a temporary dormitory and kitchen have been put up and the church once more turned into a classroom where now twenty-one boys are being educated, fourteen Baganda, six Banyoro, and one Musoga; although some of them are rather raw material, they are

making good progress. Their willingness to learn goes well with the Lord's readiness to help.

At present the school is giving a two years' normal training course which leads up to the Grade "C" Teachers' Leaving Examination, the minimum requirement for the recognized sub-grade school teacher. It is, however, evident that none of the students will be really fitted to enter the work after that short time in school, although they may pass their Grade "C." It is therefore hoped that we shall be able to keep them at least one or two years more. On the other hand, the demand for teachers and evangelists is so pressing that necessity may compel us to be satisfied with less.

Thus far we have had a good year. The boys are glad for the school and willing to do something with both hand and head. Also in church activities they do not stand idle. When the Harvest Ingathering note was struck they all responded, and went courageously out into the Catholic neighbourhood. It was a real treat to listen to all they had to relate upon their return. No. 1 had collected sixty-seven cents, for which he smilingly received the admiring glances from twenty pairs of bright eyes. Some came with muwogo, beans, and a few eggs that might have been fresh a fortnight ago, but eggs all the same. Two had worked hard for four hours without any result when they went to the Gombolola chief's court, and started preaching to the people assembled there. Afterward they took up a collection.

"Good sermon?" I asked.

"Good sermon," they said.

"Well, good sermon, good collection. How much?"

"Seven cents between us;" it came a little hesitatingly. Not so very much for two hours' excellent preaching, they admitted, especially as they had been anything but parsimonious in their giving. On the contrary, they had, to the best of their abilities, served a pretty large dish of all our good things: Sabbath, second advent, baptism, state of the dead, etc., and "just a little bit of the little horn," "for," as one of them wisely stated, "it is better not to give them too much at a time." A small chap with the typical swollen stomach put down his canister very quietly while he sadly confessed that he had only got the experience.

But though certain features can be portrayed in somewhat light colours, the fact remains that educationally we are still in a state where needs are the most outstanding. We have no real school building, but one good dormitory for twenty boys, and too little equipment. Nothing whatever has been done for the girls, and yet it is as essential here as elsewhere that our young men should marry Christian wives. The remarkably low moral standard of the land adds to the need of a girls' school.

Eastern Uganda

BY M. E. LIND

OUR third station erected in Uganda is at Kakoro, 160 miles from the capital, Kampala. The station is located on the plains at the foot of mighty Mount Elgon in a not too healthy place. The district is frequently visited by plagues. So far, however, we have been spared any serious illness for which we are grateful to God.

The people close to our station are not like the clever Baganda. Very few are able to read and write, and they are ignorant of simple hygiene. Our little dispensary has had a busy time treating several thousand sick people. But now this work of helping the sick seems to have come to a stop. The government is taking over more and more the work of dispensaries and hospitals. Only physicians or qualified persons appointed by the government may operate dispensaries. This is a serious blow.

The opportunities of winning souls are great. The following experience will further illustrate. I have just been on a tour of our churches and companies. At one place they told me that eight miles away people had been wanting to see me. I went there the next morning and we had our meeting at 8 a.m. About fifteen were present. At ten a.m. we were thirty and at twelve forty. We took a little rest and then continued till 5 p.m. When I finished we had more than fifty present, not one having left since the beginning. Twelve new believers were enrolled in our baptismal class. Yesterday they kept their first Sabbath. These people were longing for the Word and did not get tired of turning up in their Bibles to see for themselves that what was spoken was right. They listened a whole day—they understood the Word and accepted it.

We have now three organized churches and a number of companies and Sabbath-schools. The membership is creeping toward the 100 mark and in our Sabbath-schools we have passed the 200 mark. Uganda seems to be ready for the Word as fast as we can reach the people.

British Union Ministerial Institute

FROM May 9th to 17th the workers of the British Union gathered at Stanborough Park in a Ministerial Institute. Brother W. A. Spicer was present and as usual gave most valuable counsel and help. Brethren W. E. Read and W. T. Bartlett were present from the Division. It was an occasion of rich blessing to all who were present, but it was marked by solemnity from the fact that just before the Institute assembled, one of the veteran workers of the British Union passed suddenly away. Alfred Eli Bacon spent some forty years in the service of the cause. He was about ten years of age when his mother accepted the truth and brought her children to the meetings. A few years later the father also became obedient. Alfred was sent to the South Lancaster College, and spent some years there. After his return he connected at first with the publishing house in London, of which his father was then manager. Later Alfred joined the force of conference workers. During his ministry he served as president in Wales, Scotland, and North England, holding office in the last-mentioned conference for many years. He was sixty years of age at the time of his death, which took place quite unexpectedly. Brother Bacon was fully intending to be present at the Institute.

At the close of the Institute we learned that W. A. Hall, aged 74, another minister in the British Union, had fallen asleep. Brother Hall was a Bible-worker in the early days of the work in London. He laboured faithfully as long as his strength held out, and died after a long illness, sincerely mourned by those who knew his faithfulness and devotion to the cause.

W.T.B.

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