CHAPTER ONE

Alberto Iboali

IN THE BEGINNING

William Hunt was the first known baptized Seventh-day Adventist to enter and live in the African continent. He had not long been a member when he left the United States for South Africa. Hunt was a miner living in Nevada when he saw an article in The Christian Advocate, a Methodist church paper published on the West Coast. In this article the editor vigorously attacked certain Adventist preachers who were holding meetings in the town of Healdsburg and talking and selling books about the prophecies of Daniel and Revelation. Since he had always been deeply interested in prophecy, Hunt sent $10 in a letter simply addressed to "The Elders at the Tent" Healdsburg and asked them to send him all the literature this amount would buy. J. N. Loughborough being the Elder at the tent together with D. T. Bordeaux, promptly sent him a number of books on the prophecies. The following year Hunt came to California and located Loughborough who was holding an effort in another town. He informed him that he wanted to be baptized. After examining him and finding him well informed, Loughborough baptized him. Hunt then told him that he was on his way to the gold fields in Australia and if they proved disappointing he would go on to the diamond diggings in South Africa. He bought from Loughborough a complete set of his prophetic charts and arranged to receive the Review and Herald and the Signs of the Times regularly on his travels.

Hunt

It was in 1871 what Hunt left America. It is not known whether he stopped in Australia, but if he did his stay was very brief, for the same year found him in Kimberley where he remained until his death more than twenty years later. During that time he let his light shine, and was known as a Sabbath-keeper all along the diggings. Among those with whom he came in contact was Mr. J. H. C. Wilson who became convinced of the truth while studying with Hunt. In 1878, Mr. Wilson wrote in a letter printed in the Review and Herald. He said in part:—

> "While disputing with some of the brethren, Brother Hunt placed in my hands a Signs of the Times treating on the subject. I studied it well, and compared it with the Scriptures. From this examination I am forced to acknowledge that the truth is with you. Such beautiful harmony was displayed that I was led to read several of your works and compare them with Scripture... There is a great work to be accomplished here in the midst of the wealth-seeking thousands of the diamond fields."

Mr. Wilson also stated that his wife fully shared his views. We have no record of what happened to this man after writing this letter, but it is evident that Hunt was a missionary miner. There is no evidence that this letter resulted in any action being taken by the General Conference. The mission of J. N. Andrews to Europe was only four years old, and was absorbing all the resources of the struggling organization.

Peter Wessels

Living on a farm not far from Kimberley was a Dutch farmer, twenty-nine year old named Peter Wessels. He was a member of a large family of sixteen children. His parents had one farm adjoining his near Kimberley, and another one at Wellington about forty miles from Cape Town. Wessels was a sincere Christian, faithfully living up to all the religious knowledge he had. But for years he had been in poor health. It seemed that he would go down to an early grave. The disease of tuberculosis fastened upon him and nothing the doctors did seemed to help him any. T.B

One day he became dangerously ill with inflamation of the lungs and was forced to take to his bed. His wife wanted to call the doctor again, but Peter had lost faith in him. Not long before this he had read a tract entitled, "The Prayer of Faith Shall Save the Sick". He had carefully looked up in his Bible the texts mentioned in the tract. Now he determined to put the matter to the test and earnestly prayed for forgiveness of sins and for healing of body. Then he dropped off to sleep. In the morning he awoke refreshed, and a feeling of great peace came over him. He had been healed. To the astonishment of his wife he went about his duties that morning. He walked over to where his parents were living about a mile away and they were equally surprised to see him walking about. He told them how he had been healed. Then he returned home and smashed every bottle of medicine in his cupboard, determining in future to rely entirely on prayer when anyone in his home became ill.

Not long after this, Peter was talking with his brother John about how he had been cured of his disease by prayer, and asked him why he didn't pray for the sick in his family. John listened to him. He then turned and asked Peter if he was going to follow the Bible so implicitly, why he didn't keep the Sabbath. Rather shocked Peter replied that he was keeping it and he was so anxious to keep it right that not long before he had disposed of his dairy rather than incurr heavy work on Sunday. John quickly corrected him by pointing out that the Bible said the seventh day of the week

was the Sabbath of the commandment, and pointed to the almanac on the wall to prove it. Peter was astonished and returned home determined to look into the matter thoroughly. He went through his Bible carefully. He studied the New Testament with special care since John had assured him that Christ had changed the Sabbath to Sunday. But he could find no trace of such a change. Finding that there was only one Sabbath in the entire Bible he began to observe the seventh day. His brother who had not expected such a result was highly disgusted. He had simply been trying to prove to Peter that Christians couldn't live by the exact letter of the Bible.

So Peter became a Sabbath keeper; the only one in the world so far as he knew. When the minister of the Dutch Reformed church made his next routine call, Peter asked him point blank why the church didn't keep the Sabbath according to the commandment. The minister replied that it had been changed, and Peter requested proof from the Bible. Since this was not forthcoming, the minister left. Six months later, four of the elders of the church came to see him about the matter. He had broken his vow to obey the church. Peter handed them the Bible and asked for proofs that he was wrong. They made no reply and left. Shortly after this he was dismissed from the church, but this did not bother him for by this time he had ceased to attend.

Sabbath

J. G. van Druten

At almost the same time that the truth about the Sabbath came to Wessels, it also came to J. G. van Druten, owner of a store in Beaconsfield. He and his wife were driving through the streets of the town one day when they passed an old man. Van Druten remarked to his wife that people said that was the laziest man in the vicinity for he kept two Sundays. Mrs. van Druten turned and looked at him and remarked that he looked more like an old saint to her. It was William Hunt, who at this time was living in a small cabin grandfather Wessels had made available to him on his farm. Here Hunt lived and made a living by washing diamong tailings. Mr. van Druten began to visit the old miner in his cabin and learned a lot about the prophecies. He also learned of course that the seventh day is the Sabbath and he began to observe it.

Van Druten and Peter Wessels attended the same Dutch Reformed Church. One

day on comparing notes they found that each was keeping the seventh day Sabbath. Van Druten told Wessels about Hunt. Together they went to see him, and told him that they supposed they were the only Christians in the world who were keeping the Bible Sabbath. Hunt corrected them by telling them that in America there were many thousands of Sabbath keepers and that he was a member of that church. They were amazed. They plied Hunt with many questions. He gave them a number of copies of the Review and Herald, and The Signs of the Times to read. These were of little use to Peter Wessels who knew almost no English.

In his new-found health and new-found faith, Peter Wessels went forth to tell of his newly found faith in the Bible Sabbath. His first attention was directed to taking the truth to his own relatives, of whom there were very many. One by one he brought them into the truth, until there was quite a group of Sabbath keepers living in the Poshoff district along the Vaal River. One of these was Gert Scholtz who became a powerful witness to the truth and of whom more must be said later.

The Appeal

Wessels was very anxious for some Adventist minister to come out who could baptize him by immersion, and who could work among his Dutch relatives. He and van Druten therefore asked Mr. Hunt if he would write a letter in English to the General Conference and ask that a Dutch minister be sent out from America for their enlightenment. Hunt pointed out that it cost money to send people around the world and that the General Conference was poor. Although not wealthy at this time, Peter and van Druten put up fifty pounds to help pay the passage of the minister. Then because neither Wessels nor van Druten could write a letter in English, van Druten dictated the following letter to Hunt who wrote it out for him to sign. It was addressed to the General Conference in Battle Creek, Michigan and ran as follows:

"Sirs:

I live in Kimberley, South Africa. I have been observing the Seventh-day Sabbath for some time. A little while ago Peter Wessels, led by the Spirit in independent study of the Scriptures, also commenced Sabbath observants. The Providence of God brought us together, and also sent William Hunt to us with literature to help us. There are now eight families keeping the Sabbath here. We want someone to come and teach us more perfectly and to administer the rite of baptism by immersion, for we believe that to be the Bible plan, and our ministers will not do it for us.

> We want to be taught more perfectly the doctrines of the Bible. I enclose L 50 to assist in covering any expenses this may entail. There are many more that have read Mr. Hunt's papers and a are ready to listen, and anxious to hear and obey. Please send us someone!"

Well they knew that a number of months must pass before they could expect a reply.

Peter's parents and some of his younger brothers and sisters were now living at Wellington. They were shocked to hear that their eldest son had become a Jew and was keeping Saturday for the Sabbath, and they wrote asking him to come down and give an account of himself. They felt he had brought disgrace on the family . Peter happily reponded and shortly after arriving at the old home, he had the privilege of sitting around the table one evening with his parents. Each held a Bible in hand. Peter gave a short convincing study on the Bible Sabbath. Three times during the study Father Wessels lifted his cane as if to strike Peter, but three times Peter paid no attention and the cane dropped. When the study drew to a close. Father Wessels was powerfully moved. Forty years later, Peter Wessels wrote:—

> "I will never forget how my father, then an old man, knelt down after we had read and searched the Bible on the Sabbath question, and how he thanked God for using his son to bring to him in his old days the light of the present truth."

Meanwhile Peter was anxiously waiting for news as to what response the General Conference would make to their appeal.

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Chapter 2

EARLY WORKERS

The letter from Brother van Druten arrived in Battle Creek early in 1886. It fell to the lot of Urish Smith who held the position of Secretary, to read it to the General Conference Committee. It created no small stir, and it was agreed that an answer must be made to this new Macedonian call. The question was, who should be sent. After careful deliberation, it was decided to invite C. L. Boyd, President of the North Pacific Conference, and D. A. Robinson, the President of the New England Conference to go to South Africa as our first workers. Two colporteurs would also be assigned to go with them, and a Bible worker. The $250 which had been sent by van Druten and Wessels would not be sufficient to cover the expenses of outfitting and sending out such a large party. Where the money would from they did not know, but they had faith to believe that if they found the workers who were willing to go, the means would be found somewhere.

Accordingly letters were sent to Boyd and Robinson who replied that they were willing to go with their wives. R. S. Anthony and Geo. W. Burleigh agreed to accompany them as colporteurs, and Miss Carie Mace was chosen to be the Bible worker. The workers thus chosen set about making preparations for the long journey, and the conference committees sat down to the problem of finding new presidents.

The General Conference of 1886 began in Battle Creek on November 18. Elder Geo. I. Butler, the president, read the letters from Bro. van Druten. Years later, W. A. Spicer who was present related how it electrified the entire assembly. Tears flowed down many faces.[1] Elder Butler outlined the plan of sending Elders Boyd and Robinson with two colporteurs and a Bible worker. The workers were willing to go. "Just think of it!" he exclaimed. "Such a sum of money sent to a distant land, to strangers, to bring them the truth of God. But the money sent was not enough. He asked: "Are our people anxious to make this new advance move in the onward progress of this cause? We are sure they are. But means must be provided. We have no fund whatever for this purpose."[2] Before the conference adjourned it was voted that the Sabbath schools in America should contribute one quarter's offering for the opening up of the work in Africa.[3]

The spring of 1887 was the missionary party in England where they remained for

returned to assist Bro. Durland at Kettering until time to sail.[4] Their ship the Howard Castle left Darmouth on July 8, made one stop at Lisbon, and on the 28th arrived in Cape Town, then a city of ~~ppp~~ approximtely 50,000 people.[5]

Peter Wessels had been informed by the General Conference concerning the workers who were on their way. He was disappointed that they had not found it possible to send out a Dutch minister. But he promptly set about learning the English language, and reported that "the Lord helped me." On learning the name of the ship on which our workers had sailed, he went to Cape Town and waited there for a month, watching the papers for notice of the arrival of the Howard Castle. At length the ship came in, and Wessels was on the dock to meet it. He was a little troubled as to how he would know the missionaries among the large crowd of passengers disembarking. He had read in the Review, however, that Adventists were known by the simplicity of their dress. So when he saw a very plainly dressed woman standing in the door of a stateroom, he ventured to introduce himself, and discovered it was the wife of Elder Boyd.[6]

After landing, a conference was held in the home of Peter's parents. It was then decided that Boyd should go with Peter to Beaconsfield and baptize the believers who were waiting there, and Robinson and the other workers should remain and labour in Cape Town and its suburbs.[7] Mrs. Boyd went to the farm of the Senior Wessels family at Wellington where she began to give Bible readings.[8] On arriving at Beaconsfield, Elder Boyd began some meetings. Then he organized a church of 21 members, and on a memorable Sabbath late in August they sat down to celebrate the Lord's supper for the first time in Africa. No doubt Bro. Hunt was present.[9]

Meanwhile Elder Robinson and his associated had been busy in Cape Town. They discovered there was a great deal of prejudice to be broken down. The colporteurs started to canvass the city and its suburbs, and before long had placed 250 copies of Daniel and the Revelation in the homes of the people. They had at first planned to hire a hall and hold public meetings, but finding the rental was L3 per night decided against it. They also decided not to try to preach their message in any other church, but to await the arrival of the tent they had ordered from America. Elder Robinson gave lectures in the churches of other denominations on subjects such as temperance, godliness and the prophecies, but not on testing truths. In this way

he met a number of influencial people of the Cape. A very pleasant acquaintance was formed with a former Prime Minister and his wife.[10]

Having organized the church in Beaconsfield, Boyd returnd to the Cape where he urged Elder Robinson to start a public effort. The latter felt it was not advisable at the time, so Boyd went to Wellington where he organized a Tract and Missionary Society of thirteen members and then returned to Beaconsfield where he secured gifts from the brethren sufficient to enable him to purchase a tent for his use. About this same time, Peter Wessels made a second donation of fifty pounds to help pay the expenses of a missionary to some other mission field.[11]

At length the first tent arrived from America, and Boyd hurried down to assist in the first series of public meetings in Cape Town. They managed to find a place more or less sheltered from the fierce "southeasters" of the summer months. There was an attendance of sixty-five at the first meeting which increased, and on Sunday night there were many standing. The meetings were held at four o'clock on three afternoons a week. No collections were taken up, but a box was nailed to one of the tent poles and something over 25/ was found therein one evening. A considerable amount of literature was sold and the Cape Times made a favourable reference to the meetings.[12]

When the General Conference sent Elders Boyd and Robinson into the field, neither had been designated as head of the mission. Both were strong minded men having been Conference presidents. Each had his own ideas as to how the work could best be promoted. Perhaps Elder Boyd was more emphatic in his ideas. At any rate they had not been many months in South Africa before Elder Robinson requested the General Conference for permission to return to England and labour there. The request was granted, and to take his place in South Africa, I. J. Hankins was chosen with the understanding that Robinson should remain until Hankins could arrive. This decision was made at the General Conference held in the fall of 1887.[13]

The Hankins family arrived in Cape Town on February 9, 1888. There was no one to meet them. Elder Hankins took a pair of binoculars and scanned the city. At length he spotted a small patch of white which he decided must be the tent. He tried to make a mental map of the city streets, and on reaching the dock told the cabbie to take him and his family to the tent. He directed him as best he could but it was only after a

long search up one street and down another that he finally reached the tent. Here the party received a hearty welcome from Pastor Robinson. Shortly after this he sailed for England. [14]

Hankins plunged immediately into the work beginning by systematically visiting interested families and holding cottage meetings. Early in October he moved the tent to Mowbray, a suburb four miles from Cape Town where he held meetings from October 18--November 25. The attendance was not large, not more than twenty or twenty-five at the meetings. Brother Anthony assisted and Mrs. Hankins played the organ. But the going was hard for the people found it difficult to get work and keep the Sabbath. The editor of the local Dutch paper attacked them and then refused Hankins space in which to reply. [15]

Elder Boyd and wife spent the winter in Wellington where he continued to visit interested persons his wife had located. But here also it was hard going and they met with many discouragements. Here they lost their little girl. Referring to the Dutch Reformed preacher, Boyd said he had never seen a community so dominated by one man. The people were like sheep following the leader. After weeks and months of hard work, four were baptized, and then two more. Some of the new converts went into the colporteur work and Boyd returned to Beaconsfield. The church there had been very active and had shown their zeal by bringing in two hundred pounds in tithe and offerings for the year. Peter Wessels was ordained an elder of the Beaconsfield church. Elder Boyd secured a good location in the heart of Kimberley where he pitched his tent. Even then the attendance was not good, and at length Boyd decided that he could accomplish more by doing missionary work and encouraging the colporteurs. That was one phase of the work which was very encouraging. One man was taking twenty subscriptions for Present Truth each day. Another was going through the country with a cart and mules selling Daniel and the Revelation. By ones, twos, and threes people were embracing the truth. [16]

In the middle of December, 1888 the Boyds started holding cottage meetings along the Vaal River. Before the year closed eight had been baptized. Thoroughly converted they were too. "I want you to immerse me thoroughly," one of them said to Elder Boyd. "Don't be in a hurry about taking me up out of the water." Throughout most of 1888 and 1889 Boyd carried on his work in the north, leaving Elder Hankins to care for the work at the Cape and in the Eastern Province. [17]

The effort in Mowbray brought in nine adults. Then the tent was moved to Claremont for a few weeks with a final effort in Wynberg in the fall before storing the tent away for the winter. In each place there were some who took their stand. One of the families won in Claremont was that of Ernest Ingle and wife, whose children were to play a prominent part in the work in South Africa. In Wynburg three places of business shut down on the Sabbath every week. On the 2nd of March the second church in Africa was organized in Cape Town with a membership of sixteen.[18] (2)

In the middle of 1889 there was a general meeting of all workers in Cape Town. A Tract and Missionary Society and a Sabbath School Society were organized. The work was growing, and they felt the need for a place of worship. Arrangements were made to buy Somerset House on a piece of ground large enough to permit the building a church on the same plot. The cost of the property was L 2,357 for which pledges were taken amounting to L 1,400.[19]

More help was on the way. On the 24th of December, Hankins reported in the Review the arrival of S. N. Haskell and Bro. and Sister Druillard.[20] This left Hankins free to proceed to the Eastern Province where he had learned there was a large and important interest started by Bro. D. F. Tarr. The Hankins family went to Grahamstown where they decided to labour first. For weeks they held no public meetings, but went from house to house in an effort to win the confidence of the people. This plan of work had been strongly recommended by Elder Haskell.[21]

On January 3, 1890 Elder Hankins and family moved to Rokeby Park, a small farming settlement not far from Grahamstown. Here they found a remarkable interest, largely the work of some layment of whom more will be said later. Meetings were held in private homes with people travelling ten and twelve miles to attend. As many as twenty-five came to those meetings. Three of the Wesleyan local ministers accepted the truth. In one of the rooms of Howson Willmore 's home in Rokeby Park the third (3) Seventh-day Adventist church in Africa was organized. Nearly the entire membership of the local Wesleyan church began to keep the Sabbath. The Methodist pastor came to investigate the matter and held a general meeting. He refused to listen to any arguments, nor was he willing to show the straying members where they were wrong from the Bible. He simply scratched their names out of the church book and dismissed them.

They started to have an indignation meeting on the steps of the chapel from which they had been ejected and where they had worshipped for so many years but thought better of it and adjourned to a nearby home of one of the believers. Here they laid plans for building a new chapel. One gave the land, and all gave freely of their means and time and the modest little Rokeby Park church was build. Small and modest it may be, but it has had an unusual record. From that small community more than a score of workers have gone forth to give their lives in the cause of God. For this was the home of the Sparrows, Staples, Davies families, and also of some of the Tarrs.[22]

In the middle of July, 1890 a general meeting was held in Beaconsfield. Elder Haskell, the Druillards, Hankinses, Boyds, Peter Wessels and D. F. Tarr were present. Reports were heard from all over the field. There were colporteurs who were already selling books over in Natal. The meetings closed, and the workers returned to their various posts of duty.[23] Elder Hankins shortly after this had to leave his work in the Eastern Province and go to Cape Town to meet a serious challenge presented by Dr. Hammond from Australia. There were several debates in which the people were disgusted by Dr. Hammond's remarks. However the bitter things he said were reprinted in the newspapers and created more prejudice against our work at the Cape.[24]

The workers in those days did a large amount of travelling around. No doubt this was inevitable because of the widely scattered companies of believers. From Rokeby Park, Hankins took his family to Cathcart where he baptized ten members of the Tarr family. During the previous months the health of Mrs. Hankins steadily declined, and it was eivdent that she was suffering from Tuberculosis. Seeking a drier climate Hankins took his family to Queenstown where they remained for several months. He found the ministers very friendly here; one of them inviting him to speak to his congregation on Sunday night.[25] But Mrs. Hankins grew no better. In April, 1891 he left again and took his family to Beaconsfield. He found division and trouble in the church and bore a straight testimony. Two members were dropped. Brother Schultz, one of the elders of the Beaconsfield church invited the Hankins family to his home in the Free State some forty miles away. Here they spend three pleasant weeks.[26]

From the beginning of our work in Africa, it was evident that the colporteur

would play a very vital role in helping to get the message to the tens of thousands of scattered people in that continent. In order to build up this line of work, a request was made to the General Conference to send someone out who could help the colporteurs. So it was arranged for E. M. Morrison of Australia to go to South Africa to hold colporteur institutes and direct the work. In October 1890, he and his family arrived, and by the 11th of that same month, the first institute began at the Cape with a good attendance, many of the colporteurs living in tents.[27]

Early in 1891, C. L. Boyd and wife left Africa returning permanently to America. Here they attended the General Conference in Battle Creek and told of the progress of the work and pictured the need for more workers to be sent out. Africa was not going to prove an easy field. The time was ripe for perfecting a better organization in South Africa.[28]

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CHAPTER THREE

EVERY ONE A SOUL WINNER

After Peter Wessels and van Druten sent their letter of appeal to the General Conference asking that a Dutch minister be sent out to baptize the believers and spread the Advent message in South Africa, these brethren did not sit back and wait for the anticipated help. They were burning with zeal to spread the good news among their friends and relatives. While van Druten let his light shine as best he could while conducting his store in Beaconsfield, Peter Wessels began a wide visitation programme among his relatives and neighbors. We have already told of his visit to Wellington and the winning of his parents. Back at his farm at Benaudtheidfontein he began to call on his brothers and sisters and other relatives who lived nearby, winning a number of them to the truth. One of those thus won was Gert J. G. Schultz, who in turn became a powerful and convincting preacher of the truth.

When Schultz first heard that his brother-in-law, Peter Wessels, had become a Jew and was keeping Saturday, he drove over to see him about the matter and put him straight. With Bible in Hand, Peter had no trouble in refuting any arguments advanced by Schultz, and rather than lose his temper, Schultz mounted his horse to ride home. Having gone a short distance, he suddenly thought of another argument in favour of Sunday sacredness and returned to confront Peter with it, only to have it answered and he left again. Three times he turned back, and three times he was left speechless by Peter's Biblical arguments. By this time he was convinced that Peter was right, and immediately announced his intention to keep the Sabbath. On returning home he informed his wife of his decision. She was very angry with him for accepting Peter's Views and ordered him out of the house.

"All right, if I must, I will go. But I will never give up what I believe to be right," replied Schultz. He retired to a secluded spot on the Plaatberg mountain rising behind his farmhouse where he stayed for fourteen days in prayer and Bible study. His wife regularly sent him food and clean clothing. The Spirit of God was meantime working on her heart, and on the fourteenth day she sent for him acknowledging that she was wrong, and he had been right. They had a happy reunion.

Having won his wife, Schultz was ready to go after other converts. Arranging his farm work so he could leave, he took a fine team of horses and a buggie and

began a tour of the Free State. He travelled everywhere giving the truth to all who would listen. He visited the President of the Orange Free State and convinced him that the Sabbath was right. He went on to Pretoria and took the message to Paul Kruger, the President of the South African Republic. The President listened to him, admitted that the Sabbath was right, but said his position would not permit him to keep it. Schultz, looking him full in the face said with great earnestness:--

"Oom Paul, (Uncle Paul) this is the truth of God's Word. No man can refuse it without peril to his future. If you do not obey this command, you will lose your country and the English will come and occupy it." But the President would not listen.

Back at his farm again, Schultz again turned his attention to his many relatives. He first travelled forty miles to the farms of the de Beer families. Here he gave the message to the uncle and aunt of J. N. de Beer who accepted the message. This caused no small stir and warnings were sent out to the various de Beer families living around Boshof that they were not to receive Schultz into their homes. J. N. de Beer's father met Schultz and sternly warned him not to speak of his false teachings in his home.

J. N. de Beer's grandmother Wessels, (Not Peter's mother) had a farm near the old de Beer place. She found it necessary one day to visit Schultz on important business, but could find no one brave enough to take her to the home of the heretic. At length father de Beer agreed to drive her over. Before he left, he wrote down all the texts in the Bible which he thought he could use to defend Sunday keeping just in case the matter came up. Arriving at Schultz's place, they found him just leaving to visit a nearby farm. He invited father de Beer to accompany him which he agreed to do. Nearing the farm, Schultz stopped in the bush for a short prayer that God would bless the study he would give. Arriving at the farm de Beer listened attentively as Schultz presented the Sabbath truth in a clear, convincing light, using the very texts which de Beer had planned to use to defend Sunday-keeping. Long afterwards he referred to the incident saying he felt like a warrior robbed of his ammunition before the battle.

After he returned to his own farm, de Beer continued to read literature Schultz had given him and the Bible. Days were given up to study and mother de Beer feared

he was becoming a religious maniac. Then suddenly one Sabbath morning, the father sent word into the field calling for John N. de Beer and his brother Barend who were herding the ewes with lambs. When the boys reached the house, the father told them that they had never kept the true Sabbath, but from now on they would keep it. The mother was violently opposed, and her feelings over the matter drew her and old grandma Wessels together. Not long afterwards, Peter Wessels came and baptized father de Beer in the dam on the farm.

Mother de Beer was bitter, and for months would have nothing to do with the new faith. De Beer was gentle and patient in trying to eplain the truth to her. It happened that he was farming his own as well as managing grandmother Wessels' farm. The houses where they were living were on the Wessels farm. Grandma Wessels became so worked up that she told de Beer he would have to leave her farm if he kept the Sabbath. She was amazed to find that he would actually leave the place and move elsewhere before he would give up the Sabbath. Rather than lose her manager, she reluctantly agreed to let him stay and work her farm but only on condition that he did not talk about his religion. Of course tht was impossible for he was full of it.

For months father de Beer carefully worked with his wife explaining everything to her over and over again. Then suddenly one night he said something that revealed the truth to her mind like a flash of light. Immediately she told him that she was accepting the truth. There was great rejoicing and songs of thanksgiving in that bedroom that night. Next morning Mrs. de Beer went over to tell Grandma Wessels of her decision. Grandma 's only comment was: "Gert de Beer has gone mad and now you have also become mad!"

Brother Schultz continued to hold meetings at Smithskraal which was the name of Grandma Wessels farm. Although she would not attend herself, she could not prevent her sons and her son-in-law and his family from accepting the truth. They talked the truth to her, but she never admitted its truthfulness. One day Schultz was holding a study in a schoolroom a little distance from the home. As Grandma Wessels passed the door, she heard a text of Scripture quoted and peeking in the door she saw a picture of a strange beast. Her curiosity aroused, she stopped to look, and Schultz asked her to step in and listen, even if for only ten minutes. The old

Lady . . . . .

might go, but she told him she would remain until he finished. That meeting was the turning point. Not long afterwards she made her decision and publicly embraced the message and informed her relatives and friends. The news that the widow of the late elder of the Dutch Reformed Church, Johannes Nicholas de Beer had become a Sabbatarian caused a tremendous stir in the Kirk Raad (Church Board) and among the members of the Dutch Reformed Church.

In the Eastern Province

While the message was apreading among the Dutch farmers in the Western Free State, the Lord was preparing the way for it to enter another section. The young man whom he used was David Fletcher Tarr, an ardent Methodist at the time and a local preacher of that church. At about the time when the message was apreading among the Dutch farmers in the Free State, Tarr decided to go into the transport business, hawling loads of goods from the coast to Kimberley and Johannesbury by ox waggon. As his partner in the business he chose his cousin, Albert Davies. They loaded up their waggons and headed for the interior. After several weeks of travel, they came one Friday afternoon to a good camping pot. Albert rode ahead to ask permission of the farmer on whose land the camp site lay for them to stay there overnight. When he returned he was very thoughtful, for that farmer was Peter Wessels who had reluctantly given his consent on the grounds that the next day was the Sabbath. When Wessels saw how astonished this made Davies, he had given him a short Bible study on the Sabbath question. Albert returned and repeated the conversation to Fletcher, saying that he thought the farmer was right. Tarr replied, "The farmer is not right, either in fact of in his head." Next morning Peter was early in their camp inviting them to his house for a Bible study. Tarr refused to attend, but Davies attended and came back with the tract, "Elihu on theSabbath." Peter next invited Tarr to go with him that evening to a meeting in the Salvation army hall in Beaconsfield and speak at the meeting. This Tarr did.

The next morning, back in their camp, a young man appeared, saying to Tarr that he had attended the meeting the evening before, and was troubled over the Sabbath question. Would he please give him some good texts proving Sunday sacredness. Tarr tried for four hours, but the more he searched the more it clear it became to him that claims that Sunday was a holy day could not be supported from the Bible.

Other visits with Peter Wessels followed. Tarr read a copy of J. N. Andrews book on the History of the Sabbath, and thirteen days after first meeting Peter Wessels he took his stand for the Sabbath. He made inquiries about the young man who had visited him but no one had seen him, nor did he ever see him again. He believed that an angel had come and in that tactful manner had brought him to honestly investigate the whole question. Brethren Daies and Tarr were the first English speaking South Africans to accept the truth.

It was about four months after Tarr accepted the truth that Elder Boyd and his party arrived in South Africa. Tarr joined him in holding a public effort in Kimberley, visiting and holding Bible studies in the homesof some of the leading families of the town. He also sold books and took subscriptions for "Present Truth." [4] He continued working with Elder Boyd in Kimberley and in other places in that part of the country for about two years.

Hearing that I. J. Hankins was proceeding to the Eastern Province and might hold an effort near his old home, Tarr hastened to join him. Together they worked and raised up the Rokeby Park church. Among those who came into the truth was Fletcher's own mother, Mrs. James Tarr Senior. Although her husband never accepted the truth, he did not oppose her. No sooner had she accepted the message than she started writing it to her first son, James Tarr Jr. in Cathcart with his family. James replied that if it could be proved that the Catholic church had changed the Sabbath, he would become a Seventh-day Adventist at once. Fletcher Tarr showed this letter to Elder Hankins and after counselling together they decided that he should go to Cathcart and visit his brother. Accordingly he made the 150 mile journey, was warmly welcomes by his brother and spent Sabbath and Sunday with them giving Bible Studies. [5]

During the following week, Fletcher visited the neighboring farms giving Bible studies. Returning to the farm of James on Friday, he was met By his brother who announced that he had decided to keep the Sabbath. But what about the wife and children of whom there were fourteen? After Sabbath School the mother and children went out and talked things over. They returned with the good news that they had all decided to keep the Bible Sabbath. In the latter part of 1890, I. J. Hankins visited Cathcart and baptized ten of the adults whom he found fully prepared. [6] A few months after this, Fletcher Tarr's other brother, Walter moved to Cathcart and he and all

of his large family accepted the truth. Of these two families thus won to the truth including grandchildren; seventeen became workers of whom four were ordained ministers, three qualified nurses, and four missionaries.

Thus the truth was spread in those early days. Had the love and zeal and fire of those early believers continued to burn undimmed, how quickly might this message have been carried to every part in South Africa.

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CHAPTER FOUR

EARLY ORGANIZATION AND DEVELOPMENT

The return of Elder Boyd on a permanent basis from South Africa made it necessary for the General Conference to find a replacement. Until such time as this worker could be found and sent out, the Mission Board asked I. J. Hankins to act as Superintendent, and Mrs. N. H. Druillard as Secretary-treasurer of the South African Mission.[A] At the General Conference held in Battle Creek in March, 1891, R. C. Porter and wife were asked to go to South Africa.[1] Elder Porter was very reluctant to accept the call. The way to him seemed dark, and he repeatedly assured the brethren that he felt no burden for South Africa. Still he did not refuse to go, and during the Spring and summer made all the necessary preparations. Travelling back East they dropped off to attend a mid-summer council at Lake Petosky Michigan before sailing to their field.[2] There Elder Porter laid a letter before the Foreign Mission Board stating that their plans had all been made to go, but "we have had no clear convictions that the Lord is leading in that directions" He went on to say, "The climate in a large portion of South Africa is such as demands a rugged constitution.... Neither of us is very strong." Present at the board meeting when this letter was read was A. T. Robinson, President of the New England Conference upon whom there had come a growing conviction that duty called him to Africa. Of this conviction, however, he had said nothing to anyone.[3]

O. A. Olsen, the President of the General Conference made a statement saying that he did not think Brother Porter should go to Africa if he felt that way about it. He dismissed the meeting with prayer and asked that each member pray earnestly about the matter and meet again next morning to see if the Lord might have a solution for their problem. Next day when they met, Olsen looked across the table, pointed his finger at A. T. Robinson, said he believed that the Lord had laid a burden for Africa on that man, and asked him if it was not true. Elder Robinson was forced to confess it was true, so the board unanimously passed an action appointing him to the South African Mission.[4]

Elder Robinson returned to his home in South Lancaster and told his wife and

two sons were delighted until they learned of their father's plan to leave them in South Lancaster with relatives where they could attend a denominational school until such time as Christian education would be offered in South Africa. It was not until August of 1893 that the family was re-united in Claremont, South Africa.[5]

In October, the Review and Herald carried a notice offering the Robinson home in South Lancaster for sale, and the following month the party sailed from New York on the S. S. Teutonic. They arrived in Queenstown "covered with foam and glory having made a remarkably speedy trip."[6] After two weeks in England the party again sailed on the S. S. Tartar from Southampton on December 12. They had an extremely rough and unpleasant voyage to Cape Town, the captain saying it was the roughtest passage in eleven years. They were met by Brethren Wessels and Druillard and driven to Somerset House on Rowland Street. This was the property which had been bought to serve as headquarters for our work in Africa and it served as such for nearly thirty years. On a portion of the ground a church was in process of erection when the Robinsons arrived.[7] By the 17th of April it was completed and dedicated with services conducted by Pastors Hankins, Robinson, Schultz, and Peter Wessels. The total cost of the church building had been three thousand pounds.[8]

Meantime all phases of the work were being organized and pushed forward. The colporteurs in particular were both active and successful, partly as a result of Elder Morrison's institutes. There were now ten in the field, and in one twelve month period they had sold and delivered nine thousand pounds worth of books.[9] Sister Druillard was kept busy carrying the financial work of the mission, and Brother Druillard was the ship's missionary. He never failed to meet the ships as they came into Table Bay. Among the sailors and passengers he sold books and distributed free literature, and gave Bible readings to all who would listen.[10]

Elder Robinson found a strong agitation to get a school started. Anxious to have his own family re-united he studied the matter with the greatest of interest. In the year 1891, there were twelve young people from South Africa, a number of them from the Wessels family who were in Battle Creek studying. This continued for some years even after Union College had been opened in Claremont. It was evident that if South Africans were going to be trained to work among their own people, it would prove far too expensive to send many of them overseas. So the leading brethren sat

down to consider what would be done.

As a result, a tract of twenty-three acres was purchased in Kennilworth, some eight miles from Cape Town. Here a college would be built. A subscription list was opened and liberally subscribed to, especially by members of the Wessels family. Mr. Green, the man who had build the Cape Town church was awarded the contract. Within six months, sufficient buildings had been finished to permit the school to open, which it did on February 1, 1893.[11] The total cost of the building was seven thousand three hundred pounds. Of this amount, L 4,556 had been given leaving a deficit of nearly L 3,000. At a general meeting held near the end of the year, another L 1,600 was pledged. Still the school opened its doors bearing quite a load of debt. The record is really remarkable when it is remembered that the entire membership in South Africa was only 128 in 1892.[12] On the opening day there were sixty-five students present, about half of whom were from Adventist homes. Unlike most schools starting in foreign lands, this school passed through no pioneer period when equipment was short and insufficient. Fine desks had been imported from America and there were plenty of classroom apparatus.[13] A more detailed account of the history of this institution will be related in a later chapter.

Finances

In order to understand the unusual financial position of the South African work, it is necessary to go back a few years. Shortly before A. T. Robinson arrived in Africa, diamonds were discovered on the Wessels farm near Kimberley. It was to prove the most important and richest diamond mine in all of South Africa. The de Beers company purchased the farm from Father Wessels for three hundred and fifty thousand pounds.[14] Father Wessels did not divide this large amount of money up among his children and relatives, but handled it wisely and cautiously, making gifts when he felt they were justified. For instance, when the new Cape Town church was nearly finished, Father Wessels asked Peter how much was still owing on that building and Somerset House. When Peter told him that the amount was about three thousand pounds, Father Wessels gave him the money.[15]

Early in 1892 Philip Wessels was attending Battle Creek college when he received a cable stating that his father had passed away.[16] The control of the fortune received by the family from selling the diamond mind thus passed into the hands

of Mother Wessels and her sons. For a number of years, in fact as long as their money lasted, this family was extremely generous in supporting various phases of the work in South Africa. Their generosity was not confined to the work in Africa, but led them to make large gifts to Dr. Kellogg for his projects, and to other institutions in Battle Creek. They also sent some money to help the struggling work in the needy field of Australia. [17] Hearing that the General Conference was short of funds, they sent them $74,000 to invest. The General Conference not wanting to hold such a sum, sent it to D. A. Robinson in London asking him to invest it.[18] In 1893, Peter Wessels with his brother John attended the General Conference. That was the year when they were laying plans to open up our first mission station in Africa. In order to hasten this project, the Wessels brothers gave three thousand pounds.[19]

A glance at the tithe record for four years will tell a most interesting story.

Year	Tithe	Membership
1891	596--12--0	140
1892	608--12--0	128
1893	6,815---8--0	138
1894	6,310---4--0	161 [20]

Most of the tithe paid during 1893 and 1894 was from the Wessels family after the father had passed to rest. During the years in the eighteen-nineties, while they had money, the Wessels brothers and their mother supported and promoted many enterprises in South Africa which the small constituency would never have undertaken unaided. The Wessels brothers had visited and lived in Battle Creek. In fact some members of the family were there continuously from 1889 when Peter went over down to the close of the century.[21] While there they saw the extravagant way in which the work was being carried on with flourishing publishing house, college, a large sanitarium and orphanage. They returned to South Africa determined that in their country also the work should be launched in a big way. What they failed to realize was that their own resources were not limitless and that adverse fortune might come their way. They also failed to see that the constituency in South Africa was not large enough to support these expensive institutions without outside help.[22] Herein lay the whole tragedy of

the great institutional expansion between 1892--1897 and the heartbreaking years of poverty and struggle during the years which followed. For a number of years after the South African Conference was organized in late 1892 the work in that field was not only self-supporting, but able to make gifts and send tithes of its tithe to the General Conference.[23] Therefore when the source for most of the funds of the South African Conference dried up the leaders were thrown into great perplexity. There was no provision in the General Conference Budget for the South African field. Only gradually was the General Conference able to provide assistance to keep the work going until the constituency could grow up sufficiently to support the institutions. But for the first two decades of the twentieth century those institutions continued to operate at a heavy loss year afteryear, (with one or two exceptions) and the resources of the South African believers and even large sums from overseas were absorbed time after time in liquidating debts which recurred year after year. One instance will suffice. The overflow offering for Africa for the first quarter of 1925 amounted to twenty thousand pounds. Of this amount, eight hundred pounds were appropriated to mission project, a thousand pounds were added to the regular annual appropriations to the fields, and the balance went to reduce institutional debts.[23 b] This helpes to explain why the mission fields during their early years were required to be self-supporting and the missionaries went through such trying times.

Organization.

The first general meeting of the fifth session of the South African Mission opened in Claremont College building on December 4, 1892. The question was raised as to whether South Africa was now sufficiently strong financially to enable it to organize into a self-supporting Conference, and thus relieve the General Conference of its continued financial support. The next day it was so voted, It was also voted to pay a tithe of all tithes to the General Conference. Philip Wessels wished to return to the General Conference all monies which it had spent in South Africa, but this was not agreed to.[24] There were some one hundred church members present at this meeting. Elder A. T. Robinson was elected President of the new Conference, I. J. Hankins secretary, and Mrs. N. H. Druillard treasurer. A call was read to the general assembly from Sister White in Australia asking for assistance, and one hundred

twenty-two pounds were raised. It was also voted at this meeting that John and Peter Wessels with their mother and G. D. J. Schültz should attend the next General Conference in Battle Creek.[25]

The work continued to grow, but numbers increased slowly. Elder Robinson made his home in Claremont where he built a house across the road from the college, but the Conference offices were in the basement of the church in Cape Town. Travelling back and forth daily the eight miles on the suburban train, Elder Robinson began to get acquainted with a tall distinguished looking Hollander. They came to disguss religious topics regularly, and in time Elder Robinson had given him the full message. One day he startled Elder Robinson by asking pointedly, "What doth hinder me to be baptized?" As he hdd accepted the message, there was no hindrance. This is how Professor Herbertus Ellfers, a government translator of the Dutch language and the author of a number of books became a Seventh-day Adventist. In the years to come he was to translate many of our books into the Dutch language, act as a teacher in the college, and hold official positions in the Conference.[26]

Late in 1893, two strong evangelistic companies started out to hold meetings in the Eastern Province. Elder Robinson and wife with G. B. Thompson and Blanch Commin made up one company going to labor in East London. The other consisted of I. J. Hankins, D. F. Tarr and wife, and Miss Hiva Starr. They opened up meetings in King William's Town. At first they hired halls at from $2.50 to $5.00 per night but at King Williamstown the attendance was so small they secured a smaller hall at 5/ per night. They commenced again the plan of house to house visitation. Elder Robinson had to return to Cape Town and Hankins and Thompson proceeded to work in East London. Bro. Tarr remained in King Williamstown. The group in East London loaned or gave away 31,713 tracts and made 1035 Missionary visits holding Bible Studies.[27]

Visit of S. N. Haskell

Through the years, Africa has received many visits from General Conference visitors from North America and Europe. Never have these visits failed to bring good counsel, comfort and courage to the workers on the firing line. The earliest and one of the most fruitful of these visits was that paid by Elder S. N. Haskell

in the years 1894 and 1895. This was his second visit to the country, but this time he remained longer and labored more widely. He arrived in Cape Town in September, 1894 and began shortly afterwards to travel and visit the workers and scattered believers. He was distressed to find the spirit of censure and criticism which the easy flow of means had brought into the ranks of the workers. Writing to W. C. White in Australia shortly after arriving, he commented: "Everything has gone rather hard, and I am of the opinion that they will go hard until some of them lose their property or get converted.... The numbers have not advanced in proportion to the institutions built."[28] Then writing to Sister White he noted:that the work went very hard, especially in the conservative Eastern Province. "If I am any judge, the cause in South Africa needs an entirely different mold from what it has. God is needed here if anywhere in the world.... There is what appears to be an incubus that rests on the work. But I trust in the coming institute we shall see the Divine Teacher come in and touch the hearts of God's people, and there be from this time a new mold given to the work." [29]

The meeting to which he referred was held in Cape Town in December, 1894. Here he conducted one of his famous Bible Schools which ran for forty days with four hours of solid Bible study daily. There seems to have been a wonderful revival spirit present. The sick were healed and backsliders reclaimed. On one day, thirty-five were baptized, and before the meetings ended, another fifty. Most of these were for re-baptism, some of them being workers including Professor and Mrs. Miller from the college, and Brother and Sister Druillard. Elder Haskell commented, "I have been in the work forty years, yet I never saw anything like this.[30] "I think there will be two ordained at this meeting before the metings end, a Brother Schultz who had gone so far bavk as to give up the work among the Dutch altogether. But now he is anxious to begin again. He appears to be soundly converted. There is a brother Tarr, (D. F.) who is a young man but one who has and doesalways have success in getting people converted as they embrace the Sabbath."[31] These meetings greatly rejoiced Elder Haskell 's heart as he saw the workers moving into line and catching a fresh vision of what it means to work with Christ.

Elder Haskell did not confine his work to Cape Town, but travelled widely

throughout the country. He visited King Khama of the Bechuanaland Protectorate. Some of the seed he sowed bore remarkable fruit. He made a trip into Basutoland where he converted a young man by the name of David Kalaka and won him to the truth. Kalaka became a faithful worker in the Lord's vineyard and won scores of his own Basutos to the truth during a lifetime of service. The following month Haskell was holding meetings in a hall in Beaconsfield. Walking past the hall, a young Kaffir Bible teacher paused to listen for a few minutes. His interest aroused he went in and listened to the rest of the discourse. He continued to return until he was won and baptized. His name was Richard Moko who became one of our most faithful and valiant standard bearer in Kaffirland through many long years. He was the first African to be ordained to the ministry.(32) Thus did Elder Haskell 's work bear fruit long after he had left the shores of Africa.

On some of his trips, Elder Haskell endured real hardships, and some were rathe amusing. One instance will suffice to illustrate the type of trips he took. Writing to Sister White from Lady gray by hand, he related the following experience:---

> "So I engaged a horse, for a thirtymile horseback ride. The distance was not great except for the awful hard gait of the horse, his notorious laziness, I used up all the switches I could get, and ruined my cane I had carried for years, lost my eyeglasses in his jolting, as well as had my pockets emptied of letters which I dismounted to get, and also passed through five gates, dismounted to open three of them, and after a nine hour ride I reached Lady Gray....
>
> "Brother and Sister Robinson left in the cool of the night at two A. M. The horse was found at six A. M. He was noted for a gentle and easy horse to ride. He was saddled and bridled at seven. When I appeared to mount, I bade the family goodbye the second time, saying, 'I shall go this time.' My first effort to mount the horse, he pulled back, tumbled down, rolled over, broke the bridle and gift. I turned away in distust, came into the house and refused to even make another effort to mount. Others mounted with ease and the horse went all right. But I ould not try and am awaiting results When I learn, I will finish. But I am disgusted with the whole affair. I am believing in the doctrine, "All things work together for good to them tht love God', and I know I love him. I expect sometime to get out of this ton!" 33

During his stay in South Africa, Elder Haskell played a very prominent part in helping to establish our first mission among the heathen. This will be related in a separate chapter.

Thus the years of Elder Robinson's ministry in South Africa passed by. He had many problems, not the least of which was how to overcome the conflicting nationalistic feelings among the brethren. Controlling such a large part of the

the funds used in supporting the conference and building up its institutions, it was but natural that theWessels brothers expected to have an important voice in how the conference and institutions should be operated. Thus they were strongly represented on all of the boards and committees.

A number of new recruits arrived from overseas during the five years that Elder Robinson was president of the Conference. Among these were G. B. Thompson who laboured earnestly in the towns of the Eastern Province. To head up the new school came E. B. Miller, Harmon Lindsay and Sarah Peck. Others who arrived later on for the school were E. B. Gaskill, Grace Amadon, and H. R. Salisbury, also Joel Rogers and wife who were to spend so many years in African service. W. C. Walston and wife arrived from Australia to assist in the new Sanitarium and later on took charge of the orphanage. Last but not least was the large party of missionaries who arrived early in 1895 to man our first mission station among the heathen, of whom more will be said later.

The first campmeeting for South Africa was held in Kowbray in January, 1896. Some forty family tents were pitched and a total of two hundred twenty-two campers were on the grounds. Liberal mission offerings were given. A thousand pounds were raised to open up work in the countries of Natal and the Transvaal. Five hundred were raised to pay the cost of translating books into theDutch and native vernacular languages. Still another five hundred pounds were raised to meet the expenses of conducting a Bible School for six months in Cape Town. This school was held during the last half of 1896 with W. W. Prescott in charge. At this campmeeting good reports were heard. One hundred persons had been won to the truth during the previous year. Twenty-three were baptized during the campmeeting session, one of whom was J. E. Symons who was to give a lifetime of service to the cause. At this time there were sixty-five fully paid workers in the South African Conference.[34 a]

Those were busy years. Elder and Mrs. Robinson were travelling a good part of the time, visiting churches, holding efforts, and giving Bible readings. Those years saw the building and opening up of the college, the orphanage, the Claremont Sanitarium. A little press was secured, and printing started in Cape Town. By 1896 10,000 copies of the South African Sentinel, and 5,000 of the Dutch paper, De Wachter were being printed. A fine church had been built in Cape Town, and less imposing buildings in Beaconsfield and Rokeby Park. Treatment rooms were in operation in

Cape Town and Kimberley. Our first mission among the heathen was a going concern. The years saw many new members come into the church, but tragically an almost equal number drifted out.

Ten years later, looking back at those troublous times, G. A. Irwin when attending a general meeting at the Cape in 1907 drew this sad picture:—

> "Elders Boyd and Robinson reached Africa in 1887, and it was not long after that that the diamond mine was found on the Wessels' farm. This was sold and thousands of pounds were invested in various branchesof the Lord 's work. The South African Conference was organized in the year 1892. From this point I will pass over the next years with but one remark—Satan was angry with the woman, (the church) and made war upon her, succeeding in crushing the confidence and love that existed, bringing weakness into our ranks." 34

In 1897, a call was placed with the General Conference from the Australian field for Elder Robinson and wife. The call was passed on to Elder Robinson who wrestled with the problem for many days. Never before had he been so perplexed. This was one of the few times in his life when he asked the Lord for a direct answer from his Word. Taking his Bible, he opened it and began to read the first three verses of Ezekiel chapter twelve. The answer seemed plain enough, and he laid his plans to leave. Toward the end of 1897, they attended a farewell meeting and Professor Ellfers preached the farewell sermon and within a few days they had sailed for Australia. 35

A new era was about to open for our work in South Africa. The days of financial prosperity were drawing to an end. The days of heart-breaking poverty loomed ahead. But the darkest cloud upon the horizon was the threatened outbreak of the struggle between Boer and Briton which ended in the terrible Anglo-Boer War, drenching South Africa with blood and sowing seeds of suspicion which have continued for a generation.

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CHAPTER FIVE

LIGHT FOR THE HEATHEN

When Elders Boyd and Robinson went to South Africa in 1887, they agreed to separate and labour in different areas of the country. Elder Boyd went north to baptize the believers which had been brought into the truth through the active labours of Peter Wessels, Schultz, van Druten and others. He organized the Beaconsfield church, held an effort in Kimberley, and made extensive journeys through the Free State and the Transvaal. Elder Robinson, and after his departure I. J. Hankins laboured among the English speaking people of the Cape, and later on in the Eastern Province. But all the time they were thus building up our work among the Europeans, they constantly kept in mind the importance of laying plans to take the gospel to the millions of Africans both in South Africa, and in the vast territories lying to the north. "Yonder lies your hinterland" declared Cecil Rhodes, the Empire builder of South Africa, and the words and sentiment seemed to apply to our workers as well as to the European immigrants waiting to push on into the northern territories.

In 1889, after he had been two years in Africa, Boyd wrote, "The way seems opening for the reception of the truth among the natives, but we are not prepared to meet these calls."(1) The South African brethren at this time were poor, the constituency was small, and there was not a labourer to spare. The following year, Boyd again expressed the wish that the time might not be far distant when something could be done for the natives.(2) The following year W. A. Spicer wrote that there had come a call for Adventists to come and open up work in Mashonaland. The Foreign Mission Board, of which he was a member, had decided that this should be done as soon as practicable.(3) In 1892, Mrs. N. Druillard, the Secretary treasurer of the South African Conference wrote that they had received over a thousand dollars offerings during the previous year, five hundred dollars of which would go to pay off the debt on the Kimberley church, and the balance was for foreign missions.(4)

It was during this year, 1892 that Father Wessels died, and a large sum of money came into the hands of his wife and children. The treasury of the newly organized

South African Conference benefitted.[5] There were other developments which indicated that the Lord was opening up the way for establishing our first mission among the heathen. Gold had been discovered in Mashonaland, the eastern part of what later came to be called Southern Rhodesia and many white settlers had entered the country. The British SouthAfrican Company had been formed to administer the country and encourage immigration. Cecil Rhodesia was the president of this semi-governmental company, and before long, his friend Dr. David Staff Jameson became the administrator in Mashonaland. To the west of Mashonaland lay Matabeleland, headquarters of a powerful African kingdom of which Lobengula was the ruler. For many years the warlike Matabele had been accustomed to make raids for cattle and slaves among the weaker tribes in neighboring territories, one of which was Mashonaland. The Company informed Lobengula that this could no longer be tolerated, but Lobengula either would not or could not control his armies, and they continued to raid as previously. As a result, war broke out, the Matabeles were defeated, Lobengula fled to the north across theZambesi and no one knows how he met his death. The CharterCompany then occupied the principal settlement of the Matabeles known as Bulawayo with a military force, and a new town sprang up. All this happened in 1893, just in time to clear the way for the opening up of our first mission station in Southern Rhodesia.[6] Early in the following year, O. A. Olsen, then president of the General Conference while visiting in Africa, wrote "We are of the opinion that no time should be lost in pushing our work into the interior, the sooner the better." He appealed to anyone in America who wished to enter mission work in Africa to get in touch with the Foreign Mission Board. In the meantime, A. T. Robinson and Peter wessels should tour that country in March or April.[7] We have already seen how Peter and John Wessels, while attending the General Conference in 1893, made a donation of three thousand pounds for the express purpose of starting work among the natives. Thus the way seemed open for the work to advance.

George James.

But there was one young man who was not willing to wait. George James was a student in the BattleCreek College, the leader of the first foreign mission band. His

heart yearned to carry the gospel to the natives of Africa, and he wrote to the Foreign Mission Board offering his services. This was in early 1892, and the Board had as yet no funds at its disposal for sending out missionaries to the heathen. He was told that he would have to wait until the way opened up. As he felt he could not wait, he wound up his affairs and taking a few possessions, among which was his cherished violin which he could play very well, he set sail for South Africa. On January 21, he left Cape Town for Durban, then went on to Beira, Chinde, then up the Zambesi and Shire rivers and finally reached Blantyre by machilla.[8] The full story of his work in Nyasaland and his subsequent death while on his way to join the Solusi party will be told in connection with the section dealing with the work of the South East African Union. Elder Anderson was once asked by W. A. Spicer if he had ever come across anyone among the natives who had ever heard of George James. "Yes", he replied, "Sometime natives from beyond the Zambesi, years ago, described to me the very features of the man. They told of his having a box that could sing, and besides all that, they said that he 'kept the right day' as the day of rest." [8a]

Securing the Land

Meanwhile funds had come to hand for establishing a mission. The Board felt free to ask E. T. Robinson to take steps to secure us some land for a mission site. It was known that the South African Charter Company was offering land to settlers. Some missionary societies had already received large grants of land free, but the conduct of the missionaries and their attitude toward the natives had prejudiced both Rhodes and Jameson against them, and led them to resolve not to grant further land to missions. Knowing this, Elder Robinson was very careful when drawing up his statement to set down the various features of our mission programme which he thought would appeal to Rhodes. He then called at Rhodes' office, and made arrangements to come in at ten o'clock on a subsequent day and lay an important matter before him.

At the time appointed, Robinson was ushered into the beautiful office of the Prime Minister carrying with him a carefully prepared statement which he read to Mr. Rhodes. He pointed out that we intended to establish schools that would teach the natives to

was to bring into the country the latest and more improved American farm machinery." It was to be an industrial mission and the Africans would be trained to use their hands as well as their heads.

Hardly had Mr. Robinson started reading before he noticed that Rhodes had taken paper and was busy writing. Wishing to have the man's undivided attention, he made a long pause which was interrupted when Rhodes lifted his head and calmly said: --"and". Robinson went on, but again he noticed that Rhodes was writing and made another pause. Rhodes looked up again, and with a bland smile said: --"AND.." Robinson then went on until he had finished his piece and stopped, but Rhodes continued writing as if no one was present. Then having finished his letter, he signed it, folded it up, placed it in a long envelope, sealed it and handed it to Robinson telling him to give it to Dr. Jameson when he reached Bulawayo. Only then did Bro. Robinson realise that the letter Rhodes had written probably dealt with the application for land. Naturally they were extremely curious to know what lay within that sealed envelope.[9]

From the very beginning, it had been understood that the mission was to be on a self supporting basis after the Mission Board had done what it could to provide the initial equipment and meet transportation costs. In the eyes of the South African brethren, this would not be difficult if a sufficieintly large tract of land could be secured. A number of American believers had written to the Board offering to go as self supporting missionaries. The board was perplexed as to how to deal with these offers, as some of them were from men not provided with means, and would have to leave their families in somewhat dependent circumstances at home. The Board decided to leave the final decision with the brethren as to whether to immigrate or not.[10] Of the individuals offering to go, in the end Bro. A. Goepp actually went to South Africa, and was ready to treck into the interior with the other brethren.

The First Party

The prospect of going into the interior of Africa to establish self-supporting mission farms appealed strongly to many of our South African brethren. The first party consisted of J. H. Harvey, A. Goepp, A. Druillard, Peter Wessels, Fred Sparrow

On Sunday evening, May 6, 1894, the six brethren left Claremont for Rhodesia to open up work among the heathen. They carried the letter from Cecil Rhodes to Dr. Jameson. "As the six lively looking mules pulled their waggon out of Bro. Peter Wessels yard on Sunday, May 6 many of the students and teachers pf pir cp;;ege were there to see them start.[11] The waggon and mules were sent by train to Vryburg which was the head of the railway at that time. Bro. Burton rode with them to see that they received proper food and water on the journey. The rest of the party travelled by passenger train. From Vryburg the brethren faced a six hundred mile trick through the wilderness of eastern Bechuanaland. With ox waggon and mule team, the party set forth.

The way as long and dreary, and it took them six weeks to reach Bulawayo. Near Mafeking, a span of oxen broke lose and started back for Vryburg. With mule team and waggon the brethren started in pursuit and after three days of anxious search and travel, the oxen were again brought under the yoke and the journey resumed.[12] The journey was not without its amusing incidents. Riding along one day, Burton passed beneath the branches of a particularly vicious thorn tree which hooked him and dragged him from his seat; the waggon going on and leaving him suspended high above the ground. The other members of the party came to his rescue. But they did not allow their spirits to become depressed. "While travelling along we would break out in song and many of the good old Advent hymns were used. The hills and woods and plains rang out again and again as we went along. Oh, those happy days. I can still hear in imagination the sweet tenor voice of Mr. Druillard".[13]

On arriving in Bulawayo, the party went to see Dr. Jameson. They handed him the letter from Rhodes. After reading it, he asked them quietly how much land they wanted. The brethren looked at one another, and finally Peter Wessels said that they really needed twelve thousand acres, but whether they got it would depend considerably on the terms of purchase. Dr. Jameson was astonished. He informed them that in his letter, Rhodes had told him to givd them all the land they could use, and asked whether they wanted any better terms than that. They assured him that they were satisfied. He then told them that they could go north, south,

they might peg it out and make formal application. A search commenced which lasted for several days. At length they located a piece they thought suitable about thirty miles west of Bulawayo near Chief Solusi's Kraal.[14] Here the brethren settled, not all together, but scattering out, two or three miles apart. Some started to farm, some to trade with the natives. Fred Sparrow had one advantage in that he was familiar with the Sentebele language and could converse with the Africans. Soon they had a Sabbath School and were meeting in one central location week by week. Brother Druillard returned to South Africa after having seen the brethren safely located. To A. T. Robinson, waiting anxiously for news in Cape Town came the welcome word over the newly opened telegraph line, "All well. Location secured."* [15]

Not all of the brethren who went to Southern Rhodesia settled on what was later to be called Solusi Mission. Peter Wessels and his brother settled near by. Elder Haskell wrote that the brethren in America should not be surprised at the size of the mission farm secured, since it was quite in harmony with the usual South African custom to have large farms. Taking the entire Wessels family, he said, he presumed they controlled and owned about 100,000 acres in Rhodesia. "And every one of them is in for a self-supporting mission."[16] Some planned to build stores, some to farm, and one to open up a gold mine. He recognized that someone would be sent out from America to harmonize the various elements in the field and coordinate their efforts. He predicted that this would be no easy task.[17]

A Gift of a Purchase ?

Meantime the news that the officers of the South African Charter Company had given the denomination twelve thousand acres was received with mixed feelings in Battle Creek. On the one hand it was recognized as a remarkable thing that such a mag-

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* In W. H. Anderson's book, "On the Trail of Livingstone", as well as in the manuscript prepared by Dr. Harry Hankins, A. T. Robinson is represented as being in Bulawayo when Dr. Jameson opened the letter from Rhodes and the brethren asked for land. However all of the contemporary documents indicate that he was at the Cape and did not accompany the party. J. C. Rogers, then connected with Union College did not list him among the party he saw leave, and I. B. Burton who was another member of the party did not mention him when giving a careful list of all the members

nificent gift should be made. On the other, it was claimed that accepting such a gift from the government was contrary to the fundamental principle of religious liberty which required the complete separation of church and state. More than one meeting of the Foreign Mission Board was devoted to wrestling with the problem before any formal action was taken.[19]

After weeks of discussion, however, it was decided that the land should be bought and that we could not accept it as a gift. Elder Robinson was to write a letter to Rhodes and Jameson, expressing appreciation for their offer, but saying that it would be more satisfactory to the Mission Board if we were permitted to pay for the land, and asking him to set a price on it.[20] [19]

Word of this action caused dismay to our brethren in South Africa. Fortunately Elder S. N. Haskell was at this time in South Africa, and he tried to make the situation plain to the brethren in Battle Creek. He wrote to F. M. Wilcox, the secretary of the Board, pointing out that if the land was to be bought and compensation given, it should be to the natives from whom the land was taken by violence.[20] In December, the President of the General Conference wrote to A. T. Robinson informing him that the concensus of opinion in Battle Creek was that the land must be bought. Peter Wessels was astonished. Rather than see the land paid for, he said, he would take it up himself, make something of it, sell it and turn in the money to the cause.[21] Elder Haskell wrote to W. C. White in Australia, "But the main question is, are we right in it or not. If we know what the right is, we shall fight it out on that line, and that line along."[22] But the Foreign Mission Board was adamant, re-affirming early in 1895 that all work must be under the control of the board, secondly that no more land should be taken than could be used practically in mission work, and thirdly that a price must be paid for the land "as can be mutually agreed upon with the Charter Company officers."[23]

These actions were never carried, at least as regards the second and third part. The next mail boat which came only a few days after this meeting brought a pointed testimony from Sister White. God would put it into the hearts of rulers in

"What they would give, we should be privileged to receive." (24) It was a clear message and after reading it, the brethren saw the matter in an entirely different light. Elder Olsen was shocked when he heard the resolutions from the Mission Board and wrote that "if we had had the intruction that came to us in the mail boat from Australia, many things that were said would not have been said, and the resolutions, if offered, would have been of an entirely different nature." 25 Elder Haskell in South Africa received a copy of the testimony which was sent to the Foreign Mission Board. It lifted a heavy burden from his heart, as he had felt that the brethren in Battle Creek had failed to understand how it looked to the South African brethren. (26)

So the mission was established. For more than eight years it was known to our people simply as The Mission Farm and that is what it was. For the sake of clarity, however, we will refer to it by the name by which it came to be known, and is known around the world today: SOLUSI.

Zambesi Farm

Solusi

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CHAPTER SIX

PIONEER DAYS AT OLD SOLUSI

It was in 1894 that word came that a piece of land, some twelve thousand acres in area had been secured in Southern Rhodesia for the first Seventh-day Adventist mission among the heathen. The Foreign Mission Board set about finding a party from America who might go out and join with the South African brethren already engaged in the great enterprise. In October of that year, the board appointed I. H. Evans, W. B. Tovey, W. H. Anderson, and a physician who should be selected by the Medical Missionary Board to go to what was then known as the Zambesia Mission.(1) It was found that Evans and Tovey could not go, and in the spring of the following year, G. B. Tripp of the West Virginia Conference was appointed to be superintendent of the mission. The Andersons would also go, and Dr. and Mrs. A. S. Carmichael were to take over the medical work. On April 10 Andersons and Tripps sailed from New York for England. With them went Mrs. Harvey whose husband had preceeded her to Africa the year before, and who had taken up one of the six thousand acre farms adjoining Solusi. The Carmichael's followed two weeks later, and Tripp and his party rested in Cape Town waiting for him to catch up.(2)

The entire party left the Cape by train and proceeded as far as Mafeking which was the rail head at that time. Here they found Fred Sparrow with the waggons. He had come down from the mission farm to guide them through Bechuanaland.(3) On the night of June 4th, the party left Mafeking for the mission farm, and seven weeks later on June 26th,(?) the party arrived at their destination. Here they found that Sparrow had built two mud huts for them. Elder Tripp pitched his tent on one side of the path, and Andersons and Carmichael's occupied one of the huts. The second hut was reserved for the mission store. The next morning they broke out their boxes and began trading with the natives.(4)

Elder Tripp made a tour of the mission farm. He found a few acres of land cleared and planted to crops, but there were thousands of acres given over mainly to

South Africa. "It was truly a most desolate looking place," wrote Elder Tripp.(5) It might be well to put with this statement, the first impressions of the mission farm as written by the next Superintendent, F. L. Mead. He wrote shortly after his arrival, "For agriculture purposes, I would prefer a farm in Western Kansas or Nebraska, poor as they are, to a farm here. As a business enterprise, I would not give a dollar for this big farm of twelve thousand acres and be obliged to live on it for a year." He went on to say he would not mind doing self-support work if they had the necessary supplies to do it with. "We are about as well equipped for self-support work as a carpenter would be if his tools consisted of a saw, an axe and a jack-knife."(5) It is well to remember these statements by the first two superintendents of Solusi, for it helps to light up the truly heroic achievements of missionaries on the farm during the first two decades of the next century.

Within a few days the entire party was hard at work. Whatever progress the mission would make would come as a result of what they themselves accomplished. The board had written its instructions carefully, and the one which caused the most concern was number nine which read:--"The plan of the Foreign Mission Board is that the work shall be made self-supporting from the first, except what may be necessary to give the work a start of beginning; that is, to get the work started so that it can have something by which to support itself." It also ruled that the representatives of the Conference should not engage in any traffic or trade on their own account.(6) It seemed rather strange to some of the workers in Rhodesia to find that if one worked in America he was eligible for support from the tithe; but if he went to the mission field he had to go as an entirely self-supporting worker.(7) However the missionaries made no protest, and set about as rapidly as possible to build their homes, a church, and school, a store and workshops. After spending the day in building and superintending farm operations, the evenings were devoted to language study. Elder Tripp found that his age was against his learning the language, and wrote of the needs for more workers:-- "I want to say a word further about workers. I think you will get the idea quite clearly that workers for this field absolutely must not be lazy. If they are, do not waste money by sending them here. Send young men."(8)

As they had anticipated and hoped, the work of Dr. Carmichael did a great deal to break down the suspicion and prejudice of the native peoples living around the mission. He was busy constantly, and never spared himself. He loved to go out visiting the people in the nearby kraals where he would treat their sick and tell them about the Lord Jesus and His love. Bro. Goepp would often go with him and play on his French harp and try to sing to them. We saw try, because he was no singer.(9)

The other workers living on farms adjoining Solusi were also active in doing missionary work. I. B. Burton made a walking trip of one hundred miles to the west to visit the bushmen who occupied that portion of the Khalari desert. He spent several days with them. Before he left they made an appeal to him for help. Because it is typical of scores of appeals which have come to our workers in various parts of Africa down through the years, it is included here:--

"White Father, Brother:

> We have been hunted by the white man and the black for many years now, our people are being thinned out, soon there will be nothing of us left. We have had to run for many years even in the land which is ours. In many parts that belonged to us we are hunted like game. Why? Our flesh they cannot eat, our skins are of no account, houses we have none, and we are tired, oh, so tired. We have no dogs; we must be our own dogs to run down the game. W run down game to give us food, but what are we being run down for? We are tired. Won't you come and live with us and be our protector? Won't you come and teach us how to work the land? Give us seed. We will work, we will be your children, and you be our father, all that you till tell us we will do."

Walking back to his mission farm, Burton pondered these words. But he fell very ill on the journey and was sick for many days and barely made it to his hut. He never returned to the bushmen again.(10)

The Rebellion

The new party had arrived at Solusi in July, 1895. Approximately nine months later, the Matabele rebellion broke out, and all work was suspended for more than seven months. There were a number of causes for the rebellion. The Africans felt it was unjust for whitemen to come into their country and take(a) over hundreds of thousands of acres of their best land, often driving them from it.

Secondly the rindepest had swept over the country, and the natives lost their cattle by thousands. The government policy of destroying infected herds completely infuriated the Africans as they could see no reason for killing cattle which were not dead or even apparently sick. Even as it was, it is probably that the rebellion would not have broken out when it did but for the Jameson Raid. Dr. Jameson had taken practically all the available police forces in Rhodesia for his raid into the Transvaal Republic and the country was left practically defenseless when he was captured with his entire force. Whatever the causes, the Matabeles rose in armed rebellion in March, 1896. Hundreds of Europeans were killed on their farms or when making their way to points of safety. The rebellion came as a terrible blow to the mission work which had just been nicely started. Financially they were winning out and their prospects looked good. (11)

Rumours of the rebellion reached the mission, and I. B. Burton was sent to Bulawayo to find out what was going on, and what they should do. He had some narrow escapes dodging African war parties on the way, but he made it safely. He looked up General Willoughby and told him of his trip in and of the folks still out at Solusi. The General was skeptical, saying that this was impossible, as the native commissioner had assured him all Europeans had been warned and been brought into Bulawayo. However at Burton's suggestion he called up the commissioner to have it verified. When the commissioner heard the question, he clapped his hands to his head and exclaimed, "My 6666, those poor people have been forgotten." (12) He promptly gave orders that all of our folks should come in to Bulawayo for protection immediately.

And so the mission was broken up. Before leaving, they did everything possible to protect their property. The cattle were left with a neighboring chief who was friendly. The goods were buried in eight different places. They felt badly about leaving their thirty-five acres of crops which were nearly ready for harvest. But there was no time for delay. Taking what things they could with them in the waggins they made their way to Bulawayo. Although they had some narrow escapes on

their way to town, they eventually reached there safely. That night they left Solusi, a war party of Matabele came to the mission to kill them all.

The party lived in Bulawayo from early April to the last of October, sleeping in their waggons. It was a difficult and uncomfortable time. Food was scarce and extremely expensive. The rindepest had destroyed most of the transport oxen in the country, and the rebels had cut the main line of communication with South Africa. A column of a thousand Europeans were fighting their way north from Mafeking. Twice our workers made their way by night through the enemy lines to Solusi and returned with supplies of food. They reported that the mission buildings were still standing but the crops were in bad shape.(14)

Rebuilding

On October 21 the party of missionaries left Bulawayo and returned to the mission farm. Here they found that the rebels had managed to take or kill all except ten of their oxen. And these ten sickened and died shortly after their return. Out of 175 fowls, only fifteen remained. Many of the things which had been buried in the ground had been destroyed by white ants. Their financial prospects were dark indeed, especially in view of the very high prices prevailing throughout the country after the rebellion.(15)

But the missionaries did not waste any time mourning over their losses. They felt they were fortunate in one respect. Solusi was the only mission in the entire country which had not been burned and completely ruined. The natives around the mission had remained loyal, but many of them had been forced to flee for their lives because of their loyalty. Elder Tripp wrote to the President of the General Conference and outlined their most pressing needs. These were not personal, for they would continue to live off of the land. But they did need workers, consecrated men; and means for the erection of buildings. If they could only have a thousand pounds, they could put up some homes which might stand and thus replace the miserable mud huts they had been using. Along with other settlers in the country, our workers had asked the Chartham Company for compensation for their losses incurred

Elder Tripp received two hundred pounds compensation. As this only represented one fourth of what they had lost they felt it keenly, but it was better than nothing.

All the oxen were gone, so when the rains fell again near the close of the year, the missionaries had to dig and plough their land by hand. It was a time of real hardship with poverty grim and unrelenting pressing constantly down on them. The government forces had broken the rebellion by destroying the native food supplies. The natives themselves involved in the rebellion had been too busy fighting to care for their gardens. As a result there was a terrible famine which lasted for nearly a year and killed thousands of Africans. Parents brought their children to the missionaries begging them to take them. Many parents were killing their own children rather than watch them die of starvation. Our missionaries began to take in the poor orphans. These children could be won to Christ. They would be a help around the mission. Gradually the number of these orphans increased until they had thirty in all. They took these children in on faith, earnestly praying the Lord to send them the necessary food and means to purchase it. At times they were brought into very straightened circumstances. Once, during the height of the famine, when the missionaries did not know where to turn for food, the brethren in South Africa telegraphed twenty-four pounds with which they bought food and tided them over.(17) Their hopes in these children were not misplaced. They did accept of Christ, and some of them were among the first to be baptized sometime later. Many went through the school and went out to become some of our strongest workers in the cause of God in Southern Rhodesia.

By April, 1897, the famine was over, and the work could move ahead. They had not received the funds they asked for to rebuild the mission, but were happy to hear that help was on the way, although at the time he wrote, Elder Tripp did not know who was coming. The new family, F. B. Armitage, wife and little daughter Violet arrived at Solusi in September, 1897, and proved a great help. How happy Elder Tripp was that he could put the Armitage family into a brick house. Mrs. Armitage would be working in the school. "I am still of the opinion," the superin-

tendent, "that our wives cannot endure the work that is laid upon them unless yet more help is speedily furnished."[18] His forebodings were soon to prove tragically prophetic.

In 1897, Elder O. A. Olsen, who had just completed eight years as President of the General Conference, came to South Africa for a visit of nearly a year. He travelled throughout the whole field accompanied by A. T. Robinson shortly before the latter left for Australia. Before he left the States, Olsen had requested permission of the Foreign Mission Board to visit the Matabeleland Mission, but the board had decided that in view of the great demand for means, it could not agree to pay the expense involved.[19] However the South African Conference felt that he should make the trip, and paid his expenses. His visit to Solusi brought great cheer and comfort to the workers. He arrived in Bulawayo the last day of 1897 and Elder Tripp met him and took him to the mission farm. Here he found Dr. Kate Lindsay. The farm looked good with forty acres in crops. On nearby farms were Brethren Goupp, Landsman and Burton. There were four Sparrow brothers working the farms of PeterWessels. There was a membership of 47 in the Sabbath School and an average attendance of 46. While at Solusi, Olsen visited some of the nearby kraals. At the mission they were busy digging a well and would install the windmill which Dr. Kate had donated. After watching the mission programme for a time, Olsen expressed it as his opinion that the Superintendent was kept far too busy looking after the work on the farm to push the evangelistic work as it should be. From miles around students were walking in daily to the school. Why not establish feeder schools in surrounding kraals, Elder Olsen asked. "Mission stations should be planted everywhere," he wrote. "There is plenty of water in this country, and it is easily obtainable.[20] Yes, water was plentiful that season, for the rains fell heavily and continously. One of the worst years for malaria in Rhodesian history was at hand.

Sickness and Death

Early in 1898, Malaria struck down many of the workers on the Solusi mission. All work stopped, and the entire mission was converted into a hospital. Dr. Carmichael, the one who had been sent out to care for the others, was the first to pass away after a short illness. Then George Tripp, followed oh so quickly by his father, the superintendent of the mission. Mrs. Anderson and Mrs. Tripp left to go to the Claremont Sanitarium at the Cape for a rest. Shortly after this, Mrs. Armitage was taken ill. As the only known way to save her life, she was taken to the railway station to take her out of the country on the down mail train. Elder Armitage and his little Violet accompanied her. On the train she became much worse, and it seemed she would die on the train. Elder Armitage pled with God to spare her, and at Kimberley she was taken from the train to the home of J. V. Wilson and wife * who were operating treatment rooms in the city. Two hours after leaving the train, Sister Armitage passed away. Back at Solusi, W. H. Anderson carried on the work alone. Who would come to take the places of the workers who had fallen?[21] Armitage and his daughter continued on to the Cape where they remained for two months, and then returned to Solusi with Mrs. Anderson.[22]

It was not known by our workers when they settled at Solusi, that Malaria fever is carried by the mosquito. Their homes did not have screens, and there were no mosquito nets over their beds at night. It was known that quinine was a good medicine for malaria, but a number of our workers in the early days had conscientious convictions against taking the drug. The missionaries who took quinine lived.[23]

There can be little doubt but that the privations and hardships which these (1) missionaries had passed through during the siege of Bulawayo and during the famine (2) which followed their return to Solusi had undermined their health and made them more susceptable to the fever. The General Conference Bulletin spoke of "our feable Matabele Mission, struggling almost to death to be self-supporting."[24] Yes, it was struggling to the death.

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* This was a family from America, not to be confused with that of J. Wilson Wil-

The heart-breaking struggles through which our workers passed during the first years in Rhodesia were not unmarked in heaven. The following statements from the Spirit of Prophecy are pertinent:--

> "The poverty of the missions in Africa has recently been opened before me. Missionaries were sent from America to the natives of Africa, and no provisions made for them to find support. They have suffered, and are still suffering for the necessities of life. Think of it! God's missionaries, ready to suffer the greatest inconveniences in order that the message of mercy might be carried to those sitting in darkness in heathen lands, are not sustained in their work." (25)
>
> "Missionaries have been sent to that field, (Africa) the most despitute country on the globe, and have been told that no means could be supplied them, they must be self-supporting....
>
> "Those who are labouring in far off lands, even in famine districts, have been told that they must sustained themselves. The mission Board could not help them. It would be fifty times more appropriate for such words from the Mission Board to be sent to the workers in countries where there is some kind of a showing, but not to countries where there is positive starvation on every side." (26)

New Recruits

Soldiers of the cross had fallen in the conflict. Who would come to take their places. A party was selected to go to Africa, and by the end of 1898 they had passed through England, and early in 1899 were in South Africa. At the head of this new party was F. L. Mead who was to take Elder Tripp's place as Superintendent of the Mission. With him came Dr. and Mrs. Green, Bro. and Sr. Lloyd, and Bro. Chaney. Since they had arrived at the Cape during the time of heavy rain in Rhodesia, it was decided not to send them up until late in March when the rains were drawing to an end. They did not waste their time at the Cape, but were busy studying the Sentebele language, the one spoken by the Matabeles. Sentabele Lang

The party left the Cape by train. The railway had been pushed on up to Bulawayo shortly after the close of the Matabele rebellion, so this party travelled in much greater comfort and safety over the long miles between Mafeking and Bulawayo than had the parties travelling in ox waggon in 1894 and 1895. They were met at the station by Anderson and Armitage, and all proceeded to the farm together.

Elder Mead

needed immediate attention. He wrote: "We find more work waiting for each and all than we can possibly do, so we appeal, send us help and send it at once."[27]

The new workers set to work at once. The natives had been eagerly waiting the arrival of teachers. Two outschools were speedily opened. Elder Armitage took a team, some trading goods, and with Brother and Sister Lloyd and Brother Chaney drove twenty-five miles north, pitched a tent, built two huts, and declared the mission station opened. Mead and Anderson took another team, some trading goods, and went six miles south, pitched a tent, and declared a third station open. At the main station, Dr. and Mrs. Green were busy carrying for the sick, and Walter Mead was looking after the store. Elder Mead was on the go nearly all the time, since he had to go to Bulawayo and purchase and transport all their trade goods, and then distribute them to the three stores operating. After three months on the station he could declare, "Every week but one since we reached Matabeleland, I have slept from one to five nights on the waggon."[28] No wonder our missionaries were worn out, and wore out. Before the end of the year he could report that many needed buildings had been erected. The five months they had spent there had been full of "hard manual labour." Miss Hiva Starr had been forced to leave because of ill health.[29] Thus the mission went into the opening days of the twentieth century.

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White Estate
Takoma Park.

CHAPTER SEVEN

BEGINNING AND GROWTH OF THE PUBLISHING WORK

The first pieces of Adventist literature to enter South Africa were copies of the Signs of the Times, and Advent Review belonging to William Hunt. These papers he circulated to the believers which accepted the truth around Kimberley. The Missionary party which came to South Africa in 1887 had with them two colporteurs, Anthony and Burleigh. They brought with them a generous supply of our tracts, papers, and books. From the time they landed, they were busy at work distributing the literature from house to house. Within three months after they had arrived, they had sold two hundred and fifty copies of Daniel and Revelation.[1] These colportaurs also assisted at the tent meetings held in January in Cape Town selling literature to the people who came. Not only did they sell individual books and papers, but by the middle of 1888 they had taken four hundred subscriptions to Good Health, and an equal number for the British edition of Present Truth.[2]

Very soon after he arrived in South Africa, D. A. Robinson came to see how helpful it would be if they had a little hand press with which to print announcements, sermons and appeals. These could be distributed to those attending the meetings. So he appealed to the Review and Herald, and as a result that institution purchased and sent out a small hand press early in 1889. During 1888, the total amount of literature sales reached only L 35.[3]

South African license laws for selling books proved a serious obstacle to our colporteur work from the very beginning. Inquiry showed that a license to sell books would cost L 20, which was quite a sum of money in those days. Fortunately, just about this time, the British and Foreign Bible Society approached the government with the request that their colporteurs be exempt from payment of this fee. Their request was granted, and the exemption was made sufficiently broad so as to include our colporteurs when they handled religious literature. There was one provision, however, and that was that the colporteurs must receive at least a part time salary from the organization.[4]

As our South African brethren saw how the literature could be sold, they joined in the work. However they felt there was much to learn in order to become skillful canvassers. So early in 1890, a request was made to the General Conference to send someone out who could instruct them in the principles of gospel salesmenship. The General Conference granted the request, and E. M. Morrison was instructed to go from Australia to South Africa to hold some institutes. Shortly after arriving at the Cape, he held an institute which a number of colporteurs attended, some of them living in tents.[5]

Late in 1889, Bro. and Sr. Druillard arrived from America. Mrs. Druillard took over the newly formed Tract Society. At first Bro. Druillard was kept busy running the little press which had been sent over, but it was felt that he could spend his time more profitably by scattering our literature among the thousands of sailors from all parts of the world who visited Cape Town on board their ships.[6] So for several years, he was our ship missionary, and visited the ships which called in Cape Town. During his first year he sold some L 150 worth of books and papers on board ship.[7]

The colporteur work spread to other parts. Bro. Schultz carried many books with him on his tour of the Free State and the South African Republic. There were colporteurs who visited farpoff Natal, and many were busy in the Cape Province.[8] J. H. Tarr was canvassing in Queenstown where he took 100 orders for "Man, the Masterpiece. By the middle of 1892, there were ten canvassers in the field and their total deliveries for the twelve month period amounted to over L 3,000! It seems incredible.[9]

Brother Morrison was very well satisfied with the progress the colporteurs were making in their work. It was not possible for him to remain long in South Africa. Before returning to Australia, he wrote a long letter to the General Conference pointing out the need for books in both English and Dutch In closing he said, "Send us a man of large executive ability who will encourage and push the canvassing work." Brother Druillard who closed up this letter could

not refrain from adding his own post script in these words:--"These are my tentiments too, and no doubt of all, or will be after the matter is carefully considered."[10] In 1893, Brother Morrison returned to South Africa and spent another six months with the colporteurs. He found them selling chiefly our health and medical books. The Foreign Mission Board approved of this but only until Patriarchs and Prophets could be prepared and furnished to them in both Dutch and English. This book was to be followed by Bible Readings.[11]

The large church building in Cape Town had meantime been completed and was dedicated in 1892. In the basement rooms of this building might be found the Tract Society Office. Here also was set up the little press which had been sent from America. It operated here for some years when it was moved out to occupy a small cottage near the entrance to Union College in Claremont. Two rooms of the school administration building were also used by the printing work.

During the boom years lasting roughly from 1892--1898 when so many large institutions were erected, there seemed to be enough money for every project. But there seemed to be, however, no interest or desire to erect a large publishing plant. Perhaps this was just as well, for when the hard times came and the bit institutions had to retrench, the little press kept rolling along in its own small way.

Periodicals.

During the latter part of 1895, it was decided to issue a paper to sell to the public containing our message. It was agreed to issue these papers as De Wachter in Dutch, and the South African Sentinel in English. These papers were to carry the message and be sold to the general public. The first edition was one of 4,300, but the reception was so enthusiastic from the colporteurs and the church members that at the beginning of 1896 this was increased to 10,000 in English, and 5,000 in Dutch. The subscription price was only three shillings six pence per year.[12] The circulation of these two papers was to have an up and down experience.

The year 1895 was also memorable as the one in which we issued our first tract in the vernacular. This was in the Kaffir language. Other languages were

added from time to time as the missionaries to the north submitted vernacular material for tracts, school textbooks, songbooks and so on. In July of 1904, three thousand copies of a Sesuto tract on the Second Coming of Christ were printed.[13] Four years later, the first literature for the natives in our churches in Nyasaland was printed in the Manyanja language.[14]

The South African Publishing Company

The publishing plant in South Africa remained small for many years. It was not equipped to print books, and the two papers, the South African Sentinel and De Wachter were never very large. Through the years the number of copies of these papers printed fluxuated according to the amount of promotion given the papers by the canvassers and the publishing secretaries. One year the subscription to De Wachter dropped so low that it was decided to discontinue it for a time and substitute a German paper printed in Hamburg, but De Wachter was resurrected again. In 1899, a special number of the Sentinel was issued dealing with the Boer War which had just broken out, and 2,500 copies were sold in Cape Town alone.[15] Again when the World War I broke out, a special edition of the Sentinel was printed and seventy thousand were sold.[16] In 1904, a third paper was started called the South African Missionary. This was a conference paper, sent out to all the missionaries, workers, and believers, sometimes for a small fee, sometimes free. It contained monthly reports of the progress of the work. During the hard times of the early years of the ninteen hundreds, this paper was sometimes issued very seldom, and occasionally it was only mimeographed. The Missionary continued until shortly after the new Division was organized, when its name was changed to the South African Division Outlook.

Through the years a number of editors were assigned to care for these papers. Usually they were men carrying other responsibilities. Professor Elffers often carried a large share of the responsibility for De Wachter. Many articles appeared in De Wachter which were translations from the English in the Sentinel. Those who served as editors of these papers for a fairly long period of time wo

O. O. Fortner, W. S. Hyatt, I. J. Hankins, and Mrs. W. B. White.[17] Still another paper started in 1910 and was issued for only a short time, called The Signs of the Times.[18]

During the war years the brethren gave much study as to how to reach the thousands of farmers living in the rural districts. Evangelistic meetings could not reach them. To carry the gospel to them, it was decided to send out regularly the missionary periodicals. By 1916, some 9,000 copies of the Sentinel and de Wachter were being sent out monthly. This effort bore remarkably encouraging results. Many calls began to come in from interested persons. Some of these people actually began to keep the Sabbath before seeing a single worker.[18a]

The South African Publishing Company had a number of managers through the years. It was no easy task they had to keep the bills paid and the papers going out. At times they were able to do a little commercial printing to help out. The first of these managers was A. Druillard, and among others might be mentioned R. F. McPherson, George Israel, Shaw Tarr, J. W. Johnson, and C. P. Crager.[19] The small scope of the work will be seen when we note that the total assets of the company in 1907 only amounted to five hundred pounds, and the annual output was three hundred. A year later assets were listed at only a hundred and sixty pounds with one building and two employees.[20]

Figures are available for only a few of the years for the circulation of the Sentinel and de Wachter, but the following table will give some idea of how these papers grew and diminished in circulation. Sometimes the colporteurs sold them by the hundreds and even thousands. In 1915 a special edition was brought out dealing with the War then raging in Europe, and 70,000 were sold. Yet in that same year, the number of paid subscriptions for both papers was only 285.[20a]

Year	The Sentinel	De Wachter	Combined circulation	Special Editions
1896	10,000	5,000		
1901	2,500	2,500		
1905	4,000			
1914			25,000	25,000
1915				70,000
1916				56,000
1917	4,000	9,000		
1918	4,150	3,000		

[20b]

The Colporteur Work

During these years prior to 1910, the colporteur work gradually declined. Times were hard, and South Africa was in the grip of a serious depression. In order to avoid payment of a high license fee, the colporteurs in the South African Union Conference had been put on half salary from the early days.[21] When Elder R. C. Porter arrived in 1909 he found the Union Conference deeply in debt. In order to help liquidate this debt and avoid further involvment, the canvassers were asked to become completely self-supporting, and were dropped from the Conference payroll.[22] The workers responded nobly, and before the year was out, Elder Porter was able to report that during the first six months under the self-support plan, the colporteurs had sold more books than in any other six months' period during the previous four years.[23] Not long after this, G. H. Clarke was sent out to head up the colporteur work in South Africa. In January, 1910 he attended a Conference held in Johannesburg which was rather like a campmeeting. As one result of his suggestions, a field day was proclaimed, and everyone attending the conference went out selling books. Over a thousand were sold.[24] During this same conference, Clarke persuaded twenty persons to enter the canvassing work. The youngest canvasser in the Union was Hugh Williams, the fourteen year old son of the President of the Cape Conference, who in eight hours sold twelve copies of

Coming King. Barend de Beer travelled through the Free State selling books on his motor-bicycle. When Clarke arrived in South Africa, there had been only seven canvassers in the field. Within six months the number had increased to thirty. One colporteur gave up a L 30 a month job to go canvassing. Within two days he had taken L 20 worth of orders for one large book.[25]

The colporteur work continued to grow. Many of those who in time to come were to go into the fields to the north and east as missionaries, gained their first experiences in the work while selling books in South Africa. Among many were such workers as E. M. Howard, G. W. Shone, C. Robinson, Barend de Beer, J. N. de Beer, G. A. Ellingworth, I. B. Burton, and Joel Rogers. Within two years sales had more than doubled reaching a new high of L 2,750 in 1910.[26] Clarke continued to push the canvassing work vigorously for five years when he was replaced by George C. Jenks. Jenks remained in charge of the colporteur work until after the new Division was formed in 1920.[27]

Student Participation.

Having the publishing plant on the grounds of Union College proved a great help to many of the students who were able by working in the press to help pay their school expenses. The students were also urged to go out and sell books and especially the monthly papers. In 1897, Joel Rogers took a band of college boys out into the Eastern Province of the Cape to show them how to take subscriptions for our magazines.[28] Not much came of it, however, for several years. In 1909, a canvassing class was started at Union College.[29] Clarke saw no reason why the newly started colporteur scholarship plan which was proving such a success in other countries should not prove equally successful in South Africa. In the summer of 1909--1910 he took eight students from the College out and helped them earn their scholarships. The following summer he did the same with another group and they proved equally successful.[30]

First African Colporteurs.

The first powerful African evangelists developed in the Mission fields were Richard Moko and Jim Mayenza. The former was a Kaffir who spent his life working in the Union of South Africa, while Jim worked in the Rhodesias. Jim was one of the first to be baptized at Solusi Mission, and although a native of Northern Rhodesia, he spent many years in the Southern territory. For many years he longed to be able to go out into the field and sell books among his own people. As early as 1906 he had started out to canvass, only to be thrown into prison because he had no license to sell books. From 1906--1909 Jim was in Northern Rhodesia among his own tribe, but on his return to Solusi, he indicated that he had never given up his ambition to sell books. Year after year he kept after the brethren, asking them to get him a license. But times were hard and money was scarce and the fee was fifty pounds. Some wondered whether Jim would stick to the work long enough to make it worth while to get him the license. At length Jim said that if the brethren would not get him the license, he would sell some of his cows to raise the money for it. W. C. Walston entered into correspondence with the proper officer of the Southern Rhodesian government in Salisbury. After some negotiation, the coveted license was issued free, and Jim was supremely happy. For many years he continued to combine selling books with strong evangelistic efforts among the Matabele people. Within six months after receiving his license, Jim had sold L 65 worth of books. Richard Moko down in the Union went around through Kaffirland selling books, often travelling with the "gospel waggon" of which more will be said later. These two Africans showed what could be done, and paved the way. Since that time, hundreds of consecrated Africans have followed these trail-blazers and have scattered many books. 31

The Sentinel Publishing Company

For many years, the small poorly equipped printing plant in South Africa did not try to print anything larger than papers and pamphlets. Books for the colporteurs had to be ordered from the Echo Publishing House in Australia, the

Hamburg Press in Germany for Dutch books, and from the Review and Herald, and the Pacific Press in the United States. At first each little conference tried to stock the books needed by its colporteurs. In 1905, the Natal Transvaal Conference asked the General Conference for two hundred pounds capital with which to lay in a stock of books for its canvassers. This was granted, and the credit sent to the Echo Publishing Company.[32] [33]

During the war years, transportation of books from foreign countries was often interrupted, and was always very slow. The Week of Prayer Readings arrived after the new year had opened. The Brethren in South Africa appealed to the General Conference for money with which to enlarge their printing facilities. The request was turned over th the Review and Herald Publishing Board, which agreed to help to the extent of two hundred pounds to enable them to buy a stitcher and some other necessary equipment.[34] In the middle of 1916, the South African Union Conference took charge of all the book work in the Union territory, and established a central book depository to supply the whole field. A Publishing Committee was organized with a board of ten representative men from various parts of the Union. The newly organized Press was known as the Sentinel Publishing Company.[35] When the Union College closed its doors for the last time in 1917 preparitory to moving the school to Natal, the Publishing House was able to move into larger quarters and increase its work.

Meanwhile some of the missions were beginning to think of printing some of their own literature. It seemed a long and tedious process to send all vernacular literature to the Cape to be set up. Proofs often weeks travelling back and forth and the work was ~~xxxxx~~ delayed. Malamulo Mission sent in a request as early as 1914 for money to buy a small press, but they were told to wait. Finally in 1918 the General Conference at Fall Council voted to supply a small job press for the Malamulo Mission. This was to be the first, but not the last of mission presses.[35a]

The Publishing work greatly expanded during the war years. Wages increased and more people were able to buy books. New books were issued from the Sentinel for

the colporteurs and the Mission fields to the north. A book on the prophecies of Daniel was prepared by Mrs. W. B. White and printed in the Zulu language. In 1918, the Review and Herald came forward with another gift of L 200 to help print literature in the Vernacular languages.[36] The press became so busy that for the first time in many years they found themselves unable to accept any outside commercial work. The profit for two years amounted to L 143.[37] In 1920 some L 2,090 worth of native literature, and L £ 7,118 worth of English and Dutch books and periodicals were sold.[38]

Under the impetus of an ever increasing membership and a growing demand, the time had come when the publishing work was to be greatly expanded.

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Eight

CHAPTER SEVEN

CLAREMONT UNION COLLEGE

We have already told how during the latter part of 1892, twenty-three acres of land were secured in Claremont, and two buildings erected to serve as a college for our young people in South Africa. Professor Eli B. Miller, who had been teaching in the Battle Creek College was chosen to come to South Africa and head up the new school. With Miller and his wife came Harmon Lindsay and Miss Sarah Peck.[1] When he accepted the class, Miller was well aware that educational methods differed greatly in British countries from the American system. So during the summer of 1892 he made a considerable study of textbooks dealing with British methods and problems relating to a different cirruculum.[2] The college buildings were completed near the close lf 1892, and in December the South African Conference held a meeting in the buildings and there it organized. Professor Miller was already on the ground, and was planning the work for the college. The Cape Times dated January 4 1893 carried an advertisement of the college, and students were invited to write to the principal for particulars regarding the work offered. The school opened on the first of February, 1893.[3]

Professor Miller was the principal of the school for two years. He found the work very different from what he was accustomed to in Battle Creek. With a church membership of less than two hundred, it was quite evident that the school could not operate economically if only Adventist young people were admitted. As a result, from the very start, there were as many students from the outside as those coming from Adventist homes. This made it difficult to operate the school as an Adventist institution. Some of the American methods used in the school were not regarded favorably by the South African constituency. The enrollment did not hold up, and by the end of the second year, there were only thirty students in the school homes.[4] Brother Miller's health was not good and he severed connection with the school at the end of 1894 to go out into the field for a time. It was suggested that he spend some time studying She South African educational system.[5] This did not work out, and in April, 1895, the Millers returned to America where he died.[6]

To fill the vacancy created by the resignation of Professor Miller, the Con-

ference asked Mrs. Druillard to take charge of the school until such time as a permanent principal could be secured. She took hold of the work in the school with vigor. The constituency had the utmost confidence in her, and in the teachers she had with her in the school. Mrs. Druillard wished to make it as much of an Adventist school as possible, and at the beginning of the year she proposed to try a vegetarian diet. With the consent of the parents, the plan was put into effect. Most gratifying results were reported, for during the entire year, not a single case of serious illness occurred among the students. Assisting Mrs. Druillard during that year of 1895 were her husband teaching the carpentry classes, Professor Salisbury, and Grace Amadon.[7]

When Mrs. Druillard came to the school, she did discover one type of illness which was very prevalent among the students. This illness took the form of great weakness which descended just at the time when the school bell rang in the morning and prevented the student from leaving his bed. It was also very common on Sabbath mornings. Mrs. Druillard quickly cured this type of illness by decreeing that the very best remedy for such cases was to spend the entire day fasting in bed. While at first the students voiced rather loudly their preference for "the mild and peaceful reign of Brother Miller", it was not long before they buckled down and some very solid, thorough studying was done before the end of the year.[8]

In 1896, the Druillards returned to America, and Professor H. Elffers the Dutch teacher at the college, took the principalship for one year. At the close of 1896, the first students were graduated from the college. These were Dores Robinson, son of the president of the Conference, and William Sutton, a young man not of our faith. Sutton had been brought to the college by his father aristocratic father two years before. His father had stayed with him in the college home for three days before leaving his son. Each night during this time, Sutton had placed his shoes in the hall to be shined. Professor Salisbury who was in charge of the boys dormitory saw them there, and carefully took them and polished them. The night after his father left, Sutton again put his shoes in the hall, and nothing happened to them. Next morning Sutton was walking all over the building calling loudly "Boots!2 boots! Come polish my shoes." At length one of the students told him that each one had to be his own boots in this school.[9]

Segregation

When the church school opened in Claremont in 1894, it was decided that there should be no colour bar. In this school, the majority of children came from non-Adventist homes. From seven parents came intimations that they would withdraw their children from the school if coloured children were admitted. The committee administering the school stood firm, and none of the children were withdrawn.[10] In later years a special school for coloured children was opened up in connection with Union College. While Helen Hyatt was teaching the white children in the college church school, her mother was teaching the coloured children on the same grounds. It was extremely difficult to draw the line. In one family, one child was admitted to Miss Hyatt's classroom, while his brother, being a little darker was sent to Mrs. Hyatt's coloured school![11]

Our message was going to the African tribes in South Africa. Some of those who were accepting the truth, were partially educated, and wished to come to the college to study further that they might prepare to enter the Lord's work. Professor J. L. Shaw who came to Claremont College as principal in 1897 was sympathetic. He did not realize the depth of feeling on the subject among the people of South Africa where the colour bar has always been as rigidly held as in any part of the old South. To him, the students in the college had a real duty to perform. They were to take these African students, fresh from their native villages, and teach them the ways of civilization. They were to show them the meaning of proper dining room deportment, how to sleep in beds and how to make them, how to take baths and how to wear civilized clothing. A number of these Africans from Kaffirland and Basutoland were accepted as students in the college, and some remained as late as 1904. But the plan was not a permanent thing, and it could not be called a success. A number of parents withdrew their children from the school.[11]

There was another problem which confronted the College board in the early days. Should, or should not the college offer courses which would make it possible for the students to qualify to take the South African matriculation examinations. The constituency of the school werein favour of doing so. The overseas brethren, on the other hand felt that it was contrary to the teachings of the church. The Lord was

into the mission fields and proclaim the message. To prepare the students for matriculation would make it necessary for them to take subjects which the board felt were of little value. A further objection was raised in regard to the future of students who might be qualified to sit for matriculation. Would these student not find doors opened to them in the commercial world and thus be lost to the cause of God? The latter view prevailed, and it was not until C. P. Crager came as principal in 1908 that matriculation was offered to students in Union College.[11]

Administration

Professor Shaw was followed by W. A. Ruble until 1902, when C. H. Hayton was appointed principal, a position he held for five years. Hayton had come to South Africa as a plummer to work on the Claremont Sanitarium which was then being built. After this was finished, the College Board being short of teachers, and learning that both Hayton and his wife could teach, invited them to fill some vacancies in the college. They accepted and joined the staff in 1896. Some of the local supporters of the school expressed horror that anyone who had thus worked with his hands should be invited to teach the young people.[12]

Missionary activity at the school was pushed forward. Young people went out on Saturday nights to hold street meetings in Wynberg. The second class of young people graduated in 1901. These were Helen Hyatt who began her long teaching career in the Cape Town church school; William Haupt who entered the conference school preparitory to entering on ministerial labour, and Arthur Commin who began teaching in the college.[13] Two mission bands were in operation at the college. The teachers of the school rejoiced to see these workers coming forth. It would help to roll away the reproach that the college was training no workers.[13]

At the time this class graduated the course consisted of one year's training above high school level. Helen Hyatt had come with her parents to South Africa in 1896 and spent three years in the college and finished the normal course.[11]

During the first five years of its operation, the college was well supported by the conference. The receipts of the conference had been exceptionally large during those years. Many personal gifts were made to the school. All necessary and desirable equipment was provided for the college. The pioneer days of hardship

and do-without lay ahead. Because of financial appropriations to the college from the Conference, tuition rates were set extremely low, so the students were subsidized in their education. Following the arrival of Elder W. S. Hyatt in 1898, the free flow of funds into the treasury ceased, and hard times came. Especially was this true of the years immediately following the close of the Anglo-Boer War in 1902. A financial depression descended on all of South Africa which lasted for five years. During those years of depression, it was found impossible to raise the tuition rates which had been set low during the time when the conference was able to subsidize the college liberally. As a result, Professor Hayton and his staff faced extremely difficult times. Wages were very low among the teachers, the single workers receiving as little as sixty pounds per year. Not even this was always forthcoming promptly. Time after time, at the beginning of the month, the principal or business manager was forced to call the teachers to see him and ask what was the bare minimum of money on which they could live during the coming month, and then advance it to them. At the end of each year, the conference would always advance sufficient money to the college so nothing was owing to the teachers when the new school year began. But times were close. The students sat down more than once to a breakfast of fresh tomatoes and brown bread. The students were very poor, and Professor Hayton tried to give them as much work as possible, even though at times it was purely "made" work. Not having any paying industries, and at the same time allowing the students so much credit on tuition on non-remunerative work results in the school being perpetually short of cash with which to pay current expenses.[11]

When the school opened in February, 1904, there were 93 pupils in all grades, half of whom came from outside homes. There were twenty girls and ten boys living in the school homes.[14] This consisted of the second and third floors of the main building at the college. The boys had the top floor, the girls were on the second and beneath them were the dining room and industrial rooms. This arrangement was responsible for some amusing events in dormitory life. It was also sometimes embarrassing for the boys to have to pass through the girls' quarters while going from their rooms to the dining room and all classes. Sometimes little strings dropped down from upper windows bearing sweep messages intended for windows on the

floor. One evening Helen Hyatt was leaning out of her window talking to another girls in another window. The boy in the room above thought his study was being interrupted and promptly poured a jug of water on Helen's head, drenching her thoroughly. On another occasion one of the Italian workers at the Sanitarium developed a great deal of interest in one of the young ladies at the college and proceeded to serenade her window. The Principal warned him to stay away, but when he continued to come he told the boys they might take the matter into their own hands. So one night they way-laid the visitor and tossed him fully dressed into the filthy horse pond. In fury he laid a charge of assault against the boys and the case was taken up before the magistrate in Wynberg. Solemnly the judge remarked that he knew that ducking in water was considered good tr atment for a broody hen, but he didn't know whether it would have any effect on an ardent lover. He fined each of the boys one $\frac{s}{}$hilling![15]

FINANCES.

When Professor Hayton took over the administration of the school in 1902, it was two thousand, six hundred pounds in debt. The following year the book, Christ's Object Lessons was issued, and it was proposed that by means of the sale of this book in all parts of the world, the heavy load of debt which was resting on our institutions all over the world should be lifted. By means of this sale, the debt was reduced by three hundred pounds.[16] By 1905, Hayton was appealing through the Union Conference to parents to please pay up their back accounts to the college. He had bills for food and fuel due amounting to over a hundred pounds, and only fourteen pounds with which to pay them.[17] The school was running at less than half capacity, and both Elder Hyatt and Professor Hayton receatedly invited more students to attend. In that same year, there were five teachers in the school. The total value of the school apparatus was listed at a little more than fourteen pounds.[18]

When C. P. Crager arrived in 1908, he was appalled at the financial situation of the school. The plant was run down, and he felt that it would be impossible to run a college satisfactorily and efficiently on the amount of money available. He wrote to the General Conference stating that he would either have to receive

more money to run the school, or he would ask for an immediate return to America. In response, a small amount of money was granted, but it was not enough to avert repeated financial crises. In 1911 the college board issued an appeal for funds to help lift the debt on the college. A little later, I. J. Hankins wrote of the financial embarrassment of the school. It was causing Principal Crager sleepless nights. At one time the authorities came to turn off the water, but Crager borrowed a little money and averted the crisis. Hankins said it was a reproach to the denomination, and pled with the brethren to send in their checks. At this time the college was carrying a load of over two thousand pounds in debts. In reponse to an appeal to the General Conferenee, two hundred pounds was appropriated to start a brush factory at the college. Every form of retrenchment was tried. Teachers wages were cut again. Instead of sending out the school laundry, the students did it themselves.[19]

The Union Conference would gladly have eome to the aid of the college, only it was thousands of pounds in debt also. In 1913, shortly before R. C. Porter left Africa, a remarkable campmeeting was held in Bloemfontein. The condition of the treasury was laid plainly before the people, and it was pointed out how necessary it was that the reproach of debt should be rolled away. A wonderful spirit of sacrifice came into the meeting, and pledges began to roll in. On and on they went with the church members pledging on behalf of husbands, wives and children not present. Almost two thousand pounds were given. When the time finally came to close the meeting, Elder Porter turned to Elder Edmed and asked him to close the meeting with prayer. Edmed was standing there weeping, and he said, "I cannot pray, I am too full for utteranee." Porter then turned to Professor Elffers, who gave him a similar reply. Of the amount thus raised, eight hundred pounds went to the college toward debt reduction.[20]

Courses of Study.

When Professor Crager came to South Africa, he decided to alter the course of study sifficiently so the students from the college could sit for the government matriculation examination. One of the results of this decision was to fill up the college with students. By 1910 it was running to capacity. Nor was the number of

graduates going into the work diminished thereby. During the first fifteen years of the history of the college, thirteen students had been graduated from the school, all except the first two from the Normal Course. During the next eight years, the number of graduates jumped to nineteen.[21] It is true that a number of those who finished at the college and took the government matriculation went out and took jobs in the world, but not all of them gave up the truth.

During the early days when more funds were available, a variety of industrial subjects were offered at the college. Among these were carpentry, gardening, bootmaking, typesetting and printing.[22] In time, only the garden and the printing work remained. The presence of the South African Printing Works on the college campus was such a help to several of the students who were working their way through school. College students occasionally went into Cape Town on Saturday nights and sold papers on the street.[23]

In spite of hard times, students continued to work and plan on how they could get a college education. Two boys, canvassing to enter school, obtained just the amount required for their tuition, and walked 150 miles to their homes so they could save their school fees intact.[24]

Planning to Move the School

During the years when financial problems were so pressing in South Africa, the question was raised as to whether it would be possible to move the school out into the country where the students could raise some of their food, and there would be room for industries to grow. As early as 1914, the principal of the college was already writing of his desire to move the school to a better environment.[25] Following Crager's return to America in 1915, the college remained in Claremont for two more years. Elder W. B. White had arrived as the new president of the South African Union in 1913. He was strongly in favour of finding a better place for the school.

By the middle of 1917, the decision to move the school was finally taken. For months the committee appointed to make investigation had been travelling from place to place looking for a suitable place. Where was the best place for the transplanted college to locate? Mrs. I. J. Hankins had a very strong conviction that

it should be on the Spion Kop Mission Farm in Natal. As the wife of Professor E. B. Miller, Mrs. Hankins had come to South Africa in 1892 and been connected with the college from its earliest days. Now she felt that at Spion Kop the work of the college could go forward. On the same farm they should establish the South African Sanitarium so the students could receive training along medical lines.[11]

Where did the Spion Kop Mission come from? Back in 1912, F. B. Armitage had been searching for a place to establish a mission among the Zulus for two years. Then a colporteur by the name of van der Molen sold a book to Mr. R. F. Stockill who was at that time living in Natal. Stockill with his family accepted the truth, and he told Armitage about theSpion Kop farm of 2,200 acres which were for sale.[26] The committee approved of the site, and Armitage bought the farm. The very day after another man came and offered the farmer a much higher price than we had paid for it.[27] Armitage here established a mission for the Zulus. As a mission, the site was fairly satisfactory, the chief disadvantage was that it lay a long way outside the borders of Zululand, and the native population was rather light. But as the site for a college it was open to more serious criticism. It was ~~twenty-six~~ 18 miles from the railway in the town of Ladysmith, and some of the members of the committee appointed to find a new school site were reluctant to put a school which they hoped in time might grow to be a strong college so far from a base of supplies. The farm was in a rather dry area, altuough it was bounded on one side by the Tugela River. Still, could not something more suitable be found?

During their travels of the previous year, the committee had visited the farm of Brother Venter in the Free States. Here was good soil, and an abundnce of water. Brother Venter had offered to sell it for the college. After looking at Spion Kop once more, the committee in 1917 decided to buy the farm from Brother Venter if was still prepared to accept the figure he had named in 1916. But unfortuntely the war had inflated land valued, and he now wanted five thousand more than in 1916. The committee was not prepared to meet the new figure, and Spion Kop was finally accepted.[12] It is difficult to understand how in those days when ox waggon was the chief mode of transportation in rural districts, it was thought possible that a sanitarium and college could flourish on a dry farm at the end of a ~~twenty-six~~ 18 mile dirt or mud road

The days of Union College were ended. In 1917 it operated for a boarding school for the last time. The last graduation exercises were held in the college chapel. Into the hands of Willard Staples, Vivian Cooks, Florence Hansen and Daphnee Peach, President W. E. Stray placed the diplomas. The students passed out. The next day they headed for their various homes. A band of workmen descended on the college building and began to tear it down. The precious materials would have to be shipped to Natal to be used in building a new college. There was not enough money to buy new timbers.[28]

No boarding school was in operation in 1918. It was hoped that sufficient buildings might be erected during that year to enable the college to open again in 1919. J. I. Robison, H. G. Patchett, U. Bender with their wives proceeded to Spion Kop. There they were joined by six stalwart young men who were to assist in laying the foundations of the college.[29]

Outstanding Graduates who entered the Work from Union College.

Helen M. Hyatt.
William Haupt.
Arthur Commin
Adeline Sutherland
Minnie M. Tarr
Mollie Tarr
J. Victor Wilson
Jane Page Wilson
J. J. Birkenstock
Susan Visster Venter
Ethel Edmed
Laura Page Bredenkamp.
Willis L. Hyatt
Evert F. Birkenstock
Hubert M. Sparrow
Edna Edmed Clifford
Owen Sparrow
Annie L. Visser
Willard Staples.
Vivian Cooks
Florence Hansen
Doree E. Robinson

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CHAPTER NINE

ELEMENTARY EDUCATION

In no part of the world has the educational work played a more important part in building up the work than in Africa. In the field of primary education, this has been particularly true of the African side of the work. Something of the scope of our elementary education work in African can be seen when we remember that in the primary schools operated by Seventh-day Adventists around the world in 1954, one child in three is to be found in a school in Southern Africa. The Claremont Union College was established for the purpose of training European youth to go into the mission fields of the north. In time native training schools were established in strategic centres to supply pastors, evangelists and teachers to work among the native peoples. The elementary schools started in various centres of South Africa through the years were to act as feeders for the college.

Union College was established at the beginning of 1893, and later on during the same year the first church school was opened at Beaconsfield. At the time when our work began in South Africa, there were no free public schools. Elementary education was provided by parochial schools, and the teachers were usually members of the church sponsering the schools. The children of our believers were frequently held up to ridicule and reproach by these teachers. The children also met with difficulties when they refused to attend classes or organized games often held on Sabbath. Because of these conditions, the believers were anxious to start our own elementary schools.

Mrs. Jessie Rogers started the first Adventist school in Beaconsfield during 1893. At first she gathered in some of the children of the community for Bible stories and studies on Sabbath and Sunday afternoons. Then at the request of the parents, she started a little school to teach other school subjects. The school proved a marked success from the first.[1] Early in 1894 there came a request from a number of parents not of our faith for us to open up an elementary school in Claremont. In response to this, the committee purchased a piece of land and erected a building measuring 24' x 48'. On the 4th of July this school opened with an attendance of 37 pupils

homes. but a uniform tuition rate of 6d, 9d, and 1/ per month was charged depending on the grade attended. The committee insisted that coloured children should not be excluded from the school, and although there were protests from the parents, the management stood firm and there were no withdrawals.[2]

Because of her success in the Beaconsfield school, Mrs. Rogers was called to Claremont to open this new school, and Miss Sarah Peck went to replace her in the north.[3] The following year Miss Peck returned to the college, and Mrs. Rogers to the school in Beaconsfield where the numbers increased to 76 in 1895 and the following year to 87 making it necessary for Mrs. Rogers to have an assistant.[4] At Claremont Miss Mary Robertson took over the school where she was joined by Miss Hiva Starr for a time. Claremont has the distinction of being the one church school in South Africa with an unbroken record through the years.

The third school opened was in King Williamstown in the Eastern Province. Here Miss Ellen Burrell taught for some time.[5] A fourth one followed in 1902 when the Cape Town school opened its doors with an attendance of 25 pupils. Miss Helen M. Hyatt who had finished the Normal Course at the college the previous year was the first teacher.[6] The Cape Town school did not remain in existence long, for the following year it was merged with the Claremont school, and both moved into the Union College buildings. This made the school a large one, and classes were held in the three vesperics of the Claremont church which was on the second floor of the college building. (This room is now used as a book depository of the Sentinel Publishing Company.) Miss Hyatt was a teacher of this combined school and remained in Claremong from 1903--1917 with the exception of three years which she spent overseas furthering her education and when on furlough. During part of this time the coloured classes which had now been separated from the European children were taught by Mrs. W. S. Hyatt.[7] Yet another church school was opened in 1902 at Uitenhague, the first teacher being Miss Ina Austin who came here from the Beaconsfield school. The first enrolment was 27, but within six months it had increased to 47.[8]

It must be remembered that while these are called church schools because they were operated by the church to care for the children of the church the children who attended them were often drawn from non-Adventist homes sometimes. This feature

children was sometimes far from desirable. On the other hand, many of them became interested in the truth, and some were baptized. Some of them were instrumental in interesting their parents in the truth.[7]

The number of church schools in South Africa has not remained stationary. Sometimes there were eight or nine, at others they have dropped to two or three, largely depending upon the economic conditions of the country, and the amount of promotion given it by the educational leaders in the country. Church schools were opened up in different centres. In 1902 there was a church school in Maritzburg opened taught by Miss Cora Blodget, who later became Mrs. O. O. Fortner. Then for three years the school was taught by Miss Amy Ingle and in May, 1905 it had an enrollment of 23.[9] In 1912 Miss Vickie Sutherland was teaching a church school at Wilenhoek.[10] The first record we find of a coloured school was one being conducted in Parrow in 1914. At that time they were reporting difficulty in finding a teacher for the ensuing year.[11] In 1917 Miss Annie Visser went to teach in the newly opened school in Bloemfontein.[12]

Besides these church schools there were a number of home schools. There were also schools conducted on mission stations where there were a number of children. In 1916 Miss Visser was at Spion Kop teaching the children of the Armitage and Stockil families.[13] Mrs. Ida Bowen who had lost her husband by Smallpox in 1913 but who had remained in the field was busy in 1916 teaching the children of the mission families at Inyazura Mission in Southern Rhodesia.[14] When Union College closed its doors for good at the end of 1916, Miss Hyatt was engaged by Brother Honey to come to his farm at Content and teach his children. Here she spent the years of 1917 and 1918. At the end of 1918, U. Bender, the principal of Spion Kop College came to Content to see her and ask her to come to the new school and teach there. Miss Hyatt had given her word to Bro. Honey that she would teach for him the following year. Bender stayed for a week, and indicated that he was prepared to stay a month if neccessary to engage her as his teacher. At length an arrangement was worked out by which Miss Hyatt went to Spion Kop, and the Honey children as well as those of some other families nearby went with her.[7]

In Mission Lands

The first steps to educate African children naturally came at Solusi, our pioneer mission. Following the return of the missionaries from Bulawayo after the Matabele rebellion in 1897, Tripp, Armitage, and Anderson took in about thirty of the small children whose parents were dying of starvation in the famine. These were gathered together every day in a classroom and taught to read and write. As conditions improved, pupils began to come in from the surrounding kraals, some of them walking long distances. At the time of his visit, Elder O. A. Olsen caught a vision of the important part schools might be made to play in spreading the gospel. He was apparently the first to hit upon the idea of having outschools surrounding the central mission, and sending finishing pupils from these outschools in to the more advanced school at the mission.(15) At this time, the Africans were beginning to see the value of obtaining an education. The entrance of our work into Basutoland was largely as a result of the demand of the people for schools.(16)

Many of the early leaders came to see the importance and value of the elementary education programme for our mission stations. J. H. Watson, after only a few months in Nyasaland wrote shortly before his death:— "School work will perhaps always be the most successful branch of the work that we can understake; in fact it is only by simple persevering teaching by those who are willing to work indefinitely without seeing any tangible results that we can hope to place the truth in its simplest form before these people."(17) In 1919, after he had spent many years in administrative work in Africa, W. B. White wrote, "Probably the greatest factor in our efforts for the natives in South Africa is our school work."(18) It became more and more evident that our work among these primitive peoples could only be made permanent as we taught them to read the Bible in their own language, and as we trained the young to become efficient workers in carrying the gospel to their own people.

So the pattern was set. As missions were opened up, schools started soon after. Students came in and were housed in rude dormitories, often far too small to accommodate those who wished to enter. At Rusangu Mission boys slept on the dining room tables. No fees were collected in those early days, but the students were expected to put in long hours working on the farm to help pay for their food

strenuous as possible in order to weed out those who might have come hoping to find an easy place to room and board.[19] There were no boarding schools for the girls at first. If they came, it was simply as day scholars. While parents often encouraged their boys to attend school, they were almost unanimously opposed to educating their girls. Girls who came to the school were frequently beaten as a result of attending. Strange to say, missionaries found that girls who did attend school were often far harder to manage than the boys.[20]

Textbooks from which the students might study were very scarce, and more often than not, the missionary himself had to get in and reduce the native language to writing, and prepare the earliest grammar and other textbooks. When W. H. Anderson settled in Northern Rhodesia and founded the Rusangu Mission, he found no textbooks suitable for the students to use. He set about learning the language, and then began to prepare a simple vernacular reader containing some Bible stories. Sometime before he had planned on opening his school, some African boys appeared and announced that they had come to the school. Anderson told them the school had not yet opened. They calmly asked him whether he was a teacher. When he informed them that he was, they simply replied, "Then teach us." So the school was opened. As soon as possible he placed his little primmer in their hands to study while he feverishly set to work to write book two. Long before he had it ready to put into their hands, they had finished reading book one. Rather than admit that he had nothing further for them to study, he informed them that the white man was very thorough, and that they must learn to write and spell every word in the book. This they did, and still the next book was not ready. He then required them to commit the entire book to memory. Even with this difficult task, some managed to accomplish it and were ready before Book II could be placed in their hands.[21] Similar experiences could be told by many of the missionaries who opened up new stations in the interior during those pioneer years.

The schools passed through good and bad times. Sometimes, for no apparent reason, the interest in education greatly diminished and the enrollment dropped off heavily. There were times when drought struck, and the crops failed. There was no budget provision for feeding the students in the school, and many times they had

Sometimes sickness struck down the European staff at the mission and they were forced to leave for more healthy parts. More than once, Mrs. W. S. Hyatt went up into the mission fields of the north to Solusi or Lower Gwelo to teach six or more months when other teachers had been forced to leave.[7] But through the years the schools increased in number, and their influence spread far and wide. These schools were vital to the evangelistic programme of those early days. Many times the first persons who were baptized on the mission stations were students who had come to attend the school.

It was in Nyasaland that our school work grew most rapidly. By 1910, there were two main mission stations in that country with sixteen outschools containing over a thousand pupils.(23) Taking Southern Africa as a whole, there was a period of remarkable growth between 1909 to 1911 when the attendance at all of our mission schools increased from 1,215 to 2,158.(24) With the outbreak of the first World War a disturbing enelent entered, but still the total attendance steadily if more slowly increased. By 1916 there were 678 pupils in the main mission schools, and another 3,020 in the outschools, or 3,698 altogether.(25) The influenza epidemic struck in the mission schools as well as everywhere else in 1919. At Solusi nine of the students died and many more were stricken.(26) The total enrollment in the schools dropped in that year to 3,364, but in 1920 it climed to 4,296 and has shown a steady and often astonishing growth since.(27)

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CHAPTER TEN

THE HEALTH WORK

During the early eighteen-nineties, a number of the South African believers visited the headquarters in Battle Creek. Among the other features of our work there which they observed, none made a deeper impression upon them than the great Battle Creek Sanitarium with accommodations for hundreds of patients and employing a large staff of doctors. They saw how our medical work had given us standing not only throughout Michigan, but had also helped to make us known throughout the entire United States. On their return to South Africa they began to talk of opening up medical work in all of its phases in that country. They wished to establish a sanitarium which would give prestige to our work throughout the land. As early as 1893 Elder O. A. Olsen, then President of the General Conference when paying a visit to South Africa found that the plan to build a sanitarium at the Cape was receiving attention.[1]

The Orphanage

The first institution to be opened and operated by the Medical Missionary and Benevolent Association was not the sanitarium, but an orphanage. One of the prime movers in this work was Fred Reed. A chemist of Beaconsfield and Durban when the truth came to him, he sold out his business and went to America. On returning to South Africa, he urged that an orphanage be established to care for the orphans of Seventh-day Adventist parents. After it was started, it was opened to any needy children including coloured children.[2] He interested Mother Wessels in the project, and she donated a piece of land from her Timour Hall estate. Fred Reed himself contributed liberally toward the erection of the building which cost some two thousand pounds. The orphanage was dedicated in February, 1895 and continued to operate with occasional intermissions for approximately ten years. Among those whose names will always be remembered in connection with this enterprise are those of W. C. Walston and wife. Their twenty children thrived on the vegetarian diet given them, and they had plenty of nut butter, those being the days when this was considered a particularly valuable food. The Cape Times carried quite a discussion in its columns about those "nut fed orphans."[3] After Timour Hall estate was

sold, the orphanage was moved to a new building which was erected in Plumstead. Later on this was to develop into the Plumstead Sanitarium. No child over twelve was accepted. Lack of funds held them to limit the number of children to ten, more than half of whom were under four years old in 1897.[4]

The Claremont Sanitarium

Meanwhile far more ambitious plans were being laid to establish a sanitarium in South Africa which would be as much like the famous Battle Creek Sanitarium as they could make it with the funds available. A tract of land was secured on the Belvedere Road near Claremont which, in the opinion of S. N. Haskell was "not very inviting. It is on a dry sandy place where there is neither water, decent drainage, nor trees or anything that would make me think it was the place."[5] No pains were spared to make it one of the finest buildings of its kind south of the Equator. Expensive furniture was imported from Europe and America. The total cost of the sanitarium when completed and equipped amounted to fifty thousand pounds, of which the Wessells family gave thirty thousand.[6] It was a four story building and contained fifty-one rooms. There was a laundry and bakery in the building. The first doctor to take charge was R. S. Anthony who had gone with Elders Boyd and Robinson to Africa in 1887 to engage in colporteur work, and who had since taken the Medical course. John Wessels was appointed treasurer; A. Druillard steward, and Mrs. Druillard was the first matron.[7]

The Sanitarium was officially opened on January 12, 1897. Mr. T. E. Fuller, a member of the Cape Parliament was the guest speaker.[8] Every room in the sanitarium was filled within a week, and the patronage became so heavy that it became necessary to rent adjacent buildings. During the eight months after the sanitarium opened, Dr. Anthony made 1798 professional visits in the city as well as carying for the regular patients in the institution. As the work was much too heavy for one Doctor, Kate Lindsay, who had been for some years a physician connected with the Battle Creek Sanitarium went out to assist. There were also twelve nurses, most of them Battle Creek graduates, and a further fifteen employees of the institution. As was the case of other lines of work in South Africa, the medical work thus started in grand

style. For a time the instruction which had come to us as a peculiar people through the Spirit of Prophecy was faithfully followed, and the institution prospered accordingly.[4]

The Anglo-Boer war broke out near the end of 1899, and early in 1900 the British Imperial Government requisitioned one half of the Sanitarium building to use as a hospital for its wounded soldiers who were arriving from the battle fields in the north. The military officers had their meals in the general dining room mixing freely with the patients and workers of the institution. In their part of the Sanitarium, the officers set up a bar at which liquor was sold. "It was during this time that wickedness came in like an overwhelming flood."[9]

The question of ownership of the sanitarium came to a head after the arrival of W. S. Hyatt. The family which had invested large sums of money in the institution felt that they had a right to operate it and make whatever profit they could out of it. Elder Hyatt did not feel that it was possible to operate a Seventh-day Adventist sanitarium under such conditions. When Elder Daniells visited Africa in 1900 he was asked to sign an agreement by which ownership of the property was recognized as belonging to the Wessels family. This he refused to do. After this, the Wessels brothers informed Elder Hyatt that they intended to bring suit in the courts to obtain title to the property. Elder Hyatt and his committee considered the problem carefully, and came to the conclusion that our work might suffer irreparable harm should such an action be spread over the newspapers of the country, and that the wisest thing would be to hand the tithe deed to the Sanitarium to those who were demanding it.[10] This was done, and in 1901 it was reported that "the South African Sanitarium cost L 50,000 and has a debt of L 30,000. It is now in the hands of the Wessels family who have the legal claim to it and by whom it is operated."[11]

The military moved out of the Sanitarium in 1901, but the medical work in the institution never recovered its former prosperity. The deep depression into which South Africa had entered with the close of the war was severely felt at the Sanitarium. For a time it was operadd as a hotel, but even that did not meet the running costs of the institution which went into bankruptcy. Finally in 1905, the entire building mysteriously went up in flames. Following the fire it was discovered that the insurance

policy had never been properly registered, and nothing was recovered from the loss.[10] Years later, one of the Wessels family admitted that this was the predicted result given by Mrs. White if the instructions she gave concerning the Sanitarium were not followed.[11a] "Believe in theLord your God, so shall ye be estsblished; believe His prophets, so shall ye prosper." 2 Chron. 20:20. "A few years later, (1905) as I stood on the site and saw the trees growing where once that beautiful building stood, my mind was deeply impressed by the warning which was given by Ellen G. White concerning that Sanitarium."[9]

Treatment Rooms.

One feature of our medical work in South Africa which brought our work into favour with the general public was that of the treatment rooms which were established in various cities in that country. The first of these treatment rooms or Baths as they were called were set up in Cape Town. A portion of the extra land purchased for the Claremont Sanitarium was sold, and the money used to purchase Carnavon House on Roeland Street, Cape Town. This was a building with some 4,000 square feet, and at a cost of approximately seven thousand pounds it was fitted up for treatment rooms.[4] R. P. Replogle was the first one to be in charge of these baths, and he had two nurses associated with him.[12] Another institution which was destined to have a much shorter life was the Benevolent Home, also established in Cape Town to assist old men with no place of their own to go. It was sold early in 1900.[13]

Through the years, other treatment rooms were opened in various cities of South Africa, some to have longer life than others. These were operated generally by private individual owners, but they were completely dedicated to the medical principles of the denomination. In 1901, J. R. Armer who had been operating some treatment rooms in Maritzburg accepted the truth.[14] Three years later, he opened treatment rooms again at a place called Bellaire near Maritzburg. By 1907, Bro. Armer was able to report how the Lord had blessed his enterprise. They had started in 1904 with a capital of only forty pounds. They have been able to treat thousands of patients, and much prejudice had been broken down. A member of the Natal Parliament had accepted the truth after learning of the message at the treatment rooms.[15]

By 1913 treatment rooms were in operation in Kimberley, Cape Town, Durban,

Bloemfontein, Pretoria, Port Elizabeth, East London, and at Bellair, (Maritzburg).[16] The largest and best equipped of the treatment room units were those established in Kimberley. The history of this institution was largely the story of thirteen years of loving patient ministery and hard work on the part of J. V. Wilson and wife. Brother Wilson arrived from America in 1898 to do some auditing in the Conference office. After a few months he was invited to take charge of the Kimberley treatment rooms. He found the institution a thousand pounds in debt and not paying its way. He set to work to try and right this situation, but he found it very difficult, as there were so many poor people who could not pay for treaments received and Brother Wilson's kind heart would not permit him to turn them away. Striking around for a solution, he and his wife came up with a very happy and rather unique one. Both of them were great lovers of flowers, and they decided to see if they could raise a flower garden which might bring in some income. In this they were remarkably successful. Between 1905--1914, they raised and sold L 2,800 worth of flowers. "Without the flower garden, we should not have been able to keep on financially with the treatment rooms," brother Wilson told Elder Spicer.[17] The people of Kimberley long talked of the beautiful flowers raised by the Wilsons. Nor was his work along this line confined to beautifying Kimberley. As far away as Inyazura Mission he sent bulbs and cuttings to help beautify the mission.

The Kimberley Baths passed through some very tying experiences during the early days. The town was one of those invested by the Boer armies for four months during the early days of the war. Cecil Rhodes himself was in the town doing what he could to encourage the townspeople to make a bold defense. Food was a real problem, and the people were reduced to eating all kinds of animals. The Wilsons had a flourishing vegetable garden, and produced fast quantities of vegetable soup. Speaking of this experience, Wilson reported:--"Our vegetable soup came in for competition with the soup made from horse and mule flesh, and the result was a triumph for vegetarianism."[18] Naturally the treatment rooms were kept busy during the siege caring for the sick and wounded. This made a favourable impression upon Cecil Rhodes, the officers of the de Beers Company, and the physicians of the town.

The following year the walls crumbled as a result of an unusually wet summer. When he approached the towns people, Wilson found them most willing to contribute

funds toward the rebuilding of the treatment rooms. Before going out soliciting, Wilson and his staff knelt and asked God to give them favour with the people. The first man he calledupon gave him two hundred pounds. Rhodes gave a hundred.[19] Other givers were generous, and the plant was re-built at a cost of nearly two thousand pounds. By 1903 the patronage was more than a hundred a week. Seven of the town doctors were sending him patients, and the de Beers company regularly sent their employees to the treatment rooms. Through all the years that the Wilsons remained in Kimberley, the Baths continued to flourish.

These treatment rooms in Kimberley were frequently visited by weary and sick missionaries from the fields in the north. There are workers who will never forget the warm hospitality they enjoyed in the Wilson home in Kimberley. In 1908, Wilson received a telegram from W. H. Anderson who was at that time alone on Rusangu Misson in Northern Rhodesia, appealing for help. He took the next train up and found Brother Anderson very sick. Through three long weeks he nursed him back to health and strength. Then he returned to Kimberley. Shortly before his death in 1916 Wilson reported that from a debt of 1,200 pounds the institution had made two thousands of improvements and no obligations.[21a]

Thus the treatment rooms established in the cities of South Africa were used by God through the years to build up his cause.

The Plumstead Sanitarium.

By 1904, the once bright outlook for our medical work at the Cape had darkened. The Orphanage was operating with few children due to lack of funds to support it. The Claremont Sanitarium was only a hotel and had passed from Conference hands. But brighter days were ahead. In April, 1904, Dr. and Mrs. George Thomason arrived together with Dr. Thomason's sister, Ida. They were given a very warm welcome, and a reception was held in the college gymnasium. There those present wished every blessing upon thehead of Dr. Thomason and his wife as they "begin to build again the old waste places and repair the breaches in the medical missionary work in South Africa."[22] The orphanage was closed and the building at Plumstead was taken over for the newly revived Sanitarium. One year later, the saitarium was entirely filled, and it was evident that the medical work was going to pick up

fast.[22] A vegetarian society was organized in Cape Town with Dr. Thomason as chairman.[23]

One of the prime purposes of the sanitarium was to train nurses. The old Claremont Sanitarium had graduated a number of nurses. I. B. Burton was one of the graduates from the first class in the Claremont Sanitarium, and he was to go forth to use his medical missionary knowledge and skill in mission work for nearly a quarter of a century in various parts of Africa.[24] Dr. Thomason started a nurses class as s on as he had the Sanitarium in operation. The first class finished in 1907. There were three young ladies and W. H. Hurlow who received nurses' certificates at that time.[25] The classes continued to increase in size, although they were not always given every year. In 1920 there were eight graduates.[26]

The Sanitarium grew steadily in influence during the ministry of Dr. Thomason. In 1 907 assets were listed at L 4,600 with a capacity for 20 patients and there were 14 employees. The next year assets had risen to 6,270 and patient capacity had increased to 24. She Sanitarium could not accommodate all those wishing to come. In 1910, ten more beds were added. The American Consul to South Africa went to the Plumstead Sanitarium for a successful operation, and shortly afterwards, General Louis Botha, the Prime Minister of the newly created Union of South Africa came to the Sanitarium as one of Dr. Thomason's patients.[29]

In 1911, Dr. and Mrs. Thomason took a furlough in the United States and gave a fullreport to the General Conference Committee on the progress of the Medical Work in South Africa. At first he had worked with very meagre equipment, but the patients had come and been made well. The year 1910 had been the best year yet. There was an urgent need for a sanitarium in Johannesburg. Scores of patients had been turned away from theSanitarium for lack of room. There were men in Africa prepared to give money to enlarge the institution, but we could not accept their offers because they insisted that we give up the religious phase of the work. In the mission fields there was vast scope for the skill of Christian physicians. A consecreated doctor was particulad y needed in Kaffirland.[30]

Two weeks after this meeting, Dr. Thomason was appointed Medical Secretary for the General Conference. This was sad news for the Medical work in South Africa,

It is interesting, but perhaps useless to speculate as to what might have been the results had Dr. Thomason been permitted to return to that country and continue to build up our Sanitarium and other medical institutions.[31] To take his place, the General Conference appointed first Dr. C. H. Hayton, and when it was found that he could not go, Dr. W. C. Dunscombe.[32] Miss Ida Thomason returned to the Sanitarium and helped carry on the work which she and her brother had built up.[33]

Dr. Dunscombe arrived in South Africa in 1912 and remained for nearly four years before ill health forced him to return to the United States.[34] In 1914 he travelled throughout the entire South African field with W. B. White, visiting all of our mission stations, and treating hundreds of sick wherever he went. He was greatly impressed with the possibility for developing medical missionary work in Central Nyasaland. We shall see how this impression was to bear fruit more than twenty years later.[35]

In 1914, Dr. Harry Hankins came to South Africa to give, like his father, a lifetime of service to the cause in this country. "My father preaches, and I practice", Dr. Hankins remarked once, but through the years, Dr. Hankins has faithfully carried out the work of a faithful medical evangelist.[35a]

The story of the Cape Sanitarium between the time when Dr. Thomason left and Dr. John Reigh arrived in 1920 can be quickly told. The relationship between the doctors and the sanitarium was changed as Drs. Dunscombe and H. J. Williams, built up private practices while supervising the work at the Sanitarium. In 1914 the Cape Sanitarium was listed as being privately owned, but under conference supervision. It listed Doctors Dunscombe and Williams as making up the medical faculty. Training of nurses continued more or less regularly throughout the years largely under the supervision of Miss Thomason.[36] In 1917 J. P. Casey joined the institution as business manager, and retained that position until the formation of the Division.[37] The institution continued to run with a good patronage through these years. At the Biennial meeting in Bloemfontein in 1920, the Sanitarium reported a net gain of L 2,265 which enabled it to put up a much needed addition to the plant.[38]

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CHAPTER ELEVEN

ORGANIZATION AND GROWTH

Before the year 1901, the organization of our work was very different in form from what it became in that year and has been ever since. There were no Union Conferences, only many local conferences, each reporting direct to the General Conference. But even in the conferences, the organization was very different from what we know today. The General Conference was made up of a number of independent associations. There was the Religious Liberty Association, the Medical Missionary and Benevolent Society, the International Tract Society, the International Sabbath School Society, and the Foreign Mission Board of Seventh-day Adventists.

A representative of each of these associations or societies was placed in the local conference. This man was directly under the direction of the head of the society in Battle Creek, or in New York, and to it he sent his reports. He was not in any way under the jurisdiction of the president of the local conference in which he worked.

At the General Conference held in Battle Creek in 1889 the usual committee on plans was appointed. W. W. Prescott was chairman of this committee, and with him he had Uriah Smith, A. T. Jones, Dr. E. J. Waggoner, and A. T. Robinson. Along with other plans, this committee brought a recommendation to the conference which would call for a change in the present methods in the local conferences. There should continue to be one president for each conference, but working with him, and responsible to him would be secretaries for these various departments.

When this plan was read on the floor of the conference, a lively dis-

cussion broke out. Three full sessions were taken up with it, and the objections were so numerous, that the committee at length requested that the plan be withdrawn. Not only was this done, but it was moved and carfied that the plan and all discussion regarding it be stricken from the minutes of the conference. This was carried out. However E. T. Robinson was still convinced that the plan was superior to the one then being followed.

When he reached South Africa at the beginning of 1892, with instructions to organize a conference, he decided that he would try out the plan proposed in 1889. Well before the meeting called to organize was to meet, he outlined his plan and sent a copy to Elder O. A. Olsen, then President of the General Conference and asked for his criticisms. Elder Olsen had copies made and circulated to all members of the General Conference Committee. This took considerable time, and before the replies could be gathered up and sent out to him in South Africa, Elder Robinson had gone ahead and organized the conference along the lines of the new plan.

When Elder Olsen had all of the replies in hand, he forwarded them to Elder Robinson along with a long letter containing his own comments. To him the plan seemed a good one, but nearly all of the other members of the committee were strongly against it. Elder George I. Butler was very critical and concluded by bluntly remarking:--"I think, Elder Olsen, that when we send men abroad we should know whether they are going out to built up our work of tear it down." But the work of the South African Conference went along smoothly under the new plan of organization.

It will be of interest to note that when Elder Robinson took up work as President of the Victoria Conference in Australia, in 1898, he introduced the same plan of organization. Elder A. G. Daniells, at that time in

charge of the entire Australian field, and W. C. White were both present at the conference in Melbourne.

When the committee on plans brought in their recommendations for the new organization, both of these visiting ministers were profoundly disturbed. Elder White first stood up and remarked that "when we begin to sow to the winds, we are quite sure to reap the whirlwind." Elder Daniells supported him by saying, "This is anarchy, this is confusion. We are not going to have any of this in Australia." Elder Robinson would gladly have withdrawn the plan after this, but his committee was determined to give it a try.

Elder Daniells and Elder White watched the experiment with considerable trepidation, but when they saw that it was working far more smoothly than the old plan, they quickly changed their minds, and went around to all of the other Australian Conferences the following summer and persuaded them to change over to it. In 1901 when Elder Daniells became President of the General Conference, he recommended this plan throughout North America, and it was adopted universally. In this way the South African Conference led the world field in pioneering a new type of organization.

W. S. Hyatt

A. T. Robinson and family left South Africa toward the end of 1897. To take his place as president of the South African Conference, the General Conference appointed W. S. Hyatt, who with his family reached Cape Town on May 15, 1898.z At first it had been in the minds of the General Conference Committee that the mission fields developing to the north and east of the Cape should be administered directly from Battle Creek, since they were not self-supporting whereas the South African Conference was. However at a meet-

ing held August 31, it was voted that Elder Hyatt should superintend the mission fields as well as care for the Conference.

Elder Hyatt carried the administration of all the work in South Africa for a period of ten years. They were years of great difficulty and continual perplexity. It is never an easy thing to retrench, but from the day when he reached Cape Town, this he was forced to do. He found that the workers had not been paid for three months, and there was no money in the treasury with which to pay them.

The individuals who had been largely instrumental in providing most of the funds to sustain the South African Conference and its institutions during the previous administration were waiting to see what the attitude of the new president would be. When they could see it was no longer going to be possible for them to continue to run things to suit themselves as in the past, they declined to support the work, and openly intimated that they would starve Elder Hyatt out and force him to leave South Africa. The General Conference made a small appropriation available to him, but not sufficient to pay the very large number of workers at that time carried on the conference payroll.

The calls on the treasury were heavy. All of the canvassers were being paid a monthly wage, and the wives of most of the workers were also being paid from conference funds. The axe had to be used vigorously, and using it did not make Elder Hyatt popular with his fellow workers. It was not difficult for some of them to make it appear that when the local brethren had been running things, times had been much more prosperous. Would it not be better if things could be turned back into their hands again, and they would then freely support the work again. The outbreak of the Anglo-Boer War at

the end of 1899 was also a factor in unsettling the minds of some and bringing nationalistic feelings to the fore. A crisis was at hand.

Early in 1900 Elder A. G. Daniells visited South Africa on his way back to the United States from Australia, and studied the situation. When he reached Battle Creek, he made a complete statement regarding the condition in which he found the work in Africa. He referred to the Sanitarium, the College, the Orphanage, the Workingman's Home, and the Conference. He suggested it might be well to put a company of workers in the Transvaal, in the Orange River Colony, and in Natal, and move the headquarters of the South African Conference into the eastern portion of the CapeColony. Three days later, the Board met again and considered letters which had come from Elder Hyatt and J. L.Shaw. After much discussion it was voted that Shaw and Ruble should sever their connections with the college and go to Natal. Elder Hyatt should proceed to leave the Cape and go and labour in the Transvaal. To take over his work in the Conference, they appointed I. J. Hankins President, and H. Elffers as vice-President.

These recommendations were never carried out. Elder Hyatt weathered the storm and held the work together, although some workers withdrew. His most pressing problem was how to get money to carry on the work of the conference. He took the matter up with the Foreign Mission Board to whom South Africa had been paying tithe since the Conference was first organized. Inasmuch as the South African Conference was at this time supporting a number of mission fields to the north, it was voted that no more tithe should be sent from South Africa to America, but it should be used to help carry on the work in the local mission fields. This proved to be of some assistance, but as we have seen, the college was soon plunged deeply into debt, as were also the

other institutions, and the local Conferences which developed soon after this when theSouth African Union Conference was organized.

The South African Union

At the General Conference held at Battle Creek in 1901, the plan for having local conferences arranged into Unions was developed. The South African Union Conference was formed at a session held in Cape Town, September 26--October 6, 1901. Fifty delegates were present from various parts of South Africa. Elder Hyatt was elected president, and O. O. Fortner, secretary treasurer. The entire Union was divided into three parts. First there (1) was the South African Conference which was made up of the Cape Colony with Basutoland and the Orange Free State as mission fields. The second part (2) was the Natal-Transvaal Mission field, and thirdly the Rhodesian Mission (3) Field. The South African Union Committee consisted of W. S. Hyatt, H. J. Edmed of the Cape Conference, G. W. Reaser of the Natal-Transvaal Field, F. L. Meade of the Rhodesian Field, and J. M.Freeman of the Basutoland Mission.

The work in Natal, and in the Transvaal grew rapidly, especially after the close of the war. A general meeting was held of believers in these territories at Sweetwaters, Natal, from November 6--11. There it was decided to request the Union to permit them to organize as a separate Conference. G. W.Reaser was chosen president; J. H.Edmed vice-president. The following year at a Union session held at Uitenhage from January 15--26 the work of organizing the Union Conference was completed. The Natal-Transvaal conference was organized and admitted to the Union. H. J. Edmed became president, and G. W. Reaser went to the Cape Conference.

The Rhodesian Mission field was placed directly under the Union officers,

as Elder Meade had passed to his rest while en route to this conference session. In the Northland, as the various mission stations were opened up, each one reported directly to the Union officers, and there was not, prior to 1917, any separate unifying organization in the mission field. Each mission station marfied on as best it could under whatever circumstances surrounded it. Up until the time of the formation of the Zambesi Union, these missions were:— Solusi, (1894) Somabula, (1898), Malamulo, (1902), Rusangu, (1906) Matandani, (1908) Inyazura, (1911), and Glendale, (1915).

The table at the end of this chapter will indicate the various officers who served in the local conferences and in the Union during the first decades of the twentieth century. In 1920 the South African Union was absorbed into the newly formed Southern African Division.

The work through these years made slow, but steady progress. There was a continual shortage of money with which to carry forward the work, and the institutions were continually running behind. A great deal of the time of the administrators was spent in searching for means to meet conference obligations.

R. C. Porter

Elder Hyatt continued in the Union until early 1909 when R. C. Porter took over his work. This change was at the request of Elder Hyatt. The General Conference expressed deep appreciation to Elder Hyatt for his years of faithful leadership in a hard field, and invited him to return to labor in the States. His children, however had already fallen under the spell of Africa, and at their urgent request, he consented to return to the continent from his furlough in America. Here in Africa, he was to make his home for the rest of his life. Back in the field, he took up an entirely new line of work.

Elder Hyatt's heart yearned for the mission field, and it was to Kaffirland that he went. Here he was for two years associated with F. B. Armitage, W. C. Tarr, and I. B.Burton in building up the work in and around Maranatha Mission. Together they secured a small waggon in which to travel from village to village, preaching the message, showing magic lantern pictures, selling literature, and ministering to such sick as came to them for help. The full story of all the good accomplished by this "gospel waggon" as it was called, will never be measured on earth.

In 1912, Elder Hyatt was called back into administrative work as president of the Cape Conference, and for many years he was to serve as a local conference president in one of the fields in the Union.

Travel occupied a large part of the time of the Conference and Union presidents. Elders Hyatt, Porter, and White made long journeys to every part of the Union and up into the most distant mission fields. These travels were often taken under most primitive conditions. Hundreds of miles were walked and other hundreds covered while travelling behind the oxen. They often travelled by third class in the trains to save money. There were no motor cars available or money with which to operate them.

Elder E. R.Williams travelled far and wide throughout the Cape Conference, going hundreds of miles on his bicycle. Late in 1910, he railed his bicycle to Worcester, planning a cycle trip of some sixty miles to visit a remote group of believers living out in the country. It was a blazing hot day, and he rode too fast. After covering only ten miles, he fell, dying to the ground. A blood vessel in his brain had burst causing apoplexy. Sadly he was laid to rest, and Elder Porter took over the Cape Conference in addition to his Union Responsibilities.

Later Organizations

Further advanced moves in setting up organizations were taken in later years. In 1913 the Orange Free State Conference was set up separately from the Cape Conference, with H. Elffers as the first president. He was followed in 1914 by O. K.Butler who served until 1920. In 1915, W. A. Spicer, then Secretary of the General Conference visited Africa and attended a Union Conference session held in Durban. There were three hundred and fifty representatives from thirty-four churches. At this time the mission fields of Rhodesia and Nyasaland were organized into a separate Union Mission Field. For a ; time this new field was administered by Elder White and the other Union officers in Cape Town, but in February, 1917, U. Bender and family arrived to take charge of what was named the Zambesi Union Mission.

When Elder Bender was called to take charge of the Cape Conference in 1918, W. E. Straw who had been two years at Union College was appointed to succeed him in Bulawayo. Toward the end of 1919 a Biennial Union session was held in Bloemfontein. At this time it was decided to form a Southern Union Mission Field, similar to the Zambesi Union which was functioning so well in the north. This new Union Mission was to care for all of the native mission work within the borders of the South African Union. For the time being, the president of the S. A. Union also acted as president of this new organization. This Union, did not continue long, as it was later re-absorbed into the South African Union.

A glance at some of the figures giving membership will indicate something of the rate of growth in the African field during the first twenty years of this century. Down until 1919, the European membership was consistently larger than that reported from the mission fields.

Year	Membership	
1902	351	
1904	715	
1905	570	
1906	539	
1907	717	
1908	689	
1909	837	
1910	679	
1911	932	
1912	931	
1914	1257	
1918	1893	Of These, 1,000 were White
1919	2383	
1920	2705	

Departments

There were no separate departmental secretaries for the Union uhtil the year 1915 when Mrs. A. P. Tarr was appointed to head the Sabbath School work, W. E. Straw the Educational, H. S. Beckner the Young People's, H. J. Edmed the Religious Liberty, and G. H. Clarke the Home Missionary. From this time on, these departments were maintained in the Union, although the exxcutives regularly were called upon from time to time to care for them in addition to their regular duties.

Evangelism

By what means were people brought into the truth in those years? They were reached in a variety of ways. Often as much as fifty percent of the students in our schools were from non-Adventist hdmes. Many of these were converted during regularly conducted Weeks of Prayer, and were baptized. These in turn sometimes won their parents.

Thousands of books were scattered throughout the towns and villages, and on the lonely farms by the faithfully working colporteurs. The missionary papers, The African Sentinel, and de Wachter carried the message to

thousands of others. Then again, many were reached when they came to the Sanitarium, and to the many treatment rooms maintained in various cities in South Africa.

Still others came in by means of personal visits from house to house, although this line of activity was not vigorously pushed. This seems unfortunate when one remembers the remarkable results which attended the personal work of Scholtz, Tarr, Wessels, and de Beer in the years which followed their accpetance of the Sabbath truth. In those wonderful days, how fast the message had spread among the Dutch families of the Free State and the Transvaal! Of course those early believers had been very disappointed that the General Conference had not found it possible to send them a Dutch minister. Our English speaking workers did not find it easy to reach the Dutch people when speaking through interpreters. The Dutch-reformed preachers held their people firmly in line, and exercised great power over them. Twenty years after Peter Wessels began to keep the Sabbath, there was only one small church in the Orange Free State.

Most continuous efforts were put forth by holding evangelistic meetings, sometimes in a tent or a hired hall if the weather was inclement. The workers met with many discouragements. In Stellenbosch, I. J. Hankins held a series of meetings for two weeks and not a person attended, so he sadly took the tent down and went elsewhere. Elder Edmed held an effort in Uitenhage. He reported:—"I never saw a place where it is so hard to get people to keep the Sabbath as it is here. This is a hard field and we need the help of every loyal worker."

Mention can be made here of only a few of the many evangelists who

labored in South Africa during this period. There were four outstanding African preachers:—David Kalaka who labored among the Basutos; Richard Moko among the Kaffirs; Jim Mayinza in the Rhodesias, and Morrison Malinki in Nyasaland. In the Union of South Africa there were I. J. Hankins, C. A. Paap, George R. E. McNay, M. A.Altman, G. W. Shone, Willis Hyatt, and many others. After his health broke from long years of stremuous mission serivce, M. C.Sturdevant went into European evangelism in the cities of South Africa and Southern Rhodesia.

The Colored Work

The work among the colored people received scant attention for a long time. The first worker among them was D. C.Theunissen who entered the employ of A. T. Robinson in 1892. Dores Robinson, his fourteen year old son struck up quite a friendship with Theunissen, and spent many hours in teaching him the truths of the message. As a result, Theunissen accepted the truth, was baptized, and proceeded to devote a lifetime of service to laboring among his own people. In 1907 he was laboring in Salt River and raised up quite a company. They were very poor, and Theunissen longed to see them worshipping in a church building. Through the columns of the Review, he appealed for funds which were gladly sent by our membess in North America and the church was built.

In 1911, Theunissen was working in Worcester, and remained there for several years. In 1915 he reported that for twenty years he had been the only worker among the colored people. He had at that time companies in Plumstead, Worcester, Parow, and Salt River. From his early converts came other workers who in the yesrs to come were to raise up a strong con-

stituency among the colored people. Among many who might be mentioned, there was Miss Adelaide V. Sutherland, whose mother came from the Island of St. Helena, who attended Union College and graduated there. She spent many years teaching church school, mission schools, and home schools throughout South Africa. She also labored at the Maranatha Mission and at Spion Kop.

Harvest Ingathering

The Harvest Ingatering was destined to play such an important part in providing funds for developing the work in Africa, that its beginnings and early growth must be noticed. In January, 1914, W. B. White ordered a thousand copies of the paper being used overseas for the Ingathering work. In a generous mood, the Review and Herald supplied him with one thousand, five hundred. During that year, twenty-seven pounds were received for this fund. In 1915, this dropped to twenty-six, but went to thirty-seven in 1916. Growth was steady through the years, and by 1919, over four hundred pounds came in through this means. Of this, one hundred and fifty pounds came from the Natal Transvaal Conference, much to the joy of president W. S. Hyatt. The following year, this had marvelously jumped to over thirteen hundred pounds. Thus a new and very important source of new funds became available just as the new Division was being formed.

LOCAL AND UNION CONFERENCE ADMINISTRATORS

Year	South African Union	Cape Conference	Natal-Trans-Vaal	Orange Free State
1901	W. S. Hyatt			
1902	W. S. Hyatt	H. J. Edmed		
1903	W. S. Hyatt	G. W. Reaser	H. J. Edmed	
1904	W. S. Hyatt	E. I. Ingle	H. J. Edmed	
1905	W. S. Hyatt		H. J. Edmed	
1906	W. S. Hyatt	I. J. Hankins	H. J. Edmed	
1907	W. S. Hyatt	W. S. Hyatt	H. J. Edmed	
1908	R. C. Porter	W. S. Hyatt	H. J. Edmed	
1909	R. C. Porter	D. F. Tarr	H. J. Edmed	
1910	R. C. Porter	E. R. Williams	H. J. Edmed	
1911	R. C. Porter	R. C. Porter	H. J. Edmed	
1912	R. C. Porter	W. S. Hyatt	H. J. Edmed	
1913	R. C. Porter & W. B. White	H. J. Edmed	W. S. Hyatt	H. Elffers
1914	W.B. White	H. J. Edmed	W. S. Hyatt	O. K. Butler
1915	W. B. White	H. J. Edmed	W. S. Hyatt	O. K.Butler
1916	W. B. White	H. J. Edmed	W. S. Hyatt	O. K.Butler
1917	W. B. White	W. D. McLay	W. S. Hyatt	O. K.Butler
1918	W. B. White	U. Bender	W. S. Hyatt	O. K.Butler
1919	W. B. White	W. B. White	W. S. Hyatt	O. K.Butler
1920	W. B. White	O. K. Butler	W. S. Hyatt	G. W. Shone

CHAPTER TWELVE

SOUTH AFRICAN MISSIONS

C. L. Boyd returned to North America in 1891 and attended the General Conference. There he gave a report on the progress of the work in Africa, and he urged that plans be laid for opening up missions among the African people, especially among the Kaffirs and Zulus.[1] As we have seen, the first mission established by Seventh-day Adventists among the heathen was started in Matabeleland in 1894. Another five years were to pass before our first mission station should be opened within South Africa proper.

Meanwhile the Lord was paving the way for the entrance of the message into two of the largest and most influential tribes in South Africa. In 1895, S. N. Haskell made a visit to the country of Basutoland where he secured as a guide, David Kalaka, a well educated man, and a sincere Christian. As these two read the Bible together and prayed, each in his own tongue, a kindred fellowship developed between them. Elder Haskell was able to plant some good seeds of truth in Kalaka's mind. Later on, Kalaka was to attend a series of meeting being conducted by O. A. Olsen in Kimberley when he accepted the truth fully and was baptized.[2] It was during his visit to Basutoland that Haskell conversed with some of the chiefs, pointing them to God through the things of nature all about him.[3]

During the year and a half that Elder Haskell travelled about in South Africa, he held a series of meetings for the Africans in Kimberley. It was here that Richard Moko, a well educated Kaffir wandered in one day and became interested in the truth. More fully instructed by Fred Reed, he was ultimately baptized and became one of the most effective evangelists in South Africa. Moko was a Kaffir, and a direct descendant from a line of Paramount chiefs. He was able to speak equally well in Dutch and English in addition to his own vernacular tongue. He was destined to give a lifetime of service to the work in Kaffirland, only falling asleep in 1932 at the ripe age of 82.[4]

Elder Haskell had a deep desire to visit the country of the remarkable Christian king of Bechuanaland, Kama. This he never succeeded in doing. However Khama paid a visit to Cape Town on business for his tribe, and there he met Haskell.

any form.[5] Khama pled with Elder Haskell to send some of our workers into his country. This was the same request which was put before ElderG. B. Tripp and his party when they passed through Bechuanaland early the following year, on their way to Solusi. Why were our missionaries going on to settle among the fierce and warlike Matabeb when the civilized and peace-loving Bechuanas were longing for the gospel. But the mission farm in the north had been bought and the party was committed to go there. However Khama was promised that ohher of our workers would return and teach his people. Twenty-five long years were to pass before that promise was redeemed.

Early in 1896 our first tract in the Kaffir language was printed. Toward the end of that same year, Pastor G. B. Thompson held some meetings among some of the "raw Kaffirs" who had been brought to the Cape to help lay the electric tram lines on the peninsula railway. He had Richard Moko with him as his interpreter.[6] The following year when Elder Olsen visited South Africa, he found Joel Rogers conducting an evening Bible school for the natives around Kimberley. Again Richard Moko was the interpreter.[7]

Basutoland

In the middle of 1899, J. M. Freeman was sent into Basutoland to establish our first mission station in South Africa. There had been a number of calls for schools from that country. Unfortunately the means at the disposal of the Conference were very limited, as most of the available income was required to maintain the institutions at the Cape.[8] Brother Freeman appealed to the Readers of the Review and Herald for several hundred pounds to help him launch the project. The Foreign Mission Board was also approached, but it was unable to advance any money, but it did agree to become the medium through which any donations given by our people in America might be sent to him.[9]

Basutoland is a country of some ten thousand square miles, and inhabited at that time by half a million Basutos.[10] Freeman went into the country and established the first station at Kolo. In order to raise some month to enable this mission to expand and develop, the Sabbath Schools were asked to send all their offerings for the first two quarters of 1900 to Basutoland. The fourth quarter's offerings of this same year were set aside for the Kaffir work.[11]

The work in Basutoland went very slowly at first, and converts were won slowly. The first baptism came on August 17, 1901 when two sisters joined the church.[12] The literature ministry was pushed vigorously. Steps to Christ, and Coming of the Lord were printed in the Sesuto language. Brother David Kalaka took a horse and cart and went on a three month tour of the field visiting many villages and selling these books.[13] In

For five years the Freemans pioneered the Basuto work. Then they were transferred to labour in the Free State, and J. A. Chaney and wife settled at Kolo mission. The membership among our South Africans in the native churches had been increasing during the ten years which followed the founding of Solusi. By 1905, Elder Hyatt could report over six hundred baptized members in Africa, of whom about one forth were Africans. The mission enterprises were prospering, but only Basutoland was holding back.[14] This country had been a field for missionary activity for half a century, and many of the people were members of other churches. It took many years to gain the confidence of this very conservative tribe. There was little medical work in the early days to help break down prejudice. In 1908 the Chaneys left Basutoland and M. E. Emmerson and wife came to take their places.[15] Elder Hyatt went with them to Kolo and spent some time helping them to get started in Mission work. The following year Emmerson could report that he would soon have several ready for baptism. They were studying hard on the language, and hoped that within a year they would be able to converse with the natives. "We wish to work here until Jesus comes", was their concluding statement of the report.[16]

The literature work continued to be one of the most encouraging feature of the work in Basutoland. The workers included Emmerson himself, travelling far and wide selling books. Where they found the people too poor to buy books, they willingly took in chickens, goats, and skins in exchange for them.[17] Some of the missionaries of other societies wanted to have Emmerson expelled from Basutoland, but the local chief was his friend and refused to permit it.[18] The income from the sale of books was so large that Emmerson could report that the mission, aside from the director's salary was entirely self-supporting. The entire Basuto field had been divided up and was being systematically visited by the colporteurs.[19]

But the membership increased slowly. In 1910 there were only thirteen members to show after eleven years of hard persevering work. Emmerson felt that they should establish another station in northern Basutoland, and made a trip into that country to spy out the land. There he made friends with Chief Jonathan who was to prove such a staunch supporter of our work through the years. He helped them secure twenty-five acres of land, and provided the stone necessary for erecting the buildings.[20] The new mission was named Emmanuel, and in the middle of 1910 H. C. Olmstead pioneered the new site. Money was scarce and they had to live under the most primitive conditions. Olmstead reported that for the first year their furniture consisted of "one chair, a stove, home made tables, boxes for cupboards, springs and mattresses on four stones for a bed, and other boxes for chairs. The house had two rooms made of sod and there was a dirt floor." Their only means of securing supplies was on a bicycle travelling twenty-five miles to the nearest bicycle. The school soon had an enrollment of thirty-five.[21]

This mission station was situated at seven thousand feet elevation. The Kolo station was also above the mile high mark. In this way the Basuto stations had one great advantage over those located in the Rhodesias and Nyasaland. They were not troubled with fever and tropical diseases. So when missionaries broke in health at Solusi, Rusangu, Inyazura, Somabula, or Malamulo, it was not uncommen for them to be sent to one or the other of the Basutoland stations to recuperate. One result of this policy, of course, was to bring about continual changes in the administration of the Basuto missions. In 1910, E. C. Silsbee went to Rusangu where he labored for bout a year and then was forced to leave on account of severe attacks of malaria. He settled at Kolo and remained there for five years.[22] Olmstead also spent a few months at Rusangu before being sent south for his health. Another worker who had to leave the Rhodesias and go to Basutoland for a time was J. R. Campbell.[23]

Up until 1913, both the Orange Free State and Basutoland had been mission fields, attached to the Cape Conference. In that year the Free State Conference was organized, and Basutoland remained attached to it. In 1919, the Kaffirland, Basutoland, Zululand and Bechuanaland fields were organized into the Southern African Mission Field.[24]

Basutoland was one of the most densely populated native areas in South Africa, and as a result it was not possible to establish large farms as was the case in the Rhodesias. At Kolo they tried to build up a herd of dairy cattle, and by 1911 they had thirty head, but one of the all too frequent droughts struck, and twelve animals died for lack of feed.[25] In that same year the value of Kolo station was set at one hundred pounds, and of Emmanuel at twenty-one. When it is noted that the value of Malamulo in that same year was set at a thousand pounds, and Solusi at three thousand, it can be seen that there was little permanent development in Basutoland in the early days.[26] In 1912 the membership of the Basutoland missions was given as only fourteen. Later workers in this field included E. van Niekerk, and Frank MacDonald.[27]

Kaffirland

Richard Moko carried a burden in his heart for the hundreds of thousands of Kaffirs scattered throughout South Africa. He was indefatigable in travelling from town to town and from location to location preaching the message. In 1901 he was working around King Williamstown. Three years later he was associated with D. F. Tarr holding meetings in the native location in East London. The African ministers in the town were greatly stirred up, and circulated a petition which they presented to the town council asking to have Moko removed. Already Moko was dreaming of the time when they could establish a mission station Kaffirland.[28]

In 1908 the Cape Conference committee asked G. W. Shone and I. B. Burton to go over into the Eastern Province and try to secure a tract of land on which a mission for the Kaffirs could be established. For a long time their search seemed in vain until they came into contact with one of our faithful Adventist farmers, Charles Sparrow, then living on a large farm some 25 miles from Grahamstown. He was intensely interested in mission work, and he offered to give some five hundred acres of his hand for the purpose of establishing a station. The brethren quickly accepted the offering and the mission named Maranatha came into existence.

The new mission was opened in 1910[29] under the directorship of W. S. Hyatt. Some sixty students crowded into the school. G. A. Ellingworth was one of the teachers in the school, and W. Claude Tarr was farm manager. In 1912 Brother Tarr became director when Elder Hyatt returned to conference work. Miss Mickie Suther-

land assisted by a staff of African teachers headed up the school.[29] This mission came to have a widespread influence throughout the surrounding country. European farmers who had not been in favour of the coming of our mission were forced to confess that they no longer needed to guard their farms as in former years, since thieving had nearly died out.[29a]

To Maranatha Mission came Elder and Mrs. F. B. Armitage and family. They had been stationed for a number of years at Somabula Mission in Southern Rhodesia. Here Irene Armitage, their child had been five times stricken down with blackwater fever, and the doctor had told Elder Armitage that she could not survive another attack, and he must take her out of the country.[30] Elder Hyatt invited them to connect with the Maranatha Mission which they did where they remained for several years. When Armitage arrived, he found a new stone church building ready for dedication, and Elder Hyatt came for the dedication. Before this took place, however, Elders Armitage and Hyatt took the little waggon and six bullocks and went around visiting the natives and holding magic lantern lectures. Thus was born the idea of the "Gospel Waggon" which was to be such a prominent feature of our work in Kaffirland for many years.[31] After the church had been deicated, Hyatt went to the Cape where he welcomed R. c. Porter and wife who were arriving from Australia to take over the presidency of the South African Union. Then with his wife he returned to live and work with the Armitages at Maranatha. By the middle of 1909 the gospel waggon was on the road, travelling widely and carrying the gospel to the native villages scattered throughout that part of the Eastern Province.[32]

The first baptism at Maranatha took place in 1910 when four young people joined the church. The work at this station grew more rapidly than at the stations in Basutoland, and by 1911 they were able to organize a church of 32 members, 22 of them being Africans, and 10 Europeans.[33] For many years, I. B. Burton labored in Kaffirland and in connection with the Maranatha Mission. With his medical knowledge, he proved of great assistance when travelling with the Gospel Waggon, and he was constantly treating the sick along the way. One of the most memorable trips taken by the Gospel Waggon was made by R. C. Porter, Dr. and Mrs. George Thomason, W. S. Hyatt and wife with Willis and Rose Hyatt, and I. B. Burton. The trip lasted ten days, and Moko

went along as interpreter and preacher. Dr. Thomason treated as many as twenty-five persons a day.[34]

Travelling with that waggon was no pleasure trip, and often involved long periods of separation of the missionaries from their families. Elder I. B. Burton has left this description of what these trips involved:--"That night I slept in the waggon on the banks of the Fish River all alone. My help had gone over to the natives at the school about six miles away. I must confess that with the hard experiences and exciting work of that day I felt lonely. I had not visited my home and children for four months, and they were only two and a half days journey away, but I could not leave my work. It was no uncommon thing for me to be away from home months and months. My children hardly knew me."[35]

Changes came to Maranatha through the years. The Armitages went to labour in Zululand, and in 1914 Burton joined them there. Kaffirland was made into a misson field in 1914 under the supreintendency of E. W. H. Jeffrey who held that position for seven years.[37] He was keenly interested in building up the school work, and vigourly pushed the establishment of outschools. As a result there there were only two in 1915, by 1919 the number had increased to nine. He was deeply interested in establishing Bethel as a training school for African teachers.

Bethel

By 1916 it became evident that the population around Maranatha was growing less and less and European farmers were becoming more numerous. Across the Transkei lay Kaffirland proper with its thousands and thousands of villages in which we had no mission station. W. S. Hyatt therefore told W. Claude Tarr to go over into that territory and see if he could find some land for a mission site. It was very difficult, as land was extremely scarce. At length in 1917, a land estate agent called on him to tell him there was a plot of 300 acres some five miles from the town of Butterworth for sale for L 1050. So he went over to look at it, and found it so satisfactory that he took an option on it. Elders W. B. White and W. S. Hyatt came to look at it, and being favourably impressed with it, they purchased it for a new mission which they named Bethel. Tarr became the first director of the new station.[29] In order to secure funds to build upBethel Maranatha was sold back to Charles Sparrow for 1,650 pounds.[38]

Far and Near

It was not along at Maranatha that mission work was carried on among the so called "red kaffirs" from the red clay which they smeared so thickly on their bodies. Following the tragic death of her husband, E. R. Williams near Worcester in 1911, Mrs. Williams settled in Grahamstown. Here she held meetings with a number of natives whom Burton and Moko had left interested in the message. Elder Edmed came and baptized a number who had fully accepted the truth from Mrs. Williams who had been holding regular Sabbath services with them.[39]

W. C. Tarr and I. B. Burton took frequent evangelistic trips among the Xoxas. Since both could speak the Kaffir language, they needed no interpreter with them. On one of these trips they came to a place near Ibeka and pitched their tent for an evening meeting. Before the service could begin, one man got up and challenged them. Their land was in the grip of a terrible drought. If Tarr and Burton were men of God let them pray for rain, right then and there. As Brother Tarr tells the story:--

"Brother Burton turned to me, and said, "This is a challenge! What are we going to do about it?"

"I replied, 'The moon is shining brightly in a clear blue sky, and there is not the slightest sign of rain, not even a wee cloud.'"

"Brother Burton answered, 'So much the better, Man's extremity is God's opportunity. I have the faith that God will not disappoint us.'"

"After giving the people a short talk explaining the conditions of answer to prayer, Brother Burton said, 'Now my brother will pray for rain.' And truly God works in a wonderful way his wonders to perform. After prayer, the meeting began, but within a few minutes it started to rain, at first softly, but soon it came down in torrents and continued to do so until the water was inches deep in the tent. Then because of the noise of the rain drops on the tent, our voices were rendered inaudible and we were compelled to bring the meeting to a close.... Some of the people whose homes lay across the river found it too deep to cross, so returned to the tent and spent the night there."[29] This same type of experience occurred in Nyasaland, in the Congo and in other parts of Afric throughout the years of mission work.

Zululand

We have seen how the Spion Kop farm was purchased in 1912 through the conversion of F. R. Stockill who brought it to the attention of F. B. Armitage. As early as 1906 there were three Zulus who were already keeping the Sabbath, and calls had been coming in for years for us to start a mission among that people. The Spion Kop Mission was located on the fringes of Zululand proper, but it was to serve the Zulus as a mission for many years until another station was started actually within the borders of Zululand. The Armitages settled there in 1912 and spent seven years building it into a strong station. In 1914 E. B. Burton Joined them there. To this mission came Miss Vickie Sutherland from old Maranatha to help get the school started. The girls of Maranatha were very sorry to lose her, and they were sad that she had to go seven hundred miles away to live in a new strange place. To show their active sympathy they chose one of their number and sent her to Spion Kop Mission to act as Miss Sutherland's maid.[40]

General

The work among the natives in the Union of South Africa developed through the years. P. Smailes went to work for the Africans living in the locations along the Rand, and raised up some small companies. By 1917, the baptisms among the Africans became larger than among the Europeans for the first time. Between 1915--1917, some 231 Europeans joined the church by baptism, but during the same time 317 natives became members.[41] In the next two year period the contrast became even greater when 142 Europeans were baptized and 497 Africans.[42] Two native churches were built in 1916, one at Kolo, and another at Kroonstad.[43]

By the time that the Southern African Division was formed in 1920, there were five mission stations in operation in South Africa, Kolo, (1899) Maranatha, (1909) Emmanuel. (1911), Spion Kop, (1912) and Bethel, (1917).

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CHAPTER 13

SOUTHERN RHODESIAN MISSIONS FROM 1900 -- 1920.

In the year 1900, Seventh-day Adventists were operating two mission stations among the heathen people of Africa. One of these was located thirty miles west of the town of Bulawayo in Southern Rhodesia. It was known by the name of "The Mission Farm" until the year 1906 when it became known as the Solusi Mission, named after Chief Solusi who lived in the vicinity. Our other mission was at Kolo in Basutoland.

During the twenty years between 1900 and 1920 four more mission stations were opened in Southern Rhodesia. The purpose of this chapter will be to trace the further development of Solusi, and the beginnings and progress of the other four stations. As in the case of Solusi, the names given these other missions when they started were not the names by which they are designated today. Old Somabula has become the Lower Gwelo Mission, but throughout this period it was always called Somabula, and we shall retain that name. Tsungwesi was later called the Inyazura Mission. The Shangani Mission is now known as the Hanke Mission. In order to avoid confusion, the present-day names will be used with the exception of Somabula.

Solusi Mission

In the year 1900, a strong group of workers were living and working at Solusi. The superintendent was F. L. Meade. Associated with him were F. B. Armitage and wife, W. H. Anderson and wife, C. L. Chaney and wife, Mr. Lloyd add wife, Dr. and Mrs. H. W. Green, and Miss Hiva Starr. Within two years this large force of workers had nearly all gone. Elder Meade was

dead, having contracted pneumonia, and his wife had gone to South Africa. The Armitages had left to start the Somabula Mission. The Chaneys had left Rhodesia on account of failing health, and had taken up work in Basutoland. The Lloyds and Greens and Miss Starr had all returned to America. The Andersons along were left on the station.

To go back to the beginning of the century, we note that the new year had hardly begun before a fierce fire broke out which consumed the house occupied by the Andersons and Greens. They lost all of their furniture and personal belongings, among which Dr. Green mourned in particular the loss of all his medical books. It was very difficult to replace things at that time. The Anglo-Boer War had opened in October, 1899, and as a result of the fighting, rail traffic between Rhodesia and the Cape had been completely interrupted for a time. As a result of this, prices for all commodities were very high.

During the year, the weather turned against them, and too much rain fell for the good of the crops which resulted in their being only fair. Much time was spent in constantly repairing or replacing the buildings such as houses, dormitories or school structures. White ants were very destructive and waged an incessant battle with the mission builders. The missiln homes were very primitive, usually consisting of iron roofs, walls made of mud and poles or occasionally of sun-dried bricks. The floors were nearly always of dirt for many years. Such homes were not easily kept clean or made to look attractive.

Baptism

December 1, 1900 was a day of rejoicing for the workers at Solusi. Six of the mission boys made up of orphans, and "our Jim" went to the river and were baptized. "Our Jim" had been brought as a slave together with his

mother from Northern Rhodesia by a band of raiding Matabele warriors back in the days before the White' man's government had extended its peaceful rule over Rhodesia. With the destruction of the Matabele empire, the Charter Company had set all the slaves free.

After working for one or two Europeans, Jim Mayenza made his way to Solusi to attend school. He was deeply impressed by the kindness shown him by the missionaries, particularly F. B. Armitage, and was converted and joined the baptismal class. Years later he was to return to Northern Rhodesia with Elder Anderson who after a long search had located both Jim's father and mother. During the following quarter century, Jim was to become known as one of the most powerful evangelists engaged in spreading the third angel's message in both Southern and Northern Rhodesia.

Early in 1900 the Andersons went to the Cape on a vacation. Elder Meade struggled hard to get things established on a strong basis. He was no t well, having worn out much of his strength carrying forward the farm and industrial work of the mission. Twice he had gone to the Cape to try to regain his strength. He tried to find time to learn the language, but found it almost impossible. He expressed it as his opinion that persons over thirty-five years should not be sent out as after that age, few persons could learn a vernacular language.

In Octoer there was a general workers meeting held at the Cape. As Superintendent of the Matabeleland mission, Elder Meade left to attend this meeting. To save money which was always so scarce, he travelled in a third class railway coach. A heavy rain fell as the training was proceeding from Bulawayo to Kimberley. The coach leaked badly, and Elder Meade was drenched.

Then for many hours he had to ride on in that drafty carriage. At Kimberley he left the train and took treatments at J. V. Wilson's baths. But his forces of resistance had been so lowered that on October 7, he died of pneymonia.

The death of Elder Meade was a heavy blow to the mission. Far across the seas his loss was mourned by his aged mother. But she did not regret her sacrifice. Writing to Elder Spicer, the Secretary of the General Conference she said:--"I have laid my gift on the altar for Africa, and I have never taken it back and I hope I never shall." Quoting this letter, Elder Spicer then made an appeal through the columnn of the Review and Herald for workers who would be willing to go forward and take the place of the one who had fallen. The Mission board would be glad to hear from workers who felt they should respond to this call. "Here am I, sent me" wesponded M. C. Sturdevant of Atlanta Georgia, and in February, with his wife and only Son Jonathan, he passed through Battle Creek en route to distant Matabeleland.

Even before receiving the news of Elder Meade's death, the Mission Board had been seriously considering whether they should not sell Solusi, or at least withdraw the European workers to a more healthful location. In 1900 I. H. Evans visited Elder Meade at Solusi, and they went into the problem thoroughly. They interviewed P. W. B. Wessels who told them that in his opinion the soil and nature of the country was such that it would always be unhealthful, and urged that the mission be moved to another site unless the Board was prepared to add others to the eleven graves there already.

The Board considered these reports, and then passed a resolution authorizing Elder Meade to discontinue the work of trading and farming; to sell the farm implements and explore the country for a better and more health-

ful site, perhaps in the highlands to the east of Bulawayo, or near Johannesburg, or wherever he thought best. He was also to inform the Board of the estimated cost of this move so the money could be provided.

In the end, Elder Meade decided against making any move. The investment which had already been made in Solusi was too great in terms of precious lives of time, money and effort. Before the end of the year he was asking the Board to appropriate enough money with which he might purchase a safe in which to keep mission funds. The Board regretted that it was unable to meet this expense.

For many years the name, The Mission Farm was most appropriate, for that farm had to support the entire mission program. M. C. Sturdevant, who arrived at Solusi in June, 1902 pioneered the way and demonstrated what could be done through using scientific methods of farming at Solusi. When he arrived he found they were cultivating fifteen acres. In 1903 this had increased to twenty-five; in 1904 to sixty-five, in 1905 to one hundred and forty, and by 1909 three hundred acres were being planted every year.

It is difficult for us to realize today the enormous amount of toil which such an expanding program demanded. There were no tractors to pull the ploughs, they all had to be guided by hand through the stony or sandy ground, pulled by long lines of oxen. Larger and larger crops were harvested until in years when drought did not strike, it became common to reap over a thousand bags of mealies (corn) besides other crops.

There were heartbreaking years when drought struck and they had to plant over and over again. In 1907 Sturdevant reported that locusts were hatching out like the sands of the sea, and the following year he destroyed twenty-seven swarms. In 1908 J. Victor Wilson, a graduate from Union College

joined the mission staff. He continued the progressive farm program and pushed production to new heights before he left in 1914. His ceaseless activity was an astonishment to R. C. Porter who visited Solusi, and who wrote of Wilson's work:--"He works unceasingly from early morning till late at night." The farm was producing an abundance of mealies, monkeynuts, and vegetables in spite of the fact that the soil was basically poor.

For some time after the death of Elder Meade, his wife and children remained at Solusi where Mrs. Meade kept the books, Walter ran the store, and Lena taught in the school. Then they left, Mrs. Meade going to the Cape as Matron at the College, only to go blind and pass to her rest two years later.

The school continued to grow. At the end of 1901 nine of the students went out into the field as teachers. Twenty students were living on the mission and were coming in each morning after the farm work was done to attend their classes. The work of the missionaries was bearing fruit. Shortly after arriving at Solusi, Sturdevant held a baptismal service attended by three hundred natives coming from far and near. Twenty-one candidates were baptized on that day.

G. W. Reaser visited Matabeleland and at Solusi assisted in organizing the first church among the heathen with twenty-nine members. The membership continued to grow with subsequent baptisms. By 1904 they numbered fifty-six, but still they had no permanent church building. The Christians met together and decided they would build a permanent church. Boys and girls helped in the work. Sturdevant and his boys burned eighty-four thousand bricks for the building. Sturdevant worked long and hard on the building, some days being forced to leave the scafford because of continued high winds.

At length the church was completed with a total cash outlay of only fifteen pounds. Elder Hyatt came and assisted at its dedication.

There was much fever, especially in the year 1903. Elder Sturdevant did not believe in using quinine in combatting malaria. He wrote, "God has blessed our water treatments to the recovering of all without a drop of quinine." Sometime later, however, malaria struck his only son, Jonathan, who during three months of intense suffering wasted away to a skeleton before being laid to rest beside young George Tripp.

Anderson continued teaching some classes in the school while at the same time doing hard work on the farm. He reported that the students were being sifted out by the hard work program. "We try to make every day a day's march nearer home," he wrote.

In 1903 Anderson left Solusi starting on a four month trip into Northern Rhodesia across the Zambesi River to find a site for a new mission station. On his return from this trip, he and his wife went on furlough to America. They were not to return to Solusi again. Other workers came through the years, some staying for a longer and others for a shorter period of time.

In 1908, J. R. Capbell and wife arrived at Solusi to begin a long term of service in African missions. Elder Sturdevant left in 1910 to establish a new mission in Mashonaland, and W. C. Walston was appointed to take his place. He remained at Solusi until 1919 and strong work was carried on during those years. To assist Walston in the school, and to replace J. Victor Wilson who had gone to Rusangu in 1914, the Mission Board sent out R. P. Robinson and wife; a strong couple who had spent a year and a half at-

attending the newly established Missionary Seminary in Washington D. C. Toward the end of 1919, H. M. Sparrow joined the staff and devoted his time to building up the numerous out schools.

Due to crop failure and over-estimating the expected recepts from farm income at Solusi, the mission went into debt in 1914. The General Conference voted an extra appropriation of two hundred pounds to meet this deficit. But the farm soon recovered from the slump it had been experiencing. Even before he had received word of the coming assistance, Walston called the entire mission family together and they prayed most earnestly for rain. As they were praying it began to rain, and continued heavily for hours. With a thankful heart Walston was able to report:--"We have all our indebtedness on Solusi wiped off except about eighty pounds and this we shall be able to pay this month. With a thousand bags of corn in stock and with prices high I think we shall be able to do so." By 1917 they were entirely out of debt and had several hundred bags of mealies on hand with the price advancing.

The policy of requiring our mission stations to be entirely self-supporting remained in force for many years. Some of the visitors from the General Conference who toured our African mission stations were led to question the wisdom of a policy which tied down so many of the mission directors and required them to spend countless hours at manual tasks on these farms. There was little doubt but that the health of many of the workers were seriously undermined by the heavy loads they had to carry while engaged in this work and lives were definitely being shortened.

Elder Tripp had been the first to point out that with the exception of the Sabbath day and its services, the workers had no time to go out and preach the gospel and evangelize the villages. Until such time as the General

Conference was prepared to make appropriations sufficient to carry forward the work independent of farm income, the mission directors had no choice but to rely largely on farm income to meet expenses.

Not all of the brethren were agreed on the matter of pushing the farm work so strongly. R. C. Porter defended the existing plan and pointed out in 1910 that the entire salaries of the twenty African teachers engaged by Solusi and its outschools, as well as the cost of boarding ninety boys in the dormitory and all school expenses was being met by income from the farm. Besides this, Solusi had been able to give a hundred pounds to Sturdevant when he left to start the Inyazura Mission.

When W. B. White arrived in South Africa as president of the Union, he made an extensive trip through the entire field, visiting every mission station. Why, he asked, was it that after twenty years of effort the membership of Solusi was less than one hundred? Why were the results even more meagre in Northern Rhodesia? Should not our missionaries be out preaching the gospel rather than following the plough all day or making bricks?

On his return to Cape Town, Elder White wrote an analysis of the entire problem and forwarded it to Washington to be laid before the General Conference Committee. They gave the matter careful consideration, and as a result a very important action was taken. While expressing "deepest appreciation of the results achieved and the heroic work done by our brethren in these farm centres," they decided that for the present, "we advise against further extension of the large industrial farm idea and asked that earnest study be given to some plan for pushing out from these industrial training centres already established on a policy that will minimize the commercial and industrial features of in new stations and give the missionaries the

maximum of opportunity for direct evangelistic work among the people." As a result of this action, there have been no more large thousand acre mission farms added to those already held, and some of the larger ones have sold off part of their land.

After the farm activities, the school work took the largest part of the time of the workers at Solusi. Sometimes the enrollment increased, while at other times it decreased for no apparent reason. The boarding enrollment seldom went above one hundred boys, chiefly because there was a shortage of accommodation.

When R. P. Robinson and wife arrived at Solusi, they took charge of the school. They worked hard to make it the best school in the country. Soon they were flooded with applications from students near and far. After their first year at Solusi, it became a very large school. The end results, however, were often disappointing. Year after year they saw far too many of their students going back into the world. Very few of them took their places in the Lord's work because there were few openings, and they were not encouraged to prepare for mission service.

results ed.

In 1918 a government inspector of Southern Rhodesian education department visited Solusi. He found one hundred students in the boarding department with twelve flourishing outschools. In industrial work, particularly on the farm side, he declared Solusi was doing better work than any other school in the country. ~~Many~~ Practically all of the workers who were later to develop into the leaders in the native work in Rhodesia passed through the doors of Solusi, especially after it was made the training school for the Zambesi mission fields.

Cut + upset

At Solusi was trained Isaac Nkomo who stood in the front ranks as a

X not leaders

native leader. He was among the first of the Africans to be ordained in the north. He went out and raised up a strong company at Hanke where the Shangani Mission was opened up. Jona Chimuka, Emory Mlalazi and Edward Jandas became outstanding leaders at Inyazura. Mark Mlalazi devoted his life to working particularly for the young people. Clarence Moyo started some village schools, paying their salaries out of his own pocket. Henry Mabona went north and opened up work among the people living on the upper Zambesi. All of these and many others were converts of Meade, Sturdevant, Walston and Armitage. From old Solusi they had received the inspiration which sent them forth to labor among their own people.

Moyo

Somabula (1)

In the latter part of 1901, F. B. Armitage left Solusi to pioneer a new station northeast of Bulawayo. In contrast to the older mission with its twelve thousand acres of land, Somabula was to own no land of its own. The land on which it was located was in the reserve, and it could only be leased, and the lease had to be renewed every three years. Another point on which the new mission differed from Solusi was in the matter of equipment. The older station had at least been provided with oxen, waggons, ploughs and a supply of trade goods. Armitage went out without any equipment whatever.

Had he not been a very resourceful man, this venture might easily have ended in disaster and loss. It is true that his personal salary of twelve pounds was sent to him regularly month by month. To make ends meet, and to find money to build up the new station was his great problem.

Shortly after he arrived at Somabula, and had gathered some of the boys from the surrounding villages in for instruction, they saw a herd of oxen

running loose through the woods. With the help of his boys, Armitage gathered them together and got them into a kraal. A little later, a European came through that section looking for his oxen which had stampeded when frightened by a lion. He was so glad to get his oxen back safely that he gave Armitage fifteen fine milk cows which proved of great value in the lean days which were to come.

At another time when greatly hampered by lack of funds he turned his hand to a little blacksmithing. There was an epidemic of rabies. Stern police orders went out that all dogs must wear muzzles, or they would be shot on sight. The natives came to Armitage begging him to provide them with muzzles for their dogs. Getting one as a pattern and a bit of metal stripping, he proceeded to turn out dozens of muzzles. The money thus received came in hand at a time of great need.

A year after they arrived, they had a school going and more and more students constantly came. Girls came in for the sewing classes which Mary Ammitage taught, although some of them received severe whippings at home for attending. The following year W. S. Hyatt and his wife, who was the sister of Brother Armitage visited Somabula and eight boys were batized, first fruits of the station. Then together with D. R. Sparrow and Armitage, Elder Hyatt went out in an American spring waggon and spent three weeks spying out the land. When Elder Hyatt went on to travel to other parts of Rhodesia and over into Nyasaland, Mrs. Hyatt remained to assist her brother by teaching in the mission schools. In 1904, Armitage took the same waggon again with provisions, picks, axes and spades and went out to open up an outschool. With him went twenty-five boys and ten girls. In two weeks they cleared the ground, cut timber, and erected a schoolhouse 20' x 30' with calico windows.

Mrs. Armitage had come to Africa in 1895 as the wife of the superintendent of the Matabele mission, G. B. Trippe. In 1897 she lost her husband in the dreadful malaria epidemic at Solusi, and less than two years later, Mrs. Armitage passed away in Kimberley. Out of the mutual respect which Elder Armitage had for Mary Tripp riped affection, and they were married shortly before they left together to open up Somabula Mission.

Somabula was a very unhealthful mission in its early days, as was true of so many of our African missions, and as a result, the Armitage family suffered severely from fever. Several times they had to go to South Africa to recuperate, but still malaria struck again and again, especially at the children. After Irene had suffered from her fifty attack of the usually fatal blackwater, the doctor warned her father that one more attack would surely prove fatal. With sad hearts the Armitages were forced to ask for a transfer from the mission and the people they had come to know and love so well.

It was arraged that they should go to South Africa to the Maranatha Mission in Kaffirland. At the end of 1906, W. C. Walston and wife arrived to take over the mission and released the Armitages for their move. It was a sad day for the entire mission family, for these missionaries had secured a firm hold on the affections of the people. (Not without reason was Armitage given the native name of Matand' Abantu, that is, the man who loves people). All the folks on the mission and the students walked along beside the waggons carrying the departing family the twenty miles to the railway station at Gwelo to see them off. Those returning to the mission after the train left, wept for some miles as they walked along in the moonlight.

The later development of Somabula followed a very similar pattern to

that of Solusi and other missions in Rhodesia. Walston's were joined by the Butterfields whose little girl soon contiacted malaria from which she died. The parents were too ill with fever themselves at the time to attend the funeral of their child. The mission prospered. When Solusi opened up a training department, Somabula sent eight candidates for the teacher course. By 1910 the enrollment in the school had reached fifty-four of whom eight were girls. The mission had seventy-two head of cattle and sixteen donkeys. From the mission farm they reaped and sold 425 bags of mealies. The store showed a profit of over eighty pounds. By 1917 the church membership had reached 102 when Solusi numbered 102. By 1919, Somabula stood at 138 and Solusi at 141.

The Walstons remained at Somabula until 1910 when they were transferred to Solusi when the Sturdevants left to open up Inyazura. J. N. de Beer then took charge of Somabula. Among others who labored there during the last ten years of this period were the Butterfields, H. M. Sparrow, and the T. J. Gibson family. It was while at Somabula that Gibson had the misfortune to shatter his arm with a gund and had to travel eighteen miles by waggon in order to have it amuptated at the nearest hospital.

Inyazura.

Early in 1910, M. C. Sturdevant left Solusi to go on an exploring trip through the eastern part of Mashonaland in order to find land on which to establish a new station. There he came into contact with an English gentleman by the name of Folkes who had suffendured his farm to the government. It consisted of approximately six thousand acres which the government was prepared to sell at two shillings per acre.

Elder Sturdevant communicated this information to R. C. Porter and asked permission to buy the farm. He reported that the soil was far superior to that on the Solusi farm. Since the South African Union lacked the necessary funds, Porter wrote to the General Conference asking for funds to make the purchase. The committee was not prepared to purchase another large mission farm in Africa, and so informed Elder Porter. On learning of this decision, Sturdevant then approached the Southern Rhodesian government, and offered to exchange some of the land at Solusi for the new farm. The government accepted this offer, and the Tsungwesi farm came into our hands and was to develop in time into the Inyazura Mission station.

Late in 1910, Sturdevant with his wife and twelve adult natives from Solusi and twelve donkeys pulled onto the new station. They had taken one week to make the journey by road and rail from Solusi. From its own not too abundant resources, Solusi had not only given him a number of workers, but also one hundred poundsto help in starting the new mission. Sturdevant immediately set to work erecting buildings and clearing the land for crops.

During the first two years he met with some of the difficulties experienced by all pioneers in Rhodesia besides some new ones all his own. A waggon bringing out thirty two bags of maize was caught by a flash flood in a river and the waggon overturned and the maize washed down stream. When the river went down they got out the waggon and managed to salvage twenty-two bags of the maize.

There was much sickness here also, and the daughter of one of the teachers became ill and died, which frightened the other teachers so much that half of them left. Lions were very plentiful and made frequent raids on the mission station cattle kraal. Sturdevant organized one hunt and went after a lion.

Suddenly they surprised the beast which came roaring at the missionary who pumped five bullets into his charging body. At the last second when it seemed that death was inevitable, the bullets took effect and the beast fell dead at Sturdevant's feet.

Hard work and long hours were the expected order of the day. The school was opened with an enrollment of twenty-three on the first day. The task of developing the farm and school at the same time was more than Sturdevant could face alone, and he requested the Union Conference to get him some help from overseas. As the General Conference Committee canvassed the field, they decided that Lynn Bowen possessed special gifts along the industrial line and would make a good farm manager while his wife was an excellent teacher. So this couple was appointed late in 1911 to go to Inyazura, and on May 30 they arrived at the station.

Unfortunately Brother Bowen had not been vaccinated before leaving America, and in 1913 he contracted smallpox from which he died after a short illness on the 2nd of June, just a little over a year after arriving in the field. Mrs. Bowen remained for several years teaching in the African school and later on conducting a school for the children of our missonaries in Rhodesia. But once again Brother Sturdevant was alone on a large station.

But the Lord was preparing another family to come and help him. A brother in America had been reading Elder Sturdevants reports in the Review regularly, and his heart burned with a desire to go out and help him. In 1912 this brother, F. Burton Jewell, wrote to the Mission Board offering his services for Africa to assist Elder Sturdevant. He was told that Bowen had only recently gone out, and asking if he would accept an appointment to some other field. He replied that he would prefer to wait for the time when the way should be open for him to join the Sturdevants in the mission field.

Elder Sturdevant was in America just completing a short furlough when word came of the tragic death of Brother Bowen. The secretary of the board showed Elder Sturdevant Jewell's application and he asked that the Jewells be sent out to help him as soon as possible. Mr. Jewell was a trained nurse which was to be of great help to him in his ministry during the forty years he was to spend in active service in Africa.

Before he left America for Africa, Jewell wrote to Sturdevant asking if he had any advice to offer him. Sturdevant replied at length, and among other things he wrote was that the new recruits should "burn all your bridges behind you." The Jewells did just that, for during their long years of service, they have taken just one furlough overseas in 1926.

It was noon on the Sabbath day when the Jewell party arrived on the campus of Inyazura Mission and church had just let out. The whole mission family was expecting them. As they came in sight, Elder Sturdevant waved his big hat and let out a shout of delight and they all came running to meet the new recruits.

By the middle of 1914, Jewell could report 225 acres under cultivation. The land proved very fertile, and it was not unusual for them to repp from twelve to fifteen hundred bags of mealies in good years. Even more gratifying was the growth of the church. The natives in the area seemed very responsive to the gospel, and by 1917, the membership at Inyazura had increased beyond that of any other mission in the Rhodesias.

But the strain of the work was proving too much for Elder Sturdevant. Many discouragements came to him during 1914. His own health was breaking, he wrote. Some of the African teachers had left. A severe drought gripped the country. "The past eight months," he wrote, "have been the hardest time

we ever spent in the mission service." But he was not discouraged. The clouds were rolling away. The Burton Jewells were back with them, and Harry Jennings was in charge of the farm.

The following year, however, it became evident that if his life was to be saved, he would have to leave mission work. Jewell was appointed director and held this position throughout the remainder of the period under discussion. The Sturdevants went to South Africa to work for a time among the natives around Johannesburg. But his heart remained in Rhodesia and in 1916 he returned to labor for two years for the Europeans in the little town of Umtali, only fort-four miles from Inyazura. A number of persons Became interested in the truth, and some were baptized as a result of this work.

Elder Sturdevant was one of the most deeply respected missionaries to labour in Rhodesia, and his converts were the backbone of our native working force for a generation. He had his special places on the mission stations to which he would retire for prayer. A well-worn path leading to these sacred resorts was evidence that he met his appointments with God. Without fail on Friday afternoons after the toil of the week was over, and before the beginning of the Sabbath he repaired to one of these places.

A number of workers came to Inyazura to assist during the years that F.B. Jewell was in charge. Among these were H. M. Sparrow, J. R. Campbell, Laurie Sparrow, and, to manage the farm, Evelyn Tarr with his family. In the year 1917 a terrible epidemic lf dysentery swept the country and scores of children died. Two of the mission children passed away, Lawrence Bowen, who was laid to rest beside his father, and little five-year-old Frankie Tarr. During the following year, flu swept the country, taking another heavy toll. Mrs. Evelyn Tarr died of it. The mission staff also lost Elijah Matebu, the head teacher in the school, who had entered Solusi as a student in 1905.

In spite of losses and discouragements, the work went forward and the mission grew. A number of outschools were established and the school was built up strongly.

Selukwe and Glendale (3) (4)

Two other missions were opened and operated for a time under European leadership shortly after Inyazura was founded. Both were in Mashonaland and served the same language group. The first of these was known as Selukwe at first and later on as the Hanke Mission, and is still a strong mission center. Here George M. Hutchinson pioneered the way. For a time he was associated with T. J. Gibson and wife. Later in 1913 another mission farm of 1800 acres was secured ten miles south of Fort Victoria and the Gibsons went there to establish the Glendale Mission. Here they remained for a number of years, but the African population was sparse and by 1917 the church membership numbered only twenty-one. In 1919 the mission reverted to the position of an outstation operated from Hanke to which the Gibsons moved, and ultimately Glendale was sold. At the same time Somabula was also reduced to outstation status and so remained for several years.

The plan of holding evangelistic meetings in a series for either Europeans or Africans was little practiced during the early part of this period in Rhodesia. Jim Mayenza was the first African who had a definite burden to evangelize the people, and we have seen how he pushed the literature work in Bulawayo. He followed this up in the same town by holding an evangelistic effort in the location and a strong African church was built up. In 1918 W. E. Straw conducted the first public evangelistic effort in Bulawayo for Europeans, and P. W. Hendrie accepted the truth as

our first Rhodesian convert among the Europeans. The following year Elder Paap followed up with another effort, and the European Bulawayo church was organized as a result.

Organization

During the early years of the century, there was no separate organization for the mission field in the north. Each station reported directly to the Union headquarters in Cape Town and received its appropriations from it. Each mission was more or less of a law unto itself. As early as 1914 W. B. White, shortly after taking over the work of the South African Union, wrote to the General Conference urging that all of the mission fields in the north be brought together and formed in an African Union mission.

The General Conference approved of this idea and authorized Elder White to proceed with the plan as soon as it was feasible. In 1915 he placed a call with the General Conference for a superintendent for the new union, and as a result, Elder U. Bender was chosen. Due to war conditions, it was early 1917 before the Benders arrived in Bulawayo, since they had to come to Africa via the Pacific and Indian oceans in order to avoid the submarine dangers of the Atlantic.

Elder Bender was not left long in this position, for within six months he was called to take the presidency of the Cape Conference. The Claremont Union College was just closing its doors in preparation to moving to Spion Kop and W. E. Straw, who had been its president for the last two years was chosen to take the place of Elder Bender in the Zambesi Union. He established the headquarters in Bulawayo, and all of the mission stations in Northern and Southern Rhodesia, together with those in the Nyasaland field

were joined together to comprize the new Union.

Elder Straw brought a vigorous administration into existence, and plans for advancement were laid. To strengthen the educational work of Solusi as a native training school to serve the entire field, additional teachers were secured. Many teachers from all parts of Southern Rhodesia were called to Solusi in 1918 to attend the first of many teachers' institutes. Altogether there were ten European and fifty-five African teachers present.

The plan of holding campmeeting, which was first tried out and proved so successful at Malamulo in 1918 was brought over into the Rhodesian missions the following year, and likewise proved a great blessing to the people. The educational work in particular received great benefit from Elder Straw's careful supervision and planning. Courses of study were coordinated between the various mission schools, and the standards of education raised in every way possible.

CHAPTER XIV

THE MISSIONS OF NORTHERN RHODESIA

The record of the opening up and development of our mission work in Northern Rhodesia is really simply the story of the founding and growth of two mission stations:-- Rusangu in the southwest, and Musofa in the northeast, followed by a brief reference to developments which led toward the establishment of new work at Chimpempe and in the Kaprivi strip in 1920.

The Barotses were the dominant people in northwest Rhodesia at the turn of the century. In 1902 the British government invited their paramount chief to visit England to witness the coronation of Edward VII, paying all of his expenses. The heathen king was greatly struck by the remarkable progress which the British nation had made, and rightly attributed much of their achievements to the enlightening power of the gospel. He became convinced that if his people were ever to leave their backward state and emerge into the modern world, they would have to accept a more enlightened religion.

As Lewanika passed through Southern Rhodesia on his way back to Barotseland, he met W. H. Anderson, at that time stationed at Solusi. The king extended a strong invitation to our missionary to visit his country and establish mission work. Stirred by this invitation, Anderson wrote a report of his interview for the Review and Herald, at the same time sending a request to the South Africa Conference committee for permission to go north of the Zambesi River and prospect for a new mission site. Although there were no funds available for establishing a new post, the committee granted the request.

By the middle of July, his plans were made to take a group of Solusi boys and go prospecting in the Northern territory. A letter had recently come

stating that his father was critically ill. For a time he was undecided as to whether to take the furlough which was due or make the trip north first, but the urge to explore and evangelize proved the stronger. He travelled first by train to the end of the line then being constructed between Bulawayo and the Zambesi River at Victoria Falls; then with his boys he struck northwards for the Falls. Reaching the river, he and his party were ferried across, and then made their way to the office of the resident commissioner for the new country who had his headquarters at Kalomo, about a hundred miles northeast of the Falls.

Here he was well received, in fact he was warmly welcomed, since the government official realized that missionaries would prove a powerful aid in the work of pacifying the country. He urged Anderson to continue on in the same direction and see if he could find a suitable site near the kraal of Chief Monze who had been causing considerable trouble. Incidentally Livingstone had stopped at this same kraal half a century before as may be read in his journals.

Day after day Anderson's party pressed on. More than once they were in difficulty due to a shortage of water. It was nearing the end of the dry season and no rain had fallen for many months, and most of the rivers were dry. They reached the end of one particularly long and parches stretch in a famished and faining condition to find that the only water available was in a pool covered over by a thick scum of nasty green growth. Overpowered by thirst they drank of this without stopping to boil it, and this brought on a severe attack of dysentary. In fact Anderson thought he was drying, and did not expect to see the light of day next morning. He bade his boys bury him and mark well the spot, thenreturn to Solusi and tell his companions to press on into the country, letting his grave mark their pathway. His faithful boys gathered around and sang to him until he fell asleep. In the morning they carried him to a European by the name of Walker who carefully nursed the missionary back to health.

Hunter

Arriving at Monze's kraal he visited with the chief, telling him of his purpose to establish a mission station in his country, and asking the chief's aid in finding a good site. Anderson well knew that the projected Cape to Cairo Railroad would be pushed up through Northern Rhodesia, and he hoped to locate his new mission not far from its proposed route which in 1902 had not been surveyed. Another factor which he kept in mind in his search was that the new mission might have a plentiful supply of good water so that an abundance of fruit and vegetables might be grown. Offering a reward of one pound to anyone who could show him a satisfactory spring, he began a weary tramp over hills and valleys. It seemed to him that his guides led him to every spot in the country where a little water might be found oozing out of the ground. He well knew that any spring flowing at the end of the dry season might be depended on not to fail at any time.

One afternoon after he had nearly despaired of finding the spring he longed for, he was led to a beautiful green spot on a hillside where he found clear beautiful water gushing out at the rate of thousands of gallons an hour. Delighted, he spent the next day pegging out the bounds of a five thousand acre farm. Then just in case he might have guessed wrong about the direction the railway might take, he went a hundred miles farther west and pegged out another farm. Returning to Kalomo he filed these claims with the commissioner who told him the land might be bought for 16¢ an acre with ten years in which to pay for it.

Making his way back, Anderson did not return to Victoria Falls, but crossed the river downstream and headed for the railway line. This he struck some thirty-five miles above the point the construction company had reachedwhen he passed up this way four months previously. Regular train service had not yet been

started on this strentch, but the company officer agreed to let Anderson ride in one of the open trucks at the rate of 2/6 per mile. Not having so much money, he began walking down the track. When the train came along, he had already covered fifteen miles, and by giving two pounds, received permission to ride the water truck behind the engine.

From Mbanji he took the regular train into Bulawayo, reaching the town at seven o'clock Friday evening. After taking supper with a friend, he set out to walk through the night to Solusi, arriving there just before sunrise having walked over a thousand miles on this trip. His joy at seeing his family again was dimmed only when he learned that his father had passed away two days before he had left for the Zambesi.

Early in 1904, W. H. Anderson, his wife, and baby Naomi left Solusi and journeyed to the Cape en route to the States. Before leaving Bulawayo, Anderson heard that the new line would go approximately fifty miles from Monze's kraal to the northward. This was a disappointment, but at least, he thought, the new mission farm would have a water supply which the superintendent of Solusi might well envy.

In September of that same year, Anderson appeared before the General Conference Committee to plead for funds with which to establish a new station. He admitted that it would probably be fifty miles from the railway line, but pointed out that the prospects for making the mission self-supporting were excellent. The committee assured him that they were sympathetic with him, and wished him God-speed in his efforts to raise the necessary funds. To a man of Anderson's temperament, no further invitation was needed, and within eight monthes he had ample funds in hand for launching the new mission, largely raised among people not professing our faith.

Leaving Washington, Anderson and his family proceeded to the old homstead in Indiana to bring comfort and joy to his widowed mother. Their time that winter was spent visiting this home, and that of Mrs. Anderson's in Michigan. When the time came for them to leave, Anderson's mother decided to return with them to brave the perils of the winds of centralAfrica. On the 6th of April they were back in Washington where Elder Anderson was ordained to the gospel ministry and sent forth to pioneer the wokk in the darkness of Northern Rhodesia.

The journey northwards from Bulawayo proved much more tedious and trying than the one which Anderson had made by himself two years before. First of all there was a delay of two weeks at the Falls waiting for his wagons. Then on the Northern side, all new oxen had to be obtained and broken into the yoke, since due to cattle sickness, no animals from Southern Rhodesia might cross the river. At length the waggons, drawn by long spans of sixteen oxen each, and laden with over two tons of provisions left the small settlement of Livingstone.

The first day they succeeded in making only five hundred yards, and by the end of the week had covered seven miles of their long journey. They had come upon a stretch of deep sand, two and a half miles long. The wagons had gone through without a load while Anderson and his boys packed two tons of supplies through on their backs. Better progress was made in the weeks hxxd ahead, but the journey was not without serious dangers from lions and other wild animals.

It was on the 5th day of September, 1905 that Elder Anderson and his family arrived at the site which he had pegged out two years before. During the time he had been away, the railroad surveyers had been busy, and follow-

ing the waterbhed in order to avoid building many bridges, (something which Anderson had expectedthem to do when he pegged out Rusangu) they laid the line of the new railroad directly along the western boundary of the farm. This was good news indeed and Anderson could not conceal his jubilation.

Three days after he had first encamped on the new mission site, and was busy working on a rude mud and pole house, two white men were seen approaching, coming over the brow of a nearby hill. They proved to be Jesuit fathers who had been prospecting in this same area about the same time Anderson was there, and seeing the beautiful spring, they also had filed a claim to the land. In such a case, the first individual taking possession would be the one with the right to take up the option. But these priestshad been told that the railway line would go farther north, and had taken up a site near the Kafue River. Too late they had learned of their mistake, for when they hurriedback to the land with the beautiful spring, they found it already occupied. Having tramped over all this country, Elder Anderson knew of another spring about five miles up the Magoy river, and thither he directed them and they founded the Cikuni Mission which stands there to this day.

It had been the hope of Elder and Mrs. Anderson that they might not have to open a school for at least a year after arriving, thus giving them time to learn the language. But as we have related in a previous chapter, his first student, Joseph Chonga, the son of the nearby chief, came during the first week and demanded a school. So on the 18th the school was opened, barely thirteen days after the Andersons had arrived at Rusangu. The enrollment during the first month was about ten, all of them boys from the local kraals.

The years 1906 and 1907 were busy ones for the missionaries. In April, 1906, Mrs. Anderson Senior left the mission and returned to her home in America

there to tell of the genuine adventures which had befallen her while going with her children into the wilds of central Africa.

There was much hard work to be done. As soon as the plain little mud and pole house had been completed, Elder and Mrs. Anderson and little Naomi had m moved in, and attention was turned to planting a garden, securing some cattle, setting out an orchard, building a church and school, and providing some place for the students to sleep who came from long distances.

There was little active opposition to the mission, the vast majority of the people being entirely indifferent to all aspects of the white man's civilization. A few of Elder Anderson's boys were bribed to leae him by the workers on the nearby mission. As has been noted in other places, the present-day name given:--RUSANGU--was unknown for at least ten years, the place being referred to as the Barotse Mission, or the Mission Farm. X(5)

There were a number of important visitors to Rusangu in 1907. Elder G. A. Irwin from the General Conference came up with Anderson from Bulawayo by train, reaching Mission Siding at 2:30 on a Sunday morning where they were met by a wagon drawn by sixteen oxen by which they travelled to the mission. They found that the house, (still only mud and pole) had been severely damaged by storms, the chimney demolished, and Mrs. Anderson cooking meals over an xxxx open fire out-of-doors. He commented on the many industries being started, the flourishing gardens, the fertile soil, tall mealies and the flourishing school. Before leaving, he also made a note of the condition of the house in which the missionaries were living and in his report frankly stated that he considered it the height of folly to send out valubble missionaries and not provide homes in which their health could be properly protected.

Others who followed later in the year were Professor Hayton from Union

who delighted Elder Anderson by saying that the two year students of his school had already reach fourth grade proficiency in many subjects. Then about the middle of the year came M. C. Sturdevant, interested in starting yet another new station. Passing by Rusangu, he went on another two hundred miles to the north where he found a splendid site at Mwombashi where the people pleaded with him to remain. Ten years later, S. M. Konigmacher was to pioneer Musofa mission in this area.

One factor which helped break down prejudice and create a favourable attitude on the part of the natives in this area to the mission was the return of Jim Mayinza, the Batonga captive who had been taken by the Matabele with his mother into slavery many years before. We have related how he eventually went to Solusi and became a Christian and a worker, dedicating his life to preaching the message to his people. When ElderAnderson left in 1903 to prospect for Rusangu, Jim begged him to try and find out about his father Sigabasa. But although Anderson tramped a thousand miles, passing through scores of villages, his most diligent efforts were baffled, for no trace could be found of Sigabasa.

Four years later, after the mission had been established, and while Anderson and his boys were travelling in a new district, one of these Solusi teachers who knew Jim well came running with the news that Jim's father had been found. When asked how he knew it was Jim's father, the man replied that he looked exactly like Jim. When Anderson saw him, he saw it was true, and greeded the old man as Sigabasa. It was with genuine pleasure that Anderson told Sigabasa that his son had not been killed, but was living in Southern Rhodesia. Jim was sent for, and arriving found not only his father, but also his mother who had likewise escaped from captivity and returned home.

The great need for Rusangu Mission was better housing for the mission family, and an additional family to help with the work. But South Africa was in the grip of a financial crisis, and there was little money available with which to put up a better house, so for two full years and more they continued living in their mud and pole structure. Alarmed by Elder Irwin's warnings, Anderson in 1907 again pled for money for a better house, and was promised that the following year £150 would be granted him for this purpose. Alas it was to arrive too late for one faithful soldier.

As early as May, 1907, the General Conference Committee had passed an action recommending that a man and his wife be found and sent out to the Barotse Mission, and on the first of December it was voted that providing H. C. Olmstead would marry before going, he should be appointed to go and assist Elder Anderson at Rusangu.

Just as the rainy season began at the end of 1907, Elder Anderson returnedfrom a visit to the outschools to find his wife dangerously ill with a fever which rapidly went into blackwater. After treating her for several days he had her carried in a machila to the point where the railway was only two and a half milesf rom the mission home, and here he flagged the train and took her down to Livingstone hospital. On the doctor's recommendation, he took her on down to Kimberley to the treatment rooms of Elder and Mrs J. V. Wilson. There she seemed to pick up a little strength, so it was decided she could safely go on down to the Sanitarium at the Cape. But Sister Anderson's heart was back at the mission she had left behind, and on her insistance, Elder Anderson left her and Naomi and returned to his lonely post, the only Adventist Missionary in that entire country. There, as funds came forward he began the construction of a comfortable home into which he hoped to welcome his companion on her return.

In the Review and Herald of February 13, 1908, there is a long article by Elder Anderson in which he tells of his wife's illness and how he had sent her to the Cape. He then begged that someone be sent forward quickly to help with the work. What is needed, he said, is "a man who can acquire the native language. A man who does not know the language and can not sit down and have a heart-to-heart talk with the native can never understand him." They had already established two outstations, one of which he had visited recently and found five hundred persons attending Sabbath services. The crops looked good, and the potatoes he had harvested were going at $2.50 a bushel. There was a herd of 100 cattle and twenty pounds of butter were being sold every week. He concluded this article by saying, "Our workers will now have comfortable homes, and should have good health. We have plenty of cattle, fruit, and vegetables, so we can live well."

Alas, it was to be several yearsbefore Elder Anderson would again have a "home" at Rusangu. The same number of the Review which carriedhis article bore a note on the back page stating that a cable had been received stating that Mrs. W. H. Anderson had died of blackwater fever at the Plumstead Nursing Home. All plans had been made for Mrs. Anderson to sail for the homeland in March in order to hasten her recover and speed her return to her waiting husband when this sudden relapse had cut off these hopes. Her husband hastened down by arrived too late for the funeral. Taking his little girl, he returned with her alone to the work.

By the middle of 1908, the Olmstead family had arrived in Cape Town and took the train for Northern Rhodesia to john Elder Anderson. His joy at seeing this help arrive was cut short when the Olmsteads were forced to leave within two months because of repeate attacks of malaria.

By the first of October, 1908, Anderson was again reporting in the Review. He enclosed a picture of his new house, and expressed the wish that his wife could have lived in it. He also sent a photograph of the new iron roofed school building for which his wife, in the last days of her life, had donated one hundred pounds. He had now been at Rusangu for three years, and the bare grassy hillside had been turned into a flourishing orchard and garden. Gone were the days when it was one hundred miles to the nearest post office, and mail had come only once a month.

There were four hundred fruit trees and vines growing, including plums, apples, guavas, persimmons, pawpaws, lemons, oranges, bananas, granadillas, pineapples, pears, grapes, and apricots. He had eaten from some, and expected from all the following year. (this hope was not realized, as some of these fruits refuse to bear in the tropics). All the boarders had been well fed, and there had been $300 worth of produce to sell. One hundred acres of land were under cultivation, and all the work had been done by himself and the students. Some boys had come from the Zambesi valley, three hundred miles to the west, some from Lake Tanganyika, four hundred miles north, and some from the valleys to the south and east of the mission. The Olmsteads had gone, and he was once more alone. At night his house seemed so desolate and empty. "My heart cries out, 'Come back to me, I am so lonely!'"

Toward the end of this year, shortly after the departure of the Olmsteads, ElderAnderson became quite ill. Not knowing to whom he could turn for help, he rememberdd his old friend at the Kimberley Baths, and wrote asking J. V. Wilson if he might come and help. Wilson responded immediately, took the next train and after weeks of careful nursing had him back on his feet. Elder Wilson was much impressed by the evangelistic program Anderson was develop-

ing, for his aim plainly was to give the gospel to every native in his district within a very few years.

Toward the end of 1909, Anderson attended a general workers meeting at the Cape while R. C. Porter was president, and Conradi was paying a visit to Southern Africa. On his return he stopped off at Kimberley, Content, and Solusi, the field of his earliest labors. Before reaching Rusangu, he visited Mr. Horton, an American rancher living about 100 miles from the mission. When he asked our missionary whether he needed some oxen Anderson said "yes", so Horton lent him thirty-six for two years.

He arrived at the siding in the pouring rain, and sloshed through pouring rain and deep mud the six miles to the mission where he found a good dinner waiting for him. There were now one hundred boys boarding at the school, and he found twelve girls who had come while he was away. There being no girls' compound for them, they had been sleeping on the vernadh of his house, but he could not let them continue there. He didn't know what to do with them, not feeling that he could either keep them or send them back into heathenism.

The question continued to be pressed whether Anderson should not take a furlough to America, but he felt this was impossible until some relief could be found for the mission he had so carefully built up. At the time of his wife's death, J. V. Wilson had asked him whether he might not now be anxious to return to the homeland, but Anderson had replied in the negative, stating that he now had a much larger investment in Africa. But help was on the way, and by the end of 1909, not only had J. R. Campbell and wife joined him, but Christopher Robinson as well.

The long delayed furlough was at length taken, and by Christmas time, he and his motherless daughter were once more in Washington. At first he had

planned only on a furlough to the Cape, but business matters had led him to return to the homeland. The nature of at least part of this business can be guessed when we note that on the 3rd of may he was united in marriage to Miss Mary Perin of Michita, Kansas. Anxious to get back to the work he loved so much, he sailed with his bride and daughter nine days later. Mrs. Anderson had no illusions in regard to the work which lay before her, but she did not flinch. For forty years she was to stand by his side encouraging him in all of his endeavours. Arriving at Rusangu she threw herself into the task of learning the language, and so well had she succeeded that within twelve months she was translating lessons in Old Testament History into the Batonga Chitonga tongue.

J. R. Campbell had been in charge during the absence of Anderson. Late in 1910, he had walked some two hundred and fifty miles down into the lower valley of the Zambesi, prospecting up and down its banks and pegging outsites for nine more outschools. Some of these schools were actually established, and flourished for several years but the country is very low lying, and even the Africans suffered severely from fever and one by one the schools were abandoned until not one was left. It is likely that on this trip Campbell picked up a heavy malarial infection, for not long after his return from that trip, he was forced to leave Northern Rhodesia, and E. C. Silsbee took his place. He and C. Robinson were to work together with Anderson through 1911 and 1912.

It was a strong team, and the work continued to expand. There was now a genuine interest in schools, and many calls came in. These schools were usually granted twenty acres of land, and by supplying the teacher with a plough, and with the help of his village students, the teacher was often able to make his school quite self-supporting. The government was well pleased with the progress which these schools were making, and were quite willing to cooperate when it was found that more land was needed.

Still it was by no means smooth sailing. True the value of the physical plant at Rusangu had continued to grow so that by 1911 it was valued at over fifteen hundred pounds. But the trip of heathenism on the people proved hard to loosen. After ten years of heart-breaking work, the number of baptized converts in the entire field did not exceed fifty-five, of whom some apparently were unfaithful, for in 1917, the baptized membership of the Barotse Mission was set down as 22! The workers continued to come and go. Fever smote down one after another. When C. Robinson was called away in 1912, Rusangu entered upon another lean time so far as workers were concerned.

Elder Anderson, whose health had stood up remarkably well for many years was not prostrated by one attack after another of fever. He had been greatly heartened in the middle of 1912 by a visit from Elder Porter. Together they made a number of visits to outschools and had some extremely interesting, if not to say dangerous experiences with lions.

On the fourth of March, 1913, Silsbee went to take up mission work in Basutoland, so for a time Elder Anderson was entirely alone again. In response to his appeal for help, another family from Solusi, J. Victor Wilson and wife went to Rusangu. (Not to be confused with J. V. Wilson and wife of Kimberley) This was a family destined to remain for ten years in the field, and to make a very vital and lasting contribution to the development of our work in Northern Rhodesia. He was enthusiastic over the possibilities he saw at Rusangu for development, and wasted no time in turning these possibilities into realities.

In 1916 Elder and Mrs. Anderson left on furlough and his place was taken by R. F. Stockil. Arriving at Rusangu he found the Wilson family busy at work, and another family, that of S. H. Konigmacher who had spent seven years in Nyasaland, and who was to pioneer the work on two new stations in Northern Rhodesia:--

Musofa and Katamalimo. Konigmcher came to Rusangu in 1915 remaining there for about two years, taking part in all of the usual tasks on the mission which included building. A brief report to the Review and Herald in September ran:-- "The sun is cruelly hot. These houses are not much hotter than those with grass roofs, but they are safer. I have been out in the field in the heat of the day too much. Taken ill in the corn field, I did not know whether I could get to the house or not, but am better now. Oh, it will be a happy day when the work is finished."

When the Andersons left on furlough, Stockil became director of the mission until the Zambezi Union was formed and Northern Rhodesia became a mission field with headquarters at Lusaka/ in 1919. Until that time, Elder Stickil carried both Rusangu and the field. Then he appointed J. Victor Wilson director of the mission while he devoted his entire time to the field. Elder and Mrs. Anderson did not return to the Rhodesias after their furlough. During the twelve years since he had crossed the Zambesi to establish the work, Elder Anderson had witnessed tremendous changes.

Musofa Mission (8)

Early in 1917, the long deferred plan of establishing yet another mission station in Northern Rhodesia was taking effect when S. M. Konggmacher visited the government officials in a district some two hundred miles northeast of Rusangu. Here he was given title to twenty acres of land, with the promise of eighty more should the work develop as Konigmacher had outlined it to them.

It was here at Musofa Mission that the Konigmachers were called upon to lay their third child in the grave, little Joseph who was taken with malaria.

They had been encouraged shortly before by a visit from W. E. Straw, the president of the newly established Zambesi Union. Elder Straw wrote that he found it a difficult place for the missionaries to live. The presence of the tsetse fly meant that no horses, mules, donkeys, or cattle of any kind could live. The attendance at services already exceeded a hundred, although the mission had been founded only at the beginning of the year. It was a truly raw heathen population for whom they were working, and no other society had ever worked there before. The ten commandments had been translated into the Chiswaka language, and the boys could repeat them to the fifth. The school enrollment exceeded that of Musangu, there being 170 pupils in regular attendance.

Two years later, yet another visitor was expected at Musofa, the mission which was still called at the time the Kongo Border Mission. But mail service was very poor, and Konigmacher did not know on what train his guests were coming. So when E. E. Andross with Elder Straw arrived at the siding, they found no one to meet them. Not relishing a walk of twenty-two miles through the wild animal infested bush, they decided to remain on the train, and the lonely missionaries were sorely disappointed. They later found out that for two weeks the mission boys had been meeting each train without success, and the train they had travelled on was the first one which had not been thus met.

Before the end of the period under study, two other moves were made which in time were to result in opening up new missions. It was in 1919 that Pastor Straw and John de Beer went into Northeast Rhodesia, three hundred miles from the nearest railway, and pegged out the site for Chimpepe Mission. It was not until 1920 or 21 that the Hurlows pioneered this station.

Over on the other side of the territory lay the Caprivi Strip, In 1919 a native chief in this area sent a request to the resident commissioner of Bechuanaland asking for a missionary. This man knew Anderson who was at that time in the Protectorate, and he invited him to investigate. As a result he went into the strip and saw two Basubeya chiefs who both earnestly asked for a missionary for their people. Anderson then proceeded to interview the colonial Secretary, Sir Herbert Stanley and Lord Buxton the High Commissioner in May, 1920, and secured their permission for us to begin work. In August of that same year, J. Victor Wilson took some native teachers there and established work. This was to prove the opening wedge for our entrance into Barotseland proper where we have a large work today along the upper reaches of the Zambesi.

Thus the year 1920 came with two mission stations in operation. The smallest being that of Musofa where Elder and Mrs. Konigmacher were pioneering, the larger and older the Rusangu Mission with J. Vitor Wilson superintendent of a fast growing work. On the material side, this was our most prosperous mission in Southern Africa. As Elder Straw made his report at a Union Conference session, Rusangu was entirely free of debt, had recently erected a new dining room, a new school building, and still had a surplus of five hundred pounds which would be ;taken for the Union reserve fund. As an industrial superintendent, Wilson had proved himself far above average. The real harvest of souls, however, for which all this was developed, still lay in the future. For Rusangu Mission came up to the end of its first fifteen years with a membership of less than one hundred believers. But the workers were not discouraged, realizing that the sowing and weeping time must precede the harvest. They were content to heed the admoniation of Paul when he wrote:--"Let us not be weary in well-doingp for in due season, we shall reap if we faint not." Gal. 6:9.

Albert Haseldi

THIRD ANGEL OVER AFRICA

Part II

By

Virgil Robinson

Takaua Lake 1954

The Nyasaland and East African Unions.

INTRODUCTION TO NYASALAND

Nyasaland has been called the Land of Livingstone, and not without reason. Very little was known of the country before his visits. In two expeditions, he explored the country. In letters and journals he described the fertile highlands, pointing out how suitable they were for European Settlement. It was in Nyasaland that he first came face to face with the horrors of the slave trade in its most hideous form:--that traffic which he was to spend so many years in fighting during the latter part of his life.

From close observation extending over many years, he came to the conclusion that the slave traffic was nourished by two factors. Firstly the Arab traders in Africa found that ivory was the most profitable article of commerce. To transport large quantities which they could secure in the interior to the East African ports, many porters were needed. Since voluntary porters could not be secured as cheaply as slaves, the latter were employed. The second factor was the lack of commerce. The Arabs were prepared to supply guns, cloth, axes, beads, knives and similar articles to the chiefs, but did so only in exchange for ivory or slaves.

Livingstone came to feel that the most effective way to destroy the slave trade would be to open up legitimate trade with the interior of Africa. He therefore sent a strong appeal to his native Scotland, urging that a Christian trading company be formed which would supply the natural desires of the Africans for civilized goods but which would not deal in slaves of alcohol.

In response to this appeal, the Free Church of Scotland sent out a group of missionaries in 1874 headed by the incomitable Dr. Robert Laws. During

his fifty years in Nyasaland, Dr. Laws was to witness the establishment and growth of the Livingstonia Mission and church with thousands of converts. Another branch of the Scottish Presbyterian church founded the Blantyre Mission in the southern part of the country.

For the promotion of Christian trade and comerce, the African Lakes Corporation was chartered in Scotland which proceeded to establish stores throughout the country. This company has endeavored to maintain Christian principles in its dealings with the Africans. It is interesting to note that even today the company remains true to its original aims.

Following the missionaries and traders came government officials. They worked to stop the trade slave trade. The Nyasaland Protectorate was proclaimed in 1891 and the reign of law and order began. The Arabs refused to give up their slaving practices without a struggle. One of the most notorious slavers, Mlozi, led a final uprising against the government in 1895. After several months of hard fighting, this was put down and Mlozi was captured and hung.

Other missionary societies entered Nyasaland. The people proved very susceptible to Christianity. With the possible exception of Uganda, no other African country has been the scene of more intense missionary activity nor with more gratifying results. Towards the close of the century the Seventh-day Baptists opened up mission work, and although it was not conducted on an extensive scale was not without significance. Because of their teachings in regard to the Seventh-day Sabbath, they were to prepare the way for the entrance of the third angel's message.

With the opening of the twentieth century, the hour had str
the entrance of that message into Nyasaland.

CHAPTER 2

LAYING THE FOUNDATIONS

Early in 1907 J. C. Rogers and wife left South Africa and went to Southern Rhodesia. They had been told that during the rainy season in Nyasaland, and for several weeks after the rains ended in March, travel conditions in that country were very unhealthful. So they stayed at one of our missions in Rhodesia until May when they took the train for Beira. Here they boarded a coastal steamer which took them to Chinde lying at the mouth of the Zambesi River where they transferred to a paddle-wheel steamer.

For two days they travelled on this vessel up to the point where their boat entered the Shire, an important tributary of the Zambesi coming down from Lake Nyasa. Yet aother change took place at Port Herald, this last one being into a house-boat propelled by native boys wielding paddles and poles. One night's journey brought them to Chiromo. Here they found forty Africans from the mission whom Pastor Branch had sent to escort the new recruits to Plainfield. There were two machilas, one for each of them.

The party set off across the hot plains of the Shire River valley. Ere they had ridden far, the travellers were convinced that walking would have been far more comfortable, but the boys would not Alow it, as it would slow down the party. So they jogged along for several hours. Nearing the escarpment they stopped for a wayside supper. The hardest part remained.

The trailup the hill proved to be both long and steep. The carriers preferred to do this part of the journey at night in order to escape the burning heat of the day. At places the path was so steep that it was found

necessary for Brother and Sister Rogers to alight and climb up on hands and knees, grasping the bushes and branches of trees. They reached the top at mid-night, and lay down to rest until dawn. The journey was then resumed and by noon they had reached the mission after a journey of about two weeks from their temporary home in Southern Rhodesia.

The school was having a recess when Pastor Rogers arrived, and he thus had a little time to get his bearings. Pastor Branch was anxious to take his family away from Nyasaland in order to put his children into school. He therefore turned things over to the new recruits as soon as possible, and within four months the Branches had left for South Africa. Here Pastor Branch labored for some time bbefore returning to America.

One of the first things which Pastor Rogers did after his arrival at Plainfield was to change the name of the mission. As he was studying the vernacular, the idea came to him that in the Nyanja language it might be possible to find a word which would be more suitable as a name than Plainfield which meant nothing to the Africans. He looked for a word which would convey some idea of our beliefs. This he found in the word MALAMULO, which means rules, laws, or commandments. From 1907, therefore, the mission has been known by this name, Malamulo.

School opened again in August. No doubt the word had gone out far and wide that a new missionary, a European, had come to take charge of th e mission. More than two hundred boys came in asking for pl ces in the school. Most of these were allowed to enter. Regular classes were orgnized and the daily program revised. Each student was expected to do three hours work on the farm each morning, the rest of the day being given over to classes. The

The three shillings being paid to students to attend was abolished.

It was vitally important that the boys work faithfully on the farm, as there was no money with which to buy food for them. Boys, therefore, who could not or would not do their part of physical labor were dismissed and others accepted in their places. Pastor Rogers was busy with the general oversight of the mission, and left the organizing of the school in the capable hands of his wife. This she proceeded to do carefully and well. Textbooks were secured, more teachers hired, a school program was drawn up and the work went forward.

There were two thousand acres of land at Malamulo. A large part of this had been always kept in woods and pasture. Elder Rogers was convinced that cattle would do well here. He found that the cows secured by Pastor Watson had increased and the herd numbered nearly twenty head. A nearby farmer who was going on vacation to Europe requested Pastor Rogers to care for his herd while he was away, which he did with the understanding that any increase in the herd would belong to the mission. In this way the numbers grew. A few more were purchased, and then a thoroughbred Shorthorn bull was added. A separator was secured and they began to make butter.

In order to popularize their product, butter wrappers were secured from England with the name, "MALAMULO" neatly printed on them. The butter thus made was despatched in boxes to Blantyre. The butter was wrapped in banana leaves, and the carriers took them through the night arriving next morning, forty miles away at A. J. Storey's store. This was the beginning of an industry which grew through the years, and has proved so very profitable to the mission. In looking around for a product to sell and from

which he could secure a cash income, Pastor Rogers was fortunate in choosing butter. The nearest road from Malamulo prior to 1916 was fourteen miles away, and any bulky commodity would have faced heavy transportation costs.

One of the boys boarding at the mission when Rogers arrived was a small lad named Roman Chimera. Because he was troubled with stomach pains, Mrs. Rogers took a special interest in him and saw that he received nourishing food. Finding that Roman responded with a willing heart, and that he was trustworthy, Pastor Rogers placed him in charge of the dairy in 1908, which position he held for many years. Roman was later ordained a minister and for over twenty years he took charge of various mission stations in Nyasaland.

Pastor Rogers was very eager to establish friendly relations with the missionaries of other societies. He visited the Blantyre Mission and was shown over the grounds and through the buildings by Dr. Hetherwick. Taking him through the hospital ward for Europeans, the kind doctor said, "If you are ever sick,--which I hope you will not be,--you are to come here for treatment."

In March, 1908 there was a meeting of missionaries called in Blantyre by the Governor for the purpose of discussing the best plan for distributing a sum of money given by the Imperial government for African education. Elder Rogers attended this meeting, being careful to point out, that "it was not my intention to apply for any part of the grant," his sole desire being to meet the other missionaries. At the same time he had a personal interview with the Governor, and assured him of the loyalty of

our people to the government.

Shortly after arriving at Malamulo, Elder Rogers paid a visit to the five schools which Malinki was operating around his home at Monekera. Rogers persuaded Malinki to let the mission take over the operation of these schools, paying the teachers, while he himself became the inspector of these, and of other schools that were being opened up. This arrangement continued for several years. By 1910 a number of schools were being operated from Malamulo, and one of these, Matandani, was over one hundred miles away, and was under the supervision of the Konigmachers.

Both Brother and Sister Rogers applied themselves diligently to learning the Nyanja language. They found there was very little they could do until they could talk to the people and to their students in the vernacular.

For the school they used many of the textbooks prepared by other societies. Elder Rogers felt, however that a book was needed presenting the Bible stories and our own special truths. There was no one who could prepare such a book but himself. How could he get it done with the burden of the daily mission program pressing on him constantly. To solve this problem, he took a tent and a few cooking utensils and a cook boy, and retired to a place about two miles away. Here is remained for several days, and then returned with the manuscript for a sixty-four page book of Bible stories. One of the African teachers who had a smattering of English translated it into the vernacular. Fifty hymns were added, and then it was sent to the Stanborough Press for publication. Pastor Rogers requested them to print anedition of two thousand. With a church membership of less than one hundred, this seemed to some of the brethren to be rather rash, but the edition was printed, and every copy sold.

One need which Brother and Sister Rogers felt keenly at Malamulo was for a quiet place to which they could go for meditation and prayer. There was no mission office in those days, and a steady stream of visitors, together with the heavy supervisory and school program created a real problem. They solved it by erecting a small mud and pole house close by to which they could go. It was understood that no one was ever to be called from that hut. The strong enduring work done by many of our pioneer missionaries in all parts of Africa can be attributed to the prayer habits they so steadfastly maintained. Many years later, Mrs. A. P. Pond the wife of another director of Malamulo, wrote concerning her husband, "Almost without fail, five times a day he could be found somewhere praying, and often and often I have missed him from the bed, and could see a faint light in the sitting room and hear his voice as he earnestly pleaded for wisdom and strength to direct the work aright. He often said, &I can't run this mission unless I can have time to pray.&"

New Recruits

Very shortly after arriving at Malamulo, Elder Rogers came to the conclusion that our central mission where our workers could be trained should be established in Angoniland. From this highland country, among a progressive tribe of people, our work could develop and spread out both northward and southward. The climate there would be much more healthful than at Malamulo. The school in the south was important, but a training school from which workers could be sent forth was much more important. However it was not to be. Another twenty years would pass ere we would open up work in Angoniland, and Malamulo has always been our most important center in Nyasaland for training workers.

In response to the appeal of Elder Rogers for more help, S. H. Konigmacher and his wife were sent to Malamulo in the middle of 1908. Both of these workers were qualified nurses, having taken their training at the Battle Creek Sanitarium. Soon many patients were coming to the mission for treatment by these medical missionaries.

Shortly before the arrival of the Konigmachers, a tract of land was purchased for forty pounds up in the hills near the Portuguese East Border, seventy-five miles west of Blantyre, lying to the west. When calling for the new workers, it had been the intention of Elder Rogers that they would take over the direction of Malamulo while he and his wife proceeded to pioneer the work in Angoniland. However as there were no funds with which to purchase a new site in the north, it was decided that the Konigmachers should proceed to Matandani station and develop it. So after a short stay at Malamulo, they left for their new home. There were no roads west of Blantyre to Matandani, so the journey had to be made by machila.

After his arrival at Matandani, Pastor Konigmacher established a number of outschools, and the influence of the mission spread across the border into Portuguese East Africa. The price of pioneering often comes high. In 1909 the Konigmachers were called upon to lay to rest their first born son, Martin, the first of three children they were to lose in Africa.

Progress continued at Malamulo. In 1908 a new burned brick and grass school building was completed which was to serve as a classroom and for church services for thirty-five years. The attendance at the school was one hundred fifteen, of whom forty were boy, and five girl boarders. The staff consisted of two Europeans, and five African teachers. There were six outschools with a total attendance of two hundred ninety five.

In October the teachers were called to Malamulo to attend the first Teachers' Institute. Fourteen were present, and at the close of the meeting, all the church members were invited in for a general gathering at which time the ordinances were celebrated. There were forty of the sixty-one baptized members in Nyasaland present at this gathering.

In 1910 Pastor R. C. Porter, superintendent of the work in Southern Africa visited Nyasaland. Since the arrival of the Rogers family the railway had been extended from Chiromo to Blantyre, so he was met at Luchenza station, twenty-six miles from the mission. Elder Porter was greatly cheered by all that he saw. Forty-eight persons had been baptized in 1909, bringing the membership to over one hundred. The farm was flourishing at Malamulo with twenty-five acres in cotton. Students numbered two hundred with another eight hundred in nineteen village schools. Butter sales brought in over one hundred pounds annually.

Early in 1910 two single lady nurses joined the Malamulo staff. These were the sisters Etta and Ina Austin. The climate proved too much for them, Miss Ina returning to South Africa before the ~~en~~ of the year, and Miss Etta in 1911.

In November, 1910, there stepped off the train at Luchenza a new recruit who was destined to spend a long term of service in Nyasaland. This was G. A. Ellingworth who had come to help out in the rapidly growing school. The following year his fiance travelled up from South Africa. He met her and they were married at Port Herald, and so began a long and fruitful ministry together.

The year 1911 saw steady progress on all sides. At Matandani Konigmacher had become thoroughly familiar with the Chinyanja language and was

opening many outschools. A day school of over four hundred pupils was being conducted. The school at Malamulo continued to grow, and a steady stream of teachers went out to take charge of the rapidly growing number of village schools. The calls for teachers came in far faster than they could be supplied.

Some twenty miles south of Malamulo a particularly urgent request came for a school. There was no teacher available, but it was felt that the place should be occupied at all costs. Mrs. Rogers volunteered to go and open up the school herself until a teacher could be found. This she did, travelling on her donkey, taking one cook boy with her. Here she lived in a small tent for three months, opened the school and conducted it. On the site of this small school thus started has grown up through the years the Tekerani Mission, our second largest station in Nyasaland.

The call to the north continued to stir Pastor Rogers. He wrote, "I want to go into the far north of Nyasaland, into virgin territory. But in order to do that, s man and wife of some experience must be found to superintend the main station at Cholo, (Malamulo). My wife is anxious to join me in that north country." Toward the end of 1911, Elder Rogers lef t on furlough to the United States, going by way of Germany where he attended an important missionary council. Mrs. Rogers later joined him in America. During his absence from Malamulo, the Königmachers came to take charge, ho travelling down by donkey, his wife and baby coming in a machila.

Elder Rogers laid the foundations well. The pattern for the futur e work had been traced. The training school with its supporting industries was at Malamulo. Twenty-five outschools were scattered through the country manned by fifty teachers. Every teachers is a preacher, declared Elder

Rogers. Every school conducted baptismal classes, and the number baptized increased yearly. The two nurses whose stay had been all to brief at Malamulo had drawn attention to the possibilities for the growth of a fruitful medical work. As he left the field on furlough, Elder Rogers expressed the conviction that the greatest weakness in the work lay in the fact that we were doing practically nothing for the women and girls. This weakness was to receive practical attention shortly.

CHAPTER 3

DEVELOPMENT 1912---1920

By the close of 1911, a new mission superintendent had arrived at Malamulo. This was C. Robinson, who was to remain in charge of the work in the Nyasaland field for the succeeding nine years. Brother Robinson came as a single man to the field, but on his return from furlough to South Africa in 1916, he brought a wife back with him. He had come from England to enter the work in South Africa in 1903. In 1908 he had gone to Rusangu Mission and for three years had been associated with W. H. Anderson on that station.

At that time Rusangu had a flourishing farm, selling vegetables to the railway and hotels in Northern Rhodesia, and making the mission practically self-supporting. A strong movement was taking place about this time looking toward making all of our missions completely self-supporting as far as possible. Because of his experience at Rusangu along this line Brother Robinson was appointed to Malamulo. Surely this mission, the brethren thought, with its two thousand acres of fertile land would be able to duplicate the achievement of Rusangu. One factor, however, which was to make this far more difficult at Malamulo than it had been at Rusangu was the fact that at Rusangu the railway boardered the mission farm, at Malamulo the nearest station was twenty-six miles away and no road closer than fourteen.

Brother Robinson found the work well organized. Mrs. Rogers had done a thorough job for the school. Brother Ellingworth was hard at work in the school carrying on after Mrs. Rogers left. The Konigmachers returned to

Matandani where they remained until proceeding to America on furlough in 1913. The dairy suffered a temporary setback when tsetse fly attacked the herd and fifteen of the best cows died.

Work for the Women and Girls

In May, 1912, Miss E. Edie arrived at Malamulo to start work among the woman and girls. She had come up with Pastor Porter who was making his second visit to Nyasaland. Miss Edie was no stranger to the country, having come out in 1891 to work at the Blantyre Mission. While on furlough in Scotland she had accepted the truth. For several years now she had worked in South Africa, but as she expressed a desire to return to Nyasaland, she was appointed to Malamulo.

On her arrival in Nyasaland, she immediately went to work, first to relearn the language which came back to her in a very short time. One day a donkey boy, Joseph, came to her house leading a donkey with a saddle and saying the director had told him to report to her every day for work. From this she concluded that her work had been outlined, and began going out to hold meetings for the women in the surrounding villages.

On one afternoon, she would frequently hold meetings in two or three villages. Sometimes she held as many as a hundred meetings in a single month. Her work was intensely practical, teaching the women how to care for their children, to keep the house, to maintain health in the village. She organized a regular women's society with a special ribbon for each woman to wear. Prizes were given for the cleanest house in the village and for the most healthy baby. Miss Edie remained at Malamulo until 1918. Writing about her experiences in those strenuous days, she said years later, "I look back on those days as some of the brightest of my life."

The year 1912 saw the final and complete withdrawal of the European Seventh-day Baptist missionaries from Nyasaland. Their work had been mostly in the northern part of the country, and there they left behind several thousand African adherents. Before they left, their missionaries urged the people to get in touch with the Seventh-day Adventists who kept the true Sabbath and who would teach them the right way. As a result, a delegation of their African leaders made the long journey of five hundred miles to Malamulo to ask that a missionary be sent to them. There was no worker who could be spared at that time. From year to year during the following decade and a half this same request was repeated. It was not until sixteen years later that we were able to push into the north country and bring the light of present truth to the four thousand Seventh-day Baptists who had remained faithful to the Christian faith.

During the years that Pastor Robinson remained superintendent of Nyasaland, a number of workers came and went. The Ellingworths were stationed at Malamulo throughout the entire period. The Konigmachers went to America on furlough in 1913 and returned for a short time in 1914 before being transferred to Northern Rhodesia.

Shortly before they left Nyasaland, the Konigmachers lost James, their second child. Writing of this sad experience, Brother Konigmacher said:--"He is lying beside his little brother on the hillside across the stream. He died at evening. The boys went and dug the little missionary grave. When they came back, we could not part with him then, so laid him on his bed until morning. Then I carried him over myself and one of the teachers placed him in his last resting place." Only two years later, Jessie, the three year old daughter of the Ellingworths passed away from

malaria and was laid to rest at Malamulo. Thus the hearts of the workers were bound with ever stronger ties to the land of their service. The price was paid through the years by those pioneer workers.

The Konigmachers carried a burden for the unwarned millions in Portuguese East Africa. Brother Konigmacher made a trip to the Portuguese Officials to ask permission to open up our work in Portuguese Angoniland. The officer seemed very favorable, and Elder Konigmacher was led to believe that ere long permission would be granted. He and Mrs. Konigmacher aplied themselves diligently to studying the Portuguese language. After considerable delay word came from Tete saying that the final decision would have to be given by the Governor General who lived in Lorenco Marques.

Elder Konggmacher felt that a great deal could be done by scattering tracts filled with the truth. He had several thousand printed and the students took them with them wherever they went, especially when travelling to and from their homes when holiday time came. They certainly stirred up things. One minister of another society wrote violently attacking us for spreading doctrines which were upsetting as he put it the minds of the African Christians. These school boys often proved most effective preachers in their own villages. In the school they had been taught long passages of Scripture and thus armed they proved too much even for the teachers of other societies. One missionary, alarmed by the loss of many of his best boys to the Adventists required them to memorise certain texts of Scripture so they would not be put to shame when meeting the Malamulo boys.

In 1914, Pastor and Mrs. Rogers returned to Nyasaland, but not to stay. He was determined to open up a new station in the far north. Leaving Malamulo, he proceeded to go nearly a thousand miles up into the highlands

office dispensary room.

The Impact of World War I

All parts of the world felt the impact of war in Europe when it broke out in 1914, and Nyasaland was no exception. It is true that our work there did not experience the tragic set-backs experienced by our work in Tengenyika and Kenya. However the minds of the Africans became very unsettled. For fifty years the missionaries had been teaching them that war was a wrong, wicked thing. The government had severely punished chiefs who would not or could not live peaceably with their neighbors. Now they saw the Europeans plunging savagely into a desperate struggle. They saw thousands of Africans marched off to the battle fields in the north, many of them never to return. Small wonder that the spirit of unrest spread. In 1915 a mission trained African named John Chilemba stirred up a rebellion in the course of which several European settlers and many Africans lost their lives.

By 1917 the drain on the limited European manpower in Nyasaland had become very severe. Workers from the missions were called into government service. H. J. Hurlow was called from Matandani into medical work. His wife came to stay at Malamulo while he was away. As a trained nurse, she was able to take over the medical work, as Miss Fourie had just left the field.

G. A. Ellingworth was called to Fort Johnston foroffice work. Here he arranged to work on Sundays and so have his Sabbaths free. The absence of these workers left a very heavy burden for C. Robinson to Carry. In 1916 he had gone to South Africa where he married Miss Tersha Page at the Plumstead Sanitarium, and they had returned to Malamulo together. Much of the oversight of the work at the station was placed in the hands of Mrs. Robinson and Mrs. Ellingworth while Pastor Robinson made trips around the country by donkey, visit -

ing schools, examining baptismal candidates and organizing churches.

In spite of the war and the unsettled conditions in the country, the work continued to make amazing progress. New outschools were opened, and more and more people were baptized. By 1919 church membership at Mala ulo had reached 512, which was larger than the membership of all our stations in Northern and Southern Rhodesia combined. When Brethren Hurlow and Ellingworth returned to their respective stations, they were greatly encouraged to see the progress which had been made during their absence.

Up u

Re-Organization

Up until 1916, all the work in Africa had been administered directly from the head office at the Cape. In that year, it was felt that the time had come when a responsible committee should be set up in Rhodesia which could care for the mission stations in the three territories, Northern and Southern Rhodesia and Nyassaland. The Zambesi Union Mission was formed with W. E. Straw as president. It was found much easier to call the workers together in Bulawayo than it had been to get them down to the Cape.

Campmeeting

There was another way in which Nyasaland pioneered the way. This was by holding the first African campmeeting, which This was conducted at Malamulo from September 20—28, 1918. Pastor Straw was present from Bulawayo to witness what was frankly admitted to be an experiment. It proved to be most successful, and has since been adopted throughout all of the African fields.

At this first campmeeting, and also for the one held in 1919, food was provided for those attending, but in 1920 the providing of food was discontinued and the time of the meetings somewhat shortened so that the people

of Southern Tanganyika. After prospecting for several weeks he found a beautiful site which he described as "absurdly healthy for Central Africa." He then sent for his wife, and she made the long journey alone, and joined him at a place not far from Abercorn. Here they build themselves a temporary shelter while waiting for funds and supplies to arrive so they could build a permanent home, school, and a church.

When the war broke out, supplies were hard to get. Their wattle and daub hut had only a dirt floor with a thatched roof and calico windows. Mrs. Rogers desdribed the joys of "preparing our food on a sheet of iron laid on bricks, and swallowing enough smoke to make me as brown inside as it has made me outside. As the war progressed conditions in East Africa became more and more unsettled, and the mission finally had to be abandoned and with health somewhat impaired the Rogers returned to South Africa.

In 1914, W. H. Hurlow was sent to Malamulo to assist in the medical work. His stay, however, was not of long duration, as he contracted Bilharzia, a disease of which much less was kown in those days than now. Toward the end of 1915 he was forced to leave Nyasaland, and in that same year, his brother, H. J. Hurlow and wife came to Nyasaland to take over Matandani Mission which had been vacant since the Konigmachers had left. The Hurlows remained at Matandani for six years, although part of that time he was away having been called into military service in 1917.

To care for the medical work at Malamulo, Miss Irene Fourie came in 1915. She had been trained under Dr. Bell, and was a strong believer in the value of hydrotherapy. For her use, the first permanent hospital building was erected at Malamulo. This was a four room brick structure with one room used as men's ward, a second for the women, a third for treatments, plus the

might be able to bring sufficient food to carry them through. At the first campmeeting at Malamulo, there was an attendance of 731 of whom 113 were baptized.

The year 1918 was noteworthy in yet another respect. It was at this time that Pastor Robinson started the Missionary Volunteer work among the Africans. It was also the first place where it was tried in any of our mission fields. The work was made extremely practical from the start. Much stress was laid on home missi nary work, and Christian help bands were formed. By performing deeds of kindness, these bands helped to break down prejudice and win the hearts of the people to the truth in many villages. James Malinki was the first African Missionary Volunteer field secretary.

Visitors

The visits of Pastors Hyatt and Porter to Nyasaland have already been noted. The year 1919 brought the first visit of a General Conference representative when E. E. Andross came. He arrived in Blantyre by tr in and was on his way to Malamulo in a richshaw. Nearing the mission he was met by C. Robinson on his motorbike and side car, and in this he went the rest of the way.

Elder Andross stayed for several weeks in Nyasaland. On donkeys provided by the director he went with him to inspect schools. He was deeply impressed by all that he saw, and summed up his i pressions by stating:—"Our most prosperous native work in Africa is that conducted in Nyasaland where Brother and Sister Rogers spent pioneer days. I had heard much of beautiful Malamulo, but I found it in every way superior to my expectataons." The second annual campmeeting was held during the time of Elder Androsses visit,

and there was an attendance of over twelve hundred. At the end of the meeting, five hundred members sat down and partook of the Lord's Supper.

During the more than thirty years that have gone by since the visit of Elder Andross, a large number of visitors from all parts of the world have come to Malamulo and other stations in Nyasaland. It will not be possible in the limited space available in this history to list them all. These visits have always been of great importance, and have proved of untold blessing in many ways.

To the African people, the visitors have brought messages of help and cheer. To the heavily pressed, and often sorely tried European workers they have brought words of council and encouragement. Their frequent wide experience in dealing with mission problems in other lands has often enabled them to bring helpful suggestions to those dealing with similar problems in Africa. The hearts of these visitors in turn have been stirred as they have seen the progress of the message in Africa, and by their reports in the homelands they have accelerated the flow of men and means to the needy foreign fields.

Toward the close of 1919, Pastor and Mrs. Robinson left Nyasaland on furlough. They did not return to Nyasaland, but instead went to pioneer the work in the South Congo. During his nine years as superintendent the work took on additional strength. It was a period of development. The medical work was organized and regular Teachers' institutes were conducted. The first African campmeetings were held and the Missionary Volunteer work started. Strong work was conducted for the women and girls by Miss Edie.

It is no suprirse to learn that when the brethren gathered from various parts of the African field to discuss the work, when problems arose concern-

ing ways and means for carrying on the work, Elder W. B. White, the President would frequently turn and ask with a smile:—"Well, what do they do at Malamulo?"

CHAPTER 4

TRANSITION YEARS, 1920—1928

The years which followed the departure of the C. Robinsons from Nyasaland brought many changes. There was a large influx of new workers. G. A. Ellingworth was the only European worker who continued on through the years of the third decade. From a mission field, Nyasaland became a Union with its own organization within the framework of the Southern African Division which had been set up in 1920. Three new mission stations were opened. The first doctor came to Malamulo, and the medical work took on added importance when a colony was started for curing lepers. The eductional work was overhauled and strengthened.

During the absence of C. Robinson and wife on furlough after November, 1919, G. A. Ellingworth took general charge of the work. When it became known that the Robinsons would not be returning, a call was placed with the General Conference for a mission director for Malamulo. At the Spring Council of that year, Pastor A. P. Pond was appointed. It was a number of months later that this family arrived in the field and he took hold of the work with vigor.

Shortly after the departure of the Robinsons, H. J. Hurlow and wife also left on furlough. This left Matandani Mission vacant, and G. A. Ellingworth went to that station to care for the work there, and to oversee all the work which at that time was entirely confined to the Southern Province. Early in 1921, W. L. Davy and wife arrived to take up work in the training school at Malamulo. Then in 1923, G. Pearson and wife came to Malamulo from Southern Rhodesia. Their arrival at Malamulo released the Davys who then went to Matandani where they remained for a number of years.

The campmeetings continued to grow at Malamulo. In 1920 the attendance was only 757 as no food was provided for the visitors for the first time. However the number increased steadily year by year until by 1924 it had climbed to 3628. Elder W. H. Branson, the President of the Division was a visitor at this meeting. In 1922, W. E. Howell came from theGeneral Conference. He found that a good road had been constructed from the railway station to the mission. There were three brick houses for the staff. The school had an attendance of 425 students.

As Elder Howell travelled about he could not help noticing the large concentration of work and workers in the Southern portion of Nyasaland, and was moved to urge that the work be extended into the northern areas. Concerning Malamulo he wrote,"This center is about as large as ought to be developed in one place, and the influence of the work can be extended by gradually multiplying centers of influence in other places." His counsel was heeded, and within a few years, several new centers were opened.

The mission and the work in general sustained a severe loss in the death of Pastor Pond in February, 1923. He was a man of deep spirituality, a profound Bible student and a powerful preacher. On the last Sabbath before his death, he preached his first sermon in the vernacular. He had been working extremely hard and was strongly urged to join a picnic expedetion to the Nsuadzi River, some four miles from the mission.A As he left the mission in company with his wife and the other workers, he said to Mrs. Pond, "Well I have locked the office for the day."

They found the river low. Walking along some rocks above the falls, he slipped and fell to his de th, the river sweeping him over the brink. Only after two hours searching was his body recovered from the pool beneath

falls. Sorrowfully he was laid to rest by the side of Pastor Watson in the graveyard among the bamboo trees. Brother Ellingworth who had been supervising the work for the field, also carried the work as director of Malamulo until the arrival of E. M. Cadwallader in 1925.

For many years the number of workers in Nyasaland was pitifully small, quite unable to adequately care for the rapidly expanding work. By the end of 1924 there was a baptized membership of 1240. There was only one ordained minister in the entire field, Pastor Ellingworth. The Davys were at Matandani, the Pearsons and Ellingworths at Malamulo. Yet in spite of their small numbers, the courage of the workers was good. The work had to go out into the regions beyond. The outschool which Mrs. Rogers had opened at Tekerani years previously had grown in influence and the time was ripe to develop the interest there into a mission station.

In May, 1924, G. Pearson went from Malamulo to Tekerani to take over the work which Roman Chimera had been building up, and make it a European directed station. For eight months he lived alone in a small two-roomed temporary structure while erecting a house for his family. Then in February, 1925 they moved to Tekerani and joined him. From Tekerani which is literally a "city" set on a hill, the light shone out and down into the great Shire plains stretching so far below the escarpment on which it is located.

The small band of workers was further reduced near the end of 1924 by the death of Mrs. Davy at Matandani from blackwater fever. Brother Davy took his three children and returned to America where he later married Lydia Stickle, returning to Africa with his family in 1926. For a short time he labored in Bechuanaland, but his heart was in Nyasaland, and he gladly returned to settle at Matandani when the call came.

To replace those who had fallen, more workers were on the way. Toward the end of 1924, Miss L.Southgate came to revive the medical work at Malamulo. At about the same time, E. M. Cadwallader and wife, together with Brother and Sister Sharman arrived at Malamulo. Brother Cadwallader took the directorship of the mission, thus releasing Pastor Ellingworth for field work.

The school and its needs first received Cadwallader's attention. New textbooks were brought out, and a first grade reading chart prepared which was to be used for over thirty years, not only by our schools, but by hundreds of others belonging to various mission societies. The Education Department of the Nyasaland government was just being organized, and Professor Cadwallader's work was greatly appreciated. For several years he served on the Nyasaland Educational Council.

In the middle of 1925, still more workers came. Brother and Sister Flaiz came from Southern Rhodesia to work in the school. Their help was greatly appreciated, as it had been found necessary for the Sharmans to leave, as she could not take quinine.

The arrival of our first doctor for Nyasaland, K. F. Birkenstock marked the dawn of a new day for the medical work in that field. This was in the middle of 1925. Wonderful was the response to his work with patients flocking to him from long distances. In the first eight months of 1926 over 17,000 patients were treated. Miss Daisy Ingle assisted the doctor, but they were severely handicapped for space in which to work. The little brick building erected in 1915 with its four small rooms was all they still had. In one week there were given treatments which, had they been given in a city would have brought in seven hundred pounds. The doctor noted that

they did not receive seven hundred pence for it.

There was one type of sufferer for whom the doctor saw very little being done, and that was the leper. Had not Jesus commissioned his disciples to "heal thelepers?" What were we doing about that command?—Nothing. So the doctor decided to start a little colony where lepers could live and be treated seperately. The expenses could be met by private subscription. The first problem was to get the lepers to come for treatment. They were convinced that their disease was incurable. The doctor appealed to the teachers to try and get some lepers to come for treatment, and at length four were found willing to enter the little colony. After a few months, a marked improvement was noted, and other lepers came. Soon he had twenty, thirty, fifty, and before he left in 1928, over one hundred patients in the colony.

After the first lepers had been discharged from the colony as arrested cases in 1927, all trouble about getting lepers to come vanished. They flocked to Malamulo in larger numbers than the doctor could house and treat. Soon there was a long waiting list. The colony has been enlarged through the years to care for over three hundred patients, but the waiting list still remains.

The leper colony lies half a mile down the road from the main center of the mission, across a beautiful stream in tropical setting. There stand rows and rows of neat brick cottages where the lepers live. They have their own little church, their dispensary, and their own school taught by a cured leper. Medicine for the colony is given by the BritishEmpire Leprosy Relief Association, while the Nyasaland government meets the cost of feeding the patients. Hundreds of lepers have been baptized during their stay in the colony. No single phase of our work in Africa has received more praise and

commendation from all sides than this leper work started so humbly by Dr. Brickenstock. He built better than he knew.

At a division council held in Bulawayo in 1925, important changes were made in the organization of the mission fields. The work in Nyasaland was growing fast, and it was felt that the time had come to make the field into a Union. It was to be known as the South EastAfrican Union and was to consist of the territories of Nyasaland and Portuguese East Africa. This latter field with its millions of unwarned people remained yet to be entered. G. Z.Ellingworth was appointed superintendent of the new Union and Mrs. Ellingworth as Secretary-Treasurer. A few months later Pastor Ellingworth travelled around his field in company with Elder Spicer who was at that time Presidentof the GeneralConference. Together they visited many campmeetings.

Into the North Country

The time had finally come when new missions were to be opened in the north country. The first of these was to be just across the border in Northern Rhodesia. As long ago as 1913, C. Robinson had written, "We think that steps should be taken to secure a foothold in North-east Rhodesia, somewhere; near Fort Jameson." A piece of land was found lying between Fort Manning and Fort Jameson. In April, 1925, the Division Committee voted to purchase this tract of land for nine hundred pounds, the land thus purchased to become the Mwami Mission. The actual transaction did not take place until 1927.

In the middle of the year,Dr. and Mrs. E.G.Marcus arrived in Nyasaland, and it was voted that they should pioneer the way at Mwami. For a time they lived in a temporary building while two hundred thousand bricks in the tobacco buildings which had been purchased with the place were recovered and made ready for building into a permanent home. Doctor Marcus had been

deeply impressed by the wonderful work being done at Malamulo for the lepers. In recent years the leper colony which Dr. Marcus started at Mwami has been greatly enlarged.

For two years, G. A.Ellingworth served as the first president of the new Union. Then in 1927, Pastor N.C. Wilson was appointed to Nyasaland, and the Ellingworths were invited to accept a position in South Africa. However Brother Ellingworth had always felt the pull to the nothland, and he requested that his next move might be in that direction. Until this could be worked out, the Ellingworths settled at Matandani Mission which was vacant at the time.

In 1928 the Ellingworths accepted a call to Tanganyika where he served as superintendent for ten years. At the time, Tanganyika was under the direction of the Northern European Division.

In 1927, two new families arrived in Nyasaland. G. R. Nash came to Malamulo to assist Brother Cadwallader in the school, and J. L.Grisham went to Tekerani as director. By the beginning of 1928 there were 230 boarders at Malamulo, of whom thirty were girls. There was once more a very strong work program at the school with the boys working six hours daily, and eight every Friday. In spite of this, applictions for places in the school always exceeded the places available.

It should not be thought that the Europeans carried the whole burden. There was a growing band of devoted, loyal African evangelists and teachers. In July, 1927, the first Nyasaland workers were ordained to the ministry. These were Pastors James and Simon Ngaiyaye, BenRich, and Albert Kambuya, and for the next quarter of a century, each was to carry heavy burdens in the field.

The Nyasaland workers have proved themselves men of sound judgment,

often displaying marked ability in carrying responsibilities. They had born a great burden for their own people. The message was soon being preached throughout the length and breadth of the country. During every holiday, students and teachers went out preaching in the villages, and hundreds of converts were won.

The African leaders were ready to go out into the foreign fields. During a campmeeting at Malamulo, Simon Ngaiyaye handed the following statement to PastorEllinworth, indicating the spirit which was moving among the workers:—

> "Beginning with the first day of our campmeeting, until today my heart is troubled about this work, and today I have chosen to give myself a sacrifice, even to leave all for this work's sake. I want to answer the question the Lord asks in Isaiah 6:8, 'Whom shall I send, and who will go for us?' I am not satisfied with being just a hearer. I am ready to leave house, garden, mother, and even children that those afar off may hear the gospel."

With such consecrated workers as Simon Ngaiyaye, the work could only go forward. The time was at hand for a great forward surge in Nyasaland.

CHAPTER 5

EXPANSION, 1928--1942

Malamulo was the headquarters for our work in Nyasaland from 1902 to 1928 when G. A. Ellingworth left the field. This was changed when N. C. Wilson arrived from Northern Rhodesia. For several years after that, the Union Offices were located in a private home a few miles out of Blantyre. By 1934 it had become evident that a location in the township was desirable. The matter was given study at the time of Elder C. H. Watson's visit in 1934, and as a result more suitable quarters were found in Blantyre where a home and office building were purchased.

During the time under consideration in this chapter, the SouthEast African Union had four presidents. Three of these;--W. C. Wilson, O. U. Giddings, and C. W. Curtis each served for two years. The other, H. M. Sparrow directed the field for eight years. Each president made his own particular contribution to the work.

N. C. Wilson, who served from 1928--1930 came to the field with a burning desire to evangelize the unentered districts, particularly those in the northern part of the Protectorate. He felt that for too long our attention had been centered on the work in the South. Even in the Southern Province there were large areas where we had no work established. More African evangelists were ordained and one by one new missions were started by these experienced workers. Chinyama, Chileka, and Thambani marked a string of mission stations stretching from near the eastern to the very western boundary of Nyasaland. Each had anAfrican Pastor as director.

In the north a new mission was opened. As noted previously, we had received appeal after appeal through more than twenty years from the Seventh-day Baptist members scattered along the upper lake shore to send them help. Unknown to us the leaders of this people sent boys down six hundred miles to attend Malamulo as students to learn what we taught, and return to report whether or not we were really following the teachings of the Bible. In the middle of 1928, N. C. Wilson and G. Pearson visited the north country and were warmly welcomed by the Seventh-day Baptists. The paramount chief of the Atonga tribe wrote to Pastor Wilson:---"I am asking you about your mission. I need your mission in my land to teach my children and my people the words of the living God. Please do not change your mind. Do not fail but bring the things of God to my people this year. We hope you will come quickly. We will always be looking down the path for your coming."

The two missionaries walked together through the mountainous country. At length they found a site some fourteen miles back from the lake port of Nkata Bay. It was agreed that G. Pearson should pioneer the work here, and that his family should remain at Malamulo until he had a home prepared for them. For a time he once more lived in a mud hut.

It was a strenuous time for Elder Pearson. He went out seeking the scattered Seventh-dayBaptist members, walking from place to place, more than six hundredmiles, under the burning sun. "This is not a white man, this is a red man," the people said when they saw his sunburned complexion. The work of instructing the Seventh-dayBaptists went on steadily. In 1929 Pastor Wilson visited Zomba the capital, and the government set aside five hundred acres of land for the Luwazi Mission as it was going to be called.

To Pastor Wilson the Africans gave the name of "Chimpamba", a word

which means eagle. When they saw his car driving onto the Malamulo campus, they had good reason to expect that he had come to snatch away some experienced worker to open up the work in some new area. They were usually right. The spirit of evangelism burned bright.

In 1930 Elder Wilson was chosen President of the South African Union, and his place was taken by O. U. Giddings, a missionary with many years of experience in Angola. The task which loomed largest in his eye was that of opening up work in Portuguese East Africa. We had been talking of this for more than twenty years, but thus far nothing had come of it. The story of how Pastor Giddings overcame the many difficulties that lay in the path, and of how he finally gained the consent of the Portuguese authorities for the opening up of the work, and the final granting of a site for the mission will be told in a later chapter. Pastor Giddings was followed in the Union by H. M. Sparrow.

Pastor Sparrow had spent twenty years in the mission field, nearly all of this time in the Rhodesias. During the eight years that he was in Nyasaland the work expanded in all directions. The African directed missions became strong centers. A new mission, Lake View was opened up. Mombera Mission was begun to care for the work in one area not far from Luwazi. The work in Portuguese East Africa developed. Malamulo continued to grow and prosper and a strong industrial programme was built up. New village schools were opened by the score. New churches and other buildings were erected, often under the direct supervision and with the active participation of the Union President. Elder Sparrow travelled constantly, and his visits brought cheer and encouragement to workers and believers alike. Personally relationships among the workers were particularly warm and sympathetic during his administration.

When Pastor Sparrow responded to a call to take over the direction of the Tanganyika Mission field in 1941, C. W. Curtis, formerly of the Congo and Angola Unions was appointed to fill the vacancy. The times were becoming difficult. The second world war had cast its shadow over the land, and its effects became more marked as the spirit of unrest spread among Africans and Europeans alike. Elder Curtis had not been in the field long before it became evident that his wife would have to move to a better climate. She therefore proceded him to the Cape by several months while he remained to superintend the work until another president could be found. About the middle of 1942. His Christian kindliness and loving manners had endeared him to the workers, and many tears were shed when word came of his sudden passing at the Cape on January 1, 1943.

We shall now endeavor to trace the development of the various missions during this fourteen year period, noting the principal workers and their particular contributions.

Malamulo

While serving as the director of Malamulo, E. M. Cadwallader was also the Educational Secretary for the Union, in fact these two responsibilities were carried jointly for more than twenty years. Brother Cadwallader remained as director of Malamulo until the middle of 1931 when he went overseas and did not return to Nyasaland. His place was taken by G. R. Nash who continued as director for six years. During those years there were many developments. In 1935, Miss Rent Curtis arrived to take charge of the girls' school. Due to ill health, she had to leave in 1937, and until the arrival of Miss Ruth Foote in 1939, Mrs. V. E. Robinson lookd after the girls. Miss Foote developed the school through a further period of ten years. The domestic science course

was given, and many girls through the years went out as teachers, or as trained wives for our evangelists and teachers.

To care for the roving Normal department, V. E. Robinson and wife had been called from America in 1936. For nine years he was in charge of the tr2ining of teachers. During this time the professional side of the teacher training program was built up. Following E. M. Cadwallader, and building on the foundations he had laid, there came G. S. Stevenson, then E. L.Tarr for a short time, and Brother Robinson until 1945. During these years the courses for the vernacular andEnglish grade teachers were outlined.

In 1931, I. L. Ansley had come to Malamulo where he remained for eighteen years. Many were the responsibilities which he carried, among others being that of bookkeeper, teaching in the school, and taking full charge of the dairy and the carpentry departments. During his time the Malamulo dairy reached the peak of its production when 190 pounds of butter were sent each week to Blantyre, Limbe, andZomba. Many buildings were erected under his careful supervision. In 1937 he was married to Miss Gladys Piatt who had come to Malamulo in 1935 as a nurse for the hospital.

A variety of industries flourished. Regular courses were offered to the students in dairying, bladksmithing, tinsmithing, shoe-repairing, tailoring, chair-making, and basketry. Profits from the dairy exceeded four hundred pounds per annum. The dairy sustained a serious loss in 1939 when arsenic poison was accidently mixed with the silage, and sixteen valuable cows died. A new herd was purchased which enabled the dairy to maintain its contracts.

The Medical Work

By the time when Dr. Birkenstock left Malamulo, he had placed the medical work on a sound footing. He was followed by Dr. H. J.Erickson whose

stay was cut short by ill-health. Then followed one of the unfortunate periods when there was no doctor available. Not until 1931 did Dr. E. G. Marcus come to Malamulo from Mwami Mission Hospital in the north.

Dr. Marcus remained four years at Malamulo, and under his fostering care the medical work picked up rapidly. Patients came from long distances to consult him. A European hospital building was erected, and was full most of the time. Every Tuesday the doctor drove the forty miles to Limbe and Blantyre where he maintained consultation offices and saw many European and Indian patients. This weekly trip is continued for many years to this day. During his time new dispensary and war units were built and the dream of Dr. Birkenstock of more room in which to work was realized.

Between 1935 and 1938 Malamulo was without a doctor again for long stretches of time. In 1937 Dr. D. H. Abbott came for three months. Toward the end of that year, Dr. J. Paul Chapin came, but his stay was also limited to three months. In September of 1938, Dr. E. L. Morel arrived as permanent doctor. Dr. and Mrs. Morel had already spent five years in the Belgian Congo at the Songa Hospital. During his seven years of service at Malamulo the work was once more brought into a flourishing condition. Particular attention was given to improving the facilities in the leper colony. The mud and pole huts were torn down and neat brick houses erected. In one year a half million bricks were burned by the lepers themselves for construction work in the colony.

During the time between the departure of Dr. Marcus and the arrival of Dr. Morel, the need was keenly felt for more trained African assistants. To meet this need a three year hospital orderly's course was planned and started. The one most responsible for the organization and carrying through

of this course was Mrs. I. L. Ansley. When Dr. Morel arrived he gave the course his full support, teaching many of its classes. Many of the dressers thus taught and graduated have gone out to other missions in Nyasaland manning their dispensaries. Some have even gone to other Unions to connect with hospitals there.

The Malamulo Press

Printing work started at Malamulo on a little hand press in 1926. It was able to print a few letter heads and envelopes and do small jobs for the school. It was not until the ; visit of J. G. Slate from the Sentinel Publishing Company in 1930 that the work of the press was put on a sound basis. Brother Slate gave much valuable advice, and the Sentinel advanced some capital with which to purchase a larger press. In 1934 a much larger building was erected to house the press. The Advent Messenger, a small paper in the vernacular was printed at Malamulo. In 1935 a small paper in English named The Malamulo Tidings was started and was sent forth periodically to tell of what was going on at Malamulo.

Business for the press came from European planters and traders in Nyasaland, and many valuable contacts were thus made. In 1934 the business only totalled 165 pounds, in 1939 it was 335 pounds, in 1941 595 pounds, and by 1944 it had passed the thousand pound mark. Securing sufficient paper for the press during the war years was a difficult problem. The Review and Herald from its own strictly rationed supplies, twice sent out several tons to Malamulo. Through the blessing of God the wheels never stopped turning, and the Colporteurs had the books they needed.

During the fourteen years under review, the following directors were in charge of the Malamulo Mission and directed the educational work for the

Union:— E. M. Cadwallader, 1926—1931, G. R. Nash, 1931—1937, W. E. McClure, 1938—1941, W. B. Higgins, 1941—1946. These were men of sound judgment, good administrators, and each left behind important developments which he had helped to foster when leaving to take up other responsibilities in distant fields.

Tekerani Mission

The Tekerani Mission was opened by G. Pearson in 1924. The number of outschools both in the hills around Tekerani, and down on the plains beneath the escarpment continued to grow in number and size. When Elder Pearson was called to pioneer the work at Luwazi, J. H. Grisham came and remained with his wife atTekerani from 1928 to 1931. During this time the church was built, the largest church we have in Nyasaland.

Shortly after the Grishams arrived at Tekerani, a terrific storm struck, doing great damage to the ouse. Brother Grisham wrote:—"We stayed in the house until the storm had blown itself out, then we stood in water about three inches deep. It was still raining very hard. We were not hurt, only scratched, although many things fell near us such as bricks and timbers.

In 1931 the Grishams returned to America. For some time the mission was directed by anAfrican pastor, awaiting the return of the European missionaries. In 1933 G. S. Stevenson was appointed director, and labored there until the end of 1935 when he returned to South Africa. Another lapse of time followed until E. L. Tarr came in 1937 and remained to care for Tekerani until he was called to theCongo in 1941 when he was succeeded by B. L.Ellingworth. During these years, Tekerani became the center of a flourishing string of schools of which there were more than fifty.

Matandani Mission

Matandani was another mission which has occasionally gone for many months and even years without a director. In 1928, G. A. Ellingworth was there until he was called to Tanganyika. He was followed by M. M. Webster for a short period, and by W. L. Davy from 1929--1934 when he went to Malamulo to care for the work during the absence of G. R. Nash in America on furlough. To replace Davy at Matandani, E. B. Jewell was called from Mwami.

The Jewells remained at Matandani until they went overseas on furlough in April, 1937. The mission was then left vacant for another year while Pastor Yokaniah Sosola was in charge and the work advanced steadily. For more than twenty years, Pastor Yokaniah and his faithful wife labored and ministered to the people of the Matandani Area, until Mrs. Sosola was laid to rest early in 1951.

In 1938 B. L. Ellingworth from Helderberg came to the mission. In 1939 he was married to Ferne Wilson and they returned to Matandani together to build up the work until they were called to Tekeani. A few months later, O. I. Fields and family came to the Union from the Angola field where for a number of years he had been in charge of the Bongo Training School. Elder Fields was to spend more than ten years at Matandani.

Mwami Mission

The work at Mwami was pioneered by E. G. Marcus. He found many mission societies close to the mission. The chiefs were prejudiced and at first refused to have anything to do with the mission or its program. But the doctor established his hospital and began to care for the sick and suffering. Cataracts were removed and blind eyes saw again. Prejudice began to melt

away. Lepers were brought in and cleansed.

The work at Mwami has never been easy and the progress made, though steady, has never been spectacular. The Christians who have joined the church have been staunch, but they have never come in large numbers. In 1929 E. B. Jewell came and remained at Mwami for four years. Dr. Marcus was called to Malamulo in 1931 to take over from Dr. Erickson, and his place at Mwami was taken by another medical missionary, Dr. Jacob Jantzen. The doctor took every opportunity to go out and preach the message. Unfortunately his health was not good, and in 1934 he was reluctantly compelled to leave the field and Africa. Mwami was not to have another doctor until the arrival of Dr. G. Peardsley in 1948, but the small leper colony continued to function through the years under the fostering care of trained nurses; Miss Daisy Ingle at first, followed by Miss Southgate, Miss L. Melville, and Miss Margaret Johnson.

Following the departure of Dr. Jantzen, Pastor G. Pearson was appointed director, and he remained for ten years. A strong school work was built up. Ably assisting Rex Elder Pearson in his work about Mwami was Pastor Samuel Moyo, whom a government official once termed "one of God's gentlemen." Pastor Moyo had labored at Rusangu in Northern Rhodesia for many years. His work at Mwami was cut short when he died of tuberculosis.

Luwazi Mission

The Luwazi Mission had first been opened up in response to the calls from the African Seventh-day Baptists in that area. Pastor G. Pearson and wife pioneered the work in this country. In 1930 they were recalled to Malamulo, and E. L. Tarr and wife came to Luwazi. During those early years they were strong assisted by Pastor James Malinki. Work was hard in that

wild north country. There were hardly any roads. The jungle was thick and the rainfall was heavy,--too heavy to grow good crops. All goods for building had to be brought by rail from Blantyre to the lake port of Salima, then transferred to the lake steamer which came once a month to Nkata Bay, then finally carried the last fourteen miles often on the heads of African porters. Thousands of baboons infested the forests around the mission, raiding the gardens and destroying any crops which might survive the heavy rains. The wild pigs were such a menace that a deep trench was finally dug completely surrounding the mission property.

There was many discouragements. The religion of many of the Seventh-day Baptists had degenerated into a strange mixture of Christianity and heathenism. They had been led to expect instant baptism on simply stating that they believed the doctrines of the Adventist hurch. Others, including some of their leading pastors maintained that they had been baptized once, and further baptism was unnecessary.

A number of off-shoot movements sprang up under African guidance. It was extremely difficult to sift the wheat from the chaff. Perhaps sympathy for these people who had tried to maintain their faith through twenty years of isolation and who had often endured active persecution led our workers to baptise some who were not ready for that step. Many have fallen out by the wayside in recent years. As has been noted, the mission was isolated, and there was small opportunity to counsel with other workers far in the South.

Pastor Tarr and his family remained at Luwazi until 1935 when they went to Malamulo. The mission was vacant until the return of Elder and Mrs. Davy from overseas furlough in 1936. Then the Davys went into the north country

where they were to remain for twenty years. As his right hand man in this work, Elder Davy has had Pastor Simon Ngaiyaye, the same one whose offer at a campmeeting back in 1923 has already been recorded. Truly he left behind himfriends, children, loved ones and all to give his whole heart and strength to serve the people around Lunazi Mission. He walked thousands of miles through country penetrated by no roads. One of his sons, Simon, was a missionary for five years in the Congo. Another Arthur was a teacher at Tekerani. Both Simon and Arthur laid down their lives in the work and are buried at Malamulo, but the aged father continued on even after he had reached the three-score years and ten. His brother, James Ngaiyaye, with whom he was baptized back in 1904 was still in 1959 in active service.

LAKE VIEW MISSION

For a number of years the hope was expressed that the time would come when a mission might be established among the Angoni tribe in central Nyasaland. It was here that Pastor Rogers had wanted to establish our main station back in 1909. In 1922 Yolam Kamwendo, one of the teachers from Malamulo visited the paramount Chief, Gomani, and interested him in our work. He sent request after request to our office asking for some Malamulo teachers to come to his country and teach his people and his children, even offering a plot of land.

In spite of the bitter opposition of other societies entrenched in Angoniland, our application for permission to open a school was granted. The only drawback was the startling fact that we had absolutely no money with which to open up new work. The depression was at its height, and budgets had been cut to the bone.

But there are no crises with God. Back in 1915, Dr. Dunscombe, at that time medical superintendent of the Plumstead Nursing Home, paid a visit to Nyasaland. Travelling up through the central part of the country, he passed through Angoniland, and remarked on what a wonderful area it was for establishing a medical missinn station. Years went by and Dr. Dunscombe returned to America and then went to the West Indies where he set up a private practice.

Elder H. M. Sparrow, Superintendent of the Union, felt that something should be done to open up the work at Lake View, which was the name given to the site which Chief Gomani had given us in Angoniland. On January 15, 1934, a group of workers met in Blantyre for an earnest season of prayer that God would open up the way for us to enter Central Nyasaland. A few weeks later Pastor Sparrow received a letter from Dr. Dunscombe enclosing a check for five hundred pounds. In his letter he said he had heard of the appeal from Chief Gomani, and he felt impressed to send this money so that the work might be opened. On examining the check, it was found that it had been written out on January 15, the VERY DAY of the special prayer meeting in Blantyre. Lake View Mission was accordingly opened with Pastor Roman Chimera as director.

African Directed Stations

Five African directed stations were opened during the years 1928—1942. The Chinyama mission lies some thirty miles east of Malamulo in a thickly populated area. It has had an African director from the beginning, and today has a strong constituency. Another mission opened under African leadership was Chileka, lying on the main Blantyre to Salisbury road, ten

miles from Blantyre. In 1949 the government decided to enlarge the airport facilities which bounded our Chileka Mission. We were told that on a certain day we would have to vacate. The time given was entirely too short to permit moving the mission to another site and erecting the necessary buildings. Protests were in vain, and on the day designated, giant bulldozers arrived, and ere long had completely demolished our church, school, and teachers' houses. After considerable negotiation, another site was granted to us two miles away, and some cash compensation was granted. A new and finer mission has since been erected with all brick buildings with tile roofs.

Far to the west, near the Portuguese border lies Thambani mission. This station comes under the general direction of Matandani. Still another misson lies on the road to the capital, Zomba. Here in another thickly populated area among churches of many societies we have one of our youngest missions.

Directly across the mountains, south west of Luwazi Mission as the crow flies, (for there are no direct roads) lies Mombera Mission. Here Pastor Simon Msuseni labored for many years. In 1948 a second family was provided for the work in the north country. Rather than put both families on Luwazi, one was settled at Mombera Mission.

Missionary Wives

Never should it be forgotten that missionary wives have played a very vital part in advancing the work. The labor of the missionary has been made more fruitful when there has stood by his side a faithful, God-fearing wife. She has been willing to see him throw himself whole-heartedly into the work. She has often been left on lonely stations for weeks at a time

while her husband has been away visiting schools and churches. She has gone out into the villages and ministered to the sick and brought comfort to the sorrowing. She has made her home a Bethel. She has been prepared to speak words of courage when the way seemed dark, and discouragements threatened to crush the spirit of her husband. More often than not, she has been the teacher of her children. She has watched over them when they were tormented with fever and sickness. Yes, she has watched them die and has seen them laid away to await the resurrection morning. She has turned her back on home and loved ones to go with her husband on his God-given mission. May God bless the missionary wives.

African Workers

It would be unfortunate indeed if the impression should be given that all the work in the fields has been done by the European missionaries. Their most valiant efforts would have borne far less fruit had it not been for the scores of loyal, devoted African workers who dedicated their lives to spreading the gospel among their own people. There were the two Ngaiyaye brothers, mentioned several times already. James and Simon, both baptized in 1905, were among the first ordained to the ministry, and both have never flinched from any task they have been called to undertake.

There is Pastor Yolam Kamwendo, who taught for twenty-five years at Malamulo. Pastors Morrison Malinki, James and Joseph Malinki bore a strong part in developing the work in Nyasaland. Joseph spent years as a missionary in the Congo while James was more than a decade a worker in Northern Rhodesia. Time would fail to tell of the labors of Roman Chimera, Enoch Maliro, Ben Ritch, Simon Msuseni, Sofa Saiwa, Yokaniah Sosola, Victor Mpeza,

Soldier Kanjanga, Samuel Moyo, Edwin Martin, John Thomas, and many other pastors who have borne the burden and heat of the day.

There are also the headmasters of the schools who have often refused far higher pay offered in government institutions. There are the colportuers who, leaving wives and children behind, have gone up and down the land scattering the printed page through the hills and valleys. There are the humble church members going out and building prayer houses and bringing men and women into the truth. Although their names may not be known to us here, they are surely written in heaven.

The Union

Shortly before the departure of N. C. Wilson, three local fields were organized. The largest and most important of these was the South Nyasaland field, embracing all of the older and longer established missions. M. M. Webster was the first superintendent of this field operating from Tekerani, Malamulo, and finally from rented quarters in Limbe. Here the Websters were located until April, 1932 when they left to study the Portuguese language preparatory to entering Portuguese East Africa.

His place in this field was taken by F. L. Chapman who continued for about a year. The other fields were known as the Central Nyasaland Field operated by the Director of Mwami Mission, and finally the North Nyasaland Field under the director of the Luwazi Mission.

After 1933 there were no special superintendents of these various fields, and gradually the ideaof local fields within the Union disappeared and in the end all work has been conducted through the Union Committee. After 1934 all the missionary families have gathered at the end of each year in

Blantyre or at Malamulo for the annual committee meetings. This practice has been of great encouragement to those living on isolated stations.

The first secretary--treasurer of the Union was Mrs. Ellingworth. She was followed in 1928 by T. L. Bulgin who filled the place for four years. In 1933 Miss G. P. Fortner succeeded, continuing until 1936. In 1937 E. B. Jewell was appointed to the post which he occupied from his return from overseas furlough in 1938 until 1950 when he accepted a call to connect with the work in the Zambesi Union.

There were no full-time Union Departmental secretaries prior to 1945. The doctor at Malamulo was the medical secretary, and the principal was also the Educational Secretary. In 1938, Pastor James Ngaiyaya became the first field secretary, and for three years he travelled from mission to mission, attending Institutes and holding general meetings. He gave special attention to promoting tithes and offerings.

Summary

The work continued to grow year by year throughout this period. The baptized membership increased from around 3,000 in 1928 to nearly 10,000 in 1942. There were years when over a thousand souls were baptized. The campmeetings also continued to grow in size and importence. When the plan was first started, these gatherings had been held only at Malamulo. Then one washeld at Matandani, then Tekerani, and ere long all the various missions and centers in Nyasaland were holding campmeetings. Forty to fifty thousand persons attended these annual gatherings.

These meetings have been blessed from year to year by the ministrations of visiting ministers from the General Conference, and from the Divi-

sion. To mention only a few, there have been visits from W. S. Hyatt on a return visit after twenty-five years, E. E. Andross, I. H. Evans, W. A. Spicer, W. H. Branson, C. H. Watson, A. W. Cormack, J. A. Stevens, W. Muller, J. F. Wright, A. W. Pederson, and W. H. Williams. Great was the joy in the hearts of the older believers when J. C. Rogers was permitted to return to Malamulo for a visit in 1930. To witness how the work had grown and developed in all directions brought him intense satisfaction and joy of soul.

CHAPTER 6

CONSOLIDATION, 1943--1951

Pastor S. G. Maxwell was appointed in 1943 to succeed C. W. Curtis as president of the South East African Union. Pastor Maxwell had spent the previous twenty-two years in East Africa, laboring in Kenya, Tanganyika, and Uganda. He arrived early in 1943 and was to carry the administration for more than ten years. During his years in Nyasaland he has worked untiringly to develop the African church, and to make the members conscious of their membership in the organization. Many African Advisory Councils and Church Synods have been held through the years. African departmental leaders have been appointed and the departmental work fostered.

As noted in the former chapter, the work had been expanding with great rapidity. One of the most serious problems which confronted Pastor Maxwell when he arrived in Nyasaland was that of correcting the church membership lists. At churches with two hundred names on the church book, only a hundred or even less could be found. Many had left Nyasaland and gone to the gold mines in South Africa. Some had given up the truth and gone into government service. Others had simply disappdared. A careful campaign was started to try and find the missing members. Some were reclaimed but many could not be located at all. After the painful episode was over, three thousand names had been dropped from the rolls and the membership was around seven thousand.

In order to build up the work and properly care for the members, Pastor Maxwell felt the need for additional European workers, and he has been remarkably successful in securing them. When he entered the field in 1943,

the total number of European workers was only 26. At the time of the Division Council held in Bulawayo in 1951, this had increased to 48, a truly remarkable gain in only eight years. Of these, twenty were located at Malamulo, while there were nine in the Union Office in Blantyre.

Pastor Maxwell has always been keenly interested in developing a strong colporteur work. One of the first lines which received his attention after he arrived in Nyasaland was the revival of the bookwork. An African field secretary was chosen. L. A. Vixie came up from the Division and a Colporteur Institute was held at Malamulo. Three new colporteur books in the vernacular came from the Malamulo Press between 1943--1945. From eight part time colporteurs in 1943 the number has increased to twenty-three in 1951. The Malamulo Press has been expanded and new machinery has been secured. Output increased from a thousand pounds in 1944 to nearly five thousand// in 1950. For several years T. Crowder was the Publishing and Sabbath School Secretary of the Union, and under his leadership the colporteur work flourished.

The war years came to a close in 1945 and many changes in personel took place. Furloughs which had been postponed for years due to transportation difficulties were taken, and many workers left the field. At the same time many workers under appointment in the homeland, who had been prevented by similar difficulties from coming out, now did so. Among the new arrivals was Elder and Mrs. Pierce. They located in Blantyre where he has carried the work of the Missionary Volunteer and Educational Departments. At the time of Pastor E. W. Dunbar's visit to Nyasaland in 1949, the first African Youth's Congress was held at Malamulo. In spite of drought conditions existing which resulted in a severe food shortage, eight hundred enthusiastic

young people gathered for this meeting.

It is doubtful whether any large mission ever experienced a more complete turn-over of European staff than did Malamulo in 1945 and 1946. The Principal, Normal Director, Medical Superintendent and Business Manager all left with their families. Miss Ruth Foote was the only one to remain in the school, and Miss Margaret Johnson the only in the Medical Department who remained. The effects were unfortunate from many standpoints.

The Missions

Malamulo. Following the departure of W. E. McClure for Helderberg in 1941, W. B. Higgins and family were called to Malamulo. Pastor Higgins came from Solusi Training School where he had been Principal for thirteen years. He remained at Malamulo until 1946 when he returned permanently to the United States. To fill the vacancies in the school caused by the departure of the Robinsons in 1945 and the Higgins family in 1946, L. A. Edwards and wife were called to Malamulo. For a time he acted as Principal of the institution. His wife took hold of the normal department and carried it for several years.

In 1948 A. L. Brandt came to Malamulo from Denmark to take the position of Principal and Pastor Edwards was then able to devote his full time to building up the evangelistic school which was started. Dr. E. L. Morel returned to America at the end of 1945 and Dr. Rittenhouse took over the hospital temporarily. In 1948 Dr. S. A. Kotz came as Medical Superintendent. A second doctor and his family, Dr. Mark Fowler also joined the staff at Malamulo and carried on the work while Dr. Kotz was in England securing his British qualifications.

Many new families came to Malamulo after 1947. Several new homes were built lining the road leading down to the older mission sites. The school has been advanced to Junior Secodary level, and a new building to care for the advanced classes was erected. In 1948, the Malamulo Press, which had been started as a mission industry more than twenty years before, was separated from the mission and made a Union Institution, a step which has since been reversed. To provide power to operate its new presses, a thirty horse power engine was installed in 1951.

After the departure of I. L. Ansley in 1947, the dairy steadily declined. Unfortunately among the new workers there was no one who had the experience possessed by Mr. Ansley in supervising a dairy herd in a tropical country. Butter production declined year by year for new cows were not obtained, and the old ones died off. At length in 1951 the herd was tested for tuberculosis. Nearly all of them were found infected and had to be disposed of. Only a small herd remained around which a new dairy herd could be built.

One of the most serious problems facing Malamulo was how to secure proper roofing material for its many buildings. Structures erected in recent years have iron or asbestor roofs, but there are still many of the older buildings on the place which have grass roofs. With the increasing local population, the supply of grass has diminished. This is no new problem, but has become acute in recent years. As long ago as 1913, Pastor C. Robinson had expressed the urgent wish that suitable clay could be found for making tile at Malamulo and end "the eternal thatching." This wish has not yet been realized.

Tekerani. B. L. Ellingworth came to Tekerani early in 1942. After a series of bad attacks of malaria, the doctor advised that he should leave

the tropics, which he did, going to South Africa to continue work in the South Bantu Mission Field. He was followed at Tekerani by J. W. Haarhoff, and later by A. V. Bambury. This mission remains the second largest in Nyasaland with many outschools scattered through the hills and on the plains at the foot of the escarpment.

Matandani. O. I. Fields came to Matandani in 1943 and remained there for twelve years. The work grew steadily. At the Bulawayo Council in 1947 it was voted that in each Union, one school should develop along industrial lines to provide a training for students not inclined to enter the teaching or evangelistic courses. Matandani has fulfilled this purpose in the South East African Union. Due to government regulations, students above a certain age may not be admitted to our aided schools in Nyasaland. As many of these boys were very ambitious of furthering their education, and learning some useful trade, they went to Matandani. As this mission withdrew from the government grant-in-aid system years ago, these over-age boys could come and continue their schooling. Under the supervision of Elder Fields, a number of industries have been established. One of the most recent was that of manufacturing tiles. Many thousands of these were made and used in rebuilding the Chileka Mission. Matandani stands thirty-~~xxxx~~ miles back from the main Blantyre-Salisbury road, and transportation has always been ~~px~~ a problem.

Mwami. After the departure of Pastor and Mrs. G. Pearson for Tanganyike, H. W. Stevenson and wife went to Mwami. In 1945 the Northern Rhodesian government approached the Union Committee and proposed that the existing leper colony at Mwami be greatly enlarged, and offered full financial support. After counselling with the Division officers, this proposal was accepted and

an extensive building program was begun. M. V. Bambury went from Malamulo to direct this station. When the leper buildings were ready for operation, Dr. B. Beardsley was called as Medical Superintendent, and Mwami had a doctor again after a lapse of fifteen years. The capacity of the colony was set at 240 ptients. Both at Mwami and at Malamulo the new sulpha drugs were used on the lepers with excellent results.

Luwazi. There were no changes in European staff here during the period under discussion. In spite of trials and disappointments, the Davys continued to watch the work grow. This is one of the most difficult areas in Nyasaland. The young men, with hardly any exceptions, leave home to seek for employment elsewhere in Nyasaland or in the Rhodesias, while thousands even go as far as the mines in SouthAfrica. Those who return come back frequently broken in health and with little to show for their years of toil. Polygamy flourishes due to the absence of so many of the men. Attending our churches one finds mostly women and children. In spite of these problems, the courage and devotion of the workers did not flag. This gospel must be preached in all the world, and that includes Northern Nyasaland.

Mombera. This was made a European manned station as soon as a family became available for work there. Brother and Sister Phillips were there for the first two years. In 1951 they were appointed to Mwami Mission, and Brother and Sister Otter came to Mombera to take over the work on the station.

Lake View. This mission in the heart of Angoniland was given a European director in 1947 when J. W. Haarhoff came to carry forward the work so well begun by Pastor Roman Chimera and other African pastors and workers. There is a fine church building, a school, and a comfortable home for the workers. Dr. Dunscombe's interest in the mission never flagged, and his sup-

port was always most generous. A neat dispensary building was erected and operated by a Malamulo trained dresser. The mission received its name from the fact that on clear days Lake Nyasa could be seen some thirty miles away to the east. Dr. Dunscombe's heart would be greatly cheered if he could visit the country he walked through forty-five years ago and see the work that the mission is doing.

The Union

Many new workers came to the Union after 1945. It was found that the office space available in the former building was not sufficient. Also more homes were needed for the workers. Therefore the old home and office building was sold and new property bought on a nearby hill. A modern office building was erected and homes for the President, Secretary-Treasurer and the Field Secretaries. At the close of 1950, E. B. Jewell left to continue work in the Zambesi Union and his place was filled by Pastor Peter Stevenson who came to Nyasaland from the Angola Union.

At the General Conference of 1950 the territories of Angola and Portuguese East Africa were transferred from the Southern African Division to the Southern European Division. In this way the South East African Union lost three fourths of its territory, but only a fraction of its membership.

Conclusion

The work is onward in the land of Livingstone. "Over the hills and the valleys, sound of abundance of rain." The chain of mission stations extends from the far north where Nyasaland touches on Tanganyika to its very southerly most border. The land is dotted with schools. Into areas where we cannot open schools or establish mission stations, the faithful colporteur

has gone, leaving behind him the truth filled literature in village and town. May God speed the day when Nyasaland's remotest village shall have "heard Messiah's name."

CHAPTER 7

INTO PORTUGUESE EAST AFRICAN LANDS

The country of Nyasaland is bounded on three sides by Mozambique Territory, otherwise called Portuguese East Africa. The story of how the message entered this country is one of long waiting, with the final realization of hope in the end. The first steps looking toward entering the country were taken in 1911 when S. M. Konigmacher visited the Portuguese authorities in Tete and asked permission to open up a mission in Portuguese Angoniland. The officials expressed their personal willingness to permit him to do so, but stated that the matter would have to be approved first by the higher authorities in Lourenco Marques. On his way back to Matandani, his bicycle broke down, and he was forced to walk 125 miles.

Apparently our workers in Nyasaland were very hopeful that the authorities in Lourenco Marques would agree to our entering the country, for in 1912 we find both S. M. Konigmacher and his wife diligently studying the Portuguese language. However the next year they went to Northern Rhodesia and the matter was more or less dropped for several years. In 1921, W. H Branson, soon after taking over the presidency of the Division, visited the Portuguese officials at Lourenco Marques, but little progress was made in the negotiations.

We were particularly anxious to secure an opening into the country in 1921. During World War I, the German missionaries in Tanganyika were most of them interned, and at the close of the war they were returned to Germany. Many of them were more than willing to return to mission service in Africa, but Tanganyika was not open to them. They were therefore offered to the

Southern African Division for work in Portuguese East Africa. The failure to secure an opening was a severe disappointment both to them and to the leaders of the Division.

Mozambique was not a territory in which many missions had been established. Writing in the Review under date of January 10, 1924, J. C. Rogers recalled making a walking trip clear across Portuguese East Africa from Port Amelia and not finding a single mission on the entire journey.

The years went by. In 1928, J. L. Grisham wrote in the Review and Herald, "I hope that nothing short of death stops a missionary doctor from coming to take up work in Portuguese East Africa." By 1930 the South East African Union was sufficiently hopeful of a successful outcome to their repeated requests to enter P. E. A. as to lead them to include a request for foour hundred pounds in their budget for 1931. Trip after trip was made to Lourenco Marques to see the Governor General. They were always politely received, but nothing definite came from the meetings.

Finally in 1932 yet another visit was made to the Governor by Pastor Giddings in company with the American Consul who gave all possible assistance and support. The governor agreed that if we found a site we could estbblish a mission station. Those who opened it should qualify in the Portuguese language. The Union Committee voted that M. M. Webster and wife were the ones who should enter this difficult field.

But how was the money to be found for supporting the Websters during the year they must expect to spend in Lourenco Marques studying the language? The depression was growing worse with several cuts in the budget already in the past and more probably on the way. So great, however, was the burden on the heart of the Union President to see the work in P. E. A. finally started that he contributed five hundred dollars of his personal funds, and another

church member in South Africa was found willing to give a similar amount.

One incident which particularly stirred the brethren and aroused interest in the Mozambique field between 1930--1933 was the work done by two boys from Malamulo. They had crossed the border into Nyasaland and gone to Malamulo to school. Here they learned the truth and were baptized. On returning to their homes, these two boys began to preach the message everywhere. They did not return to Malamulo, but at length news reached the brethren that a great interest had been started in Portuguese East Africa. Driving over to investigate, they found that the report was true, and the people begged them to send missionaries and start a mission.

In 1933 Pastor H. M. Sparrow with several other experienced workers from Nyasaland, went to spy out the land. They searched for several weeks looking for a site with a thick population, plenty of water, and good soil. They wanted a site which would also be healthful for the workers. At last they found one which seemed ideal. They measured it off and pegged it out. Then they went and reported what they had found to the Chef de Poste. He sent their application on to the government. In the meantime, a hostile chief tore up the pegs and put in his own, then claimed that he had been the first there. Next he demanded one hundred pounds from our brethren, promising that if we gave it to him, he would take down his pegs and allow our original claim to go through. Rather than submit to this, we abandoned the site, and at length found another which we actually preferred.

After some more delays, this final xx site was granted to us. Two years later the Websters entered the country, occupied the site, and named the new mission station MUNGUIUNI, meaning light or candle. Such it has truly proved to be, sending out the clear rays of gospel truth into the

heathen darkness which is so dense in Portuguese East Africa.

In 1935, Brother Webster made bricks for two dwelling houses and a school building. The first house was finished in 1936. The other house was for the doctor who never came. It was ultimately occupied by two families who came one after the other from Portugal to assist Elder Webster. Unfortunately neither family was able to remain long in the country, and so returned to Portugal leaving the Webstdrs to carry on alone.

To assist Elder Webster in get'ing the mission built and the work started, Pastor John Thomas was sent over from Nyasaland. He was one of the younger pastors, and was noted for his ability along practical lines. Back in 1916, John had come staggering one day up to the dispensary at Malamulo with a terrible abscess on his back. He was in a filthy state, and Miss Fourie the nurse begged Pastor Robinson not to touch him, as she feared he was tubercular. However the missionary lanced it and washed it out.

Within ten days John was much better and when well, he entered the school. He proved to be a good scholar. He became a teacher, then an evangelist, and at length was ordained a pastor. As he showed marked mechanical ability, he was sent to the Joanes School in Zomba where he set some fine records. The year he finished his course, he was voted the outstanding student of the year, and his name was placed on the school shield and a complete set of tools was presented to him. In 1936 he came to Munguluni where he remained for ten years.

Brother Webster was desirous of starting a school, but for years he met with one frustration after another. We will let him tll the story of his struggles in hiw own words:—

"In 1937 we had the school built but we had no teacher who was recog-

nized. We were supposed to have native teachers who had spent three years in the government school at Lourenco Marques. Where were we going to get such an individual except he were an outsider? No one cares to have an outsider teaching for you. Anyway one presented himself at the mission with such a certificate. I accepted him and made out an application for him to be registered, but they did not allow him to teach till he had been registered. They kept the application in Lourenco Marques for more than a year before they told us that there was still one document missing.

The man was receiving salary but had nothing to do. He became tired and just when we had about finished the transaction concerning him he ran away and joined the government again. I made another application for a second one who had left the government, but they refused him for they said he had not completed the required number of years with them. So our promises about school kept on being suspended and prolonged, and we lost many who had joined for they expected to learn to read.

"We continued preaching the gospel, but you can fathom what a damper the non-functioning school would have on them. We gathered some faithful ones by the foolishness of preaching. It took years of patient toil to develop them, but the Master bids us, 'Feed my sheep,' and these were some of them. The tribe was the lowest in the colony, having been slaves to the Portuguese and other native tribes.

"At last the stumbling blocks were removed. The Lord worked for us and the things which were prohibited for many years were at last permitted. I managed to get our teachers registered and when I asked the inspector what they were permitted to teach, he said, 'Anthing!" Immediately our mission school was opened, and two other outschools. Soon they had 368 pupils

attending these three schools."

The work in P. E. A. grew slowly for there were many difficulties. Nothing could daunt the courage of Brother and Sister Webster, and that in the day. Mrs. Webster did much medical work, winning many hearts, not only among the Africans, but also of a number of government officials.

The real problem or difficult which prevented the opening up of many schools in P. E. A. as in Nyasaland and elsewhere in Africa lies in the matter of training teachers. These must attend a government school for a certain number of years. Attendance on the Sabbath has been compulsory, hence our students were not able to attend. The schools which we have opened are taught by teachers aready government certificated having accepted the truth.

After the Websters had spent seven years in preparation for, and then in work in P. E. A., they felt they should have a change. A call was therefore placed with the General Conference for Pastor and Mrs. E. Pl Hansell, as these workers had previouslyl labored in Portuguese territories. They accepted the call and were on their way to Africa in 1940. Their ship was in the Philippines when war broke out between the United States and Japan and they were interned in the islands, until 1945 when they were released and returned to America. After the General Conference session of 1946 they came on out to fill the call they had been expecting to answer four years before. The Websters left on a well-earned furlough after laboring at Munguluni for thirteen years.

The work has grown slowly. One more school has been established. There have been baptisms each year. The numbers are not large, for many of the members come through real persecution. They are exceptionally staunch and true. Porsecution breaks out from time to time, and the African believers

have no defense. As previously stated, this territory along with Angola is now under the direction of the Southern European Division.

Some day before the end, the fast closed doors of many sections of Mozambique must be opened to the proclamation of the gospel of a soon coming Saviour. The workers at Munguluni are praying and waiting and longing for that day.

EAST AFRICA -- INTRODUCTION

The East African Union is made up of the three East African territories:--Tanganyika, Kenya, and Uganda. When the twentieth century opened, Tanganyika was a German colony, Kenya a British Colony, and Uganda a British Protectorate. Of the three, Kenya is the largest, consisting of 384,000 square miles with a population of nearly seven million, most of them Africans. A large part of Kenya consists of the semi-desert known as the Northern Rontier. In the Kenya highlands, and in particular around the shores of Lake Victoria, the population is very dense, running as high as seven and eight hundred to the square mile in places. Tangmyika is only slightly smaller than Kenya with 365,000 square miles, with approximately the same population. The people in Tanganyika are more evenly distributed than in Kenya. Uganda with only 98,000 square miles has a population in excess of four millions, giving it the largest number of persons per square mile.

Christian missions were first strongly planted in Uganda. In response to the appeal which King Mutisa made to Henry M. Stanley for missionaires to come and teach his people, a group came out under the auspices of the Church Missionary Society. Catholic missionaries followed shortly after. Both societies alternately enjoyed the patronage of the king of Uganda. The influence of the Mohammedan Arabs was also exerted on the king. In the reign of Mwanga, a savage persecution of the African Christians took place and there were many martyrdoms. At length a British protectorate was proclaimed over the territory and peace followed. In no country in Africa has Christianity made more progress than in Uganda where approximately half

of the population are professing Christians.

In order to assist in stamping out the slave trade, the British government built a railway about the end of the century, connecting Mombasa with Port Florence on Lake Victoria. From Port Florence,--now known by the name of Kisumu,--lake steamer connected the railway with the ports of Uganda and Tanganyika. Settlers flocked into Kenya and many mission societies began work in various parts of the colony.

The German government in Tanganyika likewise built a railroad connecting the coast with the interior. The main line ran from Dar-es-Salaam through Tabora and to Lake Tanganyika not far from the ancient market town of Ujiji where Livingstone and Stanley had their historic meeting. Although these lines of communication provided major arteries of traffic, conditions in Kenya and Tanganyika were still very primitive when our first to be entered was Tanganyika. Here our mission work began in 1903, which was one year after our work commenced at Malamulo in Nyasaland. In 1906 our work started in Kenya, but it was not until 1926 that we opened a station in Uganda.

CHAPTER 1

EARLY DAYS IN TANGANYIKA

By the beginning of the twentieth century, our believers in Europe had begun to think about establishing some foreign missions. At that time there was no European Division, but there were a number of separate unions each reporting direct to the General Conference. The strongest of these unions was that of Germany, under the experienced leadership of R. L. Conradi. It was in 1902 that he conceived the idea that the German Union should send missionaries to German East Africa, which was the name by which Tanganyika was then known. With this idea in his mind, he called on Graf von Goetzen, the governor of the German Colonial Board in Berlin, and laid our proposals before him. The governor took the matter to the board, and Pastor Conradi was informed that our enterprise would be welcomed.

At the Union Council held in July, 1903, two brethren, W. Ehlers, and A. C. Enns were appointed to go as missionaries to German East Africa. In October they sailed for this new field. To support this enterprise, a special mission offering was taken up in the local conferences. The first donation, consisting of a thousand marks came from the Swiss field.

In November of this year, the two single brethren arrived at Dar-es-Salaam. They were directed to go into the Pare district where they proceeded to establish the Friedenstal mission. The country was extremely primitive, and the natives very superstitious. It was only little by little that the missionaries gained the confidence of the people.

From the first, the brethren applied themselves diligently to the

study of the language. In 1904 they were greatly cheered when Pastor Conradi paid them a visit. This was the first of three visits which he was to make to East Africa, the others coming in 1908 and 1912. On the occasion of each of his subsequent visits, he was surprised to see how the work was expanding. While he was at Friedenstal, he recommended that a new station be established at Kihurio, a few miles to the south-east. To this new station came Brother Wunderlich, a craftsman. He worked hard, but his health did not stand the climate. In 1905 he was forced to retire and return to Germany where he died shortly after, the first of our workers to lay down his life for East Africa.

To take over the vacant mission, Brethren B. Ohme and E. Kotz were sent out. Both of these workers were to give many years of service on various stations in East Africa. Little could Brother Ohme have dreamed of the forty years of trials and hardships awaiting him before that fateful night near the close of the second WorldWar when he and his entire family was to perish in the terrible fire raid on Dresden.

As one reads the records of the early years in East Africa, he cannot help but be struck by the very large numbers of young men who went to the field unmarried. This was true of the British field of Kenya as it was of Tanganyika. Lady missionaries were not taken into the field until homes could be provided for them. It was felt by the committees that these young men were more or less on trial. If they made good during their first term in Africa and adapted themselves to mission life, then the board felt free to send them back with a wife. However, conditions changed after some years, and since 1920 few single young men have been sent to the mission field.

Brethren Ohme and Kotz had been planning to go to the mission

field for some time. In 1904 they attended the school of Oriental Languages in Berlin. On his arrival at Kihurio, Brother Kotz opened a school which soon had an attendance of 150 boys and girls. The language of the country was Chasu, and prior to this time it had not been reduced to writing. Brother Kotz brought out a grammar book, a spelling book, and later on a hymn book in that language. He then set himself to the great task of preparing a translation of the entire New Testament into Chasu. After several years of work, this was completed and submitted to the British and Foreign Bible Society in London where it was accepted and published.

In 1906 our third station was begun in the Pare country. This was known as Vuasu, although the name has since been changed to Suji. Brother A. C. Enns took charge of this new station. In the latter part of this year, Brother Sander joined Brother Enns at Vuasu. However his term of service was short, for within eighteen months he died and was buried at Vuasu. The total number of missions established in the Pare country by the Germans was four, the last one being the Vunta station.

The Wapare were a wild, savage people back in those days. The witch doctors had a firm grip on the natives. On the approach of our first workers, the people fled in terror. When the missionaries went to Dar-es-Salaam to welcome their wives coming out from Germany, the witch doctors declared they would never come back again. When they returned, the Africans demanded an explanation. The witch doctors pointed to the long hair of the European women, and declared that such hair signified powers far stronger than their medicine. There was also a strong Mohammedan influence in the country.

The territory in which we were working in the Pare Mountains was

looked upon as our particular field. No other mission societies operated there. The government strongly favored the setting up of "spheres of influence", and definitely assigned to various mission societies particular areas in which to work. It was not until Tanganyika work was re-organized in 1921 by S. G. Maxwell that these spheres of influence were abolished. It was recognized that the whole of Tanganyika must hear God's last messag

The work in the Pare country grew slowly during the early years. Around each mission there were established the usual pattern of a cluster of outschools which acted as fedders for the main school on the mission. But it was uphill work. At one time Brother Enns returned from the west Tanganyika field to visit Kihuiro and found that a once flourishing school of 165 pupils had dwindled down to only 25. Nevertheless the missionaries worked away in spite of the loss of many workers in the early days.

A number of the missionaries had to be sent home with broken health to Germany while others laid down their lives at the post of duty. In 1908 at the time of his second visit to German East Africa, Pastor Conradi brought with him another missionary family, Brother and Sister Drangmeister who were settled at Kihuiro. Only a year and a half later, Louise Drangmeister died of blackwater fever, and one of the children followed the mother soon after. Brother Drangmeistor remained on in Africa for several years. A quarter of a century, when their infant daughter Louise had grown up, she returned to the lake of her mother's sacrifice, and for five years worked to build up the girls' school at Ntusu Mission.

The first baptism took place on April 4, 1908 at Kihuiro when six persons went down to the river together. As they passed along the road, friends and relatives walked along beside them and tried in vain to turn

them from their purpose. Hundreds watched the scene, and some deep impressions were made. Among this small group baptizedthat day were two who were to go as missionaries in later years, hundreds of miles across Tanganyika to help establish the new mission stations springing up around Lake Victoria. Five years had passed away since the first missionaries had come to Tanganyika, and the fruit amounted to six converts. But Pastor Conradi who was present on the day of the baptism was not discouraged. The day will come, he declared, when this country will yield a rich harvest.

British East Africa

Not long after the German Union had opened up mission work in the Pare mountains in Tanganyika, the British Union also decided to sent out a missionary to British East Africa, as Kenya was then called. A. A. Carscallen had come from America to Great Britain in 1902 and had been laboring in the Bible School in London. To this school there came a young man from South Africa by the name of Peter Nyambo. In 1906, Carscallen and Nyambo were sent out to open up the work in East Africa.

Proceeding to Africa, these workers first went to visit the German missions in Pare. A. C. Enns kindly offered to travel with the new missionaries, so together they sailed to Mombasa and took the train to Kisumu. Here they chartered a small launch which took them the 19 miles across the Kavirondo Gulf to what is known as Kendu Bay. On a five hundred foot hill overlooking the lake some two miles away, they pitched their tent and on this spot began Gendiamission, our oldest station in Kenya.

In the territories farther south, it was not infrequent to find missions with thousands of acres of land. Such was not the case in Kenya where

the largest tracts secured for many years was five acres, and some stations started with as few as two. The Provincial Commissioner for the Nyanza Province was bitterly opposed to our entering his province at all, and had he been present he would probably have prevented Brother Carscallen from getting any land at all. However he was on leave, and the acting Commissioner proved a very friendly man who readily gave the usual five acres, and promised to see it was increased to 360. This, however, did not materialize as the Provincial Commissioner returned before the transaction could be completed, and no further land was forth coming.

The area around Gendia was heavily populated. From this hilltop, two hundred villages could be counted lying along the lake shore below the mission. The people were very primitive, hardly wearing any clothing at all. They belonged to the Luo tribe, a Nylotic people which had moved down from the Nile valley long before. Their language had never been reduced to writing, so this was one of the tasks to which Brother Carscallen set himself. Naturally there were buildings to be erected and this took much of the new missionary's time. So well did he succeed in these projects that he was able to report:--"We have been in the country for fourteen months. A good two family house has been erected and also a school house and a workshop. I can now make myself understood in the language anywhere!" Quite an achievement indeed.

A. C. Enns did not return immediately to the Pare country after seeing Carscallen settled at Gendia. He took a boat and sailed along the shores of Lake Victoria, first southwards and came to the region of Musoma. Writing a report of his trip, he expressed the hope that a mission might be established by the organization within twelve months. In this he proved to be

overoptimistic, for the first SDA mission established by the German missionaries in this region was at Busegwe in 1909. Then Enns sailed northwards again and came to the Protectorate of Uganda. He called on Bishop Tucker of the Church Missionary Society. He spent several weeks in the country, spoke the truth and sowed the seeds of truth everywhere.

Before leaving Uganda, Enns called on the Regent and saw the two young Christian princes, one of whom was the eleven year old Kabaka. The Regent urged us to established a medical mission among his people. After returning to headquarters at Pare, Enns wrote to the Review and Herald, and urged that Adventist farmers be encouraged to go and settle in Uganda "where I left fourteen persons who desired to be re-baptized in the manner that Jesus was, and to be taught the Sabbath and the Advent truths of the Bible." But twenty years were yet to pass ere our first missionary was to enter Uganda.

More workers were on their way to Kenya. In July, 1907, Brother and Sister J. D. Baker and Miss Helen Thomson arrived at Mombasa where Carscallen met them and where he married Miss Thomson. Together with the Bakers they returned to Gendia. Shortly after, Peter Nyambo returned to his home in South Africa. The new recruits remained for more than a year at Gendia learning the language. In January, 1909, a site was found for a new mission at Wire Hill, some fifteen miles from Gendia. In March of that year, Bro. and Sr. Baker moved into temporary quarters there.

In 1908 Pastor Conradi paid his second visit to the missions in East Africa. After visiting in the Pare country, he came to Gendia by train and boat. Then in company with Pastor Carscallen, Conradi walked down across the Kavirondo country nearly to the borders of Tanganyika. There were no

roads at all in those days in this area. Conradi saw a large number of people, and felt that this would prove a most fruitful fields and so it was to prove.

Elder Conradi urged that half a dozen stations be opened up in this country in 1909. We have seen that the first of these was the one at Wire Hill. Others waited, pending the arrival of more workers from Europe. Two brethren came out to join the workers in Kenya and joined the Bakers in building up the Wire Hill Mission. These were H. H. Brooks and wife, and B. L. Morse. Brother Brooks' health failed after two years in Kenya and he had to return to England, but the Morses were to continue in missio n service for many years.

Brother Enns had not forgotten the promising field he had seen along the southern shores of Kake Victoria three years before. In April, 1909, the approval of the government at Dar-es-Salaam was secured for the opening up of mission work in the Victoria Nyanza District. Brother and Sister Raebler pioneered the work at Busegwe, and Brother Enns himself soon joined them there.

The end of 1909, therefore, found the work developing in three widely deparated areas. In the Pare Mountains there were three European manned missions and Ohme in charge. Six hundred miles inland from Mombasa on the shores of Victoria Nyanza there were two missions under the British Union with Carscallen leading out. One hundred and fifty miles south, twenty miles back from the lake was the Busegwe mission. Brother Enns was here, and in the years to follow he was to witness the development of a dozen missions in this area.

CHAPTER 2

EXPANSION, 1910--1914

Pare -- Tanganyika

The four stations in the Pare country had allbuen opened when Vunta was founded in 1910. The work in this area was under the general direction of Pastor B. Ohme for a number of years. In 1910 E. Kotz retjrned with his wife from Germany, and he took charge while Ohme went on furlough. The new missim station at Vunta had formerly been an outschool of Friedenstal. Brother Kunze built the misdon and labored there until 1912 when he was transferred to Friedenstal and Enns came back from the Lake Victoria region to this mission where he was to remain until he was interned during the war years.

Work around these four missions continuedto follow the familiar pattern which seems typical of our African work. Each station had its outschools where Bible classes were conducted, and the boys and girls taken through the lower standards. Then they went on to the higher schools on the pain stations. There was no organized medical work, but each mission operated a small dispensary which was usually run by the wife of the missionary.

In 1911 Enns wrote from the Lake Victoria area asking for some Pare teachers to come and help him preach the gospelin the far west. Several teachers respondod and with their wives made the long journey of nearly a thousand miles by boat and train. This was a great undertaking for these Pare workers, but they turned not back. Some of them were caught in the tidesof war while still in West Tanganyika, and all communication with their home country was cut off for years. As we shall see, they nobly helped to keep the work going in

their mission field during the terrible war years.

At the time when the great war of 1914 broke out, there were four churches with two hundred and seventy-sevenbaptized church members in the Pare country.

Kenya

In 1910 there were only two stations in Kenya, located at Gendia and Wire Hill. By 1914 these had increased to seven, the other five being opened up in 1912 and 1913. The work at Gendia prospered. Efforts were made to make the work of the schools as practical as possible. An excellent carpenter and blacksmith shop was erected. A lathe was sent out as a donation to the mission, but unfortunately there was no power with which to operate it. So they rigged up a bicycle and a boy sat on it and produced the power for the lathe. May 21, 1911 was a day which brought much joy to the workers in Kenya. Two young men from Gendia, and six from Wire Hill were baptized at Wire; the first fruits from the Luo people.

While the Luo people stretched along the shores of the lake, there was another tribe, the Kisii who lived among the hills and mountains inland. In 1910, Carscallen had expressed a desire to commence work among this tribe, but it was two years before this wish was partially fulfilled. Three acres of land was secured in what was later to be the Kisii township for the opening up of work among this large Bantu tribe. I. R. Evanson was our first worker in Kisii, and he was joined for a time by L. E. A. Lane. The outbreak of hositlities in 1914 seriously interuppted the work and little remained when the work was reorganized in 1920. From this small beginning has come the Nyanchwa Mission which has and is enjoying such a remarkable growth.

Up until 1912, the British officials administering the Kavirondo

country had maintained their headquarters at Karungu, a low-lying, unhealthful spot on the lake shore. In that year, these offices were moved to Kisii. A number of the abandoned buildings were offered to us at a reasonable price. These were purchased and the Karungu Mission was started. E. Phillips, a new recruit from England settled here. Work at Karungu came to a halt during the war. Because of its unhealthful climate, this station was not re-opened after the war. The buildings were torn down and the materials moved about thirty miles inland to add to the station at Kanyadoto.

The Kanyadoto Mission was opened in 1913 by A. Matter who has since given forty years of service to African missions. This station developed very rapidly from the first. The people were receptive to the preaching of the gospel. Unfortunately the climate proved a most trying one. During the thirty years this mission operated, the usual term of service was two or three years. Only one or two workers remaindd as long as four years. In 1945, therefore, it was decided to move this mission to a more healthful location. This was done, and beautiful Ranen Mission, literally carved out of a hillside, has been the successor of old Kanyadoto, now known as the Rapedhi out school.

At the time when Pastor Conradi paid his third and last visit to East Africa in 1912, he y with Lane, Sparks, and Phillips paid a visit to the island of Rusinga in the lake, about twenty-five miles from Gendia. The chief received them kindly, and gave them a site for a mission. This was opened the following year when A. Watson arrived from England. The Rusinga Island Mission, however, proed to be another war casualty and has not been operated by a European missionary since 1920. The work is being carried forward by our African pastors, teachers and evangelists.

The seventh and last station opened up before the war was Kamagambo, fourteen miles south of Kisii, and forty from the head station at Gendia. Carscallen secured this site within a few weeks after his return from furlough in late 1913. Pastor Carscallen was the acknowledged leader of the work in Kenya all during the war years. He settled at Kamagambo and made that his headquarters until he left permanently in 1920. This station was in time to develop into the training school for the Kenya field in later years. Five acres of land were granted as usual, but more has been added until today there are about sixty-five acres. It was the policy of the government to assign no more than five acres to any mission in the early days.

One very important development took place at Gendia in 1914. This was the beginning of the printing work. Our first printing press among my of our mission stations in Africa started here. It was most fortunate that L. E. A. Lane who came to East Africa in 1912 had had experience in printing. A small platten press was secured, a few pounds of type, and the work began with teaching two Africans how to set type. The Luo spelling book and grammar prepared by Carscallen were printed for use in the schools, together with other books and pamphlets. This was the first time the Luo language had been reduced to writing.

CHAPTER 3

MISSIONS IN THE VICTORIA NYANZA FIELD

At the beginning of 1910, Busegwe was the only mission operating in the lake district of German East Africa. Four years later, there were twelve European manned stations, with scores of outschools and thousands of pupils. During the four years preceeding the war, a new European manned mission station was opened on an avergge of every four months, a record unparalleled by our work anywhere.

The Nyanza district was divided into three parts, and these are the missions which were located in each part. There was what was known first as the northern district, with Busegwe, Ikidzu, (Ikizu now), Utimbaru, Sizaki, and Shirati. Along the shore was the Lake District, containing Majita, Irambi, and Nyabangi. The third was the Usukuma District, more inland from the Lake in the south and containing Ntusu, Itilima, Mwagala, and Kenadi. The stations underlined with double line are operated as European stations now, (1950). The others were not re-opened after the war. On some of them, outschools are still maintained.

To many these flourishing missions, a large number of missionaries came during the four year period under review, most of them from Germany. Among these were Ohme, Stein, Persson, Bornath, Topponberg, Seiler, Winter, Palm, Dominik, Walbath, Schurich, Keilling, Munzig, Haltenhauser, Aberle, Doctor Vasenius, together with six missionary wives and some nurses. With the exception of Dr. Vasenius and V. E. Topponberg, of whom more will be written later, the work of all these missionaries came to a sudden and in some cases a tragic halt on the outbreak of the war in 1914.

Some of the mission stations thus opened were located in very unhealthy localities. But the stations were built where the people were, and in spite of sacrifices, there was no flinching or holding back. Many missionaries lost their lives, and even more were forced to return to Europe with broken health. Miss Mertke and Mrs. K. Kaltenhausen lie buried at Majita. Brother Raesler died at Busegwe. Dr. Vasenius lost his wife and child. The work at Majita was started by A. C. Enns who pioneered a number of stations. In 1911 he wrote: "I have had hundreds of malarial attacks, being seven months in bed with relapsing fever, two weeks each with paralysis and mercury poisoning, and five times I have looked into the grave with the dreaded blackwater fever. Would I leave Africa now?-- Indeed I would not."

The Majita mission was very near the shores of Lake Victoria. Here the first baptism in this area took place on December 2, 1911. Pastor Carscallen was present at the dedication of a chapel. The candidates numbered only two, but these first-fruits, though few in number, brought great joy to the hearts of the workers. In the afternoon the ordinances were celebrated with these two.

From Majita a remarkable work was soon opened up on the island of Ukerewe. A boat was secured, the HERALD, which visited the six or eight islands between Majita and Shirati and little companies of Sabbath keepers sprang up on many of them.

When he first came to Majita, Enns built what he thought would be a sufficiently large school building to accommodate the scholars who might be induced to enter, seating at least 160 pupils. On the opening day, 600 very primitive boys, and also a few girls tried to get in. Brother Enns wrote:--

"By far the greatest part of our work is school work. A boy was put in charge of a school after baptism. When I had an opportunity to visit him a year later I was astonished. He had 173 pupils and the school was well orgm ized. The boy was only twelve yearsold himself.

Among the new workers who entered the West Tanganyika field in 1912 were V. E. Toppenberg of Denmark, and Dr. F. W. Vasenius of Finland with their wives. Vasenius was the first doctor to enter any of our East African Missions. Both of these families had been in Abyssinia since 1909. On their way to their respective stations, these workers passed through Gendia Mission where they made a short stop. Twenty years later, Pastor Toppenberg was to recall the doubts which assailed him at the time as to whether the power of the gospel could do anything for such degraded people. He wrote:-- "In the crude mission school we saw groups of naked boys and girls sitting on the floor around sisters Carscallen, Morse and Baker." When in 1931 he was to have the privilege of attending a conference at Gendia, he wept tears of joy on seeing hundreds of strong young people true to the message. The arrival of these two families was of great importance to our work in West Tanganyika. Being of non-German nationality they were able to remain in the country during the early war years and thus help to hold the work together.

L. R. Conradi's Third Visit

During the latter part of 1912 and early 1913, Pastor Conradi paid yet anther visit to all the missions in East Africa, going first to Gendia. All the European workers in Kenya were called in for a general meeting. Brethren Ohme and Kotz were present from Tanganyika. There were fourteen

workers in all, eleven brethren and three sisters. Good reports came in from the various missions then established, and from those in the process of being started. Brethren Morse and Baker were ordained to the ministry at this meeting in Gendia.

On December 8, 1912, the first Gendia church was organized. From here Pastor Conradi sailed on the KAVIRONDO for Karungu, Shirati, and Musoma. Carscallen went with him, also E. Kotz. At Mara they found Toppenberg and Dominick. Six hours from here brought them to Busegwe, and eight more to Ikizu, where they found Dr. Vasenius ministering to the sick.

A general meeting was held at Majita. No less than twenty-one European missionaries were present. E. Kotz was there from the Pare district and Carscallen from Kenya. The work in the field was organized with three districts set up. An executive committee was appointed. Six hundred believers crowded into the Majita church as Pastor Conradi preached. Carscallen translated into Luo, Winter into Majita, and Persson into Wasenaki. Three churches were organized and the Lord's supper celebrated. Twenty-eight non-Christians stood up and asked for baptism.

On arriving at Majita the visitors found Sister Mertke very sick. Pastor Conradi wrote:--"Before Sabbath closed we had prayer with Sister Mertke and she remarked that she was sorry to have kept in bed so long and could not assist Brother Winter in the school, but rather made our workers extra trouble. She felt assured that she rested in the arms of Jesus whether she would be laid to rest or continue in the work. During the night she quietly passed away."

On his way to Mombasa, Pastor Conradi paid a visit to the Governor of Kenya in Nairobi, then a town of only seven hundred European inhabitants.

Pastor Conradi proceeded to the Pare country for his last visit to its missions. Two hundred students met him at the station. They went up to Vuasu, an ascent of three thousand feet, where four hundred and fifty persons gathered on the Sabbath. Then over the seven thousand foot pass they came to the Vunta station. Wherever he went, Pastor Conradi was met by chiefs welcoming him and inviting our missionaries to enter their villages. He sensed the tremendous change which had come in the attitude of the people during the nine years since his first visit.

By the middle of 1914, our East African missions seemed on the threshold of a great advance. Seventeen new stations had been established during the four year period. Most of the missionaries had mastered the language which some of them had reduced to writing for the first time. Manuscript for the Luo New Testament had been submitted to the British and Foreign Bible Society, marking the first time that great organization had ever received any translation from us. The Chasu manuscript of the New Testament was also nearing completion. There were twenty-three European manned stations with many outschools and five thousand students in them. The baptized membership stood at over four hundred, with hundreds more in the Bible classes.

Little did the missionaries realize that a storm was about to break which would destroy many of these stations, take some of their lives, scatter the believers, and set the work back for many years in East Africa.

CHAPTER 4

THE WAR YEARS ---- 1914--- 1920

In 1913, the European Division was set up by the General Conference with headquarters in Hamburg, Germany. Pastor L. R. Conradi was chosen president. All the funds for the missions in East Africa, German and British alike, came from the Hamburg office. This results in two serious complications when the Great War broke out. In the first place, all appropriations immediately ceased, as there was no way to get the funds through. Secondly the fact that all funds had come from Hamburg tended to make the British government, then controlling Kenya, and which by 1916 had also occupied most of Tanganyika, suspicious of our work and workers.

It is difficult to over-estimate the damage done to our work in East Africa by the first World War. Here were Europeans fighting Europeans. A spirit of lawlessness broke out among the Africans, and spread in all directions. Tribes such as the Masai who had only recently given up waging wars and making raids on their neighbors reverted to their former habits. The full brunt of this lawlessness fell on our missions around Lake Victoria practically wiping out our missions in Tanganyika, and seriously damaging those in Kenya.

One by one the German missionaries were taken into interament, some being sent to Tanga, to India, to Egypt, and to England. Some of the missionary wives were repatriated to Germany, while many others remained on their stations. At the time when the war closed, only one German missionary family, the Ponigs were still at work, and this was due to the serious ill-

ness of Sister Ponig. No new recruits reached the East African missions during the war. In fact between 1914 and 1920 there is no record a single European worker entering East Africa. As the tides of war swept around them, the missions must have felt truly cut off.

The Pare Missions

The missions in the Pare Mountains were spared most of the horrors of the war, for they were not in the direct line of battle. For the first two years the missionaries there were able to remain at their stations and carry on their work. However circumstances were very difficult and far from normal. Every station had to become self-supporting. All communication ceased between the workers and their relatives in the battle zones.

In 1916, the British forces over-ran the Pare part of Tanganyika, and one by one the brethren were interned. The Boronath family was first taken to India, then to England where he was interned. The superintendent of the field, E. Kotz was taken to Tanga Island for internment in September, 1916. His wife with her two small sons remained to care for the work at Kihurio. Sister Enns was at Vunta, Sisters Ohme, Stein, Seiler, Kaltenhauser and Lusky were left on the mission stations to care for the work, and bravely did they do their best during the long absence of their husbands.

When the German leaders saw that the hour for their internment was near, they called the African leaders together. Elders were ordained in every church and they were solemnly charged to take care of the flock of God. Faithfully and nobly did they respond to this charge. Although the government did not allow them to meet on the mission stations for services, they gathered the believers together into smaller groups in the village huts.

All support for the African workers and teachers came from the church members. The work was not disrupted here as it was in West Tanganyika. In some parts baptisms werr carried out during the absence of the Europeans. In other areas the classes wer conducted and the candidates waited for the return of the missionaries. When S. G. Maxwell came into the Pare country in 1921, he found candidates who had waited baptism for six years. The faithfulness of the African evangelists may be seen from the membership record. When the war came in 1914, there were 277 baptized believers. When Elder Maxwell checked up on the members in 1921, there was a total of 246, only a handful having fallen away.

There was no burning or looting of the mission stations in the Pare country. The houses, however, could not be cared for, and as a result the termites did considerable damage to many of the buildings.

British East Africa

When hostilities broke out the forces of the German government invaded the territory of British East Africa lying along Lake Victoria. There were only paths in this part of the country in those days. The German troops did not actually come to our mission stations. The bands of government control were, however, temporarily broken, and our missionary families left the stations at Karungu, Kanyadoto, Kamagambo, and Kisii and retired to Gendia. The Africans then broke into the mission homes, looted to their hearts content, and did a great deal of damage. Pastor Carscallen particularly regretted the loss of all the records of the mission which he had kept from the first days, and had brought to Kamagambo from Gendia.

There was a short sharp fight at Kisii where the Germans were defeat-

ed and they then retired to Tanganyika. Before the end of the year our mission families had all gone to Kisumu, and the British authorities sent them to Kaimosi Mission where they were kept more or less interned for two years. Pastor Carscallen made one or two trips back into the mission field where he was used by the government to talk with the people, as he spoke the Luo language fluently.

During the time the missionaries were kept at the Kaimosi camp, Carscallen built a boat for use on the lake. The missionaries were most anxious to return to their stations. War ended in Kenya by the close of 1914. But the same unfriendly official who had opposed Carscallen when he first settled at Gendia in 1906 was still in Kisumu in charge of the Province, and he refused to allow the missionaries to return.

At length Brother Morse wrote a letter to General Smuts who commanded all the British forces in East Africa and laid the situation before him. General Smuts acted promptly, made pepresentations to the government in Nairobi, and as a result the workers returned to their stations.

The stations were found damaged in varying degrees. The big house at Gendia had been burned by the occupying allied soldiers, nor was the government prepared to give any compensation whatever. The work in the Kisii country was gone completely, as there had not been sufficient time between the founding of the mission and the outbreak of war to train any African workers. Some faithful Luo workers held the believers together and services were conducted at various centers.

The task of carrying on the work on the stations after the return of the missionaries and prior to the arrival of new recruits in 1920 proved very difficult. There were no furloughs, and the health of many of the workers

suffered severely, and no replacements were available. However through the mercy of God, no lives were lost. The missionaries found their mission stations looted. This was serious in view of the fact that no funds could reach them for a long time after the outbreak of the war. Conradi wrote at once in 1914 to the General Conference pointing out that all support for East African Missions must now come from England or America. The General Conference did its best to get funds to the workers. But it was not until late 1917 that the first $2,500 arrived for Carscallen through the American consul in Mombasa, and this was followed later by another thousand.

In a report to the Review and Herald in 1917, Carscallen stated that the Matter family was at Kanyadoto, Phillips had gone back to Karungu, Watson to Rusinga Island, Lane and Morse were at Gendia, Baker at Wire Hill, and he himself was at Kamagambo. In 1917 Watson returned to England due to ill health. The work at Gendia prospered. B. L. Morse was acting treasurer for such funds as they possessed. The printing work grew in importance. A little Luo paper was started in 1914 called Mirikizi, meaning evangelist, and had a wide circulation not only among our own people, but also among Christians of other missions as well. Brother Lane was soon going on leave. Kamagambo was more or less the headquarters from 1917pp1920. There was a large school there of over two hundred students. Due to the unsettled conditions of the country, teachers and evangelists were called in for further training.

In the early days at Kamagambo, D. E. Delhove had assisted Carscallen. During the war he went across Lake Victoria and entered the employ of the Belgian government, serving as a clerk with the Belgim army in

Urundi-Ruanda. As a Belgian he was obliged to render this service. The important field of Urundi-Ruanda was for many years a part of the East African Mission. A full account of the development of the work there will be found in the section dealing with the Kasai Congo Union.

West Tanganyika

In no part of Africa did the war have more serious consequences than among the twelve mission stations in West Tanganyika. As the Allies gained the upper hand in the conflict in that country, one by one these missions were occupied, and the missionaries were taken away into internment. There was some loss of life. On the morning of November 28, 1914, a group of African soldiers headed by a European officer came to the door of Brother Palm's house at Shirati Mission. Palm quietly came to the door lifting his hands in token of surrender, but the officer shot him dead. (When repremanded for this deed later in Nairobi, the officer said he thought Palm might be reaching for a gun over the door. There was no gun there.) The officer stripped off Palm's boots, put them on, and then sat down and ate the breakfast which had been prepared for our missionary. Palm was only thirty-two years old, and left a sister and an aged mother in Germany. The following year in April, the Masai were raiding far and near. A local friendly chief appealed to our missionary, Munzig to help protect his cattle. In trying to do this, Brother Munzig was killed with Masai spears. Brother Wallath was taken into the German army, and lost his life in battle on October 22, 1916.

Most of the German missionaries, however, were interned and taken out of the country. During all these troublesome years, V. E. Toppenberg

proved a tower of strength to the workers remaining. He travelled around as much as war conditions would permit. Dr. Vasenius as a Finländerer was also allowed to continue with his work.

Nevertheless the workers suffered severe privations. All transportation was in the hands of the military who were not much concerned with civilian needs. No funds of any amount could reach these German missions. When the war broke out, large supplies of food and clothing were in Mombasa, but these never reached the missionaries. They were forced to find substitutes for all types of food. Candles were made out of tallow, soap of ashes and lime. As their clothing wore out, they were forced to replace with garments made of goat and gazelle skins. Yarn made of cotton was sput for stockings. Still, as Pastor Toppenberg pointed out, their bread and water remained sure. Naturally all building operations stopped.

There were constant rumours of uprisings among the natives. All respect for law and order vanished. By the middle of 1916, the retirement of local officials and the excitement prompted by the war, led the native tribesmen to wander here and there robbing and killing. Brother Toppenberg took his family in the dead of night, and amid peril and confusion they made their way to the advancing British lines where they were kindly received. He was permitted to settle on Ukerewe Island where we had a strong church. From here he sent out what encouragement and instructions as he could to the African believers.

The hardships of the war years left their marks on the Toppenberg family. After consulting with a doctor, it was decided that they should leave the country. As reported in the Review:--"Only the stern necessity of a furlough to save their lives could have persuaded these workers to leave

their mission field, which is now has no European supervision, unless our South African brethren have been able to find a way to provide one."

The Toppenbergs sailed to South Africa where he had talks with our leaders. With his departure, he pointedout, there was not a single European worker left for the whole West Tanganyika mission field. He plead with them to sent someone up.

South African responded nobly, and it was decided that two brethren should go. These were P. Smailes and Ira Evanson, the same Evanson who had opened up the Kisii Mission in 1912. The military authorities, however, in East Africa, refused to permit these workers to enter the territory. From 1917 to 1922 we had no European workers in this large and important area.

It is no wonder that by 1922 when Pastor Bartlett and Doctor Madgwick tramped scores of miles over this territory, they found only a few scattered believers, and burnt and ravaged mission stations. The Pare teachers who had come as missionaries years before had hung on and tried to hold the work together to the best of their ability, and it was largely due to their faithfulness that anything remained. By the end of the war, practically every mission station had been destroyed, the records of years gone, and the believers scattered to the four winds.

CHAPTER 5

REBUILDING 1920----1933

Many months elapsed after the actual close of the war before our mission work got onto its feet again. In the latter part of 1919, an important meeting was held at Skodsburg, Denmark. At this time the British colonies and fields in Central and West Africa, together with the Mandated territory of Tanganyika were assigned to the British Union Conference to administer within the framework of the European division. On May 27, 1920, the president of that Union was able to report to the Review and Herald:--"We are happy to say that the British East African Mission Field is finally open to us again after being closed for about six years. For this we thank God and take courage. A company of twelve persons, including wives and children, is soon to sail for that field to relieve those workers who have been waiting so long for help."

This group which sailed for Africa in mid-1920 consisted of W. T. Bartlett who was to have general charge of the work, S.G. Maxwell who was to labor for twenty-three years in East Africa, W. W. Armstrong, T. G. Belton, W. H. Matthews, and Eric Beavon. In October, L. E. A. Lane returned to Kenya. Yet another strong company of missionaries was sent out the following year, consisting of Dr. G. A. Madgwick, Mrs. and Miss Bartlett, Miss Campbell, E. R. Warland, Miss Grace Clarke, Mr. Salway, and Mr. Phillips.

The sending out of these two groups of workers represented a tremendous sacrifice on the part of the British Union, as it was very short of

workers at the time. The importance and value of this step was not fully realized at the time, but on December 6, L. H. Christian, the Division president reported in the Review, and noted that "when disaster overtook the German missions in East Africa, the British Isles came to the rescue. They sent out a flood of missionaries. Those missions that would have been closed were saved ba and hundrods of members saved also."

All through the war years and after, A. A. Carscallen had held the work together, keeping in touch as far as possible with the workers in Tanganyika. Through the mercy of God, not a missionary had lost his life since the work began at Gendia in 1906. By the time the British mission group arrived, Carscallen and his family were sadly in need of a furlough and late in 1920 they returned th the United States where Mrs. Carsalllen died a few months later. The incoming party of missionaries met the retiring battle scatted veteran at Mombasa where Carscallen was able to place in Pastor Bartlett's hands detailed maps showing the location of our various mission stations in Kenya and Tanganyika.

One of the new mission families which came out in 1921 was that of E. R. Warland. His call to the mission field was unique. While Harvest Ingathering one day in Southampton, Warland called at the home of an aged lady. She invited him in, listened to his story, took the pamphlet, and asked him to return. When he did, she asked what it would cost to send a missionary to Africa. A few days later he returned with the information, and she asked him if he was willing to go himself. Rather embarrassed, he replied that he would not go without a wife. He was then asked to find out the cost of sending out a couple, and when he offered her this information, she ask immediately placed that amount in his hand and he left the house with

seven hundrod and fifty pounds in his pocket.

As Pastor Warland himself reported the incident:--"What could I say? I could only thank God that He had at last opened the way for me to fulfil the promise I had made to Him nine or ten years ago when quite a boy. I was the happiest man alive at that moment. As she paid over the money she kept exclaiming, 'The Lord is God, the Lord is good!'" Nor did this lady's interest in our mission stop with sending Warland and his wife out. She sent money for building a church at Kamagambo, and before her death a few years later had given almost two thousand pounds.

W. T. Bartlett, the leader of the first party, settled at Gendia which he made his headquarters until he left Africa permanently in 1928. The other missionaries went to various stations. With Bartlett at Gendia was Lane as Secretary-Treasurer of the Union and manager of the press. T. G. Belton took over the Wire Hill station. Eric Beavon went to Kisii. The E. R. Warlands and Grace Clarke came to Kamagambo where he took over from ~~fhxx~~ S. G. Maxwell who went to the Pare country. Phillips and Matthews went to Kanyadoto and Karungu stations respectively. Salway, who had come out to take charge of building operations, found plenty to keep him busy for a number of years, for many of the former buildings had been destroyed during the war. Also many new buildings were needed for the expanding work. After a very short stay at Gendia where the doctof found no facilities for his work, Dr. and Mrs. Madgwick went to Kanyadoto Mission where they started medical in a grass hut.

A few months after the arrival of Dr. Madgwick, he accompanied Pastor Bartlett on an investigation trip to the missions in West Tanganyika. With them they took Garscallen's map. In a small boat they skirted along the

lake looking at the sites where our missions had been. Landing near Majita they went inland searching for these stations. They found ruin and desolation everywhere. Only a few walls were still standing. It was evident that a tremendous work of rebuilding lay ahead.

Organization

From 1920--1933 all of our work was organized into a unit known as the East African Union. For the first eight years, W. T. Bartlett was superintendent. He was a man of dauntless courage and an indominatable worker. He visited every part of his vast field, often walking long distances, swimming crocodile infested rivers, and scaling high mountain passes. To him must go much of the credit for putting the work in East Africa on kix its feet after the war. Because of his wife's health, and also because he was urgently needed in England, he left Africa in 1928, and S. G. Maxwell took his place. In 1929 the headquarters were moved to Nakuru and in 1937 to Nairobi where they are at present. The first Union Treaurerers were L. E. A. Lane and F. H. Thomas.

Within the framework of the Union there was the Kenya Mission Field, and two fields in Tanganyika, and after 1927 some work in Uganda. W. W. Armstrong led out in Kenya, living first at Kanyadoto and later at Kisii. In Tangayika, S. G. Maxwell superintended the Pare Field, and W. Cuthbert the West Tanganyika field around the lake after we were permitted to re-enter that country in 1922. Headquarters were at the Ikizu mission. In Uganda there were only two mission stations before that field was made into a Union in 1933.

The Pare Field

S. G. Maxwell came to Pare in 1921 from Kamagambo. He quickly set to work to rebuild the work. Scattered members were located. In 1922 F. A. Bull came to East Africa, married Marjorie Bartlett, and joined Maxwell in Tanganyika. In 1924 Maxwell reported that he was taking care of the work in the mountains, while Bull looked after the work on the plains. In 1929 Karentze Olsen, one of the nursing sisters from Kendu Hospital came to Suji and built up the medical work during her four year stay. The evangelistic work was strongly organized. In 1929, Bull secured eight band instruments and trained a group of Africans to use them effectively in village preaching work. At one meeting, a Moslem leader came forward, stating that their religion had no Saviour, and that he had decided to follow Christ. In 1930 S. W. Beardsall came to Suji and spent six years there in schoolwork.

West Tanganyika

In 1922 the British authorities gave permission for our workers to re-enter West Tanganyika. Many men of experience came down from Kenya, and others from England. It was not found possible to re-open all of the twelve missions the Germans had operated, but Ikizu, (as headquarters), Busegwe, Utimbaru, Majita, Ntusu and Mwagala were once more occupied by European workers. On the departure of W.Cuthbert to departmental work in Kenya in 1929, G. A. Ellingworth came to the field and remained for ten years.

The first girls' school was opened at Ntusu. Miss M. Morgan came to Ikizu in 1926 and spent seven years there laying the foundation for the training courses. Many other workers came to Tanganyika and spent years at various missions during the period under Review. H. Robson and wife ar-

rived in 1922 and labored for nearly thirty-five years in various parts of the field. F. H. Muderspach came in 1925 and spent eight years in Tanbanyika at Ikizu and Utimbaru. Work on the stations in Tanganyika involved real hardships many times. During the rainy seasons, Ntusu and Mwagala were often entirely cut off and it was impossible to go in or to get out. In 1929 W. C. S. Raitt came to Tanganyika laboring during his first term at Majita and Mwagala.

The Kenya Mission Field

Gendia Mission Our oldest station continued to grow and develop during the post-war years. The work on the mission was under the immediate supervision of PastorBartlett assisted by L. E.A. Lane. As this mission was the headquarters of our work in East Africa, many important meetings were held there. The first was from December 20--31, 1921 when M. N. Campbell, president of the British Union was present. The baptized membership of the entire Union at that time was only 762, scattered through 24 main stations, with 72 outschools manned by seventeen white, and ninety-three African workers. The schools had an enrollment of over four thousand.

At this meeting, D. E. Delhove, A. Watson, and L. E. A. Lane were ordained. M. N. Campbell's daughter, Myrna, was married to E. A. Beavon and they returned to take up work in Kisii. In 1924 at the time when the Division President, L. H. Christian visited the field, another meeting was held at Gendia at which time the East African Union was fully organized. The outschools had grown in only two years to 144 with 196 teachers. With more families constantly coming to the mission field, Pastor Christian saw that the problem of securing a Christian education for the children would soon need attention. He wrote:--"We shall also need in the not far distant

future, a school for the missionaries children, as there is quote a group of healthy, happy little British citizens with our missions in East Africa." Twenty-five years were to pass before this school became a reality.

In 1928 still another general meeting was held when J. C. Raft and W. H. Meredith visited Kenya. Five more workers were ordained at this meeting:-- Bull, Matthews, Monnier, Warland, and Beavon. These visiting brethren made a trip around the whole field. The work had grown very rapidly since Bartlett arrived in 1920. The workers were few, and the task great. The visiting brethren wrote:--"We are convinced that our missionaries are burdened beyond their strength, because it is utterly impossible for any one man to shoulder all the work in a very busy station with a large number of outschools." What would they say today when the numbers have increased ten-fold? In 1931, F. H. Thomas took charge of the Gendia Mission and with only short intermissions, remained there until 1943.

Wire Hill Mission. To this station came T. G. Belton to labor from 1920--1925. The mission had been unoccupied for more than two years, and much reorganizing and rebuilding had to be done. Here he and his wife buried their two small daughters. In 1924 it was decided that the work would be strengthened if the number of stations in South Kavirondo, (as the district was then called) were reduced, and more workers put on the other stations. When the Beltons, therefore, returned to England permanently in 1925, Wire Hill became a school only, with a resident African evangelist. It is sad to record that the additional staff which was to go to the other stations did not materialize. Up to the end of 1951, no mission in Kenya was to have more than one family, although some of them had grown tremendously, with memberships in excess of five thousand.

Rusinga Island. Following the arrival of the British missionaries in 1920, this mission was not re-opened as a European station. Brethren Raft and Meredith visited the island and found the whole body of Christians busy erecting a church to seat a thousand persons. There were also several outschools on the island.

Karungu. This station was also not re-opened after the work was re-organized in 1920. It was decided to move the building materials to Kanyadoto, and this was done. When E. R. Warland arrived in Kenya in 1921, he spent the first six months in supervising and directing this transfer of materials Before proceeding to Kamagambo.

Kanyadoto. As mentioned previously, this was always an unhealthful station so few of the workers were able to remain long. Armstrong was there for several years and built up a strong work. In 1921 a small building was erected in which Dr. Hadgwick began medical work in East Africa. There were only two beds. Operations had to be performed on a common table, and the instruments were boiled in a paraffin tin. Yet through the blessing of God, they neverhad a septic case. Europeans even came to that rude shelter for operations.

In 1925 the old church was in danger of collapsing. It leaned badly. The committee was sympathetic, but funds were scarce. So each mission director made a small contribution. Church members raised almost seven pounds in cash, and furnished most of the labor. Tons of stone were hawled by hand. Each man brought three loads of sand, each weighing fifty pounds, from a river many miles away. Women and children went six miles for lime and cement.

Brother Salway superintended the building. It still stands as a monument to the zeal of those early Christians. Times were changing. In 1926

Armstrong wrote:--"The old time apathy is fast dying out, and a warm desire for light and truth is manifest everywhere. This change has come about within six months. What is the reason? There is only one answer. It is the Spirit of the Lord working through our evangelists." Strong evangelistic work only began among the Luos in 1925. Twelve men were chosen and given a four week special training course at Kamagambo by Warland and Armstrong after which these men went out everywhere.

Kisii Mission. There were few traces of the pre-war mission work among the Kisii people when Eric Beavon went to Nyanchwa in 1920. A handful of faithful ones were there, and these began to take instruction preparitory to baptism. This first baptism among the Kisii people took place in January, 1922 when ten souls were baptized by Pastor Bartlett. From this small group were to come some of the stalwart workers who have labored faithfully through the years for their own people. One of these, Pastor Paul Namweya, was ordained and has gone as a missionary to open up work among the Kipsigis near Kericho. One of his sons was also ordained as a ministers, and three of his sons became teachers. The teachers and workers in the mission took as their slogan: "The Third Angel's Message to Every Kisii."

One of the first converts at the Kisii station after the Beavons arrived was that of a man who had taken part in looting the mission in 1914. He had stolen among other things a saucepan. Afterwards he met a Christian of another society who brought to him a knowledge of Jesus. Converted, he returned to Nyanchwa, handed back the saucepan, entered the Bible class, was baptized and became an evangelist. The Kisii Mission had been renamed Nyanchwa.

A school was started in Kisii. The boys came as day scholars, while a few girls were taken in as boarders and given clothing, a little soap, and five cents a week on condition of good behaviour. At first Mrs. Beavon looked after the girls school. Ruth Raitt came to run it from 1927--1933.

The work in the Kisii field grew very rapidly. Teachers went back into the Kisii hills establishing schools. And everywhere there was a school, there was also a Sabbath School with a baptismal class. The mission director fostered the making of roads from one Sabbath School to another and from one church to another, the government at that time assuming no responsibility for roads in the native reserves.

By 1924, Beavon was writing in the Review and Herald, "We must have help at Kisii... We do most earnestly urge that the question of another worker for the Kisii country be considered without delay. This is not a hard field in the usual sense of the word. It is a surprisingly easy field in that everywhere we meet with interest and toleration. But it is reapers that are wanted, and that right early."

By 1929 there were four churches in the field with a membership of 313. There were 88 bush schools with 3,268 pupils, and 42 Sabbath Schools with an average attendance of over three thousand. There were 148 teachers engaged in the district of whom more than one hundred were entirely self-supporting, although the mission director helped them occasionally by paying their annual hut tax. Few tribes anywhere have ever responded more generously to the call for offerings than the Kisii, or been more faithful as tithepayers. In 1926 they gave forty-eight pounds, in 1927 two hundred pounds, and in 1928, five hundred and fifty three pounds.

In 1929 G. A. Lewis and family came to Kisii and the Beavons returned

to the United States. Pastor Lewis remained at Kisii until 1943 building strongly through the years. The Kisii became strong missionaries, some of them going to Uganda, others to the neighboring tribes; the Masai and the Lumbwas

Kamagambo. To this mission came S. G. Maxwell in 1920 and started building a home for the director which still stands. The following year E. R. Warland came with Grace Clarke, Warland running the school and mission until his return to England in 1936, and Miss Clarke operating the girls school for twelve years. She also took a deep interest in work for the women.

Told that there was no money with which to provide accommodation for the girls, Brother Warland and Sister Clarke erected small cottages with their own funds. It was not an easy thing to get girls to come to school in those days. The girls were usually willing enough, but their parents objected. Before each term began, the girls' workers at Gendia, Kisii, and Kamagambo went out among the villages inviting parents to send their girls to school. There were no fees, and all clothing was provided.

All during the 1920's there was no training school for African workers. Each missionary trained his own evangelists and teachers as best he could. In time it came to be felt that there would be economy of effort if a central school was chosen to do this work, and Kamagambo was so selected. When Miss Clarke returned from furlough in 1930, Miss C. J. Schuil returned with her to lead out in the training work at Kamgambo. Up until 1933 this was mostly evangelistic, with short intensive courses for such teachers as were then in the field, but in that year a regular course for teachers began and the candidates sat for the approved goverament examinations at the end

of their year's course. Miss Schuil's long term of service did not end until 1950.

Kendu Hospital. Dr. Madgwick carried on his medical work at Kanyadoto from 1921--1924 when he returned to England on furlough. In that year, money became available for building a small hospital building and a dwelling house and also accommodations for the nurses on ten acres of land two miles from the Gendia Mission. Clearing the land and laying the foundations began in July, 1924, and by the time the doctor returned early in 1925, the institution was nearly ready to open.

There was no carpenter to make the beds, cupboards, and necessary furniture, so the doctor made them himself. The Skodsburg Sanitarium generously released two of its best nurses for the new Kendu Hospital, Miss K. Nielsen and Miss Karentze Olsen. When Miss Olsen went to Suji in 1929, MissT. Nielsen, also from Skodsburg, came to take her place. In 1930 the staff was further strengthened by the arrival of C. J. Hyde who looked after the plant and kept the books.

Dr. Madgwick was anxious to do something for the lepers, and started a small colony with twenty-two huts, for whose care he received one hundred pounds. The lepers paid 10/ per year and built their own huts. A number were discharged symptom free. The leper work at Kendu, however, did not flourish and become large as in the missions in Nyasaland. Ten acres of land were not sufficient, and more could not be obtained, so after a few years no more lepers were taken in. Dr. Madgwick began to train African dressers who could go out and operate small dispensaries on other stations.

The Advent Press. This institution was started by L. E. A. Lane, and remained under his fostering care until his permanent return to England

in 1927. A Big Week offering had brought them a small horizontal press and other items of apparatus for the plant. After Lane left, F. H. Thomas took charge of the Press until the arrival of R. A. Carey early in 1932. Brother Carey remained at the Press for thirteen years, during which time it was greatly expanded. Printing was done in many languages for the various missions in Tanganyika, Kenya, and later on in Uganda. Hymnbooks, tracts, colporteur books as well as textbooks for the ever increasing number of schools were printed.

Beginnings in Uganda

S. G. Maxwell was our first worker in Uganda, entering in 1926. He was joined in 1927 by V. E. Toppenberg and Rye Anderson. W. T. Bartlett went with Maxwell to investigate and purchase an old coffee estate 120 miles northwest of Kampala. This came to be known as the Nchwanga Mission. When S. G. Maxwell was called to the East African Union in 1928, V. E. Toppenberg took his place in Uganda, and in 1929 opened our second station at Kireka, about seven miles from Kampala. Still a third station was started over near Mount Elgon on the Kenya-Uganda border in 1932 by Anderson. In 1933, F. H. Muderspach came from Tanganyika to take charge of the Uganda field during the two and a half years while Toppenberg was absent from the field.

The work in Uganda was quite different from that in Kenya or Tanganyike. Here the missionaries found a large number of people already able to read and write. The Church Missionary Society and the Catholic missions were strongly entrenched. Their schools dotted the country. The people were proud of their kingdom, their government, their advanced civilization. They have proved much more conservative than Africans in many other parts

As a result, the work has grown slowly, but steadily. More than twenty years passed before the membership in this field exceeded the thousand mark.

CHAPTER 6

THREE UNIONS 1933--1943

In spite of the almost total destruction of their missions in East Africa, the missionary spirit did not die among the German Adventist churches. After the war, the missionaries who had been interned were allowed to return to Germany, but they longed greatly to return to Tanganyika and rebuild their work. As that country had been made a mandated territory to be administered by Great Britain, it was felt that it might not be wise to send these missionaries back. We have noted in the previous section how the Southern African Division tried to get some of them to enter Portuguese East Africa, but this did not materialize. In 1921, however, the mission fields of the Dutch East Indies and Abyssinia were thrown open to them, and many German workers went out, together with new recruits.

The Central European Division continued to press for a return of Tanganyika, and in 1933 this step was agreed to. There were serious misgivings on the part of our officers at that time in East Africa. The moment seemed particularly inopportune. Hitler had just risen to power in Germany, and there was a resurgence of nationalistic spirit. However the change was made, and from 1933 to 1943, there were three unions in East Africa instead of one. G. A. Ellinsworth was president of the Tanganyika Union, S. G. Maxwell of the Kenya Union, and V. E. Toppenberg of the Upper Nile Union, which included the Uganda Protectorate and parts of the Sudan. We shall now endeavour to trace the outstanding developments in each Union during that eventful decade.

Tanganyika

It was not without a feeling of sadness that the British Union handed the Tanganyika mission stations over. When workers and means had been scarcely sufficient for the needs of the missions in Kenya, that field had generously shared both with the territory to the south. With the exception of the Robsons and Ellingworths, the English workers going on furlough after 1933 did not return to Tanganyika. Many German workers came out between 1933 and 1939 when the outbreak of war again in Europe brought disruption and setbacks to the work.

Pare. From 1923--1927 the Suji station was directed by S. G. Maxwell, and Kihuiro by A. F. Bull. In the latter year, the European home at Vuenta was moved over to Suji so that two families might live together. Because of the large work in the Pare country, and the distance to the Ikizu Training School involving a journey of over six hundred miles, a limited teacher training work was carried on for a time at Suji.

Suji was the only mission station in East Africa on which two families were stationed prior to 1952. S. W. Beardsell came to Suji in 1930 and remained until 1936 when he was called to Kamagambo as principal. In 1942 K. G. Webster went to Suji and fostered the industrial work which has come to be such an important feature of the school.

Mbeya In the far southern part of Tanganyika, a new mission station was opened by H. Reider, known by the name of Mbeya. It is quite isolated, being three hundred miles from the nearest railway. It is a very healthful mission, lying some seven thousand feet above sea level. The inhabitants around Mbeya have remained very primitive, having had few con-

tacts with civilization. After the outbreak of the war it remained vacant for some time. Since 1941 it has had a succession of directors, none of them remaining more than two years. Mbeya was the last mission station opened in Tanganyika prior to the beginning of the Heri Hospital in 1947. The progress of the work has been slow, and twenty years after its opening the baptized members number less than one hundred.

West Tanganyika. Many new workers came to this field between 1933 and 1939. In 1943, Brother and Sister H. Kotz entered the field where they spent several years at Ntusu and he learned the Usukuma language. Mrs. Kotz carried on an extensive dispensary work, often treating a thousand patients a month. By 1938 Brother Sprogis reported four thousand, two hundred baptized members in the Tanganyika Union.

The Second World War

Once again the outbreak of war in Europe involving Britain and Germany caused trouble and brought retardation to our work in Tanganyika. The German missionaries in the country were naturally suspect. Most of them had been careful to avoid politics, but one or two were not so careful, and the discovery of a store of arms and ammunition concealed on our mission property at Majita naturally tended to throw a cloud of suspicion over all of the workers. Several were taken into internment and the rest very carefully watched. The tide of war in Europe ran so strongly for Germany during the first two years that the German missionaries in Tanganyika fully expected to see Britain lose and the Germans return to the country. Fearing that in the event of this happening, their being found not interned might be interpreted as a sign of disloyalty to the homeland by the German authorities, two of them went to the British authorities and requested internment.

G. A. Ellingworth left the Tanganyika Union for work in Ruanda-Urundi in 1938, and his place was taken by Brother Sprogit, a Latvian with R. M. Reinhard as Secretary-Treasurer. They found it difficult to carry on due to the strong feeling against Germans and foreigners, and it became evident that a change of leadership was necessary. In 1940 the General Conference requested the Southern African Division to administer Tanganyika while the war lasted, and H. M. Sparrow was asked to go up there. When he arrived early in 1941, Reinhard was interned immediately, and Sprogis went to Utimbaru Mission as director for two years. G. Pearson came up from Nyasaland as Secretary-treasurer for the Tanganyika field.

During Pastor Sparrow's two years in Tanganyika, some new workers arrived. D. H. Short was first at Mbeya and later at Ikizu. K. G. Minifee went to Majita for a time. Dr. P. Foster came to Ntusu to work while plans were discussed for a new hospital in Tanganyika. As they did not materialize, he went to Kendu.

The Kenya Union

In 1933 S. G. Maxwell became president of the Kenya Union with Miss Grace Clarke Secretary-treasurer. A. Allen and A. F. Bull were departmental secretaries for a time. The colporteur work received a strong stimulus. Manuscripts were prepared and new books were issued by the Advent Press for sale to the general public. The headquarters from 1933--1937 were at Nakuru. Then they were moved to Nairobi which has been the headquarters for our work in Kenya ever since.

Three separate and distinct mission fields were organized within the Kenya Union. These were all in the district of South Nyanza, (or Kavirondo

as it was then called) for we had no mission stations outside that district at the time. There were two Luo fields operated from Gendia and Kanyadoto respectively and the Kisii Field. F. H. Thomas was in charge of the Luo work, and G. A. Lewis of the Kisii. The tithe of the believers in these mission fields remained in those fields. In each one there was a strong committee of African leaders who shouldered the responsibility and carried the burden of the work. With the tithe received they were able to employ more evangelistis and pastors. The work took a strong step forward.

Self Support. Elder Maxwell took over the Kenya Union when the world-wide depressing was causing heavy cuts in the budget. The solution to that problem of shrinking outside income seemed to lie in increasing internal income from the church members. Each mission field and station within that field was to strive for an ever increasing percentage of self-support each year. Fields where the per cppita of tithe income was high and offerings liberal were able to add new schools, erect churches, and enlarge their work. In fields and churches where the tithe fell behind there was a closing of schools and shrinking of the work.

The system had its good and bad points. On the good side, it made the Africans feel that they were growing up, no longer in need of being carried along. As they supported their work more wholeheartedly they were given a larger say in its management. On the other hand it tended to restrict their vision. If they gave, it was for their local needs. If a neighboring field had a crop failure and the tithe did not come in and its school had to be closed, that was just their hard luck. With the easing of the world financial situation in the late 1930's which resulted in more generous budgets, together with increasing government grants for schools, the self-support plan fell away.

New Work. In 1933 it was decided that an entrance should be sought among the Kikuyu and Kamba tribes in central Kenya. W. W. Armstrong went to Nairobi and spent many weeks hunting for land in Kikuyu country on which to establish a mission station. The people were very suspicious. At length he found a piece of land for sale near Nairobi, but others were also trying to buy it. Anxiously he waited for the committee in England to agree to its purchase. Finally the word came, and the property became ours by a margin of five hours. Pastor Jeremiah Oigo from the Luo field went with Armstrong to pioneer the work on this new station which was named Karura.

At the same time, developments were taking place in Northwest Kenya where there were extensive native reserves as well as European Settlements. The first Sabbath School among the Nandi people was a group of twenty-five which began to meet on the farm of David Sparrow, one of our faithful South African farmers who had settled in Kenya. Ezekiel Kamwenji was our first baptized Nandi Christian, coming to us from another society. The society which he left had only recently closed two stations among the Nandis, discouraged over the lack of results. Our first worker among the Nandi people was A. Allen, followed by W. C. Murdock who remained for several years. Chebwai Mission was opened in 1935.

Yet another new mission was soon opened in the Kenya Union. A location was sought, and after some time found, not far from the port and city of Mombasa. To this place came W. C. S. Ratt and wife in 1934 when they returned from furlough. Here they remained for eleven years. The work was hard, very hard and the progress very slow. Mohammedanism is strongly entrenched all along the coast. A number of schools were opened up, the most important being at Malindi, about ninety miles up the coast. The believers have come in

one by one out of strong opposition. Because the mission is now within the city limits of Mombasa, and has very little land, (in 1950) it was felt for a number of years that the site should be sold and the mission moved to a better location.

South Kavirondo. In the Luo and Kisii fields, the work made rapid progress during these years. Scores of new schools were opened. These old established fields began to send out missionaries. Pastor Abel from the Kisii field went to Uganda. Luo workers also went to this same field. Kisii evangelists went into the Lumbwa and Masai country with the gospel. A Luo colporteur went across the Kavirondo gulf and stirred up a strong interest in Central Kavirongo. Evangelists followed and the first baptism numbered eighty souls. Three hundred were attending the Sabbath services.

There were few changes at the European missions of directors during these years except at Kanyadoto. F. H. Thomas remained at Gendia, C. A. Lewis at Kisii while R. A. Carey ran the Advent Press. Up until 1940 Dr. Madgwick continued to build up the medical work at the Kendu Hospital. Then he went on furlough and was asked to open up a new hospital in Nigeria. Since his departure, Kendu has seen more than ten doctors come and go.

The Kamagambo Training School continued to grow. In 1933 Miss Clarke left for the Union office. As there seemed no one who could take the girls' school, Kamagambo and Nyanchwa girls' schools were combined for one year at Kamagambo under Miss Raitt. In 1934 the Kisii girls returned to Nyanchwa, and Miss Morgan from Tanganyika came to Kamagambo and ran the school until 1938 when Miss K. Jorgenson from Denmark took over. The teaching staff was strengthened by the coming of C. J. Hyde in 1933 to assist in operating the training school. This gave the Principal more time for the general supervision

of the educational work in the entire field and for the preparation of text-books. E. R. Warland wrote a number of readers which are still being republished and used in the Luo schools.

In 1936, after fifteen years at Kamagambo, E. R. Warland and wife returned to England, leaving two of their little girl asleep in the Kisii cemetery. Their places were taken by Brother and Sister H. W. Beardsell, who remained at Kamagambo foŕ ten years. During this time the work of supervising the educational work in the field took more and more of the Principal's time. Beardsell worked out a carefully prepared day-by-day scheme of work in all subjects taught in the schools. This scheme was so well received by government that it was adopted and printed for the entire colony and used for many years.

D. M. Swaine and family arrived at Kamagambo in 1939 to open up a school for evangelists. One, two-year course was started in 1939 and another in 1941. These evangelists went out into the field and filled a great need. This evangelistic school was discontinued in 1943 and unfortunately it was not re-opened again. When the Swaines came to Kamagabbo, C. J. Hyde went to Kanyadoto.

The Union offices for Kenya were moved to Nairobi in 1937 to a house and office building. Here a hostel was started in the home of the secretary-treasurer for children of missionaries who came to Nairobi to attend primary and secondary schools. In 1940 C. T. Bannister and wife came to Kenya where he took over the work of secretary-treasurer. A. F. Bull and A. Allen dropped out of the work and the departments which they had been caring for were left to each local field to sponser to the best of their ability. E. R. Warland as educational secretary took a keen interest in getting the Missionary Volunteer work started among the schools and churches.

The Upper Nile Union

In 1933 V. E. Toppenberg, a veteran of twenty-four years service in East Africa was chosen president of the Upper Nile Union which included all of Uganda. At that time we had three mission stations in operation. The oldest of these was Nchwanga where workers were being trained. The second was at Kereka Hill near Kampala where Toppenberg had his headquarters. To this place came F. H. Muderspach from Tanganyika. Soon after his arrival, Pastor Toppenberg went to South Africa on furlough. On his return, Muderspach was made departmental secretary, and at the same time given charge of the Kereka or central Uganda Mission district, remainging at Kereka until 1946.

The third mission in Uganda was started at Kakora in 1933. Rye Anderson worked here until 1936 when it was taken over by M. E. Lind, who worked there for nine years, mastering the Buganda language and holding evangelistic meetings far and near. In 1937 E. W. Pederson came to take charge of the Nchwanga training school, remaining there for five years.

The school at Nchwanga had to be practically self-supporting as resources were small, but it was done and our educational work in Uganda was put on a firm footing. In 1942 it was felt that a better location for a training school could be found than at Nchwanga. In that year a trgct of land, six hundred and forty acres, was offered for sale about twenty miles out of Kampala. The Union bought this with the idea of making it the Uganda Training School. How this plan was changed will be told in the next chapter.

In 1941 Toppenberg was forced to leave Uganda because of his wife's health. For two and a half years, F. H. Muderspach was in charge there until the entire re-organization of East Africa took place in 1943.

CHAPTER 7

ONE UNION AGAIN

As the war in Europe intensified, it became more and more difficult for the British Union to supervise the work in East Africa. It became also increasingly difficult to sent out missionaries. A number of stations, particularly in Tanganyika were left without European supervision. At the Fall Council of 1942, the General Conference decided to request the Southern African Division to add Kenya and Uganda to its territory in addition to Tanganyika, which had been assigned to it in 1941. The Division, however, was not prepared to accept the two northern fields as Unions. In January, 1943, an important meeting was held in Nairobi at which time the field was re-organized.

The first step was to resurrect the East African Union which had been split up in 1933. H. M. Sparrow was chosen as President with C. T. Bannister Secretary-Treasurer. Tanganyika became a mission field with F. H. Thomas President, and H. Robson Treasurer. In Kenya, E. W. Pedersen who had been appointed departmental leader for that Union in 1942 was now chosen as President with G. Pearson Treasurer. G. A. Lewis was called from Nyanchwa Mission to become President of Uganda with Miss Mary Sachs as Treasurer.

There have been a number of changes and additions among the Union Officers. H. M. Sparrow retired early in 1950 followed by W. Duncan Eva for a short time, then E. D. Hanson.

In 1946, shortly after the close of the war, H. M. Sparrow visited America at the time of the General Conference. He travelled extensively in America and secured a number of recruits to fill the many vacancies existing

in East Africa. W. N. Andrews was called to take the Sabbath School and Educational Departments. In 1949, R. L. Wangerin, who for two years had been manager of the Advent Press, was called to be Publishing Secretary for the Union. He also took over the Home Missionary Department. The Medical superintendent of the Kendu Hospital has been the Medical Secretary for the Union.

H. M. Sparrow established the headquarters for the revived Union in Kisumu, a small town on Lake Victoria and close to the fast growing work in South Kavirondo. For two years the Union officers lived in homes a few miles out of the town. Later quarters were found within the town limits for homes and offices.

Some of the Division officers felt that a more representative site should be chosen, and that this should be in Nairobi, capital of Kenya and the largest city in East Africa. After many months of debate the move was finally agreed upon. Four acres of land were bought in Burnbrae, a suburb about six miles from the center of the city on which five homes have since been erected. Early in 1950 C. T. Bannister moved to Nairobi. The move of headquarters involved the outlay of a large amont of money, and many projects throughout the Union were forced to wait for a time.

There were two schools in the Union which came under the direct jurisdiction of the Union. The first of these was the Union Training School situated at Bugema, about twenty miles from Kampala. We have seen how this tract of land was purchased by the Uganda field at the time it was part of the Upper Nile Union, with the idea of moving the training school from old Nchwanga Mission.

After the three fields had been joined together in a Union, G. A.

Lewis became convinced that Bugema was the ideal site for the Union Training School which should serve all three fields. After consultation with the presidents of the other mission fields, and with the counsel and advice of the Division officers, this development was decided upon. At the time, it was carefully pointed out that the new school was not to supersede the Ikizu and Kamagambo Training Schools in Tanganyika and Kenya which should continue to train the vernacular grade teachers. With many languages being served throughout the Union, no central training school could prepare the lower grade teachers satisfactorily.

In late 1947 the furniture was moved from Nchwanga to Bugema, and in 1948 the Bugema Training School was opened with W. N. Andrews as acting principal, assisted by G. J. E. Coetzee. When Andrews left for Nairobi, Coetzee was appointed acting pincipal which position he held until 1950 when C. J. Hyde became principal.

When Bugema opened its doors as a training school, the school at Nchwanga which had been training vernacular teachers for Uganda was closed down. The primary purpose of the new school was to train advanced teachers for the three fields. To get the school operating quickly, a number of the best teachers in Uganda were called to Bugema to join the staff. For a period of three years, no vernacular teachers were trained for Uganda Field, and this was a cause of great perplexity, until a new class was accepted in 1949.

Teacher graining at Bugema for the higher grade teacher begins at the end of the 9th year of schooling. During the first years, the school was busy preparing and bringing a class up to this standard. Although very short of staff, both African and European, when a class of thirteen students had

completed the required academic work, they were admitted to teacher training work at the beginning of 1951. Of these, eight were from Kenya, and five from Uganda. Two new families joined the Bugema staff, those of Ray Marx, and Gerald Clifford. In November, 1950, the name was changed to the Bugema Missionary College.

The question was raised as to why the Union Training School was put in Uganda so far from the center of the work in East Africa, in a field with only a little over a thousand members compared with sixteen thousand in Kenya and four thousand in Tanganyika. Several answers were offered one of which was to point out that the standard of education in Uganda was considered in some quarters to be superior to that in the other two territories. It was also felt that there was already a heavy concentration of institutions in the Luo field, for up until 1949 that field had the only hospital in East Africa, and was also the site of the publishing house. Still another factor which carried considerable weight was the fact that in 1945 when the move was made, Uganda was the only field in the Union in which our schools were not receiving financial aid from the government. The majority of the committee felt it was better that the Union Training School should not be government aided.

When Pastor Hyde returned from furlough in England in 1948, he was called to Nchwanga to open a school for training evangelists from all parts of the Union. This he did, and many promising young men came to him for this purpose. They came married with their wives to live on the mission. Mrs. Hyde carried on classes for the wives and the school proved a great blessing. In 1950 when Pastor Hyde was transferred to Bugema, this evangelistic school was transferred with him, and is now a part of the Bugema Training College.

The Church School

In May, 1947 a campmeeting was held at Kisii for the European workers of the East African Union. Pastors V. G. Anderson and W. E. Read were present from the General Conference, and C. W. Bozarth from the Division. Plans were laid at this meeting for providing a church school to care for the children of missionaries in East Africa. Up to this time, all children of missionaries not proceeding to Helderberg College, had been attending government primary and secondary schools in Nairobi. The question was naturally raised why missionaries should come to Africa to operate church schools for African children and then put their own children in public schools.

Several families had found this arrangement so unsatisfactory that they had already requested and secured transfers to points farther south near Christian schools. A call was therefore placed with the General Conference for a church school teachers. In response to this, Miss Helen Collins came forward to Nairobi late in 1949 and the school opened in 1950. The onrollment has fluctuated between ten and twenty. The school has been sharing a small building with the Kenya Mission Field office, an arrangement not altogether satisfactory. The problem of finding suitable quarters for the school and hostel connected with it was to remain a pressing problem for a number of years.

The Advent Press

During the war years, great difficulty was experienced in securing sufficient paper for operating the press. R. A. Carey who had faithfully fostered the development of the press for fourteen years, returned to England on furlough. For a time D. K. Short ran it, then R. L. Wagerin took over in 1947.

Several colporteur books printed in the vernacular languages were produced and placed in the field. The demand for more books as well as for all types of mission literature, school readers and so forth was so great that it became evident that a larger plant was needed. E. J. Trace was called from England when Wangerin went into the Union as Publishing Secretary. Building operations began with an addition to the main building which nearly doubled the size of available floor space. More equipment was secured and the engines were kept running night and day. Books poured out by the thousands and the colporteurs in Uganda, Kenya, and Tanganyika had the books they needed. In 1951 the Trace family had to leave for health reasons and D. K. Short, who had just returned from furlough in America was asked once again to take over the press. He accepted and remained there for many years.

A Brief sketch must now be given of the development in each of the three fields since the setting up of the Union in 1943.

The Tanganyika Mission Field

This field was very short of workers all during the war years. The first new recruits were the O. L. Jacques family who went to Mbeya Mission in 1946. In 1948 they came to Kenya and for a time worked among the European community around Eldoret and Kitale until continued ill health forced them to return to America. Other new workers to arrive during this period have been the Musgraves, G. van Niekerks, J. G. Siepmans, and B. Wells families.

The training school at Ikizu has undergone a number of changes. D. K Short was followed by F. G. Reid, F. E. Schlehuber, and G. J. E. Coetzee. Miss Jessie Hawman was placed in charge of the girls' school. A large dam was built to solve the perpetual problem of water shortage.

In May, 1948 an important Ministerial Institute for European workers

was held for nine days at Ikizu. R. A. Anderson, A. W. Staples, and Dr. C. Paul Bringle were the visiting ministers. At the close of this institute, O. L. Jacques, K. G. Webster, and V. E. Robinson were ordained to the ministry.

At Majita, L. D. Brown labored for a number of years before being called to Kenya. This mission maintained a boat on the lake for work among the many islands. The F. G. Reid family spent a number of years at Utimbaru.

A new light was turned on in Tanganyika when the Heri Mission Hospital was opened in 1949. This hospital is about three hundred miles from our nearest mission in Tanganyika. Dr. W. H. Taylor and wife, with Miss Jensen made up the staff. In 1952 Miss Muderspehh, daughter of one of our pioneer families, was appointed to join the staff at Heri. The doctor not only takes care of the medical work, but supervises the building operations as well. More than twenty lepers were soon under treatment, responding well to the new drugs which give such rapid results, the government gladly supplying all the necessary medical supplies.

F. H. Thomas served as president of the Tanganyika Field until 1947 when he was called to Helderberg College. His place was taken by H. Kotz until 1951 when F. G. Reid took over the presidency. H. Robson was the secretary treasurer during this period.

Tanganyika is a needy field. It has had more than its share of setbacks. The first came in 1914 when a flourishing work was almost obliterated by the first world war, and the workers had to start all over again in 1922. Just as the work was getting on its feet again, the great depression came; budgets were cut and times made more difficult. The change over to the Central European Division in 1933 brought about many changes on the missions.

The second world war proved still another set-back, resulting as it did in a number of our missionaries being interned with replacements hard to secure.

Truly a great task remains to be done in Tanganyika. With almost forty percent of the population of East Africa, it has less than twenty percent of the membership. Vast areas of hundreds of miles remain completely untouched. Aside from the hospital, the last mission station in Tanganyika was established nearly thirty years ago. The people are receptive to the gospel. The harvest is great, but the laborers are few.

Kenya Mission Field

Since the re-organization in 1943, this field has experienced a remarkable growth in membership. During this period, E. W. Pederson served as President, with G. Pearson and R. A. Carey as secretary-treasurer. The headquarters have continued in Nairobi, much of the time in rented quarters.

Great changes took place in Kenya as a result of the loss of Union status. The mission fields which had grown up in the west along the shores of Lake Victoria suddenly found themselves only mission stations. African participation in the conduct of the work was greatly reduced. A number of African leaders lost heart. Pastor Paul Mboya, our first ordained Luo minister had already left the work, accepting a chieftainship which led him on to become a member of the Legislative Assembly for East Africa. Missions which had been building their own work with the tithe received, suddenly found that all tithes had to go to the field offices in Nairobi. The Kenya Mission Field committee found itself burdened by a multitude of matters which had formerly been handled by the various field committees.

In spite of this, the growth of the work has been astonishing. A

number of new schools have been opened, particularly in South Nyanza, (old South Kavirondo) where we met with little opposition. Many other schools were enlarged. The membership increased annually until at the end of 1950 it stood at over sixteen thousand. While the newer missions, Chebwai among the Nandi, Karura among the Kambas and Kikuyus, and Changamwe among the Amatende have enjoyed healthy growth, by far the greatest part of the increase has come in the old established fields around the lake. The three missions, Gendia, Nyanchwa, and Ranen had a membership in excess of fourteen thousand by the end of 1951. Up until that time each of these missions was manned by one mission family only.

There have been changes in the personel on the stations. Old Kanyadoto mission was moved to a more healthy location at Ranen in 1946. This mission has literally been carved out of a hillside. The task of transporting the mission property and building materials to the new station fell to T. F. Duke, director from 1946--1952. At Nyanchwa, C. J. Hyde was followed by K. G. Webster in 1947. The girls school there has been supervised by Miss T. Nielson and Miss Joy Texxeira. The enrollment has been between forty and fifty. The Kisii people who are very eager to have the boys educated, have not proved so solicitious for their girls.

At Gendia, F. H. Thomas was replaced first by W. C. Murdoch, then D. K. Short, and in 1949 F. H. Muderspach came to take charge of this large statioj. The Chebwai Mission schools are to be found in a widely scattered area. The people in that region are primitive and not so advanced as many other tribes, but the membership coatinued to grow steadily.

Lying between Gendia Mission on the south shore of the Kavirondo Gulf, and the Chebwai Mission in North Nyanza, is the district of Central Nyanza.

This has proved a very fruitful field. Workers from Gendia crossed the lake and settled in this ne w territory, sowing the gospel seed. A number of successful schools were started, and every year a camrmeeting was held at Maliera, the largest center. By 1949 there was a baptized membership of over a thousand in this district. For a number of years, endeavours were made to plant a Europ an mission station at Maliera. The country is densely populated, and the land is very scarce. However the local chief and his people were prepared to set aside the land. The local native authorities, however, belonged to another strong mission society, and thus far they have turned down every request both from our officers and from the local people for pe rmission for us to enter and establish a European station.

Karura Mission has also enjoyed a steady growth. Here again we are working in an area where mission societies abound and it was extremely difficult to secure sites for schools. Even in pla ces where our evangelists had raised up strong companies and the church members wante d schools to which they might send their children, our applications were almost invariably turned down.

Karura was founded by Pastor Armstrong who was succeeded by Matthews, Swaine, and W. C. S. Raitt. The schools under the jurisdiction of this mission are widely scattered, some being as much as two hundred miles f rom Karura In order to train the girls and make it possible for our Kikuyu and Kamba boys to find Seventh-day Adventist wives, a girls' school opened at Karura in 1950 with Miss T. Nielsen in charge. In 1949 an additional tract of land was secured for the mission, and since then a number of new buildings have been erected, a better water supply secured, and more gardens opened up for the boarding school for both boys and girls. Karura is only seven miles from

Nairobi on one of the main roads.

The Changamwe Mission at Mombasa has had a number of directors since the Raitts left in 1945. The removal of this mission to a better site was under donsideration for many years.

As our church membership in East Africa has grown in recent years, there has been more and more demand for literature, not only for the colporteurs, but for the church members as well. More tribes have asked for the Sabbath School lessons in their own language. Books, pamphlets, mission quarterlies, and a host of material has been translated into various vernacular languages used by the principal East African Tribes.

To do this important translation work, the field has been fortunate in having the services of Miss Grace Clarke. Her knowledge of the Luo language was profound. For four years she worked with the British and Foreign Bible Society getting out the first translation of the entire Old Testament into the Luo language. In recognition of her work, Miss Clarke was made an honourable life member of the society. Miss Clarke lives at Gendia near the Press.

European Work

It is sometimes forgotten that there were more than fifty thousand Europeans in Kenya colony. In some way the light of the third angel's message had to be carried to them. For a number of years there was a small company of Adventist farmers living around Kitale and Eldoret. Some of these accepted the truth in South Africa before moving to Kenya, others found the truth after arriving in that country.

For a number of years prior to 1948, W. Marais cared for the European work. He returned to South Africa, and O. L. Jacques took his place. Since

his return to America, there have been long periods of time when these believers have been without leadership.

In 1951, a colporteur from South Africa, Brother H. S. du Plessis came to Kenya and did very well in Nairobi where he started work. Still another agency for reaching the Europeans in Kenya was launched with the opening up of a Voice of Prophecy campaign from Nairobi. A European church was organized in Nairobi in 1950, and although the membership at first consisted almost exclusively of workers, others are joining. Dr. Allen and family arrived in late 1950 to practice medicine in Nairobi. It was anticipated at that time that within the not far distant future, Nairobi would have its first Adventist public evangelistic effort. This hope was fulfilled early in 1959 with Pastor A. Snyman hold an effort there.

Kendu Hospital

After nineteen years of service as medical director of Kendu Hospital and Medical Secretary in East Africa, Dr. G. A. S. Madgwick left in 1940. Of the doctors who followed him, the one whose stay was longest was Dr. D. H. Abbott from 1944--1949. During his time a dressers course was started for hospital orderlies, and a number were graduated through the years. Some of these were absorbed in the expanding work at the hospital, and others went out as dressers to operate the various mission dispensaries.

Dr. Abbott's skill as a surgeon brought many patients from distant places. In 1949 an X-ray Machine was donated to the hospital by the College of Medical Evangelists. Through the years the local native council has taken an active interest in the development of Kendu, and has made substantial grants toward its operation. The Indian community hade repeated requests

for a hospital ward, and has made offers to raise the necessary funds for its erection. Miss K. Nielsen and Miss C. Olsen, both of whom joined the staff in 1925 were to serve for more than a quarter of a century. Many other faithful nurses were associated with them through the years.

Kamagambo Training School

S. W. Beardsell remained as principal at Kamagambo until September, 1946 when he left on furlough with his family to England. R. G. Pearson, who had been at Kamgambo since 1942 acted as principal until the arrival of V. E. Robinson the following April. During the war years the building program had been held up because of a shortage of supplies. By 1948 these supplies had become more easily obtainable, and the long planned new school block was erected. The dining room for the boys followed, then showers for the girls and boys, as the water scheme was completed, and the entire mission electrified. In 1950 a large Industrial building was erected, and new teachers houses, followed by an additional dormitory for the girls and a new dining room for them. The girls school continued to grow rapidly. In this department, Miss Jorgenson was followed by Miss Grace Robinson until 1947 when Miss Louise Leeper took over.

From 1933 to 1945, a vernacular grade teachers course was given at Kamagambo, this course being given one year at the end of the sixth of seventh year of school. These teachers were qualified to teach only the first five years of the primary school work. In 1945 the second grade teacher, known as the Lower Primary Teacher began tobe trained and this was a two year's course. The first class was graduated in 1948. A second and larger class finished in 1950. Due to shortage of staff, this course could not be

offered in 1951-2. A large number of this grade of teachers was required to staff the fifty advanced schools scattered through Kenya. The higher grade teachers to staff Kamagambo itself were all trained in government institutions. It was hoped that the Bugema Missionary College could in time be able to do this training work.

Up until 1950, Kamgambo was the only school which offered standard five and six work to any of our students in Kenya. In 1950 Nyanchwa mission school also added the first, and in 1951 the second of these standards. With seventeen thousand children in the primary schools in Kenya under our administration, it is easy to see that the pressure to obtain admittance into the higher standard schools at Nyanchwa and Kamagambo was tremendous. Large number of our students were turned down, and sought admittance into the schools of other mission societies. The educational department was faced with the need for more secondary schools for these young people.

The Future in Kenya

The future for our work in Kenya is bright. The message finds a receptive response in the hearts of the people. By tens of thousands they gather at the annual campmeetings. But they are rapidly outgrowing their facilities--churches, schools, and hospitals. Most serious of all, they have outgrown the number of workers available, both African and European. Whereas the membership of the field has increased from three thousand in 1936 to seventeen thousand in 1951, the number of the European workers only increased in the same period of time from twenty-nine to thirty-three.

Without the loyal support of a stalwart army of over five hundred faithful African pastors, evangelists, and teachers, the work could hardly

have been carried forward. Many of these pastors are ready for retirement. They have grown old and gray in service. There they stand, Pastors Jeremiah Oigo, Nikolau Mangich, Abel Nyakundi, Abraham, Paul Namweya, James Odero, and others too numerous to mention with twenty-five or thirty years of faithful service behind them. Kenya has been, and continues to be, a home base from which missionaries are sent forth to the unopened territories in Uganda, and Tanganyika, as well as to the new fields with its own borders. Yes, the work is onward in Kenya.

Uganda Mission Field

G. A. Lewis, who took the presidency of the Uganda Mission field in 1943 was followed in 1947 by R. J. Wieland who continued for a number of years before being transferred to Nairobi. Miss Mary Sachs was followed in the same year by W. O. England as treasurer. Headquarters remained at Kereka Hill Mission.

Since 1943, three new stations were opened in Uganda. These have been the Ruwenzori Mission in the west, the Ankoli Hospital, and Gulu Mission in the far north. These were added to the older stations of Nchwanga, Kereka, and Kakora. M. E. Lind was at Kakora, Muderspach at Nchwanga, and G. A. Lewis at Kereka. Pastor Lind opened up the work of the Rwenzori Mission in 1944. At that time we did not purchase land or build a house. Lind rented a house and in this he lived and conducted mission work. In 1951, it became possible for us to purchase this house and build a mission on its 160 acres of land for three thousand pounds. The mission is in a beautiful location, very healthful, standing at six thousand feet above sea level.

As early as 1943, Pastors H. M. Sparrow, V. E. Toppenberg, and G. A.

Lewis visited the thickly populated area in Western Uganda where the chiefs and people were anxious for us to open a medical station. The prospects for securing land there seemed practically nil as the Catholics were on every side and using every possible strategy to keep us out. They succeeded in getting two applications for land we made turned down. The first application of our brethren for land was for a fine piece at the junction of three main roads, fed by a very good bus service and a population of over twenty-five thousand people within six miles. Finally they were told that the land belonged to the King of Ankole and there was no chance of our getting it.

Suddenly, however, our brethren received a message asking them to call on the King of Toro. This they did at his palace at Mbarara. He surprised them by telling them first that the site they had chosen was his own personal ground and he could do with it what he liked. He asked if they could use twenty acres. They did not hesitate. The ground was given to them and in time the hospital buildings went up. Doctors Donald and Mildred Stilson settled there in 1951 assisted by Miss Elsie Brandt as nurse. A second nurse was added in 1952. The prospects for the future of this hospital are unusually bright.

In 1947, W. A. Clarke and family came to Kakora Mission in the far Eastern part of Uganda to remain for a number of years, building up a strong series of outschools. To Katikamu came new workers in 1949. Brother and Sister R. L. Garber, after many years in the Zambesi Union came to East Africa and settled at Katikamu. Shortly after their arrival, Miss Mary Bredenkamp came to operate the girls school.

In the northern part of Uganda there is a branch of the Luo tribe.

These people have repeatedly requested us to establish a mission among them. Pastor Ezekiel Rowe of the Gendia Mission labored among these Luo people in Uganda for several years, and after a furlough, returned to them again. In 1950 it was voted to establish a European mission station among them at Gulu a word meaning Heaven. The D. K. Short family was appointed to this station when a sudden emergency at the Advent Press called them there, and the Gulu station still awaits its first missionary family.

IN RETROSPECT

The grain of mustard seed has grown and become a great tree. The waters to the ankles have become a river in which to swim. The tide of the message sweeps on with irresistable force. From the humble beginnings at Malamulo, Matandani, Luwazi, Friedenstal, Gendia, and Wire Hill has grown a network of stations whose influence reaches out far and wide.

A price has been paid for this advance; a price measured in blood, toil, tears and treasure. Nearly every mission has its little cemetery. Many of the workers labored for only a few short months before being stricken down. They suffered the ravages of every type of tropical disease. But when word came to the homelands that another soldier had fallen, a recruit was hurried forward and the gap filled.

Did those called upon to pay so high a price for gospel advance feel that their sacrifice and toil was in vain? No, never did they say or feel that it had been in vain. The tens of thousands of voices singing the songs of Zion bid us banish such a thought. Those sturdy pioneers who have gone to their rest after a lifetime of faithful toil, together with others who laid

down their lives in the morn of youth, they know what it means to share the "faith of Jesus," who, for the joy that was set before Him, endured the cross and paid the highest price of all. For they too, like Him, shall see of the travail of their souls and shall be satisfied.

The following lines were penned while contemplating the last resting place of the faithful companion of one of our missionaries in Nyasaland:--

IN VAIN ?

Was it in vain this sacrifice was made?
That life itself was given up and laid
Upon the altar as an offering to Thee
Of loving, faithful service unreserved and free,
In vain? No never, never can we say in vain.

Was it in vain that loved ones dear
Were called upon to give thee up and no more hear
That clear, sweet voice of thine
Oft raised in song and prayer divine?
In vain? No, never never can we say in vain.

Was it in vain that yet another grave was made
And still another one with life itself has paid,
Recemption's cost for those who had not light,
For those in sin and darkest night?
In Vain? No, never, never can we say, in vain.

In vain, no, never never could it be,
For God through such as these has wrought a victory;
And out of darkness into light a people stand
As witnesses for Him on every hand, in every land,
In vain? No, never, never can we say, in vain.

E. B. Jewell

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February 23
March 23
April 13
May 11

1922

July 13

1923

January 4 & 11
March 29
April 12, 19, & 26
September 20
October 18 & 25
November 1
December 6

1924

January 10 & 24
January 31
Feb. 7, 14, & 21
April 3 & 24
June 12, 19, & 26
September 4
October 2
November 6

1926

January 7 & 14
February 18
March 18
May 13
July 15
December 16 & 30

1927

January 6 & 20
February 10
March 17
May 5
June 23 & 30
September 15
October 6, 13, & 20

1928

1928

January 19 & 26
February 2
March 8 & 22
April 26
May 24
June 28
July 12
August 16
September 4
November 29
December 6

1929

January 5
February 7 & 14
March 31
June 20
August 15
September 5
November 21

1930

January 2 & 30
Feb. 6, 20, & 27
March 6
April 24
May 1
August 21
September 4
October 9
December 11

1931

February 12 & 19
March 5
April 2 & 9
May 7
October 28
December 17

1932

February 11
March 10 & 24
April 28
June 9 & 16
August 4
October 27
November 17

1933

January 12 & 26
March 2 & 9
April 20
May 4
June 1
July 20
September 7
November 16 & 30
December 7, 14, & 21

1934

January 4
March 1 & 8
April 12
November 29

1937

February 11 & 18
March 11 & 18
April 22
May 27
September 2
November 11

1938

February 24
May 26
June 9 & 23
July 14

1938

October 27
December 8

1939

January 12 & 19
March 23 & 30
May 23
July 13
August 24, & 31
September 21 & 28
October 5

1940

February 8
March 7, 14, & 21
June 20
July 11
September 19
December 12

THE SOUTH AFRICAN MISSIONARY

1913

January 6
February 17
June 9
August 18
August 25
November 24
December 15

1914

January 12
March 24
April 7
May 12
June 22
September 14
November 9 & 30
December 21

THE SOUTHERN AFRICAN DIVISION OUTLOOK

1923

April 15
May 1
November 1
December 1

1924

February 1
May 15
July 15
September 1

1925

January 1
February 15
March 1 & 15
April 1

1925

July 1 & 15
August 1
November 15
December 15

1926

January 1 & 15
February 15
March 1
April 1 & 15
September 1 & 15
October 1 & 15

1927

January 1
April 15
May 1 & 15
August 15
September 1
October 1
November 1
December 15

1928

January 1
February 1 & 15
March 15
April 15
May 1 & 15
July 1 & 15
August 1 & 30
September 13 & 27
November 22

1929

February 14 ' 28
March 28
April 11 & 25
July 11
September 12 & 26
October 10
December 12

1930

February 13
March 10 & 24
April 14
June 30
July 14
August 25
Sept. 14 & 29
October 13 & 27

1931

January 1
February 1
April 1
June 1
August 1
October 1
December 1

1932

January 1
March 1
April 1
May 1
June 1
August 1
September 1
December 1

1933

January 1
February 1
April 15
May 15
June 1 & 15
July 15
August 15
September 1
October 15
December 1

1934

February 15
March 15

1934

July 15
August 15
September 15 & 1
October 15
November 15
December 15

1935

February 1 & 15
March 15
May 15
July 1
August 1
December 1

1936

February 15
April 15
May 15
June 15
August 1
October 15
November 1 & 15
December 15

1937

February 1
March 15
April 15
June 1 & 15
July 15
August 1 & 15
September 15
November 15
December 1

1938

January 15
February 1
March 15

1938

April 15
May 15
July 1
August 1 & 15
September 15
October 1 & 15
November 1
December 1 & 15

1939

January 15
February 15
March 1
April 1
May 1
June 1
August 1 & 15
November 1

M

1940

March 15
April 1
May 1
June 15
July 15
September 15
October 1
November 15
December 1

1941

May 1
August 1 & 15
September 1 & 15

1941

October 1 & 15
December 1 & 15

1942

January 15
April 15
May 1 & 15
June 1
July 1
August 1
November 15
December 1

1943

January 15
February 1
March 15
September 1
October 15
December 1

1944

March 1 & 15
October 9 & 30
November 20
December 11

1945

January 15
June 11
July 23
August 13
November 5

1948

January 15
February 1
February 15
March 15
April 1 & 15
May 1
June 1
September 15
December 1

1949

January 15
February 1
March 15
April 1
May 1
September 15
November 15
December 1
December 15

Minutes of the South African Union Conference.

1916 February 11. April 25. May 26

1917 April 12, May 1 & 3 June 3 & 8 August 20, 26, & 29. Sept. 4

1918. February 18 & 25

- - - - - - - - - - - - - - -

Minutes of the Southern African Division.

1920. August.

1921. April 2. August 23, & 31. September 8. November 4 & 6

1922. February 21

1929. October 22. November 13

1930. January 24. February 25 & 28. March 13 September 3. November 3, December 15.

1931. January 29 March 18.

- - - - - - - - - - - - - - -

Personal Letters from:--

A. A. Carscallen. February 23, and June 5, 1951
Eric Beavon. February 21, 1951
W. Muller. May 6, 1951
H. M. Sparrow. February 20 & March 17, 1951
B. L. Ellingworth. March 20, 1951
C. B. Phillips. February 26, 1951
E. E. A. Lane. April 17, 1951
W. W. Armstrong. February 20, 1951
E. R. Warland. March 1 & July 16, 1951
M. M. Webster. April 4, 1951.

- - - - - - - - - - - - - - -

MEMORANDUM SUBMITTED BY:--

W. Muller
S. G. Maxwell
Eric Beavon
E. R. Warland
F. H. Thomas
Yolam Kamwendo
M. M. Webster
D. M. Swaine

Personal Interviews with:--

Grace Clarke
F. H. Thomas
S. G. Maxwell
W. L. Davy
Barnaba Okumu
Yolam Kamwendo
G. Robinson
J. C. Rogers
F. H. Huderspach
G. A. S. Madgwick
G. Pearson
James Ngaiyaye

Questionnaires returned by:--

S. G. Maxwell
R. A. Carey
S. W. Beardsell
C. B. Phillips
Miss C. J. Schuil
E. Kotz
W. W. Armstrong
Eric Beavon
L. E. A. Lane
W. C. S. Raitt
Mrs. G. A. Lewis
E. R. Warland
D. M. Swaine
A. Watson
A. A. Carscallen
H. M. Sparrow
F. H. Thomas
G. R. Nash
E. M. Cardwalla der
G. A. S. Madgwick
F. H. Huderspach
W. L. Davy
C. J. Rogers
C. Robinson.