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## Trusting God in Days of Darkness

By L. H. CHRISTIAN

IN every human life there are times of peculiar perplexity or sorrow. Discouragement knocks at the door. Failure and defeat seem near. In these days the evil one tries hard to win and the soul struggles are severe. But God makes these testing experiences channels of great blessing. His grace is most manifest in our weakness, for faith, like some plants, grows best in the dark hours. We dread these days as they come, but when they are past we rejoice.

This same divine principle applies to our church and work. A papal nuncio told me on the train this summer: "The Catholic Church thrives best when fighting. It is struggling to defeat the enemy which makes us sturdy and strong. We face every foe without fear." Possibly he was bragging, but in the Advent cause it is no idle boast that difficulties are stepping-stones to success.

We have indeed come into times that sift and test men's souls. On every hand we hear doubt and pessimism. We see the nervousness and uncertainties prevailing. Just now the matter of the fall of the English pound is uppermost in men's minds. No one knows what is at hand. We should remind ourselves that though the gold standard has been abandoned, the ever-

lasting standard of God's truth and promise remains. God wishes us to triumph through faith. With stout hearts and steady nerves we are to go about our Father's business. These trying hardships may,

### Prayer

*As I adore Thee, Thou fount of love,  
And visions hold my thoughts on things above,  
May my enraptured soul fresh impulse find,  
With less of care for self, more for my kind.*

*As I adore Thee, O Thou fount of peace,  
Only some other's care to help release  
Oft to the mountain me I humbly go;  
Then, hast'ning down, share in my fellows' woe.*

—W. Broughton.

under the blessing of prayer, lead us into a closer walk with Heaven. Through the Holy Spirit a new power is now to come into our lives. That we receive the Holy Spirit is the great need of this hour.

This coming autumn and winter should see the largest ingathering of souls through our evangelistic efforts that Europe has known in twenty-five years. Now, when the minds of men are so agitated,

every evangelist should have faith to pray for twice as many members as he would win in ordinary times. The Harvest Ingathering, too, should show larger results because of the present troubles. The work is hard, much harder than a year ago. Yet we are greatly cheered by the signal success thus far achieved this year. \*We are assured that all our workers and churches will work steadily along until we are beyond the goal. It is God's purpose to give us the greatest victories right in the face of the greatest obstacles.

Our institutions, that is, our sanitariums, schools, and publishing houses, will have to exercise every possible care and make every proper provision for fuel, food, and other necessities for the coming winter. We cannot know what is at hand. Every conference or mission, and, indeed, all of us must practise economy and be on guard lest by any means God's cause suffers loss. True faith makes use of every practical precaution possible, but all speculations should be avoided. Taking wild chances is presumption, not faith. Above all, let us trust God, in these days of darkness, for a richer, brighter experience of His grace and peace in our own hearts. "Courage in the Lord, brethren, courage in the Lord."

## After Much Labour

BY W. E. READ

THE Gold Coast, situated on the West Coast of Africa, is not a very large colony. In area it is about the same as England and Scotland combined, or about as large as the state of Ohio on the other side of the Atlantic. It has been, however, a very prosperous colony, due to the development of the cocoa industry. The country is divided into three sections. There is the colony proper, which is really the coastal section and embraces the central, western, and eastern provinces, Ashanti in the centre, and the Northern Territories. The northern part of the field is rather sparsely populated. The southern provinces and also Ashanti are the sections where the bulk of the people live. From the coast up to Ashanti the vegetation is rather dense, but to the north of Ashanti one enters upon much grass land interspersed here and there with low bushes.

Our work, in the main, has been amongst the Ashanti people, and we have quite a number of groups of believers scattered about through the Ashanti country. We have one or two groups, however, near the coast. These are the results of the work which was carried on in the very early days, twenty-five or more years ago. One of our problems has been continuity in the work, owing to the fact that so many of our workers failed in health after being in the field just a little while. During the past year or two, however, the work has taken on what seems to be a new lease of life and the prospects at the present time are very encouraging, indeed. Our force of African workers is growing, not only in numbers but in efficiency. Our European missionaries have done splendid work in the matter of training and developing both teachers and evangelists. The practical results of this work are now being seen in the activities of our African evangelists throughout the field. Our missionaries and African workers cooperate in their work of itinerating and village preaching, and the

Lord is certainly blessing the united efforts of His servants.

It was my privilege to visit the Gold Coast in the early part of this year, and one Sabbath afternoon Brother J. Clifford and I went down to a little stream not far from the mission station and there we had the joy of leading forward in the sacred rite of baptism 104 souls won from heathenism. This was a very happy experience and one which brought a real blessing to the hearts of all. There are quite a number in the baptismal classes at the present time, and ere long we hope to see further baptisms.

One of the needs of the Gold Coast just now is an advanced

training school. If we are to develop an African ministry we must have an educational institution, even though small, which will provide the necessary instruction so that our workers can grow into strong evangelists and workers in the cause of God.

Our membership in the field at the present time is 489, and with the new plans that are made for the development of the work we look forward to a strong evangelistic appeal and real healthy development in the cause of God in this field. Let us remember Brother and Sister Clifford, Brother and Sister F. Edwards, and Brother F. L. Stokes in our prayers, and pray that God may make their united efforts the means of winning many of the inhabitants of this country from heathenism to the light of the glorious Gospel of Christ.

## Opportunities in the Gold Coast

BY J. CLIFFORD

THE Gold Coast was one of the first fields in Africa to be entered with the third angel's message. According to the records the first band of missionaries landed in 1894, and although their work met with many set-backs, due to the climatic conditions of the country, we still have one or two staunch believers who accepted the truth in those early days.

In 1914 the message was carried to the Ashanti people, the most powerful of the Gold Coast tribes, and since that time its influence has been extended from town to town, with the result that a group of churches and companies has been raised up in the country immediately north of Kumasi. Year by year our membership is steadily increasing in that district, and as the members visit adjacent towns on business they carry the truth with them and new interests are aroused. Yet withal, not one-twentieth of the country has been touched with the message.

During the history of our work in the Gold Coast there has never been such an opportune time as the present for the proclamation of the truth. The people, who are

of enterprising and progressive races, growing on their own farms half the world's supply of cocoa, are at a loss to understand the abnormal conditions of the world. Though brought up as heathen, they have in their hearts a deep respect for God, the Creator, and know from their own traditions that the Sabbath is God's holy day.

The news of Christ's soon coming appeals to their hearts, and today the whole country lies open before us. Chiefs readily call their people together to attend our open-air services, and congregations of one or two hundred are the rule. It is true that problems often arise when converts sever their fetish relationships, but the people recognize that ours is a revival message calling them back to God and to His Sabbath, and they treat us with favour.

Our great need to-day is for well-trained African evangelists to enter the open doors and win the people to Christ. To visit towns and to preach of the coming of Christ is not sufficient, we must take time to give them the whole Gospel. Our lay members visit new districts and tell of the truth, and

on their return home bring calls for evangelists to follow up the interests. But we have none. For this reason our people in the Gold Coast feel deeply the need of an Evangelists' Training School where our promising young men can be prepared to enter these openings. Our educational work in this field has had to face many problems. At one time new government regulations led to the closing of our "bush" schools. Our only station school faced a crisis, but by the earnest labours of the workers it has been built up to the required standard. But it is only a primary school, and as such must keep to government standards, which, though good, are not designed for the training of Adventist workers. The needs of the field demand that we have a separate training school for evangelists. This can be free from Government control. There the Bible can be our text-book, and the principles of true education put into practice. In this way our African workers can be trained to carry greater responsibilities and become more successful soul-winners.

We feel that the Lord is going before to prepare the way in this land. Recently it was decided to open a new head-quarters station in the centre of the field. A good deal of study and itinerating led to the conclusion that Bekwai, an important town south of Kumasi, was the most suitable place. But it happened that some of the people in the town had exiled the king, and there seemed no hope of meeting anyone with sufficient authority to grant us land. But prayer changes things. The feud of two years was suddenly ended. Within a few weeks of our decision the king was restored to power, welcomed us to the district, and gave to the mission one of the best sites in the town. He also arranged that an object connected with devil-worship should be removed from a portion of the plot. We found subsequently that several people had at one time planned to build their homes on the plot now given to us, but fear of the fetish there had prevented them. Undoubtedly this eligible site had

been kept free for the Lord's work until the time we were ready to occupy it. Thus does the Lord turn the ways of men to the advantage of His cause. Let us pray that the devil may be removed from many hearts in this hitherto unentered portion of the field.

During the last decade the population of the Gold Coast has increased from two to three millions. Of these souls only a small proportion of the half million Ashan-

tis have heard the message. Two small churches are our only light among the one-and-a-half million progressive and comparatively well-to-do people of the colony. The northern territories and British Togoland, having a million people of diverse languages, have no representatives of the truth among them. These fields are all white for the harvest. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

## Ashanti Blossom

BY F. L. STOKES

It was the end of the month and I was in the office paying the teachers and receiving their reports of the various stations. As it was also the end of the quarter I had just distributed the new Sabbath-school lesson pamphlets and with them the Missions Quarterlies. Some of the teachers, while waiting their turn, were perusing these new issues. Suddenly one began to read aloud. I was on the verge of requesting his silence when his rather unusual enthusiasm attracted my attention. I waited a moment to hear what it was all about, and it proved to be the story of the trials and persecutions of some of our brethren in Montenegro. Their faith and courage seemed to open a new vista for him.

"Why," he asked as he finished reading, "do these things not happen in our country?" The strangeness of such a remark startled me and for a moment left me speechless. "Why," I replied with a smile, "do you want such things to happen here?" Back came the answer, "You see, sir, if such things happened here it would convince the people that we Adventists have the truth and that Jesus will come soon."

I could not quite see the connection, but the incident opened the window of my memory—memory is very sensitive to external suggestions—and I recalled the days when I might have passed a similar remark. In my school days I used to imagine that miracles were worked daily in every

mission field and wonderful victories over heathenism were almost daily occurrences. I used to listen to missionaries on the platform telling their experiences and my imagination used to paint wonderful pictures. "But oh," I used to say, "nothing ever happens at home, why is it that all these things happen in other countries; why doesn't something happen here?"

To-day I am in the place where I used to imagine wonderful things happened. My first days in the Gold Coast were a little disappointing in view of my school day-dreams. Since those early days my dreams have changed; not because I have ceased to look or hope for the "miraculous," but because my ideas of this word have changed. Life teaches us that it is good to keep our course by the stars, but the immediate tasks are much nearer than the stars; and it is in these that some of the real wonders of the mission field are hidden.

A few days ago I made a trip to a small station that is situated about one hundred miles to the north of our head-quarters here at Agona. About eight months ago when I was trekking in this part of the country I stopped and held a meeting in this village. At the close the people flocked around me and simply inundated me with questions. Seven or eight gave in their names to become Sabbath-school members. I had no teacher to leave with them and so I had to leave them to themselves. Such

being the case I despaired of the interest ever developing any further, and had to content myself with sending them a Bible in the vernacular and an old picture roll.

When I visited the place on my recent trip my expectations were at a very low ebb, but a surprise awaited me. I found a church had been built and the seven had grown to over twenty, besides quite a small host of boys and girls. As I questioned them I was amazed at their knowledge. In the Sabbath-school they sang some of the old Advent melodies in the vernacular as if they had been used to them for years. The mystery seemed to deepen. Here was a group of people who a few months ago had been used to fetish worship, which is very strong in this part of the colony, and now they were worshipping God like any other Adventist in the country. As I was puzzling my mind as to the progress they had made a young man arrived. His name proved to be Tekyi (Te-ch-i). He was about twenty-three years of age and lived in a village fifteen miles away, from which he had just walked. Tekyi spoke English, for he had been to one of our schools for a number of years. He had left school in 1926 and had returned home to help his old parents with their farm. Since then he had faithfully kept the Sabbath by himself, although living in a head fetish village, where fetish orgies are almost a weekly occurrence. He had heard of these people trying to keep the Sabbath and one day he visited them. Since then he had been coming every Sabbath and teaching the people what little he knew. The result of his work was before me.

Thoreau once said: "The true harvest of my life is something as intangible and indescribable as the tints of morning and evening." This is the summary, the essence of my experience in life's greatest wonders. In the story of Tekyi there is nothing very thrilling, he has endured no hardships nor suffered any persecution. He is a simple, every-day African youth who has  
(Continued on third column of next page.)

GENEVA again is the centre of world interest. Two world conferences are being held simultaneously. Economists in one hall are studying how to save time by simplifying the Calendar, while diplomats in the other hall are studying how to save China from Japanese aggression. One is in the interests of business; the other is in the interests of humanity. How cautiously they carry on this discussion between these two great Eastern powers! It means much to the world to find "a way out" and thus avert what seems to be a threatening crash of empires. What does it all mean?

We are here, at the League of Nations, during the Fourth General Conference on Communications and Transit as official "observers" for the cause of Seventh-Day Adventism. But we have had opportunity to observe the League at its real work. We listen to China making her desperate appeal for help while Japan tenders her explanation of the present crisis. Great men are grave in the face of big issues. They are sitting in a half-circle round the table. Now the president of the Council rises and we hear M. Briand at his best. In his masterly way he declares that whatever the present difficulties may be they are all here to find the solution. We are breathless. It seems that the very existence of the League is at stake at this point.

But we turn back again into the other hall, for the conference had adjourned for only a short time. Our real business here is to raise a protest in the cause of the liberties of God's people and save the remnant from the attack of the dragon under the disguise of "Business." We take our places. Sir John Baldwin, the delegate for Great Britain, is addressing the conference. In his calm, deliberate manner he strikes a note of warning that brings a few minutes' silence in its wake. "Gentlemen, there are some other things to consider besides business, industry, and statistics. Are not the ideals which make for humanity of greater importance? We all recognize that there are irregularities in our present calendar. I would

## Fighting for

At the

By R. A.

suggest that these *may not be defects*. But dare we, in our effort to remove them, strike a deadly blow at other things more important in life?" There is a pause while we silently lift our hearts to God in thankfulness that some men present have a vision of realities. The Lord is working for us. A letter is handed to us from the Holy See, denying the right of any civil council to appoint and regulate the festival of Easter. There is a note of disdain in it as it suggests that Rome needs no "observer" at the Conference.

Consternation is seen on the countenances of the "Reformers." It has been a heavy day. Great principles have locked horns and we watch the contest. Sometimes it seems to hang in the balance. But we leave the hall with a feeling of more or less security. God is working for us, and already the suggestion of 1933 as the date for the commencement of the new Calendar seems to be abandoned even by the most ardent advocates of the reform. The year 1939 has the favour at present. We were told last night by some of the leaders of the reform that our opposition had been so strong and our propaganda so widespread that it would require years of education to counteract it. But a new recruit has come to help the cause. The delegate for the United States of Columbia is declaring himself a champion of liberty. "I am a 'free thinker,'" he says, "having left the Roman Catholic Church. But after listening to the very interesting speeches of yesterday, I take my stand and say, Leave things as they are. We saw yesterday what strong religious feelings can be aroused on this question—and the religious feelings of people are

# Religious Liberty

of Nations

ANDERSON

very deep. But not only with people," he continues, "for I have heard that during the French Revolution even the cattle feared to work on the seventh day."

His reference to the happenings of yesterday brings very vivid recollections of passionate appeals from the chief Rabbi and others. Those striking sentences of Pastor Maxwell, who spoke third in the order, revealed that God was with him. Logic, power, and passion rang out in a clarity which left nothing to be desired. His pathetic picture of the Advent believers of four hundred languages, some of whom were the most primitive of all peoples, but who were at this time appealing to the League of Nations to protect their liberties, was something that went to the hearts of over one hundred delegates and nearly as many witnesses. Pastor Longacre spoke for the Religious Liberty Association and presented some astounding facts. As the International Secretary of this Association he represented many different faiths, but all of which could unite in a common cause, i.e., the rights of minorities. The writer was granted the opportunity of presenting a special petition from our Australasian Division. It was originally intended that the Australian Commonwealth delegate should bring it to the Conference, but owing to his appointment being cancelled, the brethren from that far-away field asked that an Australian deliver it for them. It was a courtesy on the part of the Conference to allow this, for only one speech was permitted from each organization. But it made a very deep impression that Australia regarded the issue of sufficient importance to send a special representative. "It is remarkable to

see men possessing such principle in this wicked twentieth century," remarked one of the officials in the League's administration.

But I could continue at great length. The providences during these intense days have caused us to exclaim with the Psalmist, "God standeth in the congregation of the mighty." Psa. 82:1. Think of it, forty-two nations listening to Adventist preachers and then discussing the Sabbath! Surely this is "proclaiming the Sabbath more fully"!

We are in the heat of the battle. It is real. History is being made before our eyes. We realize, however, that we are only starting, for the great work will commence when we return. We shall have to face this very situation again and perhaps sooner than we expect. Some will be here again to uphold the principles of the remnant people of God. "Brethren, pray for us."

One closing word as this goes to post. The tide is turning. We have been granted one more speech in order to answer some false statements. Dr. Nussbaum rises and in an oration of burning eloquence he tells of the persecution he himself has endured for the Sabbath. It is a tense moment. Yes, it is the crisis of the Conference. Every ear is strained, and every eye is fixed. It seems like the Reformation of the sixteenth century. Surely God has brought our brother to the kingdom for such a time as this. The conviction is forced upon us as he resumes his seat. A round of applause expresses the sentiments of many. Then all is silent. The chairman calls for any more speakers. There are none. The discussion on that point is closed. An Adventist appeal brought it to a conclusion!



He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—*Henry Ward Beecher.*

It is not difficulties that make or unmake success, but our attitude toward them.—*J. L. Chesnut.*

(Continued from first column of previous page.)

caught just a glimpse of the Gospel, and walks thirty miles every Sabbath to help others to catch a glimpse. It is hard to describe in cold words why Tekyi seems so outstanding to me, I cannot tell why he has so excited my admiration. It is hopeless for me to try to explain why his simple faith and youthful enthusiasm is so impressive as to make it appear almost wonderful; but then, neither can you nor I describe the tints that go to make a wonderful sunrise or sunset. I do know that to me Tekyi is as great a testimony of the Advent truth as any faithfulness under persecution, and if ever, in the days that are to come, I grow weary and doubtful I know that the memory of Tekyi doing his thirty miles on Sabbaths tor. God will always be a source of great inspiring faith.

It is so human to look for miracles to happen; we are always expecting wonderful signs to convince our faith. How often we hear the cry, "Give us a sign that we might believe." So many of us are like the teacher always hoping for some thrilling episode to finish the work that God expects us to do by faithful daily endeavour. We are so anxious to see the mountain that we crush the violets under our feet, and so miss the fragrance and sweetness of small things that would have purified and ennobled our faith and given us a never-to-be-forgotten glimpse of the kingdom of God.

Charles Read once said, "Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs the greater part will never be known till that hour when many that are great shall be small and the small great." I think in that great reckoning day we shall get some surprises. We shall find that not to the martyrs, the mighty evangelists, the successful leaders, will the greatest reward be given, but to the "Tekyis" who were faithful and true in the daily routine of life that God sent to them.

## Leading the Blind

BY F. EDWARDS

THAT well-known saying, "There are none so blind as those who will not see," is applicable to the people of the Gold Coast as a whole, but to the Ashanti, among whom we are working chiefly, in particular.

Just a short time ago an old, helpless man visited the dispensary asking for drink-medicine to cure blindness. He was a pitiable sight. Covering his eyes were some dirty rags and under the rags some dirty, vile-smelling native medicine. I asked him to remove the rags that I might examine his eyes, but he vehemently refused and told me that he had instructions from a native doctor not to remove the rags for several more days. He thought if I gave him drink-medicine that would be sufficient to work the oracle.

This is typical of the people here; anything but the right thing. They are willing to accept any substitute for the Gospel which is the only thing which can remove their spiritual blindness. Their eyes are still covered with the rags of age-old heathen superstitions, and it is one of our hardest tasks to tear these away so that the Holy Spirit may restore their sight. Even the children who come to our schools, although they do not, in most cases, acknowledge the religion of their fathers; seem to have it bred in their very bones, and often it shows itself, to our great disappointment, when we have worked hard with them and when we least expect it. Nevertheless we do find among them those who are willing to be led, especially among the young ones in our schools, and it is to them that we are looking for the future. Our two best boys in the upper standard, both mentally and spiritually, are the only ones who have passed right through the school from the infants. The other twelve have come to us from schools of other denominations, and one can notice the difference immediately.

In our principal school we have an enrolment of eighty-nine, of all ages from five years to twenty-five;

these have been gathered in from all parts of Ashanti. Unfortunately (I use the word with certain restrictions) we are bound to do as the government wishes, and run the schools on the lines they lay down, and this, of course, restricts us in the giving of Bible instruction. In fact we are able only to spend thirty to forty-five minutes a day on Bible study. More unfortunately still, we have no training school into which the pro-

missing standard seven boys can pass. Those whom we have chosen for evangelistic work in the past have had to go into the field direct from standard seven, with a very inadequate knowledge of the Bible and methods of soul-winning. We trust that this will be remedied in the near future, for we who are working in the Gold Coast feel that things should be moving much more rapidly here, and we believe that this can only happen when we have a strong corps of native evangelists with a thorough knowledge of the third angel's message.

## For the Sake of the Message

WE talk of the self-sacrifice of the missionary, and rightly so, but we are sometimes inclined to think that the people to whom the missionary brings the Gospel has all to gain and nothing to lose. We believe, therefore, you will be encouraged to read the following account of genuine sacrifice for this message. The incident is taken from a Gold Coast newspaper. We are giving it just as it appears in the paper. This is not to give you a laugh but a better acquaintance with the mentality of the West Coast African. You will have to do the interpreting yourselves:

"Chief Apiadu was formerly known as Isaiah Kyeremeh. He embraced Christianity in his youthful days, and he was enrolled as a member in the Basel Mission Church; but at the establishment of the Seventh-Day Adventist Mission here in 1914, Isaiah, being sufficiently well versed in Scriptures and also a remarkably good Twi reader, was the first to come forth with his Bible in order to act the rôle of an aggressor in the battle-field of argument respecting the observance of Saturday as the Sabbath instead of Sunday. The battle ended in Kyeremeh's conviction and conversion to the Seventh-Day Adventism; and on the sixteenth day of February, 1919, Isaiah was the first among the lot buried with their Lord in baptism by immersion.

"Soon after his baptism, his heart was filled with a burning

desire to proclaim the Advent message to his own people first; so Isaiah Kyeremeh went and lived in the retirement of his native village (Kofiasi) for the sole purpose of preaching the new-found truth. He laboured unremittingly and indefatigably until the iron hearts of idolatrous Kofiasifu were under a strange compulsion to yield to the presentation of the Gospel which held them by its attractiveness and persuasiveness. Isaiah Kyeremeh was, indeed, a charming preacher, and his life also was the noblest commentary on the precepts of God. The present Kofiasi Church, which is one of the strongest Seventh-Day Adventist churches in Ashanti, was the fruit of Kyeremeh's labour. As it is always the hardest wood which yields to the splitting wedge easily, so Isaiah Kyeremeh afterwards submitted to the allurements of the world for a season. At the demise of the late Kofiasihin in 1922, Isaiah, being the most illustrious personage in the stool family, a man of superior integrity, and a magnificent specimen of a high type of humanity, was found to be the only one whom the fillet might fit; so Isaiah Kyeremeh obtained an undisputable possession as a rightful occupant of the stool; and in order that the patronymic appellation might be perpetuated in the family, he was named Chief Apiadu, after the name of his great grand-ancestor.

"The graceful affability and con-

## A Plea for Motherhood

BY MRS. M. SPROGE

descension of his manners engaged the affection of his people, and won for him the estimation and admiration of all who knew him. Though upon contemplating the common lot of mortality, he thought that he had drawn a higher prize in the lottery of life, yet it was quite evident in his life that, as a Christian, the heathen practices connected with the duties of Ashanti chiefs were absolutely repugnant to his inclination and habit.

"Chief Apiadu, now quite awake to the reality of the ganger that the first and indispensable requisite of eternal happiness is a clear conscience unsullied by the reproach or remembrance of an unworthy action against the will of God, has to-day again 'chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt.' In conversation with him he said, 'Papa, I see clearly that the end of the world is fast hastening near, and if I follow it, my soul shall be lost; therefore the sooner I am done with the world the better.' He has relinquished the stool for the sake of the kingdom of heaven.

"Hope is entertained that other chiefs who profess to be Christians, and yet they are aware that the duties concerning their stools are inseparably connected with devil-worship, will not allow themselves to be consumed by worldly pursuits and prospects; since they see for themselves that the instability of earthly kingdoms is apparent everywhere. Hermes, the philosopher, says, 'This world is the delight of an hour, and the sorrow of many days: but the other world is great rest and long joy.' Again, 'He that seeketh the pleasures of this world followeth a shadow which vanishes and is nothing.'"

We all know the African's love of power—he is terribly human—but worldly honour loses its glory in the blessed hope of a place in the kingdom of God. It is the love of Christ which constraineth whether we be white, black, red, or yellow. We thank God for these loyal Africans.

AN African woman had given birth to nine children in succession and all had died. When the tenth was due her husband brought her to the Mission dispensary. We made her comfortable on the floor of the dispensary, for we have no hospital equipment. The baby was born, very tiny, but a delight to his father, who saw him after a warm bath and a feed of diluted milk, clean and happy.

The mother did not rally quite so quickly as we would have wished, but we gave her strong doses of quinine, and on the seventh day nature's work was complete and soon the woman would have been well again. By this time, however, her friends had moved her from the dispensary to a hut near by. As she complained of a headache her husband came to the dispensary for medicine, and I accompanied him back to the hut. To my consternation I found, on arrival, that the woman was not there, and hurriedly hunting around I found her among the cattle, bleeding from serious wounds to the arteries in the neck, head, and wrists.

Because the poor woman had not recovered quickly she had been

cut, during the absence of her husband, to let out the bad spirit. That she died was only another proof to the people around that the spirit within her was very bad indeed. All the work that Mrs. Ellingworth and I had done for the poor woman counted as nothing against the fanaticism of these people in their heathen darkness.

The father offered the baby to the Mission, but the grandmother, who was a heathen, claimed it. As we have heard nothing of it since that time we fear the child has died also.

It is for such we labour, spending our lives, together with your offerings, to educate these poor souls to a purer, nobler outlook on life; and while you cannot leave home to help us, yet your part in giving is of vital importance if we are to complete the work in our time and take a goodly harvest of these poor souls to the One Who gave His life for us.

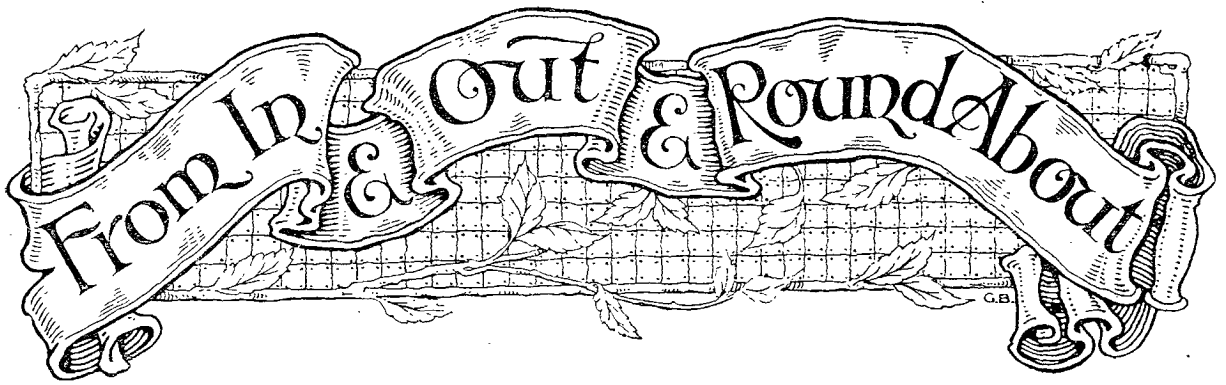


HE whose sense of purpose for life is more acute and glowing and definite than his fellows is a leader.—*J. Campbell White, in "Missions and Leadership."*



Little piccaninnies of East Africa. The infant mortality in the land is terribly high.





WE are fortunate in being able to publish in this issue a report of the meeting of the League of Nations Committee on Calendar Reform, written by Pastor R. A. Anderson at Geneva. Do not miss this. You will find it in the centre of the paper.



UNEMPLOYMENT, trade depression, general elections, Calendar revision, political quarrels, and upheavals of various kinds are the order of the day, but the Harvest Ingathering Campaign goes quietly and steadily on. More than \$76,000 have already been collected. Four conferences have surpassed their goals. The Baltic Union has reached its quota and the East Nordic Union is well on the way to a victorious finish.



WE welcome word from our new mission station in the North Cameroons. Brother Bergstrom writes: "We are in the midst of the rainy season. All the roads are destroyed and we are practically isolated. We are very thankful that our houses are finished so that we need not remain in the rest house during the heavy rains. Our health is good. It is wonderful how the Lord has helped us. We are seeking His guidance as to the best way to work among the pagans here. Remember us when you pray."



BROTHER AND SISTER J. A. SWANSON have just arrived from the United States, where they have been engaged in evangelistic work among the Swedish-speaking people. They will labour in the South Sweden Conference this winter. We extend to them a hearty welcome to this Division and wish them every success and blessing in their future labours.

### "If I Had a Better Education.—"

WE have just received a letter from a young man who is working in the United States Treasury Department at a very modest salary. He writes: "If I had a better education I could soon be advanced to a higher position." Then he goes on to ask our advice concerning advanced studies. This young man has had two years of high school. He is planning now to take further studies through the Home Study Institute and thus be able, as he says, in a short time to get a higher position.

Are there not other young men and young women who, by spending their evening hours in study, could greatly better their positions? We offer excellent courses in Shorthand, Typewriting, Book-keeping, English, Modern Languages, Salesmanship, and many other subjects of high school grade and also a large variety of college courses. If you can give your spare minutes and some of your evenings to study, we are sure that we can prepare you for something better. Our tuition rates are as low as \$2.00 a month for each subject. Our work is fully accredited in all our own schools and in a number of schools outside the denomination.

Let us have the privilege of sending you our new catalogue, which is just off the press. If you have no money at all for tuition, let us tell you how to get some. Address: The Home Study Institute, Takoma Park, Washington, D.C., U.S.A.



### Missionary Sailings

MR. AND MRS. M. J. SORENSEN, with Miss Mae Matthews, sailed for Abyssinia from Marseilles on

September 11th. Mr. and Mrs. Sorensen have been spending their furlough in America. Miss Mae Matthews is a new recruit to the mission field.

MR. AND MRS. E. M. CADWALLADER and family, from South Africa to America for furlough, left England on October 3rd on s.s. "Leviathan."

MR. V. NORCOTT, who is taking special medical studies in Belgium in anticipation of work in the Belgian Congo, arrived in England on September 21st. He left for Belgium two days later.

MR. AND MRS. O. MONTGOMERY, who have been visiting mission stations in Africa, arrived in Europe on September 27th, and left a few days later for America.

MR. AND MRS. A. F. BULL, who have been spending their furlough with relations in England, returned to their work on s.s. "Explorateur Grandidier" from Marseilles on September 18th.

MR. A. W. CORMACK, the president of the Southern Asia Division, left to attend the Autumn Council of the General Conference on September 26th.

MR. AND MRS. F. H. LOASBY and family returned to their work in India on September 26th. They have been spending their furlough in England.

MR. AND MRS. J. W. WESTPHAL, returning to America, sailed on s.s. "Europa" from the Continent on October 7th.

C. H. ANSCOMBE.

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