



Vol. 5. No. 12.

December, 1933

Occupying New Territory in Central Kenya

BY W. W. ARMSTRONG

At the beginning of the year, when our committee met with Pastor L. H. Christian, it was decided to make an advance move in Kenya. For many years all of our activities have been centred in one corner of the colony. But although the budget was cut, we agreed to redistribute it so as to be able to move out into new territory. My wife and I were chosen for this work. In March we left the Kavirondo field and travelled 250 miles to Nairobi, the capital. Here we located together with two African evangelists from the Luo missions.

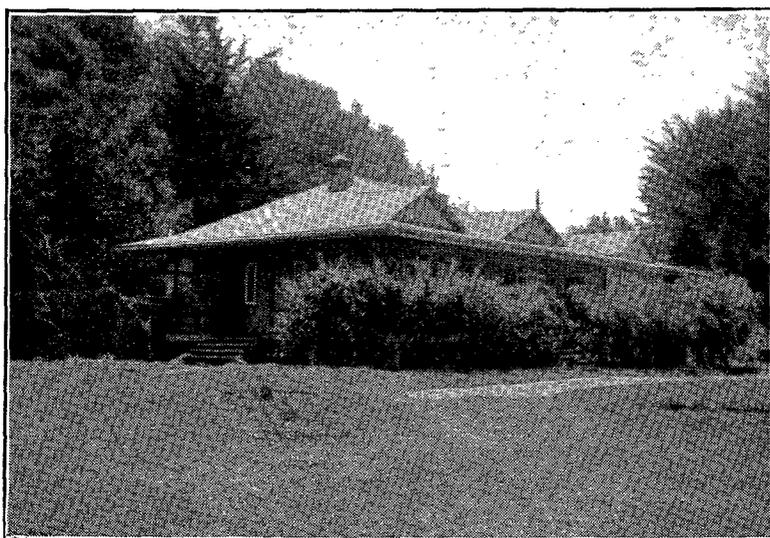
Our territory comprises the land occupied by the Wakikuyu and Wakamba, two large and prominent tribes in Kenya. We have also a considerable portion of the land alienated to the white people within our borders, and it is by far the most thickly settled area in the colony. Perhaps a short description of the people for whom we are working will be of interest to our readers. My personal knowledge of these two tribes is still limited and so I may be wrong in my opinion of them.

Missionary endeavour has been more lavishly expended on the Wakikuyu than on any other tribe

in Kenya. For over thirty years many preachers, teachers, doctors, and nurses have been working faithfully on behalf of these people, and God has blessed their efforts with a good harvest of souls. Nevertheless the Christians are still the small minority. The Wakikuyu are in close proximity to the growing town of Nairobi and exist side by side with the white farmers. They are therefore a privileged tribe inasmuch as they are the recipients of all the good the white race can bring them in efficient and correct methods of agriculture and in general education both practical and theoretical. Nevertheless, it is sad to say that the African more frequently selects and acquires that part of our civili-

zation which is to his own undoing, both morally and spiritually. Too often we find the Africans here awkwardly imitating a foreign civilization, making them sophisticated beings without the lovable traits of character we see in the primitive heathen. Lying, stealing, and a dislike of work seem to be more in evidence among these peoples than the more primitive peoples. The women of the Wakikuyu are far more oppressed and dejected than the women of other tribes I have been privileged to work among. I know of no other tribe where the difference between the men and the women is so marked as among the Wakikuyu. The men are mostly dressed in European clothes and move around with a comparatively intelligent deportment. But one sees

so many women still clad in smelly skins and paint, carrying huge loads upon their heads like so many beasts of burden. Just why this great difference should be I do not know, for apparently missions have made the Kikuyu women an important thing in their programmes. The Wakamba are more removed from Nairobi and I have not had intimate contact



Head-quarters of the new Central Kenya Mission at Karura, near Nairobi.

with them. But they seem to be a happy, simple people although not so progressive as the Wakikuyu.

Upon arriving here we had to consider the question of location for our head-quarters. Nairobi town is too far removed from the tribal reserves to be a good centre. Our first choice of location was somewhere among the Wakamba, but it was soon evident that the Government would not give us permission to obtain land there. There was no prejudice to ourselves as a society coming in, but difficulties which they are at present experiencing caused them to decide not to allow any other society to come in and possibly increase their troubles. And so we turned our attention to the Wakikuyu. We anticipated that we should find difficulty in obtaining land from these people, for we knew that a feeling ran among them against the white man, for they hold that large areas now occupied by him are in reality their own. For weeks we combed the reserve mile after mile without results. The feeling against the white man when land is the topic of discussion can only be described as bitter. At last I stopped going myself to hunt for land and sent the evangelists by themselves. At some places it seemed as if there was a possibility of getting land for the evangelists only, but when the Wakikuyu heard that a white man was with them, they withdrew as sharply as a snail does into its shell when touched. There is a modern Kikuyu saying which runs, "Give a white man an acre and he soon takes a mile." For three months we hunted for land and found nothing. Yet the Wakikuyu were not prejudiced against the preaching of the Gospel. Everywhere the chiefs and people welcomed our evangelists and requested them to preach. They were entertained royally and once were brought home in the chief's car. But never once did a ray of hope shine for our getting a few acres of land.

Finally, we saw that the only solution to our problem was to lease or purchase a small farm from a European adjacent to the Kikuyu reserve. Here again we experienced difficulty. We only needed fifteen to twenty acres, undeveloped, upon which was a house

suitable for the missionary and his family. Most of the farms around here are anywhere from fifty to five hundred acres in extent and in nearly every case planted with coffee. And no property would be of any use to us unless it was next door to the Africans. After a month's hunting it seemed as if the right place had been obtained, but when all plans had been approved of for leasing, the owner decided to keep it for himself. Although this was a keen disappointment, we felt that possibly God's hand was controlling. Again we started our travels for a month, after which two likely farms presented themselves. A sub-committee of the Union Committee was chosen to go into the matter of selecting one if favourable. The one chosen was a plot of sixteen acres, twelve of which were undeveloped, the remaining four acres being enclosed and upon which a suitable house was erected. Furthermore it was located right on the reserve boundary within a stone's throw of the first Kikuyu houses. It was the estate of one deceased whose will decreed that it should be sold. Upon visiting the trustee we felt that there was little hope of the property becoming ours, as a bona fide cash offer of £100 less than the price asked for it had already been received. However, the next morning we received word that if we could find the purchase price within a year, the trustee would accept. A ten days' option was given in order to enable us to get the permission of the Northern European Division.

The cabled reply was discouraging. Fuller information was required and this meant an extension of the option period. We made it a matter of prayer that the extension should be given us only if God wished us to occupy this property. The extension was granted. Further delay came upon hearing that the home committee could not meet for over a week. This time the trustee could not extend the period in fairness to the other party wishing to buy. But it was evident that both he and his wife were anxious for a mission to be started there and they helped us all they could. He refused the local offer first received and said he would accept

the first one offering the original amount. We shall never know, perhaps, how the Lord's hand delayed the other client from accepting during that week while our brethren were waiting to gather together and decide in England. But this we do know that the other purchaser accepted the price by letter at approximately the same time as we did by telegram. And the property became ours by the margin of five hours. It has given us the assurance that God has approved of the property.

To-morrow we move into our new home to commence labour in earnest for these people. We are conscious of many difficulties and without doubt there are many more of which we know nothing at present. We have faith to believe that the giving of this message will find some whose hearts are open to truth. Already we have had interested inquirers from many places even as far as thirty miles away. Of late Sabbath services have been held in the verandah of my tent and five or six interested Kikuyu have attended besides children. We plan to build a temporary school as soon as we get settled in. The next year we shall plan to open a small dispensary and build a small church. African canvassers have been in the district for several months and our evangelists are doing follow-up work. It is not our plan to bring in a number of workers from other tribes but rather to use our present force to find bright young men from among the Kikuyu and train them to go out into their own districts. We are not forgetting the white people around us. I am doing follow-up work after the recent visit of Brother Allen who did so well in the selling of the book *This Mighty Hour* in Nairobi. We request an interest in the prayers of all who read this report.



In Ezekiel's vision, God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life.—"Testimonies," Vol. 5, page 754.

The Kisii Mission

BY L. H. CHRISTIAN

FOR years we have heard of this field as one of the best in Africa. It is, possibly, the healthiest mission location we have. The climate is cool and the soil fertile. The buildings, too, that is, the mission homes and the school, are good. As we visited this place, we were pleased with the order and good arrangement seen. In the girls' school, Miss Raitt has done an excellent work at Kisii. With Brother G. Lewis, who is now in charge of the mission, and who tries to lead out in a strong spiritual and practical activity, we made a trip through the Kisii country, visiting a number of native churches and schools. One day, in the middle of the week, we went out to a meeting that had been announced in one of the larger churches quite centrally located. The building has been erected by the Africans entirely at their own expense. These schools or churches built by the Africans do not always have as straight lines and corners as might be desired, though the Africans build better every year. Of this building we must say it was unusually well done. There was a well-made roof, a good floor, and strong walls.

The attendance at the meeting was larger than we had looked for; at least 400 were inside the church, and nearly as many outside. Most of these people were Sabbath-keepers, and six of them African workers. It seemed good to see these sturdy people coming with their little four-legged stools, each man bringing his own. The women usually brought a bundle of grass or leaves, placing them very carefully on the floor before they sat down. Just why they do that we could not figure out, only that it showed their sense of order. The singing in Kisii is about the best we have heard in East Africa. The people there love to hear themselves sing, and they have almost discovered the difference between singing and screaming.

The text of the sermon was Mat-

thew 21:28, 29. That is the story of the two sons, one of whom said yes—and did nothing, while the other said no—and went to work. The people were attentive and responsive. We were told that they were able to follow a Bible study better than some years ago. As we presented the meaning of this parable, we told the people that the vineyard to which the two sons were invited to work were the village, the church, the school, the home, and the heart. A few at least seemed to understand. A clean heart should in time produce a cleaner village. Some of those who attended this meeting had walked sixteen miles to be present. One gets to love the Kisiiis, and to expect better things by and by. The beginning is good.

To the Kisii field has been assigned both the Lumbwa and the Masai tribes as their mission task.

Word from the South Kenya Mission.

BY G. A. LEWIS

ALTHOUGH financial support has decreased, we are happy to report advance. Readers in the homeland are always cheered to hear of the onward march of missions, of new conquests made. So I deem it a great privilege to report the beginnings of work in new territories and for new tribes.

The territory of the South Kenya Mission covers the Kisii highlands, the Lumbwa, and the great Masai reserves. Until recently our thoughts and ambitions were given exclusively to the Kisii, among whom we have a strongly established work; but when the Union committee met at the beginning of this year a clear note of advance was sounded, and unentered territories were added to the already existing missions and counted as part of their respective fields. Although faced with cut budgets and finances wholly inadequate to maintain all the workers in this field (we deplored the thought of vast unentered terri-

In visiting some villages among these people we noticed the idols which the Lumbwas have outside their huts. Some of them were just a small piece of skin put up on three sticks and tied together. But though the outward signs of worship are simple, the people are very much attached to their ju-ju and superstitions. The Masai are known as stern and warlike people. They are nomads and live mostly from their herds. They delight to drink the warm blood from their cattle. These tribes do not always love each other. Just before we came there had been a battle between the Masais and the Kisiiis in which seven Masais and fourteen Kisiiis were killed. There would be trouble at once in Africa if it were not for the British Government. And how much these people need Jesus! Some would even return to heathen darkness if the missionaries were not labouring so faithfully to lead them away from idol worship and the cruel things of life. The Kisii work has a bright future.

tories being counted as part of our mission when no provision was made for them) yet our committee made plans to enter the Masai and Lumbwa reserves, which meant placing still heavier responsibilities on our workers.

Now before telling you about the work and the people in this part of the mission field, perhaps it would be well to show you the relationships existing between these tribes. They are neighbours, sharing the same boundaries. Less than thirty years ago they were at war with one another. The wars were in the nature of plundering expeditions. Cattle were the great object of these raids. Even to-day the old Kisii men live over again those great struggles which they had with the Lumbwa and the Masai in protecting their cattle and their wives and children. The Lumbwa still make frequent raids over the Kisii border, plundering the cattle bomas (enclosures) when left un-

(Continued on page 6.)



Luo tribesmen of South Kavirondo dressed for a native dance.

"Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful labourers in the home and foreign fields where now there is one. The highways and byways are yet unworked."

SISTER WHITE wrote the above words in the *Review and Herald* just thirty years ago. If time was short then surely it is much shorter now! If workers were needed then to gather in the world's harvest of souls before the Lord's coming, surely they are needed now! We need them in the homelands, and we need them in the mission fields. The need is urgent in Africa today. We must have efficient workers, and we must have them quickly. They must be men and women equipped for the sacred work they have to do, and consecrated to the service of our Lord.

Where shall we find such workers? Can we man every outpost in the mission field with European workers? Would it be the best thing for Africa if we could? We believe not. More and more we must look to Africa to provide its own workers in the great harvest field. We need more trained evangelists who can enter the many yet unentered language areas we have in this East African Union. We need trained teachers who can follow up the work of the evangelists and build up strong Christian families and communities. We

need trained women workers who can show their sisters, by their own example as well as by teaching, how the mother can be a true home-maker, and a winner of souls.

It is because we felt the need for just such native workers that six years ago the Kamagambo Training School was opened as a means to supply the needed workers. Each year the various mission stations have sent in men and girls to receive a Christian education at this institution, and we have been

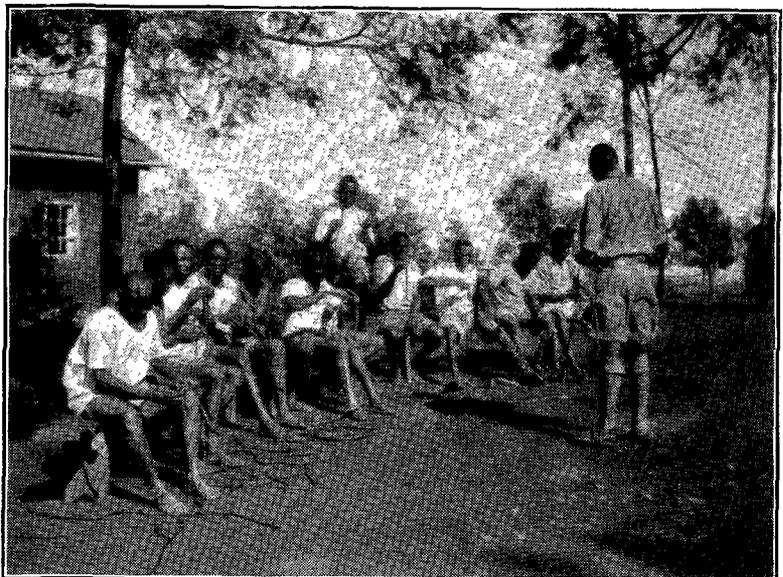
The Call of the is Ed

BY E. R.

Principal of the Kamagambo

encouraged to see the Lord's blessing upon the efforts put forth. Gradually the standard of our teachers has risen. Little by little the effect of their work in the out-schools has improved the social conditions of our churchmembers, has built up companies and churches, and has strengthened the churchmembers in the truth.

We have come to a very critical time in the history of our Training School. The demands about to be made upon it are larger than ever before, and for this we thank God. These demands are the result on the one hand of new work being started in fields which have for many years been worked only by other missionary societies. The new work started this year in the Kikuyu district calls for a type of worker far better equipped educationally than we have felt the need for in the districts we have been working in the past. We must strengthen Brother Armstrong's hands with native workers whose education compares favourably



A group of teachers in training at Kamagambo learning to make rope from bark and sisal.

Hour in Africa cation

ARLAND

Training School, Kenya Colony

with that of natives who live near to the capital of Kenya Colony, natives who have for many years been under the influence of civilization. Besides, the temptations to the workers and difficulties of the work in such areas demand a better trained, a more fully equipped worker, than we have called for in the past.

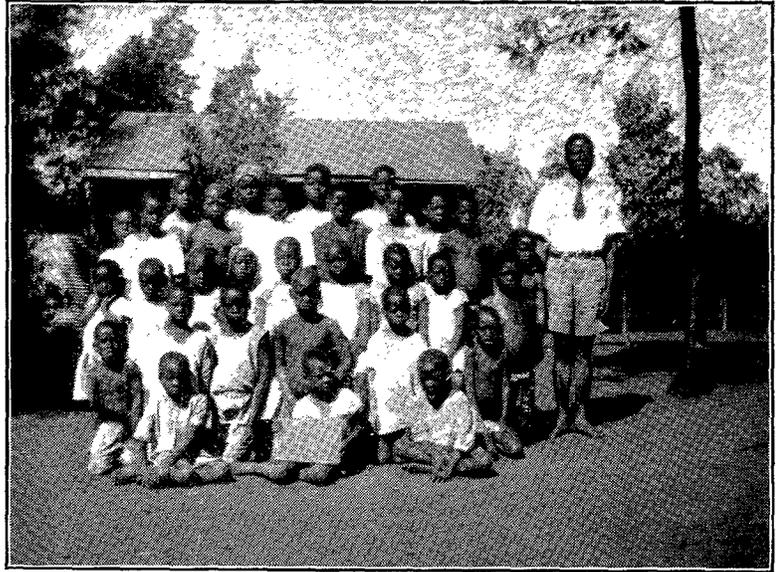
Even in the Lake Area, the district we have been working for many years, the demands are going to be higher than ever in the past. On the one hand the European force has been reduced to the very minimum, we might even say to the skeleton. More and more responsibilities, formerly carried by the white worker, have to be thrown upon the native teachers, evangelists, elders, and church-members. Not only so, the Government is at the present time so tightening up in educational standards that it will probably soon be compulsory for every teacher to take a five years' course in a Training School before he will be re-

cognized as a teacher by the Education Department. Every year they are raising the standard in the examinations.

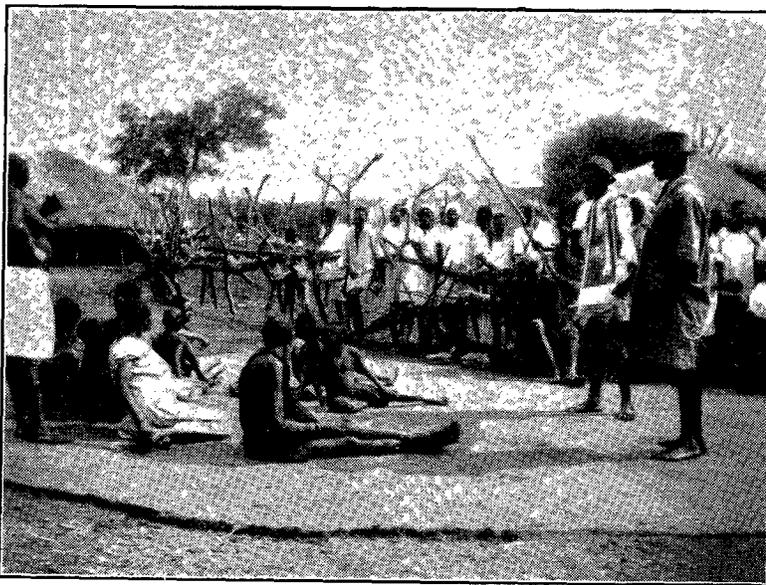
In Africa to-day there is a great awakening among the people, an appreciation of the value of education unprecedented in the history of the continent. Every missionary society realizes that unless it carries a strong educational policy it will very soon lose ground in the field. In many places the heathen are calling upon the Government to open council

schools, and the local native councils are putting aside money each year for this object. Such a large secular school is about to be built at Kisii, right in the heart of our long-established work. We realize what education without a strong religious bias will mean to the youth of Africa, and we beseech you to strengthen our own institution that the children of our own people may not feel any hungering to go to these outside schools.

We are glad to report that the new department of our Training School, that for educating the children of our own people who are ambitious that their children should receive a broader education than they can obtain in the out-schools, has so far proved a great success. Brother C. J. Hyde, who came to us at the beginning of the year, has a nice group of fifteen boys who are working well at their studies, and co-operating with him in building up a good school tone right at the beginning. They are going with him to the various camps this month, and we believe that next year the applications will be far more than we can find vacancies for. At the end of their five-years' course we hope to have a fine corps of workers, many of the members of which will have been born in the Advent message as well as having received a thorough Christian education. Each year thereafter we hope to see our



A typical class in the mission school at Kamagambo.



Young people teaching a group of villagers from a picture roll at Kamagambo.

forces augmented by such a group of consecrated young people.

The training of women is a work which is urgent and important in Africa to-day. "The most dramatic appeal for the effective education of primitive native women," said the report of the Phelps-Stokes Commission on African Education a few years ago, "is the appalling high death-rate of infants. Civilized people are only beginning to realize the tremendous significance of the death-rate that ranges from one-third to three-fourths of the total number of infants born. . . . It is probable that the ignorance of the women is one of the most important factors." The report continued: "Tragic results will follow if the education of the African woman does not develop on parallel lines and simultaneously with that of her husband."

To meet this need three of our mission stations have in the past conducted boarding-schools for girls. This work has now been concentrated at our one Training School, and Miss R. Raitt is ably carrying the burden of this department amid great difficulties. It has not been easy to amalgamate in one school girls from two totally different tribes when there is no language common to both. We particularly ask your prayers that the many problems which face us in this direction may all be effectively solved.

It has been very encouraging for us to see the good work done in the heathen villages by the evangelists' class of last year carried forward by the present class. We now have over twenty old men and women receiving regular instruction in the "hearers' class" and a much larger number are having the Gospel preached to them each week. About one hundred regularly attend the special Sabbath services which are held for them at different centres in the vicinity of the school.

We pray God that he will richly bless the work of our Normal Department, where Miss C. J. Schuil is training more efficient teachers for the 150 schools we have in the field. We know that in a very large measure the quality of our church-members depends on the type of teacher we place in our schools.

We thank God for all the bless-

ings of the past years and confidently trust Him that He will be with us in the difficult tasks which lie ahead of us. We ask an interest in your prayers that our Training School may be the means of providing a continual flow of efficient and consecrated workers to fill the many pressing calls which are multiplying all around us.



South Kenya Mission

(Continued from page 3.)

guarded, and making off with the cattle. Often there are midnight



Paul, the first convert from the Utende tribe, with his teacher, Aaron. He is now in training at Kamagambo to become an evangelist.

skirmishes and a dead body or two of the Lumbwas left in the bush tells the story of the raid. So today there is a feeling of bitter hatred between the Kisii and the Lumbwa. If the British Government withdrew I think it would be safe to prophecy immediate war between these tribes. The Masai and the Kisii, on the whole, are quite friendly, time having obliterated, to some degree, the warfare of the past.

One can readily see that the task of taking the Gospel to the Lumbwas is not an easy one. Even during the daytime the Kisii are scared to travel alone in the Lumbwa district. However, two faithful evangelists were called to enter the Lumbwa reserve at the beginning of April. They were willing to

brave dangers, willing if necessary to lay down their lives for their brethren.

The Lumbwa and the Masai country is very beautiful. It is very fertile and the major portion of it is well watered. But the customs of the people indigenous to this beautiful creation do not reflect the beauty of nature; they are the servants of loathsome habits and insidious superstition.

The Masai and the Lumbwa resemble each other in their mode of dress and also somewhat in build, but preference must be given to the Masai for their physical beauty. The Masai warriors are handsome—they could not be looked upon as negroes—and their graceful carriage is that of an athlete. The men folk of these tribes wear very little clothing. The wardrobe of the warrior class consists of a piece of cloth draped over the shoulder. Unlike the men, the women of these tribes are cumbered with aprons made of skins, with coils of wire round their necks, and their arms and legs are literally encased in brassware. Their full equipment of adornments weighs anything from twenty to eighty pounds. The Lumbwa are agricultural—the Masai a pastoral people. Cattle are held in extraordinary estimation. They count their wealth in terms of cattle, with which they purchase their wives. The food of the Masai consists of sour milk, meat, and blood drunk warm as it is drawn from the cattle by means of incisions in the neck. Until recently they refused to touch grains, but now the use of grains is spreading rapidly.

The Masai do not work; they think work to be degrading. Their excuse is that they do not know how to work. Their pastime is protecting and herding their numerous cattle. The work of building the houses rests on the women. The ordinary type of dwelling throughout East Africa is the round hut with the conical thatched roof. The Masai, however, depart from this type by having houses differing from those of other tribes: their dwellings are truly unique. They consist of low flat-roofed huts made of brush wood and forked sticks to support the roof. They are plastered on the sides with

mud. The roof is covered with turf and a good layer of cow manure. When it rains the inmates of these strange dwellings are refreshed with a shower bath unless they quickly climb on to the roofs to replaster them with more cow manure. The buildings are very dark, windows being foreign to their huts, and owing to the low roof it is impossible to stand upright in them. The Masai need to be educated into the art of working so that they can build respectable homes.

We have great hopes of the Masai. When once they do accept Christianity they will make stalwart Christians. The Masai reserve is a closed district and we have been in touch with the Government for some time to obtain permission to send in evangelists, but up to the time of writing we have been unsuccessful. We are confident that soon the doors will be thrown open so that we may enter that vast reserve. But even a closed reserve cannot impede the progress of the third angel's message. Recently I received on different occasions two delegations from the Masai pleading for a teacher to go over into their district and teach them. We told them that that was impossible until we had the permission of the Government. But they assured me that the whole district would request the Government to grant us permission to enter the reserve. Recently several have been attending one of our Kisii schools situated on the border.

These Masai folk attending our school have shown exceptional aptitude to learning and have made remarkable progress. When visiting them a few days ago two of them asked me to buy New Testaments for them. They have also started to attend meetings on the Sabbath and gradually they are giving up some of their heathen customs. We are earnestly praying that these interested ones will prove to be the means of helping their brethren to know and understand the freedom as found in the Gospel. It was decided on the Union committee to erect a dispensary as soon as possible in the Masai Reserve, which we hope will prove to be like a small spark that

will kindle a large fire of warmth and mutual goodwill as we seek to present the message of salvation to them.

The Lumbwa district is not a closed one. The work is going hard owing to the almost fanatical opposition from the leaders of another mission which is situated in that reserve. They told their adherents to refuse our evangelists even the common hospitalities, and also to refuse them shelter in their villages. This opposition, however, is advertising our work and the people are most anxious to learn the message we have for them. Recently an almost miraculous opening presented itself, so that shortly we hope the evangelists will be able to locate in that district.

Just a little about our loyal Kisii churchmembers. In the Kisii field, the base of operations, we have 627 members and over 2,000 attending our Sabbath-schools. We have eight churches and thirty-one out-schools. We also have thirty catechumenical centres where we have self-supporting teachers. Requests are constantly coming in for new schools to be opened, but that is

impossible at present. God has done great things for the Kisii. They are responding nobly to the self-supporting scheme to which we are working, which will make the African believers responsible for their own work. But we are greatly understaffed. The Kisii have sacrificed some of their workers to enable us to enter new fields.

We are confidently hoping and praying that we shall soon be able to report not merely openings, but that we have established schools in these two new areas.

Although the nationals in the Kisii field are enjoying the Gospel freedom through the sacrifices of the members in the homeland (and they thank God continually in their prayers for all they have received through your sacrifices) do not think for one brief moment that we do not need your continued support. These new fields could accommodate many families, both European and African, to bring hope to those who are dying fettered with the chains of superstition, filth, and sin, "having their understanding darkened . . ." and alienated from God.

A Sabbath in Gendia

BY L. H. CHRISTIAN

THE Gendia Church is only two miles from Lake Victoria, and the Kendu Hospital some three miles farther inland. The view from the mission station is a scene of fascinating beauty. Gendia is in South Kavirondo—the largest centre of all our African missions. In this territory we have six large churches, and the work has grown strong and fruitful. We shall not soon forget the Sabbath spent last winter in Gendia. The meeting was held under a large sycamore tree, and the attendance was about 1,800. We have no church large enough to house the people present. First came the Sabbath-school, which is so important in our African missions. To visit a Sabbath-school in Africa is an experience not soon forgotten. The people love the school. They have their lesson leaflets and study them very carefully. It just wins one's heart to

visit the different classes, especially the children's class. Really the pupils answer well and when we see how eager they are to reply to the teacher, we forget that we cannot understand what they say. The teachers out in Africa do not preach as much as some less efficient teachers in European Sabbath-schools do. They give their class a chance to answer, and teach rather than preach. Many of the pupils seem almost to have learned their lessons by heart.

The meeting after the Sabbath-school was quite enthusiastic. First we spent some time in talking with the people about self-support. These men hope to become fully self-supporting as far as the African work is concerned. As we talked about this, one of the African teachers got up and said: "We will try to support ourselves. We shall do our best. But we want

to say that the people in Europe are still our mother. Now if parents leave a small boy alone in the hut, there is danger that he puts his hand into boiling water, or that he falls into the fire, or that a hyena creeps in and eats him up. We will try to find our own food, but you must not leave us without counsel. We need your spiritual direction just as much as before." During the sermon the people seemed more attentive than usual. But we confess it was hard not to look at and love that teeming multitude and almost forget to preach. Down on the front row of seats there were some heathen, or maybe half-heathen. To see how they were dressed—their leopard skins, teeth, claws, etc., to see the look in their faces was a sad yet inspiring sight.

After this meeting we talked with the chief. He is very friendly to our work. The old church building at Gendia was burned down. It was struck by lightning. This was perhaps, in a way, fortunate, as it was a poor building. The Africans there are now building one much larger and better. In fact, a new and more commodious church building will be of great help to the work in Gendia and vicinity. A new advance is needed in all that territory. We have worked there many years, and God has greatly blessed. But the time has come, as it often does in an older field, when a spirit of revival and new consecration needs to come in. The brethren are planning on several large camp meetings this autumn, which will greatly help them. The work is well organized, but there are larger possibilities and resources with the African Christians themselves that should be utilized. We have a good group of earnest, devoted African labourers. One of these, P. Mboya, who is an ordained minister, is a strong representative of the work.

Brother A. F. Bull, who is in charge of the field, is working diligently to develop and strengthen the interests of his mission. They have taken on North Kavirondo, which is across the Bay, as a special mission field. The people on both sides of the Bay speak the Luo language, and are, in fact, of

the same tribe. With the Advent Press and the Hospital located in this territory, each with its large work and good influence, we have every reason to expect still larger things in the future than we have seen in the past. Brother Bull and Brother Carey are located at Gen-

dia, while Brother F. H. Thomas has moved over to Kanyadoto, one of the largest missions in that part of Africa. We were greatly encouraged by the spirit of progress and consecration which pervaded the councils, and which seemed to inspire the people.

"Bible Stories for the Cradle Roll"

Book II

ALL who have been using the new book, *Bible Stories for the Cradle Roll*, will be interested to know that the second book in this series is now ready. The series includes five books that will cover the Cradle Roll lessons for a period of five years; one volume for each year. The lessons in this particular book extend from the Capture of Jericho to the time of Rebuilding the Walls of Jerusalem by Nehemiah. The author, Miss Rosamond D. Ginther, in her characteristic style portrays in very simple language these Bible stories in a way that the tiniest tots can easily understand them. Inasmuch as this book is the official lesson medium for the Cradle Roll and the younger Kindergarten children, it is vitally important that every teacher in these divisions be urged to secure a copy for her own use. It is the only source these teachers will have for the lessons beginning with the new year.

Often those who are appointed to teach the little tots two to four years of age find it difficult to hold their attention and interest them. One teacher gives her experience as follows: "Every Sabbath seemed to be a failure, and finally one Sabbath I stopped in the midst of the lesson and gave them the blocks to play with, for I was at a loss to know what to do to keep them in their chairs around the table. I was almost ready to tell our division leader to get a new teacher for that class. The next day I saw a copy of *Bible Stories for the Cradle Roll*. Immediately I knew I had found the solution to my problem. This book is just full of pictures and illustrations and suggestions for each lesson. What a treasure I had found! Now when the little folks are uneasy I teach them one of the finger plays from this new book, or one of the little poems, and I find that holding the attention of these little Sabbath-school members is not an impossible task."

Book II of *Bible Stories for the Cradle Roll* is profusely illustrated and includes a good assortment of finger plays. It contains 192 pages, plus four full-page pictures printed in offset colours; bound in non-fading, blue-purple, embossed cloth. Price \$1.25. Order from your Book and Bible House.

L. FLORA PLUMMER.



Miss Rasmine Hofstad from Norway, now on her way to Ethiopia.

The Advent Survey

Organ of
The Northern European Division of the
General Conference of S.D.A.

Editor: Ella M. Eastcott

Published monthly on the 25th day of
the month. Price 2/6 per annum.
Subscriptions to be sent to the Divi-
sion Office, 41 Hazel Gardens, Edg-
ware, Middlesex, England.