

MISSIONS QUARTERLY

Vol. 9 Issued Quarterly at Washington, D. C. No. 1

By S. D. A. Foreign Mission Board

Edited by the General Conference Sabbath
School Department

5 cents a copy First Quarter, 1920 20 cents a year

Entered as second-class matter, July 6, 1915, at the post-office at Washington, D. C.
under the act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, of the Act of
October 3, 1917, authorized July 24, 1918



Topic: British East and West Africa

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THE OFFICIAL NOTICE

To the Sabbath School Department,

The General Conference Committee in surveying the fields with their pressing needs, gave consideration to our work in British East and West Africa, and have asked the Sabbath School Department to present these fields as the object of their offering on the Thirteenth Sabbath of the first quarter of 1920.

Our work in these fields was moving along very encouragingly previous to the war. The Lord was richly blessing our missionaries in their efforts to win heathen hearts. But since the beginning of the war, that part of East Africa which was under the German government especially has suffered severely. Missionaries had to leave their stations. Mission properties were abandoned. In some instances great damage and large financial loss to the cause has been incurred.

Because of these heavy losses and the great need of this field the Mission Board has come to the aid of the British Union, which has the general supervision and support of this part of Africa, in order that the work which has suffered so severely from the war may be reestablished and new workers be sent to carry it forward. We have given a number of Thirteenth Sabbath Offerings to South Africa, but never before have we had the privilege of giving to British East and West Africa.

The Committee therefore feel that you should place before the Sabbath schools

as the goal for the Thirteenth Sabbath Offering of the first quarter of 1920 an amount not less than \$50,000. Anything, however, which is given in excess of this amount will be used in these fields in the development of new work.

The General Conference Committee want all our Sabbath schools to know that they have been greatly cheered and heartened by the liberal donations on like occasions in the past. We earnestly trust that the offering for the first quarter of 1920 will be as manifestly liberal as previous Thirteenth Sabbath Offerings.

Yours in Christian service,

J. L. SHAW.

[We are indebted to Brother F. S. Jackson, of Watford, England, for securing most of the material in this Quarterly. His personal correspondence with the workers in the British East and West African Mission fields has made it possible for us to pass on to the Sabbath schools these excellent reports from the workers there.—*Editor.*]

A Foothold in West Africa

L. F. LANGFORD

WEST AFRICA is known as one of the unhealthful territories of the world; in fact a portion of it has gained for itself the unenviable title of "The White Man's Grave." Yet in this territory we are thankful to say, the message has gained a foothold, and today

it is being proclaimed in three of its colonies; namely, Sierra Leone, Gold Coast, and Nigeria.

In Sierra Leone there are two organized churches, one at Freetown, the capital of the colony, and the other at Waterloo. At each of these places we have a nice, neat church building. At the latter place, our headquarters, we have also a church school with about fifty pupils in attendance, and a higher school for the training of native workers. Here the boys are not only taught from books, but it is our endeavor to give them some industrial training at our wagon works and farm which are in close proximity to the school.

The work in the two places mentioned is carried on in the English language, but farther up in the interior the people speak other tongues. There are fifteen or more languages spoken in this one small colony and protectorate, and these people must hear the message in the language they understand. A beginning has been made, and at present we are carrying on school and evangelistic work in five or six different places, among the Mendi and Timne peoples.

At Gbamgbama, in the Mendi country, our first established outstation, some souls have been won for the truth. About nine have been baptized, and others are attending special classes preparatory to baptism. At Matamp, in the Timne country, where Brother and Sister E. W. Myers labored for some time, it was my privilege recently to baptize six precious souls. One other had been baptized previously, and there are others interested and attending Sabbath school.

I will tell you one or two little experiences we had during our short stay at this place, so that you may the better understand what it means for these people to forsake the heathen customs of their fathers and confess the Lord Jesus.

The most suitable place to conduct the baptism was at a spot in the river where the people believe a woman devil resides, and it is the custom that no woman shall bathe there. Not wishing to cause a disturbance in the village by violating one of its customs, we approached the chief to know if he would be willing for us to conduct our service at this place, seeing that one of the persons to be baptized was a woman. Obtaining his consent, we proceeded to the river and were glad to see our new sister courageously step into the water for immersion at a spot where she had been taught to believe it would be death to the woman who would dare to do such a thing. This may not seem much to some of you in the more favored lands of Europe and America, but in this land of superstition, where the people are in constant fear of devils, it meant much.

At this same place, at the close of one of our preaching services, a woman came forward expressing her desire to leave her idols and turn to the living God. But she was afraid of what her "krefi" (devil) might do to her. We talked to her and prayed with her, and next morning at Sabbath school, she handed us her "krefi," saying that henceforth she would fear God. We are indeed

thankful to our heavenly Father for these evidences that the message is claiming converts from these people that have been reared in the midst of devil worship and terrible sin.

On the Gold Coast, too, the message is winning its way. Recently, I spent about three weeks in this field visiting our stations in company with Brother Thomas Baker. At Aguna, our headquarters, sixty-eight persons, converts from three stations, gathered for baptism. From Aguna, which is about twenty-two miles from Coomassie, the capital of Ashanti, we journeyed to Kickam on the Gold Coast proper. This entailed a railway journey of about sixty miles and a march of sixty or seventy miles along the sandy sea-shore. Many times during the three days we were on this march, there came to my mind the words of the old hymn that has many a time stirred the hearts of God's people:

“ From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.”

It was a hard march, but we were cheered at the end of it by seeing walking down the shore a band of people, some forty strong, singing in the Fanti language the songs of Zion. Our church members had heard of our approach and had come to meet us. Here also it was my privilege to baptize eleven persons. It was a joy to see so many of the dark-skinned sons of Africa in the Gold Coast

Colony follow their Lord in baptism. We ask the prayers of God's people in behalf of these dear souls, that they may now walk with their Master in newness of life, and that many others may be added to the ranks.

In Nigeria there are also evidences that the Lord is going before us. In one place nearly three hundred persons are gathering from Sabbath to Sabbath. A goodly number of these are members of the church, having been baptized a few years ago by Elder D. C. Babcock. At the time of my visit there were nearly a hundred others requesting baptism, but we had to refuse them, for we felt that they were not sufficiently acquainted with the truths of the gospel. But the sad thing about it was, that we had to leave them without any immediate prospect of being able to send to them the help they need. Our hearts were heavy at leaving these people in this way, but what could we do? Brother and Sister E. Ashton and their little babe are the only white representatives of the third angel's message in Nigeria. They are assisted by four or five native teachers, who, while doing their best, are not sufficiently trained to do efficient service.

In this brief article I have tried to tell you some of the evidences of the Lord's presence with us, and also of our great needs. I only wish that some more able penman were here to tell the story in such a way that the hearts of God's people everywhere would be so touched that the Thirteenth Sabbath Offering

for the first quarter of 1920 would be the largest ever given.

Allow me to restate, our need is very real. In West Africa, in these days when events tell us that the Lord's coming is very near, we have but begun work in three of its territories. In Sierra Leone, in two days from now (April 2, 1919) my wife and I will be the only white workers there, for the ship that takes this letter will also take Brother and Sister Myers home for a well-earned furlough. In the Gold Coast, Brother and Sister Baker are alone, and Brother and Sister Ashton and child are our only white representatives in Nigeria. In Nigeria we as yet have no school for the training of native workers, and this is in a land where much of the work must be done by the men of the country, because of the unhealthful climate. In fact this is true of the whole West African Coast.

Why am I writing in this strain? To complain? — Not at all. I am happy to be here. But I am writing thus, so that you will earnestly pray the Lord of the harvest to send forth laborers into his harvest; that you will give liberally of your means to support the recruits, who we know will come, that the work in West Africa may keep pace with the onward march of the message in other lands, and that from this dark part of the world there may be gathered, when Jesus comes, a people who shall help to swell the song of Moses, and the song of the Lamb.

First Impressions on Arriving at Sierra Leone

EDITH LANGFORD

LIFE here is very different from life in England ; but oh, it is so vivid and full of interest. One never has a dull moment. I wish I could write you fully of the impressions and little experiences that have come up even in the fortnight that has just passed, but it would need almost a whole volume to tell them. I can tell you but little now.

Freetown itself was a revelation to me. I have always felt a burden for this work, and always felt that I should love it. Now that I am here I find I do love it, far more than I had any idea that I should. I feel very humbled, though, when I think of the very crude and wrong ideas I had — and which I believe, nearly all our home-country people have — about the people for whom we want to work. For instance, I believed the black races to be all more or less ugly, repulsive and unlovable, and was honest in thinking that only Christ could put into one's heart the love to deal with them. I find these people, however, to be far from ugly, and to be not one bit more repulsive than our own white people when the few advantages a little education gives are removed. I mean, that in the poorer districts of our country, degradation and unlovely things are met with that are never seen here.

These people are bright and intelligent. It is true that many of them here in Waterloo, and especially farther up country are, naked

and sometimes dirty in body and habits, but I do not believe them to be so much so than many of the poorer people in England. Of course, away back in the interior, far cruder and more primitive conditions are seen. Yet, many upcountry people come to Waterloo, and there is some rank heathenism here, but the people are still, I repeat, in no way repulsive, or unlovable. I have already met many women, and especially children, remarkably good to look upon, and to talk to, also. They are often very black, but their features are not coarse in any way. They seem good-humored too, on the whole, and are very fond of laughter and play. Indeed they are just like children, and have to be dealt with very similarly.

Civilization has made great headway in Freetown, and for some miles around. In fact, the whole colony of Sierra Leone, is nominally civilized, though one must not understand too much by that word "nominally." The people in Freetown and vicinity are for the most part professedly Christian, and have been in touch with civilization for a long time. When Britian freed the slaves many years ago, they were given this colony or rather a part of it, and these people are, therefore, Creoles, the descendents of the old freed slaves. There are also many Syrians, though most of these are now returning to their own country. There is in addition, a generous mixture of the Mendi and Timne races, which together make up most of the population of Freetown and its immediate environs. The pickaninnies

still run about as nature made them, but all the adults are clothed except that here in



Our Industrial School, at Sierra Leone

Waterloo we meet with more of primitive life. In Freetown, however, the natives dress very "respectably," too much so, sometimes.

The children put on their clothes to come to school and take them off to play.

Our meetings have been crowded ever since our arrival. The good attendance is partially due to curiosity; however, the people are getting used to us now and as they still come, we are glad to have been the center of curiosity.

Thus far I have told you only the good and pleasant things. I do not know that it serves any good purpose to tell the other side. There is another side, of course. We are conscious of it many times, but we knew well that there would be before we came, and it does not daunt us in the least. We came out with a purpose, and that purpose is sufficiently strong to make us forget any unpleasantness. In fact, the little troubles we meet, only make the work dearer to us, and make us appreciate more than ever, the many good things.

Sometimes when thinking over matters, I used to wonder if the repulsive side of it and the trying little things, would ever outweigh the other side. I know now (and as my husband tells me that already I have more than sampled almost every kind of unpleasantness there is here, so I think I speak with a little knowledge), that if there were ten times as many trials I would still be more thankful than words can express to be here. The missionary who is worth anything, is a real father, a real mother, to those under his or her care, and the natives look to us for almost everything.

We have in our training school fifteen fine boys. I believe they are real good Christians. So often I want to laugh and cry over them at once. They are so much like English boys; they have so many of the same characteristics. In so many cases their desires and ambitions are the same and their failings too. But I believe they love this truth just as dearly as you and I do, and they long to go and teach it. We feel that several of them will do good work when they do get out; two or three of them will soon be ready.

When these boys become Christians they always want to change their names, and take a "Christian" name as they term it. You would smile at some of these. We have three who go by the name of Moses, one, Abraham, one, Joseph, several named James, two or three Johns. Their other names are Williams, or Jones, or Lewis, nearly all Welsh names. My husband asked the other day for volunteers for some work, and the three who volunteered, were Peter, James and John.

The work in this field is very much in need of your prayers and your offerings.

Sabbath School at Matamp, Sierra Leone

E. W. MEYERS

AT Matamp we have a Sabbath school of twenty members who attend regularly.

We cannot have classes the same as we do in the home Sabbath schools, because the

native scholar cannot read, so you see the scholars are unable to come with prepared lessons. After the usual opening exercises and review we teach the lesson for the day, including the memory verse. At the review next Sabbath, the scholars recite the lesson, and it would surprise you what good memories they have. At first the review was conducted by one of the teachers; but now one of the older native teachers takes it. This he does wholly from memory. At the quarterly review many of them can tell something of every lesson.

We furnished the Picture Roll for two years, but when we were leaving for our furlough, we thought it a good chance to teach them to help themselves, so we took up a subscription to get it for a year. There is always an offering taken at the Sabbath school. Sometimes the members do not have pennies, so they bring an egg or some fruit or vegetables, which we buy from the Sabbath school.

I wish I had space to tell you something of our weekly prayer meetings, but I can only give you one expression that is heard in the believers' testimonies. It is, "*A boti me te lanni Yiscos*" ('Tis sweet for me to trust Jesus). After attending one of our Matamp prayer meetings, one of our new missionaries said it was worth coming to Africa to witness such an uplifting service.

I wish you could all attend one of these meetings, but as you cannot, you can greatly help with your prayers and offerings that this message may be carried to those who have never heard the blessed news of salvation.

Soul Winning in the Land of the Pharaohs

GEORGE KEOUGH

EGYPT is one of the most interesting countries in which the missionary could labor. Prevailing manners and customs today are very much the same as in the times of the Pharaohs, and much light is thrown by them on many portions of the Scripture. Arabic, — the tongue of modern Egypt, — and Hebrew are cognate languages, and it has been noted by scholars how much the idiom of spoken Arabic resembles the Bible Hebrew. The language of Elisha recorded in 2 Kings 2:2, "As the Lord liveth, and as thy soul liveth," may still be heard in daily conversation. Marriages, especially Christian marriages, are celebrated late in the day, and on more than one occasion, I have gone out at midnight to meet the bridegroom.

The population of Egypt is about 13,000,000, of which number less than 1,000,000, including the foreigners of all nationalities, are Christians. And they are the kind of Christians who need the gospel as much as any Moslem. The Moslem is quite sure of his superiority over any Christian in matters of theology, and he is equally sure that paradise is his, seeing that he believes and confesses that "There is no God, but Allah" and that "Mohammed is his prophet." In fact, it is a tenet held by both Christians and Moslems that heaven is neither gained nor lost by good or bad character, but it is a gift in the hands of Jesus

or Mohammed and will be bestowed on all those who follow them, be it only in word.

I could not begin to tell of the difficulties of the work in Egypt, nor how trying these dif-



At the Pyramids, Cairo, Egypt

ficulties really are. Only the Spirit of God can overcome them. The work cannot be done, save by entire consecration on the part of the worker in the field and by liberal support on the part of the people at home. After all, it is our greatest privilege to give ourselves and our means to God's service.

We have two native workers in Egypt, and it may of interest if I give an instance of their self-sacrifice.

We desired to open up work in a certain village. Brother Samuel was sent to find a place in which to live and hold public meetings. He could not find a place to let, except an animal shed which was entered through a room 10x9 feet, with no window nor place for

a window. He decided to live with his wife in this room and hold meetings in the shed.

At the first meeting a neighbor offered him a room in his house in which to hold the meetings. This enabled our brother to add the shed to his living quarters. Success attended the effort in this village and sixteen people were baptized. After six months our brother had to send his wife to her parents for a change, for she had nearly succumbed through living in the dark room and open shed. Were we able to spend more money such things would not be necessary.

Work among the Nilotic Kavirondos

E. B. PHILLIPS

THIS tribe inhabits the borders of the Kavirondo Gulf, a part of the great Victoria Nyanza. Our missions are in the southern sections of their country. The Kavirondo is generally a well-built man, and is extensively employed by the government as a porter. The Kavirondos are rich in cattle, some of their chiefs being able to count their cows by the hundreds.

Formerly, the people wore only a bit of skin around their bodies, but lately, from contact with the white man, many of them are beginning to want more civilized clothing. In their anxiety to get garments, some of them make a rather comical choice of articles to wear. One day a fellow came to meeting arrayed in quite a nice black serge morning coat and a pair of very short cotton breeches. The best of it

as that he did not see the incongruity of it all, but seemed quite proud of the novel combination in his clothes. When, however, a great man dies, the natives discard their European raiment. From miles and miles they come in all the glory of their war dress and gather in the dead man's village.

It is very interesting to watch the goings-on at such a time. The braves file by, each with a huge plume of ostrich feathers on his hat and a great buffalo hide shield and long iron spear. All at once they change from a slow march to a wild charge, brandishing their spears and guarding their bodies behind the shields. Then a number will dart out of line and rush forward as though attacking. After many feints of stabbing an imaginary opponent, they fall back, dodging the spears of their enemy. This sort of play is kept up for hours until the warriors are tired out. All the while the women are keeping up an unearthly wailing and sobbing for the dead. When a person dies, a shallow hole is dug inside his hut and soon the body is put in it and the earth is stamped down on top. They think it is abominable to bury outside the village.

One can see a vast change in a Christian Kavirondo from what he used to be. Now he wears clothes, while before he was satisfied with a strip of hide. He has left off the evil habits of his people, smoking and drinking, and attending sacrifices, and joining in dances. He now washes both himself and his clothes, while he used to think that the longer he could keep water from his face the better.

It is the prevailing fashion to be dirty. But the greatest change is in his inner life. Now he spends a good part of his time in prayer to God and in reading the Gospels. He delights to attend school and service, and join in the singing and worship. While once he would tell a lie from force of habit, even when the truth was more to his advantage, now he tries to be true. And above all, though in his past life he was immoral, after becoming a "Christ man," he endeavors, by the grace of God, to avoid even the appearance of evil. Is it not worth one's while to give his life and contribute of his means to help to lead even *one* such former child of Satan to become a son of God?

A Dialogue for Seven Girls and Their Teacher

Ethel:—Helen, are you beginning to save your nickels for Dollar Day? or have you decided because it is for the negroes, you will use the money yourself, for things that you really need?

Helen:—Yes, indeed, I am saving just all I can; why, there is so much more pleasure in putting my nickels in the Bank of Heaven, than in using them for myself. When I spend them for myself, they are soon gone, then I feel sorry that I do not have them any more. But when I put them in the bank, then there is always a happy feeling inside when I think of them.

Mary:—What do you mean by putting your money in the Bank of Heaven?

Helen:—Why, have you not heard about the Mission Bonds that the Sabbath school has been telling us about?

Mary:—No, you know I have been absent a great deal lately. Please tell me about them.

Helen:—It is only this: Every dollar we put in the Sabbath school, is just the same as putting it in the Bank of Heaven, and it draws 100 per cent interest. You see if

we were to lend our money to some man at 10 per cent interest, he might fail, so he could not pay even the interest on the money. But you know the Bank of Heaven is just as sure as God is.

Cora:— Do you know, I had made up my mind that I would not give any dollar this quarter, for I do not like the idea of giving to those black people; but your little talk about the Bank of Heaven makes me a little undecided about it now.

Helen.— I have been told that those black children over in Africa are just as interesting as any white children; at least the missionaries working there, think so.

Sara:— Who is working there, any one we know?

Helen:— No, we do not know her personally, but she is a Seventh-day Adventist, and has gone there in Jesus' name; that is enough to make us want to know her. Her name is Sister Langford. She says she was so happily surprised when she went over to Sierra Leone. She had decided to go from a sense of duty, and to love the children because Jesus wanted her to; but when she reached there, she found the children so lovable, that she loved them for their own sakes. She says they have real pretty faces, and such winning ways.

All:— How lovely that is!

Mary:— What is the name of the place where she is working?

Helen:— Sister Langford first went to Freetown, then afterward to Waterloo; but she finds the children all about the same, bright, intelligent, and interesting. But, girls, she says they do need schools for them so much. If they could only have an education like we have here, they would make the best kind of workers to give the gospel to their own people. So, let's all give at least a dollar a piece. I am trying to do more than that. You know we have almost a month yet before the Thirteenth Sabbath, so by that time, I am going to have two dollars if I can.

Amy:— Do you know, one time, several years ago, my brother said he was going to have a good offering on Dollar Day, and he kept earning all he could, and when the day came, he had quite a bit more than two dollars; he gave it all and was happy in it. That day, we had fifteen dollars in our class, and we were the happiest class in the school. Now since we have these Mission Bonds, it seems

to me that every one in the school should have at least five dollars in the bank, drawing 100 per cent interest.

Cora:—You have certainly helped me to decide this question. I shall plan to give at least one dollar, and more if I can earn it.

Mary:—How can we earn any money?

Amy:—My brother used to work in the garden for one of our neighbors, and I should think we could do the same. We might make popcorn balls to sell, or make some sun-bonnets, or even holders out of scraps of cloth. Most any of our neighbors would be glad to buy them, when they know we are doing it for Jesus. You know, "Where there's a will, there's a way."

Sara:—Here comes our teacher. Perhaps she can tell us more about that field.

Ethel:—Mrs. Nelson, won't you please tell us about the field where our money is to go the next Thirteenth Sabbath?

Mrs. Nelson:—I will tell you what I can. I was just reading the other day, how that in Sierra Leone, Brother and Sister Langford are the only white missionaries, and in Nigeria, there are only Brother and Sister Ashton, with their little babe. Then there is the Gold Coast, where Brother and Sister Baker are the only white missionaries.

Cora:—It seems to me if these dear people are willing to go over there and give their lives for those people, that we ought to give all the money we can, so that good homes can be built for them to live in, and good schools in which to train the people to become workers for the Master.

Amy:—The other day, I read about one worker who went to a place in Egypt, to hold meetings. He could not find a decent place to live in, but he and his wife loved the work so much that they stayed in one little room with an open shed. Many people were converted, but his wife became very ill and had to be taken back to her home, and her husband was left to work there alone.

Ethel:—If we give all we can this quarter, good homes can be built for the workers, and they won't get sick and have to leave.

Helen:—Belle, why are you so quiet?

Belle:—I was just thinking of what I was told the other day. Brethren Langford and Baker, in visiting the companies on the Gold Coast, did not have it so nice as our

ministers do here. Instead of riding in automobiles, they had to walk. Speaking of one of these trips, Brother Langford said, "Many times during the three days we were on this march, there came to my mind the words of the old hymn that has many a time stirred the hearts of God's people." I was thinking it would be nice for us to sing that verse now.

All: — O let's do.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Sara: — Mrs. Nelson, you said that our money goes to Sierra Leone, the Gold Coast, and Nigeria. Are there any other places?

Mrs. Nelson: — Yes, around those two lakes, Victoria Nyanza and Tanganyika, there are many who are calling for the gospel. That is why we are asking for a large offering this quarter. As soon as those people learn about Jesus, they leave their dirty tobacco, and their drinking. They bathe themselves and keep clean both inside and outside. They love to read the Bible, and pray to Jesus. Many of them cannot read, so they listen to those who can, and in this way they learn their Sabbath school lessons and memory verses. At the close of the quarter, they can tell something helpful about every lesson, and say all the memory verses. So, don't you think, girls, that people who are so anxious to learn, ought to be given schools and teachers, even if it does cost us a sacrifice?

Sara: — Yes, indeed, Mrs. Nelson. I for one, think we ought to give all we can this coming Dollar Day. The most that we can sacrifice is nothing compared to the great sacrifice that Jesus made for us. We ought to esteem it a great privilege to give to these people.

Helen: — Girls, let's pledge for this month to deny ourselves, to save, and to give all we can to Central Africa.

All: — That's what we'll do.

MRS. J. A. LELAND.

Encouraging Progress in British East Africa

The Kisii Tribe

L. E. A. LANE

THE Kisii tribe is in the eastern part of Central Africa, not far from the Lakes Victoria Nyanza and Tanganyika. The work among this tribe was begun in 1913. The site chosen for the mission station was a two-acre plot in the government township, where are situated the administration buildings of the government, a brick house, of two rooms, and the foundation which was laid for the permanent dwelling house in 1914.

Since the commencement of the Great War, no work had been done for these people until 1918, when the writer occupied the station, and began work. A school building and a small work-shop were erected. It was a long time before any outside people came, but they came gradually by ones and twos, until at the present time we have eighteen, and the outlook is encouraging. Several of these students are building near the mission so as to be able to attend school regularly.

The Kisii are a hard-set people and show but little willingness to sever from their old ways. They love their native beer as they love their own lives, and it is the hardest vice for them to abandon. But we know that there is power in the gospel to change the hardest sinner, and we labor in the hope that the change will be wrought in our students' lives.

An idea of the struggle that is before these people will be seen from the following brief account of a part of their training.

No boy has any honor in the family until he has stolen cattle, and he uses his most cunning devices to steal animals from the enclo-



A. Matter and Family of British East Africa

tures. It is all night work. They soon become adept in stealing anything, as I have found out at the mission. They drink the warm blood from the cattle, so their natures are not very docile. They worship the sun and their dead. We have made but a small beginning with these people.

Living south of the Kisii people are the Nomadic, warlike Masai people among whom no work has been done. As we look over our field, we see vast territories yet to be entered, and the time is opportune to enter them. Very little time is given us in which to work. We need quickly to spread out, and prepare the ground, for a quick work. It must be

done and it will be done, for God's people will be willing in the day of his power.

Pray and give for the "Dark Continent" for which we are laboring.

The Work Around Lake Tanganyika

F. S. JACKSON

WE are glad that the banner of the third angel's message is now flying in the territory surrounding Lake Tanganyika. In March 1919 two families of missionaries left the shores of England for Kigoma, which is situated on the northeastern shore of Lake Tanganyika in Central Africa. It was with very great difficulty that Brethren Delhove and Monnier, with their families, reached their far-distant destination. The journey via Boma, which is situated at the mouth of the Kongo River was the only route open at the time, and it proved a very tedious and perilous one for these noble missionaries after touching the African Coast. But we are happy that after six months of travel they have reached their destination without serious mishap, and are enjoying a rich measure of God's blessing and strength as they began their labors in this hitherto unentered territory. The following message was forwarded en route by Brother Delhove.

"Our hearts are full of gratitude to God, who thus far has so mightily held the raging waves and dangerous mines from upsetting our beautiful steamer. This ship has been our abode for three weeks and a half. We

wait daily upon the Lord at the family altar we have erected, and find much comfort in meeting him and seeking to know his will. We listen to his loving voice as he sends us messages of hope and comfort, and in so doing we enter more fully into his plans for our work in this part of his vineyard. The journey on the sea has been monotonous to some extent, and yet we have realized that our Creator is wonderfully great and we have been much impressed with his beautiful works.

“‘We praise thy name, because thou hast done all things well.’ We want to be imitators of our Lord and Saviour. By his indwelling power in us, we trust to do a great work among these benighted tribes of Central Africa.

“Our trip on the sea is now ended and this morning we entered the Kongo River. As soon as we reached the shore we went to see the representatives of the government and also of economical affairs, and we were heartily welcomed. The general, whom I had known previously in German East Africa, gave all the letters of introduction necessary for an interview with the director of justice or governor. We learned, however, that the government of the occupied territory, is quite independent from the one here at Boma, and we could not get any information about the stations in Ruanda. They stated that there was no reason why we should not be able to find a site in the occupied territory and they allowed us to proceed that way. We hope to

leave Boma in few days for Matadi, which is only a few hours from here. We hope that our stay there will not be long as we are anxious to go on.

“On the boat we met a few Baptist missionaries and they gave us a good deal of useful information regarding languages, schools, territory, politics, union of missions. They asked us with reference to our faith, and we gave them a short *rèsumè* of our work and creed, which will be published in the local mission paper. They want to hear from us in order to report our success. We mentioned a few of the Bible truths which we preach and asked if we might have the privilege of writing regularly to them.

“We are all well, though the scorching heat is felt everywhere. To God be praise and glory for his great kindness to the children of men. We trust in him, for he cares for us. Please continue your fervent prayers in behalf of this field.”

Nigeria

D. C. BABCOCK

IT was in that memorable year of the beginning of the World War, 1914, when the message of a soon coming Saviour was carried into the British Colony of Nigeria, West Africa. In the government “Blue Book” the population is given as 17,000,000, divided into about four leading tribes.

The Yorubas are found south and west of the Niger river, the Ibos to the east of the

Niger, and south of the Benue rivers. The northern and central part of the colony is occupied by the Houssa people, while in the northwest are found the Pulanies. The Bouchie hills and extending as far north as Lake Chad in the northeastern part of the colony, are found various minor tribes, strictly pagan in their forms of worship. They are averse to Mohammedanism and strictly savage in their nature. In recent years some efforts have been put forth by mission societies to bring the gospel to these people.

The Houssa and Pulanies, are nearly all Mohammedan, and are quite difficult to reach by the gospel of Christ. The Houssa people have a written language of their own.

It is quite interesting to study the forms of worship and customs of the Yorubas. Their language has been reduced to a written form, and while it is somewhat difficult to learn, it is quite expressive. They have their general forms of worship, namely, Shango, Ife, and Egun. Shango is recognized as the god of thunder, and is considered very sacred. Ife is the god of mysteries, and is strangely made up in counting the eyes found in the palm nut. The worship of Egun is identical with that of ancient sorcery, or of Modern Spiritism.

The Ibo tribes are idol worshipers recognizing several gods in their different forms, and are at the present time practicing the horrors of cannibalism.

The writer in company with a few native

workers from Sierra Leone entered this field in the month of March, 1914, and began work at Lalupon in Southern Nigeria, about one hundred forty miles north from Lagos, the sea-port of the colony. From the very beginning our efforts were marked with success. A Sabbath school was soon organized and the message found its way into the hearts of the people.

Among other interesting experiences was that of a little boy brought to us by his parents, who were anxious that something might be done for him, as all efforts by other mission societies had proved fruitless. The Lord blessed the means used to help him, and as a result the father and mother embraced the truth of the Bible and carried the good news to their former village home more than one hundred miles away. The people became so interested that they sent a delegation asking that we open a mission in their town. Their request was granted and within eighteen months eighty-one received baptism and a church was organized.

This company at once commenced mission work in adjoining villages. Within two years over eighty more were added to the church by baptism, making a total membership of over one hundred sixty. Aside from those, there are quite a number observing the Sabbath.

At our first mission station at Lalupon, a church of thirty-six members has been organized, and others are keeping the Sabbath.

Our third station is located at Shao, eight

iles north of Ilorin, in Northern Nigeria,
with Brother and Sister Ashton in charge.

Owing to sickness, the writer and family
were advised to leave the field in November,
1917.

The Lord has greatly blessed the efforts in
his field, and our continual prayers are, that
an abundant harvest may be seen from
Nigeria in the great gathering day.

What I Can Do

I need not go to Africa,
To China or Japan ;
To work for Jesus here at home,
I'll do the best I can ;
I'll tell of his great love to me,
And how I love him too ;
And, better far, I'll show my love
In all that I may do.

I'll be a missionary now,
And work the best I may,
For if I want to work for God,
There surely is a way ;
I'll pray for those who cross the sea,
My offering too, I'll send,
And do all that is in my power
This great, bad world to mend.

- Selected.



Missions in British East and West Africa

1. Sierra Leone.....The Province where Brother and Sister Langford work.
2. Gold Coast.....This is where Brother and Sister Baker are working.
3. Nigeria.....Brother and Sister Ashton are working here alone.
4. Lake Tanganyika. Brethren Delhove and Monnier came here from England.
5. Victoria Nyanza..The Kavirondos live on the north-east side of this lake.
6. Egypt.....Land of the Pharaohs, where Pastor George Keough is working.
7. Gulf Kavirondo...Is in the northeastern part of Lake Victoria Nyanza.