

MISSIONS QUARTERLY

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USING THE PICTURE ROLL IN AFRICA

Topic: East and Northeast Africa

Sabbath, July 2

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Mark 16:15.

READING: The Official Notice.

MISSIONARY SONG: "Christ in Song," No. 482,
first and last stanzas.

PRAYER: That the Lord will cause us to heed
the call for help in these fields.

Official Notice

Jan. 25, 1927.

TO OUR SABBATH SCHOOLS EVERYWHERE:

DEAR FRIENDS:

LAST summer we had the privilege of joining a company of missionaries on furlough from East and Northeast Africa in the study of their mission problems. The meeting was held in London, England. These faithful men and women were in earnest counsel regarding their work in these trying fields. Having dedicated their lives to the advancement of the work, and most of them having already put in a long term of service, it was a privilege to study their problems with them and observe how carefully, yet aggressively, they planned.

The uppermost need manifest throughout the Council, was for more men and more means to establish new stations, and to extend the work in educational, medical and evangelical lines. Would that all our Sabbath schools might have seen and heard from the lips of these missionaries of the work they are doing, and know from them how men and women accept Christ, and how the message advances amidst many obstacles.

We trust that our Sabbath schools everywhere will study these fields and take their needs and interests upon their hearts in the same generous way they have been doing for other fields in like need.

We are asking our schools this thirteenth Sabbath to give \$96,000 for the support of the regular work in East and Northeast Africa, with the understanding that any amount above this will go for advance work in these lands as may be arranged by the European Division.

Yours very sincerely,

J. L. SHAW.

Treasurer of the General Conference.

Sabbath, July 9

[Suggestions for the Missionary Feature]

SEED THOUGHT: "As the rays of the sun penetrate to the remotest corner of the globe, so God designs that the light of the Gospel shall extend to every soul upon the earth."—*Thoughts from the Mount of Blessing,* p. 69.

READING: Opening Work in Ethiopia.

MISSIONARY SONG: "Christ in Song," No. 596, first, second and last stanzas.

PRAYER: That the Lord will richly bless the workers in the Ethiopian Union Mission and help them to reach the honest in heart.

Opening Work in Ethiopia

V. E. TOPPENBERG

[Formerly Superintendent of the Ethiopian Union Mission]

AWAY from the usual roads of travel, in the interior of Africa, has lain for thousands of

years that little known land, Abyssinia, or Ethiopia, the Tibet [ti-bět'] of Africa. Here we find one of the most interesting peoples of Africa, and the only one which has survived the fierce onslaughts of pagan, Mohammedan, and Christian nations. The nine million inhabitants are about equally divided between pagans, Mohammedans, and Christians; but paganism is at the bottom of all. Even Mohammedans and Christians live in constant fear of the hosts of evil spirits lurking on every hand intent on causing sickness, misfortune, and death, and they join their heathen neighbors in consulting sorcerers and offering sacrifices in order to appease the wrath of the spirits. In the capital of Abyssinia places of heathen worship, frequented by thousands, are to be found. Almost within sight of our mission, is one such grove and a sacred tree full of tokens, tied to its branches by devotees of all these religions, a continual reminder that Abyssinia is in direct need of the gospel of Jesus Christ.

For hundreds of years brave missionaries have knocked at the doors of the Abyssinian mountain fastnesses, yearning to bring Christ to the inhabitants of the country; but they never succeed in remaining long before being expelled or put to death. But here, as in other lands, we behold the same wonder; when God's time has come to utter the Ephphata [Be opened] for the gospel of the kingdom, doors swing open as by magic. Intolerant and tyrannical rulers were succeeded by the present enlightened and democratic heir apparent,

Taffiri Mekonen. This wise and tolerant ruler allowed missionaries to enter, and they lost no time pressing in. After learning of the kind of work we are doing, he openly honored and favored us, and gave substantial financial aid for our mission work.

Soon after our arrival in Abyssinia a sixty-year-old learned Abyssinian church officer began to attend Bible studies and meetings in our home, bringing priests and monks with him. When he was converted he was anxious to have us come to his country north of Lake Tsana, a thirty days' journey, and offered us a piece of land for a mission site. He also acquainted us with a delegation of priests and elders who had come from his country to visit the ruler, and these influential men invited us to begin work in their country. One of our missionaries volunteered to go; but the mission board was obliged to refuse his offer, for lack of money. That promising region is still unentered.

A few years ago I had the privilege of becoming acquainted with followers of Sheik Zakarias, a great and gifted Mohammedan spiritual leader who was converted to Christianity. He was preaching with power the second coming of Christ, making use of both Bible and Koran in working with his Moslem countrymen. Some of these people recognize that Sheik Zakarias prepared the way for the message we carry. His followers are numbered by the thousand. During vacations Elder Gudmundsen has sent native teachers down to visit and instruct these people; but

no regular mission work has yet been started among them, and we still have no appropriation for that purpose. Here a great door has been opened before us and if we do not enter soon, others will. The overflow this quarter goes toward this good work. Will you not help swell it greatly?

Sabbath, July 16

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Let every Christian stand in his place, catching the inspiration of the work that Christ did for souls while in this world."—*"Testimonies,"* Vol. VIII, p. 45.

READING: A Heathen Tribe Still Waiting.

MISSIONARY SONG: "Christ in Song," No. 511, first and last stanzas.

PRAYER: A few sentence prayers in behalf of our work and workers in Abyssinia.

A Heathen Tribe Still Waiting

V. E. TOPPENBERG

EVERY year while we were in Abyssinia a chief of a heathen tribe living in northern Abyssinia came to me begging us to establish a mission station in his country; but we were obliged to put him off from year to year. The last time he came, before I left on furlough, he told me that if we could not send a European missionary, or if we doubted his sincerity, he would ask us to send him a native teacher or an evangelist to investigate and start work. "Let him choose a piece of land suitable for a mission station and begin to teach," he said, "and if you receive good re-

ports from him, will you then not come?" He was so persistent and suggested so many different schemes that finally I was ashamed to see him, and shrank from visiting with him. But our work was new, and we did not have sufficient teachers for work already started. I was obliged to give him nothing but promises of hope which to him seemed idle tales. The Lord wonderfully opened the doors before us into Christian, Mohammedan, and heathen provinces; but none of these places have been entered for lack of funds.

In the homeland we little realize what it means for natives in Africa to leave their former religion and tribal customs to serve Christ. Our native converts have been banished from home by relatives and even parents, being regarded as dead to the family. They are mocked and laughed at, and some have been bound, beaten, and imprisoned. They become, as it were, like people without a country and without friends. We are often obliged to send young converts out from our schools, after two or three years' instruction, as teachers at out-stations or out-schools. It is no easy matter for them to go to a strange tribe, but they are willing to risk their lives in service for Christ. They also give liberally of their scanty earnings.

A few years ago calls came to us to enter a promising far western Galla [gäl'lä] province, but the home board advised us not to start work so far away on account of the additional expense involved. But two of our pioneer missionary families were so stirred by this

call that they offered to live in cheaper houses in order to respond. Full of faith and fervor, one of these brethren finally persuaded our little committee to give him its sanction. Brother Koelling with his wife and children penetrated far into robber-infested regions to the westward. These dear workers gave themselves as a willing sacrifice, if need be, in order to bring Christ to that large heathen tribe. Surely such devotion and such zeal God will richly bless. Brother Stein and his family similarly entered a new region to the east.

These missionaries have none of the conveniences which we enjoy in the homeland. They have left home and loved ones and are far removed from other white people, from the source of supplies and from doctors. They must send caravans a long and wearisome journey of several weeks in order to buy such common articles as sugar, salt, and kerosene. Shall we not make a real sacrifice just now in order to uphold the hands of these men and women of God who are proclaiming the message in the dark corners of the Dark Continent?

Sabbath, July 23

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 9:37, 38. Read the text, then have the school repeat it in concert.

READING: Among the Gallas in Abyssinia.

MISSIONARY SONG: "Christ in Song," No. 588.

PRAYER: That the Lord will give our workers in this field power to penetrate through heathen darkness.

Among the Gallas in Abyssinia

W. KOELLING

[Superintendent of the Eastern Abyssinian Mission.]

SEVERAL tribes of the Gallas [gäl'läs] in the east and south of Abyssinia have not been able to withstand the attacks of Mohammedanism. The large tribes in the west since the conquest of the Amhara [äm-hä' rä] people have become Christians under compulsion, yet they have kept many of their old heathen customs. There lives in our country the sorcerer Aba Tschaffe—the father of the swamp—the most feared medicine man of the land. He is master over life and death. When a Galla, who has not paid him sufficient respect, dies, he sends his mule and a richly adorned whip—he himself goes out rarely—and demands the entire heritage of the dead man, for he pretends he has killed him. One never refuses in order not to expose himself to poison. By great sacrifices the people seek through the sorcerer to wrench certain concessions from the devil.

They also know one good god—Wak—and by his name they swear after almost every sentence. My wife once asked a Galla why he does not invoke Aba Tschaffe. He bowed very low to the ground, whistled and said: "I simply cannot, he would kill me if I do not tell the truth." God is too good to punish, but they fear very much the devil and his servant.

When the Amhara people sent their priests after the conquest, the Galla people were as-

sembled by thousands, and were sprinkled with a little water. Each group received one Christian name, which, however, they do not continue to bear. Since that time they have not received a word of religious instruction from the Bible or other source. They fasten around their neck a fine thread as a token of Christianity. The sorcerers satisfy the people's desire for light by slaughtering oxen from whose diaphragm they tell the future. That is the only spiritual help they receive.

Many Galla people bring sacrifices from year to year to certain trees and rivers in order to banish the devils, and also that they may be blessed with children. They kill no snakes, for they think that these would eat earth, come to life, and take vengeance on them. Thus there are many superstitions which bind the hearts of these poor people.

The ruler of the land knew that there was nothing that his people needed more than teaching and medical help. Therefore he called us. The people live in ignorance and awful vice, and are greatly in need of medical attention. We did all we could for them as long as our supply of medicine lasted. Large crowds come to us for help. The people are very poor, and many have become quite helpless on account of their physical condition.

Sorcerers and others get rid of their enemies by poison. A priest even came to us and in a low voice asked us for poison, for he wished to kill a man. A woman who had become tired of life through the cruelty of

her husband sought through a friend to get poison from us with her last coins. This friend gave her bluing. Then the woman came to us weeping and saying that the poison had not worked.

A man who had received quinine from us went to his sorcerer because of a roaring in his ears. The medicine man knew no help, for the poison of the European was working in the body. However, he told the native to bring an ox and then he would see what might be done. When the ox was killed, the man became well. No wonder that man praised the sorcerer as a great doctor.

Shortly afterwards it was the Aba Tschaffe, who expected to die, and sent to me for medicine. I sent him some and he recovered. His children will soon attend the school here. They will be the first to enroll when the school building is finished. The people say: "The God of the Europeans is greater than our god." Thus God always wins honor.

The Galla people lead a sorrowful family life. The children grow up in a pitiful condition, entangled in all kinds of vice from earliest infancy. Quick to anger, given to drinking, weak in all good things, without firmness and perseverance, without hope in the world, there still is in them a desire for something better, otherwise there would not be so many young people who ask to be received into the school. Though the work promises to be slow, yet we know through many experiences that God is working on the hearts of the young.

A young man who had anxiously waited for the opening of school, died. Another who was very sick wished to die at our station, for he acknowledged the grace of a Saviour, who makes one free. He died in the hope of the resurrection. In June, 1926, we began an evening school for the more advanced young people in our service. There are seven young people in the baptismal class, who through the grace of Jesus Christ, are free from all the vices of heathenism. From all the countries round about come earnest calls for out-schools. Hundreds of promising young people await the opening of the schools. The great need here is more patient leaders and teachers, and medical help for the sick.

May God make us all willing to bring a liberal offering on the coming thirteenth Sabbath, in order that the needs may be supplied.

Sabbath, July 30

[Suggestions for the Missionary Feature]

SEED THOUGHT: "Time is short, and our forces must be organized to do a larger work."
—*"Testimonies," Vol. IX, p. 27.*

READING: Our Needs in the Ethiopian Union Mission.

SPECIAL MUSIC: "The Gospel in Song," No. 95.

PRAYER: That we shall make winning souls our chief business at home and abroad.

Our Needs in the Ethiopian Union Mission

W. MULLER

[Superintendent of the Ethiopian Union Mission.]

OUR greatest need is Christ. This is true of all the countries that belong to our union,

Abyssinia, British, French, and Italian Somaliland [sō-mā'lē-land] whether their population is Christian, Mohammedan, or heathen. Although the northeast part of Abyssinia heard of Christianity in the days of the eunuch recorded in Acts 8, and counts itself Christian since the fourth century, very little religious life is to be found. In spite of numerous priests, monks, churches, fast days, and festivals, one must say of this land: "Thou hast a name that thou livest, and art dead." Rev. 3: 1. The mission activity of the Coptic church has entirely ceased, and Mohammedanism, coming from Somaliland, has already reached even the capital of Ethiopia. The south and a part of the west are still heathen, but they may also soon fall to the share of the fanatical messengers of Mohammed.

I have seen the worship of rivers, trees, and stones as well as the bringing of many offerings. Yet nothing impressed me as much as a little occurrence in the Soddu mountains. On the pass I saw three heaped-up piles of stones about five to six meters long. From my attendants I learned that these stones were brought together by the Galla people who live round about, and they now worship them as their god. As they told me this, they laughed. Yet how can one blame these heathen who know nothing better? Did this not show their longing for God, for peace, and companionship with Him? I let the others go on, and remained a while alone looking at the villages lying at my feet. An old heathen woman who came to worship looked at me somewhat

timidly as she scattered some flowers and some of the flatcake bread of the natives, called *Indschera*, upon the stones, while she stroked the stones with her wrinkled hand, saying: "My god, my god." I felt more keenly than ever the need of these heathen. They need—Jesus.

Among Abyssinia's ten to fifteen million inhabitants we have four mission stations, in three mission fields, with five European workers. The fields of British, French, and Italian Somaliland are unoccupied. Shall they remain so? A good share of the Amharic [äm-här'ik] population could be reached through literature, but up to the present we have only one tract. The only means of access to the Mohammedan and Christian population other than the printing press are schools and hospitals. We plan in the near future to begin a medical mission, but we need means. Shall we receive them? We believe that the Lord has always blessed His people that they might be a blessing to others.

Is it worth while to help bring the gospel to these people? This is a question which the future will answer more fully, yet we can already say, Yes. When I came home a few days ago from giving a Bible study to the Minister of Foreign Affairs, I found the following letter from a fourteen-year-old pupil from Gallaland, which I give as it was written in the English language:

"To the master of the school, Mr. Muller:

"There is not anything good to me more than to obey God. Obedience means for me

it is more than this saying. I love my God. Certainly I love my God, but I want to prove it in my daily life if I am a true Christian. Now more as this I let you know kindly to be taught Bible by you. And then, if it is the will of God I will be baptized. I hope you will do this friendly. If not, will you let me know. Even if I am a small boy I like very much to have a part from this great work. Though I believe that God has some kind of work to me wherein I make glad Him or please. This is my main thought that my work might be in this great field. Winning Soul for Jesus Christ! Winning Soul for my Lord!

“Your honestly Student

“Ephraim.”

Should not our chief thought be to win souls for Christ? Who will help with their prayers and means that many souls may be brought to the Saviour?

Sabbath, August 6

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Isa. 60:1.

READING: Beginning Work in Uganda.

MISSIONARY SONG: “Christ in Song,” No. 510.

PRAYER: In behalf of our work in Uganda.

Beginning Work in Uganda

W. T. BARTLETT

[Superintendent of the East African Union Mission.]

EVER since we began mission work in East Africa we have had our eyes on Uganda [ö-gän'dä]. It lies to the northwest of Kenya Colony, and on the western border of Abyss-

sinia. To the north of Uganda lies the Anglo-Egyptian Sudan [sō-dän'], and on the west is the Belgian Congo. With the exception of the Sudan, all these names figure in our geography of missions.

The story of Christian missions in Uganda shines with luster. It tells of savage persecution and of martyr heroism. More than any other country in East Africa, the territory of Uganda has been the scene of gospel triumphs. For years the Christian church looked on with wondering joy at the marvelous transformation that was taking place in the heart of heathen Africa, and although the pioneers sometimes mourn that the early promise has failed of fulfilment, yet Uganda is the outstanding example of an African people won for the gospel.

From the beginning there has been keen competition between Protestants and Romanists. Wherever the Church Missionary Society planted a station, there the Catholics also entered. Today wherever we find a Protestant station we may know that the Romish Mission is close by. In pursuance of this rivalry the two organizations marched and counter-marched throughout the territory, hastily planting missions and churches and schools, more with a view to occupying the territory than to working it effectively. The chiefs and tribes who identified themselves with the one side or the other entered heartily into the struggle. Rich territories were given to the rival churches, and when it was desired to build a splendid Protestant Cathedral on

one of the hills of Kampala, large sums were given by the Christian chiefs and peoples. It is an impressive sight on a Sunday morning to see the Cathedral thronged with native worshipers, taking part in the service conducted by the native ministers. As a matter of course, a Catholic cathedral has arisen on another hill in Kampala, exceeding its rival in size and magnificence. Both Protestants and Catholics have sought to fill the country with their respective institutions, colleges, and hospitals.

As a natural consequence of this situation the Church Missionary Society in Uganda has a strongly Protestant character, and its ministry is rich in workers who command the general respect. Yet these have to lament the prevalence of sins of the flesh among their congregations and a falling away from the early fervor of the native church.

The Baganda [bä-gän'dä] are an intelligent race. They make good students, teachers and preachers. Many of them earn good wages as mechanics and drivers of motor cars. In the surrounding countries most of the motor-lorry drivers are Uganda men.

In recent years the cultivation of cotton in Uganda has progressed by leaps and bounds. In 1925 the native producers received about \$18,000,000 for their crop. So remunerative have they found this enterprise that today it is very difficult to hire native labor. Indeed, Uganda farmers have begun to employ natives to till their little fields, and are paying higher wages than Europeans will give.

As we enter Uganda we shall be able to present the truth by the circulation of literature, for a large proportion of the people have learned to read their own language, and a number are able to read English. Moreover, under present conditions, they can afford to buy books. And if they should decide to take their stand for the Sabbath, to a considerable degree they are their own masters.

Two years ago in our Council at Gendia, when Brethren Christian and Read met with us, it was decided that we should plan by the end of the next two years to enter Uganda, and that meantime we should unite in prayer that the Lord would open before us the door of entrance. At the end of that period I went to Uganda and had an interview with the Chief Secretary of the Administration. After making a few inquiries, he told me that the country was open to us. I called upon the Bishop of Uganda and told him that we felt the time had come when we must bear our witness in Uganda to the integrity of the law of God.

We are now negotiating for the purchase of a suitable property. It will be an expensive task to make known the message in a semi-civilized country, and we must carry on the work in an adequate and worthy fashion. But if our people will take hold of this enterprise, and back up the mission in Uganda as they have done in other parts of East Africa, we shall, I am confident, discover fresh resources in Uganda that will strengthen our whole work in East and Central Africa.

The Bantu [bän'tō] peoples of Uganda will furnish us with strong workers for all the many Bantu tribes among whom we are laboring in Africa. There are also a million Nilotic tribesmen in Uganda whom we can approach by the agency of our own Nilotic believers in South Kavirondo [kä-vē-rön'dō], for their languages are very similar. Then through the Uganda Nilotics we shall get in touch with the Nilotic Shilluks [shēl'löks] and Dinkas [din'käs] of the Sudan. Placing our means in the Uganda Mission will be a most profitable investment.

Sabbath, August 13

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The battle-cry is sounding along the line. Let every soldier of the cross push to the front."—*"Testimonies," Vol. VII, p. 17.*

READING: Our Kenya Hospital, No. 1.

MISSIONARY SONG: "Christ in Song," No. 561.

PRAYER: That the medical work in this field may continue to prosper.

Our Kenya Hospital, No. 1

GEO. A. S. MADGWICK, M. D.

THE Kenya Mission Hospital, on the southern shore of the Kavirondo Gulf of Lake Victoria Nyanza, is looked upon by the brethren and sisters in Europe as their Jubilee Hospital. It commemorates for them the fact that fifty years ago the denomination sent out its first foreign missionary. This hospital was established with \$10,000 donated

by the Medical Extension Fund. The brethren and sisters of Europe worked hard to provide this money, and it gives me great pleasure to write something of this hospital and of how it is extending the message.

Its facilities are good for this part of the world. There is a long building 120 by 20 feet divided into two rooms which serve as wards for men and women. Besides this building there are two others. One consists of four rooms and serves as operating and sterilizing rooms, dispensary and store. The other is the out-patient department consisting of four rooms conveniently arranged for dealing with men and women. We are still in the process of getting established and have yet to erect a kitchen and food store, also an incinerator. The wards provide comfortable and hygienic accommodation for thirty patients, but in a pinch can be adapted for several more. Our personnel consists of a doctor, two nurses from the Skodsborg Sanitarium, and four native dresser boys who are only beginners. We have a satisfactory surgical outfit and a good stock of medicines. The tables, cupboards, shelves, beds, seats, etc., have been made by the doctor with the help of one or two boys.

We commenced treating out-patients in the hospital in December, 1925. From small numbers the attendance has increased to a daily average of 150. In March, 1926, we admitted our first in-patient. He was a "King's African Rifles" *askari* [colored soldier] and was suffering from a severe form of

malaria. The ward was then being used as a workshop, and we borrowed our house boy's bed and installed the patient in the "workshop." At the present time we have fifteen patients lying in the wards, five having undergone major surgical operations. Besides treating all sorts and conditions of diseases we have given about 2000 injections during the last seven months for yaws and syphilis. All patients pay for the cost of the injections, and the ward patients are asked to make a donation toward their treatment. We are encouraging our out-patients to purchase the medicines prescribed for them, and they are responding well.

Let me draw your attention to the people who come to the hospital for help. Civilization has hardly touched them; the majority of them not at all. They know nothing of cleanliness and live under appalling conditions of sanitation. Gross ignorance, native beliefs and customs hold them fast in a powerful grip. Among such a people filthy diseases are rife. Very few natives, if any, are in really good health. Infant mortality is more than seventy-five per cent of the birth rate. The suffering of such people for lack of medical work and Christian education is terrible in the extreme. The ignorant treatment of eye diseases by the native medicine men results in many cases of total blindness with destruction of the eyeball. Ulcers eat their way into the deep structures and bones, and disable their victims for many years until at last their limbs may have to be amputated.

Worst of all is their utter ignorance of Jesus their Saviour. They speak casually of a being named Nyasaye, who they believe made all things. They do not worship him nor fear him. They worship and offer sacrifices to their ancestors. We praise and thank God that the gross darkness that has covered these people for so long is disappearing. They are gradually being awakened and brought to see the love of Jesus for them. They have never heard the name of Jesus until they hear it from the lips of our missionaries or of those of their tribe that have been converted to Christianity.

Sabbath, August 20

[Suggestions for the Missionary Feature]

SEED THOUGHT: "The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord."—*"Testimonies,"* Vol. VI, p. 19.

READING: Our Kenya Hospital, No. 2.

MISSIONARY SONG: "Christ in Song," No. 589.

PRAYER: That many souls may be won as a result of the work of the Kenya Hospital.

Our Kenya Hospital, No. 2

GEO. A. S. MADGWICK, M. D.

WE have hopes of doing a good medical work among the women. This will be real missionary work, as the old women are the ones that hinder the enlightenment and development of the natives. We are making a beginning. This week we operated on two old native women who have been living in the depths of heathenism. They are now hearing

of God and Jesus His Son while lying in their beds and we are praying that an impression for good may be made on their hearts.

Yesterday a man brought his wife to the hospital for treatment. She had a high fever and was suffering from a dangerous and urgent internal condition. We immediately prepared for operation, and operated as Sabbath was drawing on. With God's help we are working to save her life. Such treatment impresses the natives very much. They realize that we have come to help them and to try by God's help to save their lives both from disease and for eternity.

It is very gratifying to see the change that comes over these heathen people. When they enter the hospital wards, there is no light of intelligence or understanding in their eyes, only the gloom of gross darkness. After being in the ward for a short time listening to the daily worship and Sabbath services, and coming in daily contact with Christians for perhaps the first time, a new light comes into their eyes. They speak of Jesus with joy on their faces. An old heathen man used to cover his head with his blanket when we would hold worship in the ward. One Sabbath afternoon I was having worship with the patients and was talking from a Sabbath School Picture Roll sent to Gendia Mission from the Sabbath School Department in America. This afternoon he evidently became interested in the talk about the picture, and uncovered his head to look at it. After the little service, he asked one of us to bring the picture to him

and explain it. Now he does not cover his head at meetings.

One patient who has been in the ward for some time suffering from a chronic ulcer, now strongly desires to leave off his old life and become a Christian. He does not want to return to his heathen village, but desires work around the hospital so as to attend school at Gendia. He wants to earn money to buy a New Testament in the native language.

It gave us great joy when we learned from our head native teacher, who is also a responsible member of the Local Native Council and who has the opportunity of knowing the public opinion, that the native men and women are unstinted in their thankfulness for the work the hospital has done for their children and babies. They affirm that many children and babies have been saved from death since the hospital has been carrying on its medical work. As we treat the little ones, we endeavor to teach the mothers how to care for them, and gradually this instruction sinks in, and in time its effects are seen in the daily life of the people. The influence of the hospital on the native customs and habits is becoming manifest. The sanitary habits of the people in many districts have improved.

Suspicion and prejudice has been broken down, and one of the chief causes was that they saw the missionaries and doctor and nurses handle the filthy sick people and try to help them. Just the fact that we freely handle their filthy diseased bodies, demonstrated to

them that we are really here to help them physically and spiritually.

When the sick people come to the hospital for treatment they see that the dresser boys (members of their own tribe) are clean and do their work in a clean way and are intelligent and kind. They desire to be like them. They desire to learn to read and write and know more of the Christian's God. Our unselfish ministry draws many to the out-schools. Our head native teacher states that many students at the out-schools first came there as the direct result of having attended the hospital for treatment. We give God the praise.

A native Christian from a mission on the other side of the Gulf, who has been to the hospital for treatment and has listened to our Bible talks in the wards and seen our Christian spirit, has decided to leave his location and come to live near Gendia so as to be able to learn more of the Bible.

It brings joy to the medical missionary's heart to know that the medical work saves souls. Four raw natives who have been at the hospital, commenced going to out-schools and are now in the baptismal class at Gendia Mission. Also two old women have been led to Christ their Saviour and are now Christians.

The value of the medical work here is chiefly its quiet, deep influence on the people, breaking down their prejudice and suspicion and creating a desire to exchange their life of heathenism for that whereby they become sons and daughters of God.

Sabbath, August 27

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Ps. 126: 6.

READING: Soul-winning in Kenya.

MISSIONARY SONG: "Christ in Song," No. 588.

PRAYER: A few sentence prayers that many souls may be won to Christ in Kenya.

Soul-Winning in Kenya

E. A. BEAVON

[Kissii Mission Station]

THE army of the Lord in Kenya Colony is made up of a few tried evangelists, a hundred or more paid teachers, and a great host of "private soldiers." The evangelists are itinerating preachers; the teachers are workers that reside in one locality, to preach, teach, and shepherd the hungry people who come flocking to them from far and near for enlightenment and help. They not only help to educate the people, but also instruct applicants for baptism in the tenets of the faith. The "privates" are the unpaid soldiers of the cross who, while pursuing their own occupations, do all they can to lead their brethren to the Fount of life.

As far as Kenya is concerned, these last are all students in our schools; for here, earning a livelihood and attending school go together,—school in the early hours of the morning, and work as soon as school is out. No African thinks he will ever be too old to attend school. The students, young and old, are all enthusiastic about bringing their brethren to a knowledge of the true God. In their small way

they too are evangelists, and their preaching is attended with power from on high.

In the early days of the Reformation little children preached to their parents of the love of Jesus. The same thing is happening in East Africa today. Parents, who, but a few years back, sought to hinder their little ones from attending school, are today inquiring diligently the way of salvation. The message is on the lips of young and old: "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 7.

The missionaries here must be evangelist, teacher, and pastor all in one. The first paid native evangelists were sent out in 1924, and these young men have been having remarkable success. As a result of their faithful labors, communities and tribes hitherto out of reach of the third angel's message are asking for teachers. If the necessary means are forthcoming, missions and schools are bound to spring up in their wake.

Until 1924 the work of preaching the Gospel in the kraals and villages fell chiefly to the native school teachers, who, accompanied by their students, would hold open-air meetings wherever they could find a concourse of people. Evangelistic work is still carried on in this way with most encouraging results, though occasionally the Catholics endeavor to break up the meetings. "Don't listen to these men," they often shout, "for they forbid people to drink strong drink." Sometimes, however, the Catholics themselves listen eagerly as the Adventist teachers expound the Word

of God. "Is it really true, think you, that the dead shall rise?" asked one sincere Catholic, after hearing a talk on the second advent.

The students of our schools never miss an opportunity of talking to others of the love of God. A dozen white-haired old men may be laboriously cutting a field of grain, with beaten-out nails or scraps of tin for knives, when along comes a young man with a pocket-knife to their assistance. As he works along with them, he talks earnestly of creation, the fall of man, and the Creator's plan of redemption. Or, in the hoeing season, when men, women, and children, are busy working in their fields, the mission students will go out and help, teaching as they work.

On the summit of a high hill a dance is in progress. The elderly folk are drinking beer, the young women and girls are dancing by themselves, and the young men are looking on. A Kissii bard [bärd] stands under a stumpy tree, twanging a harp nearly as large as himself, and singing. The girls and women and young men join in the refrain:

"Tell us, old men, where did the white men come from,
The men with long noses?
They came with guns, and forbade the tribes fighting;
The men with long noses.
They have built a big ship to carry the Kissii away in,
The men with long noses.
They are the big-eaters, and they live in large houses;
The men with long noses.
The daughter of Oakngiti bade Otao throw his spear at the white man;
He hit the white man, and for vengeance they carried away our cattle—
The men with long noses."

The bard continues to sing, making up the words as he goes along, till suddenly, up the slope come a band of Christians singing. The dance ceases; the bard lays aside his harp. The Christians are surrounded, but they sing on. The crowd listens attentively.

"There's a land that is fairer than day,
And by faith we can see it afar;
For our Father waits over the way
To prepare us a dwelling-place there."

One of the Christians speaks a few words that are well received.

"Tell us some more," says a young man.

"No, sing us some some more," says another.

"No, come and sit down, and tell us about God," says one of the old men. "Your words are good, and we want to hear you."

A great bowl of beer is set before the Christians; but, this being refused, *wimbi* bread and sour milk are brought. Before the visitors leave, they receive assurances from all that a Seventh-day Adventist teacher would be welcomed.

Thus hearts are being touched, and doors opened everywhere. Brethren and sisters, help us push this work. It is worth while!

Sabbath, September 3

[Suggestions for the Missionary Feature]

MISSIONARY TEXT: Matt. 16:24.

READING: Training Native Teachers.

MISSIONARY SONG: "Christ in Song," No. 543.

PRAYER: That the Lord will bless the workers in training native teachers.

Training Native Teachers

E. R. WARLAND

[Superintendent of the Kamagambo Mission Station]

THE solution of the great problem of world evangelism in this generation is not in what we can put into the countries where we are working, but what we can develop in them. This is clearly the case in Africa with its teeming millions steeped in heathenism and its small handful of white workers. The field is so vast and the task so great and complex that it could drain every resource of men and means at our disposal in the homeland and yet the problem remain unsolved. The work of saving Africa for Christ must in the end be accomplished by native workers, fully equipped with a broad understanding of its perplexities, filled with a passion for souls and supported by a loyal constituency of native believers.

Though one may work many years among the natives in Africa, one will always have the conviction that there is something about them which can never be understood by white workers. Often when the missionary has been working to save a soul, the man has replied, "Yes, but you're *white*, and so you can't understand." The missionary at once feels his disadvantage.

Well do I remember, in contrast to this, a visit I made with one of the evangelists to some heathen villages. Having collected the people together he kept them interested in the story of the marriage supper and the man who had no wedding garment. But the details

of the story were different from the Bible story. He told it to that group of heathen men and women not in accordance with Jewish customs but according to the customs of his own tribe. Every old man and every child listened intently, answering his questions as he proceeded from point to point in a matter with which they were each acquainted. Then in drawing the spiritual lessons from his story he illustrated his points by incidents in the tribal history and made his appeal by the use of native parables. I was charmed as I listened, and I felt how near he came to their understanding and how well he knew how to approach them.

What our field needs more than all else is a stronger corps of consecrated native workers. These teachers and evangelists must go into the bush establishing outposts and raising up churches. Some will have to work among the many tribes in our field for whom at present no work is being done. They will themselves be truly foreign missionaries. But they must not be raw and unequipped. They need to be men of deep Christian experience, of sound, if simple, education, workers who know the successful methods of teaching and preaching. They must be practical men, level-headed and experienced. Our question is: How shall we get such a force of workers?

In the past each European worker has been so occupied in the multitudinous duties of his station that little has been done in training native workers. Men were selected from the schools and sent out with but little instruc-

tion to conduct out-school work. All that could be done for them afterwards was to have them in for a week each quarter for further education. That policy will never solve our problems effectually, and the time has arrived when we must make specific plans for the continual supply of efficient workers. The government also is requiring a higher standard of education from all native teachers, and in a few years only those who have passed an examination will be allowed to teach. It is therefore imperative that training centers be established for the production of a steady flow of trained native workers.

According to present plans, promising young men of Christian character will be selected each year from the out-schools. These will be brought in for a specific course in such subjects as will make them really efficient soul-winners. In addition to the usual subjects they will receive instruction in Bible, hygiene, and physiology. Some of the young men will receive a special medical course at the hospital. This will enable them to do simple medical work in their districts. Instruction in methods of teaching and illustration with simple apparatus will be given. They will receive practical instruction which will help them to build good school buildings and to lay out hygienic mission villages. Here also the evangelists will receive their training.

Our confidence in the success of this plan rests on the benefits we have already seen from experimenting along these lines. For three months of the past two years such

schools have been conducted on a small scale. They have supplied us with a score of good workers. However, these schools must now be permanent institutions if we are successfully to cope with the growth of our work in this field. This will involve some expense, for there must be well-built classrooms, healthy huts for the students, and good equipment in the school. We are therefore glad that the Thirteenth Sabbath Offering is to come to our field. We appeal to you to give liberally that we may have the means to develop our own native resources for the production of more workers. It will be true economy to spend money now on training native workers, for the money which would maintain one white worker will support a force of thirty native teachers and preachers.

Sabbath, September 10

[Suggestions for the Missionary Feature]

SEED THOUGHT: "While the angels hold the four winds, we are to work with all our capabilities." — *"Testimonies,"* Vol. VI, p. 21.

READING: Our Schools for Girls.

MISSIONARY SONG: "Christ in Song," No. 545.

PRAYER: In behalf of these girls and teachers.

Our Schools for Girls

MISS M. MORGAN

SCHOOLS, or homes, for girls were first thought of about five years ago, when our teachers and Christian boys suggested that the mission consider the training of girls from whom they could choose Christian wives. It was an easy matter for boys to come to

school, but the Luo people were very antagonistic to their girls being educated. The girls here are a source of great wealth to their fathers, who receive from ten to twenty cattle for each daughter at the time of her marriage. The people feared that if they allowed their girls to marry mission boys, they would not receive enough cattle for them.

Yet homes for girls were started at Gendia, Wire, Kamagambo, and Kissii. Then the trouble began in earnest. Relatives of the girls came to the missions demanding that the girls return to their homes. When they refused, some of the parents tried to frighten them by threatening to commit suicide, others tried threats of witchcraft, and failing that, tears and entreaties. Some of the girls gave in and returned, but many stood firm, although it meant being cut off from their families, or perhaps persecution from their relatives.

All this is now changed. The girls' schools have been critically watched by the people around, and have stood the test well. Today the heathen chiefs and headmen all agree that the mission girls are a credit to their country. They approve of them, not only because of their personal cleanliness, but because they can cook and keep house in a cleanly manner, and can garden and work more intelligently than their heathen sisters. They also praise the mission for caring for the girls physically and morally. A heathen girl is taught all manner of evil practices in her home, and is allowed to roam the countryside at will, until often her life is wrecked at

quite an early age. Heathen parents have admitted their approval of our girls, but are incapable of caring for their daughters at home; evil customs are too common and too well grounded to be easily eradicated. If therefore a girl from a heathen village wishes to lead a clean, healthy life, often her only chance is to leave home and come to a mission school. However, some of our native teachers of out-schools are beginning to care for the girls of their own districts, by opening work for girls independent of mission aid. They build a sleeping hut for the girls who come to school, so that they can sleep in the teacher's village, but during the hours out of school each girl returns to her own home to do her gardening and get her food. This is especially true of the schools near Gendia. But the girls from other districts are not so fortunate, as their people are still adverse to their going to school at all. The only hope for these girls is the mission school.

Let us visit the home of one of our native teachers, who with his wife, has demonstrated what a Christian home can be. Instead of having to pick our way through dirt and filth to a dark smoke-begrimed hut, we approach the neat square-built hut by a tidy path bordered with flowers. As the teacher smilingly welcomes us into his home, we step into a spick-and-span little passageway, which, having a door at either end of it, admits plenty of fresh air and sunshine into the house. Very proudly the teacher shows us into his little sitting-room which is fur-

nished with a table and chairs made by one of our native teachers, and then we peep into the bedroom. Do you expect to see the usual bedding rolled up on the floor, that is, a straw mat and a blanket or two? If so, you will be surprised to see the wooden bedsteads which are also made by a mission boy, perhaps by the teacher himself. But a further surprise awaits you when you step out of the back door of the passage into a cool, clean veranda. Like the house itself, it is made of mud, but it is so cool and neat that you are tempted to rest awhile. As you step off the veranda, take care that you do not knock over that covered pot which contains the boiled drinking water, and which the careful housewife sets here to keep cool. But where is the kitchen? We must walk over to that little mud building, and there we shall see the grinding stone, the fireplace, which is a hole scooped out of the ground, and the pots all ready for the evening meal.

As we bid the owners of the house good-bye, we cannot but think that the wife deserves quite a large share of our praise, for it is she who, like her white sister, is responsible for the care of the home. An uneducated, heathen wife would be amazed at the amount of work such a home entails, but ask these married mission girls if they would like to go back to a one-room native hut where household labor is reduced to a minimum, and they most emphatically say "No."

But not only is the native Christian happy

with a wife who can look after his house and goods, but with children who are being brought up in the atmosphere of a Christian home. This is one of the finest results of the work done to help the women and girls of Africa. Even if the father be a Christian, a heathen wife would bring trouble and discord into the home by teaching their little ones heathen customs and practices. But the children of our mission families are being brought up in the light of the Gospel. A new spirit has already made itself felt in the Luo country, and it behooves us as far as we can to train these people and their children in such a way that the power of the Gospel in their lives will help to counteract some of the evils which, unfortunately, are bound to appear when Western civilization enters these dark countries. We need the power of God in our lives if we are to succeed in this work. We thank God for the way in which He has prospered our work for these girls, and pray that He will still use them in the furtherance of His work in Africa.

Sabbath, September 17

[Suggestions for the Missionary Feature]

SEED THOUGHT: "If there ever was a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God."
—*"Testimonies," Vol. VI, p. 450.*

READING: How the Message Spreads.

MISSIONARY SONG: "Christ in Song," No. 536.

PRAYER: A few sentence prayers in behalf of the work in East and Northeast Africa.

How the Message Spreads

S. G. MAXWELL

[Superintendent of the New Uganda Mission]

"LENGTHEN thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. 54: 2, 3. This is God's message for His church in these days. For many years the churches in the Pare [pā-rā'] Mission found themselves in a peculiar position owing to the fact that the German administration had divided the country into spheres of mission influence. It was considered an offense to carry on work outside one's allotted district. So for nearly twenty years our mission work was confined to a small strip of territory of about 15,000 square miles, with a population of 20,000 natives.

But this time was not wasted. The German missionaries laid a solid foundation which has withstood the ravages of war and which has become the basis for future growth. The teachers trained by them are the backbone of the work today.

The Pare Christians are essentially a missionary people. In 1914 they gave four of their teachers to the Usukuma country some five hundred miles away to help start the work there. These teachers endured privations and persecutions unknown to many a white missionary, remaining alone in a strange land during the war, without any white leader to

help them, and for ten years holding on to the work without receiving any wages. The result of their work is seen today in a considerable body of Christians in that country.

In 1925 we learned that the former spheres of influence were no longer enforced. Immediately advantage was taken of the opportunity to expand, and ten of the best Pare teachers were sent out as evangelists. It meant no small sacrifice to these men to move into new places. Many sold or left behind most of their possessions so as to reduce the expense of moving. Some had quite an apostolic experience. One was beaten by a missionary with a whip for preaching in his district. Others were driven out in the rain and darkness of night because their message was unwelcome. The truth was much misrepresented so that in some places the men had great difficulty in building their houses. Our churches, however, took an active part in helping them. In some cases members walked one hundred fifty miles and spent a week or more cutting trees and grass to help build the house for the evangelist, so that their work would not be delayed. This they did for the love of the truth and not for wages, thereby saving the mission quite a sum of money.

Two evangelists were ready to move. But the child of one was seriously ill, and the other had a little one suffering with the fever. The heathen said, "How foolish to go like that." But our men answered: "This is God's work, we shall not suffer." They went,

and after a train journey walked fifty miles in a tropical rain. When they arrived in their district the little ones were perfectly well.

Everywhere they have gone a good interest has been aroused, and a number have already accepted the gospel message. Recently I baptized the first-fruits in one place. The heathen came to see the ceremony, and now they are saying to the nominal Christians that there is no scriptural authority for sprinkling.

The opportunities before us are out of all proportion to our supply of native workers. We now have sixteen evangelists at work besides the thirty-two teachers in the home bases. Recently I made a trip through the Usambara mountains where a number of our men are preaching. That country is supposed to have been worked for the last thirty years by two other mission societies, but in a number of places the chiefs besought me to give them teachers, as they had appealed in vain to other missions.

I had an evangelist with me. We came to a large market, and I looked to see what he would do. Very soon he spotted some one he knew, and in a few minutes was surrounded by an eager crowd, holding an animated discussion, handing out tracts and taking addresses. We have tracts on the Sabbath and Second Advent in the Swahili language, the *lingua franca* of East Africa. Four times a week, at midnight, church members go to the railway station ten miles away to hand these out to travelers.

Before this goes into print we shall have a large body of native canvassers at work. The churches have pledged themselves to take hold of this work, and they will soon be scattering the printed page far and wide. One fifth of the church members are already regular teachers or evangelists.

We had occasion to remove a member from church fellowship, and he left the district. Passing through another place he left a copy of "Bible Readings" in Swahili, saying he had no further use for it. Two bright young men, one the chief of the place, read it with interest and accepted the truth. Now an evangelist is there carrying on a growing work.

A chief one hundred miles away has been asking us for a teacher for ten years, but because of previous restrictions we could not send him one. Now we can answer the call.

The doors are wide open everywhere, and the churches are full of courage that the Lord has answered their prayers. If you look at an ordinary map of Tanganyika [tän-gän-yē'kä], you will find Pare a mere dot in the northeast corner. But behind that dot there is a people that love this message and that sacrifice men and means that this work may be finished.

We greatly need some one to conduct a training school. If it is essential in the homeland for a worker to be properly trained, it is equally so here. We look forward to the Thirteenth Sabbath Offering as a means of helping us to finish quickly the work in East Africa.

Sabbath, September 24

[Suggestions for the Thirteenth Sabbath Program]

TALK BY SUPERINTENDENT: Opening Providences—What Shall Be Our Response?

RECITATION: A Call for Help.

SPECIAL MUSIC.

TALK: A Young Gardener and a Robber Chief.

RECITATION: S. O. S. The Missions' Call to the Sabbath School.

SONG: "Gospel in Song," No. 124.

OFFERING.

PRAYER: That the Lord will bless our gifts to East and Northeast Africa.

A Young Gardener and a Robber Chief

ROBERT MOFFAT was a gardener when, at sixteen years of age, he became a Christian. Soon after he made up his mind to be a missionary. When he was only twenty-one he sailed from the Scotland he loved for Africa. He was to go to that part of it where lived the fierce robber chief, Africaner—a terror and an outlaw.

After he arrived in Africa his plan of going to Africaner was ridiculed. He was told that he would be made a target, and that Africaner would use his skull for a drinking cup and his skin for a drum head.

The journey to Africaner's country was very difficult and dangerous. One day Mr. Moffat had just emptied his gun by shooting at an antelope, when he saw a spotted tiger lashing his tail like a cat, about to spring upon him from a tree. Keeping his eye on the tiger, Mr. Moffat backed away, carefully reloading his gun. As he was doing so, he stepped upon a large cobra asleep in the grass.

The cobra is one of the deadliest snakes in the world, you know.

The cobra coiled quickly around his leg, but Mr. Moffat shot it before it could strike him. When the men examined the snake's bags of poison they told Mr. Moffat that if it had struck him with its fangs, he never would have lived to reach the wagon which was only a short distance away.

Finally Moffat reached Africaneer, who received him coldly but did not harm him. After a while a change came over Africaneer. He would sit for hours studying his Testament and asking questions. Finally, to Mr. Moffat's joy, Africaneer became a Christian and a great help to him in his work.

Does it pay? Would it have been better if all these splendid heroes had left Africa to its sin, degradation, ignorance, and darkness? If it does pay, then shall the lives of these great men influence us to share in this great work of helping Jesus Christ to be known in all parts of Africa? — "*Making Missions Real*," pp. 19, 20.

Opening Providences—What Shall Be Our Response?

W. E. READ

[Secretary for Foreign Missions, European Division]

[NOTE: This talk should be given by the superintendent of the Sabbath school or by some one appointed by him, giving a résumé of the needs of the fields studied during the quarter, a statement of what the local Sabbath school did in the Thirteenth Sabbath Offering the previous quarter, and the goal for the offering for this day.]

DURING the quarter we have been learning not only of the abject conditions of the heathen peoples of East Africa, but also of the wonderful opening providences of God. Many are the urgent calls that are pressing in upon us, and our missionaries are perplexed to know how to answer these dire appeals. One of the hardest things our workers have to do is to refuse to send a teacher to people who have been pleading for months, simply because we do not have the means.

Over in Pare in Tanganyika [point out on map], where our efforts have been very restricted for a number of years, we are now able to go anywhere we please and preach this glorious message of liberty to those who are in the bondage of sin and superstition. This new opening in East Africa means much to our native believers. It gives remarkable scope to their missionary activities, and they are taking full advantage of the new situation. This is seen in the fact that when the call was made at the close of last year for the annual offering, some of the native teachers gave as much as two months' salary as their offering to the Lord. This means much to these young men, for their wages are not large.

God is demonstrating to these heathen hearts that He is the true God. He did it by fire in the days of Elijah, and He did it also by bringing rain upon the earth. Not long ago out in Ruanda, Central Africa, there was a drouth, which brought famine in its train. The natives had nothing to eat, and many of them died. Numbers of them came to our

mission station, and they asked our missionary if he believed in the true God. They wanted to know if God heard him when he prayed. They wanted to know, also, if his God answered his prayers. When he told them that God did hear and answer prayer, they said, "Well, you see how our country is dried up and how we are all starving. If your God is the true God, will you ask Him to give us rain so that we do not suffer like this?" The missionary led them out into the parched, dry field, and there under the open canopy of heaven knelt down and prayed to God. This was a test of his faith, but God honored His witness. The sun was shining brightly overhead and not a cloud was in sight when they began to pray, yet within half an hour after they prayed, clouds began to gather. Within a little while the raindrops began to fall, and there were copious showers of rain. This has made a deep impression upon that people, and opened hearts hitherto closed to the message of truth.

One of the best paying investments in the cause of God today is that of foreign missions. Not long ago a little native girl in the depths of Africa heard the story of the gospel and with gladness accepted it. When the call came to give to missions, this little girl, but sixteen years of age, brought in the sum of three shilling six pence (85 cents). The missionary was amazed, for it was an astonishing thing that any one in that country should give so much. When questioned, the girl burst into tears and told her story. She

had nothing to give, but she loved her Saviour so much that she *must* give. So she had gone to a planter and sold herself as a slave for this amount of money. Think of this girl selling herself as a slave for life to give this money to Jesus!

Now the time has come for us to bring in our special gift for this quarter. What shall be our response to these urgent appeals? May God lead us to realize not only the need of the hour but the wonderful opportunity we have of giving so that the work of the third angel's message may be further advanced in darkest Africa.

A Call for Help

AFRICA and the East are calling.
Who will to their cry give heed?
From the slumber of the ages,
They are waking to their need.

Never since the first outpouring
Of the Spirit, have we known
Such a stirring of the nations;
Lord, it is Thy work alone.

'Tis Thy Spirit that is working
In these long-neglected lands;
Lord, we have not done Thy bidding,
Faint our hearts and slack our hands.

Now we see Thy kingdom coming,
Nations rising in a day,
Growing light, and larger freedom,
Clouds and darkness swept away.

Doors that have been sealed are open,
Who will go and enter in,
Tell the people of a Saviour
From the ancient might of sin?

Gifts have they for consecration,
Patience, meekness, zeal, and power;
Who will go for Christ to claim them,
Now in this decisive hour?

—Selected

S. O. S.

The Missions' Call to the Sabbath School

'Twas night—a wild, rough night at sea—
White-crested billows lashed the shore.
Dark, angry storm clouds veiled the sky,
'Mid lightning's flash and thunder's roar.

A vessel in the harbor lay,
No thought of danger or distress
When suddenly a message flashed
Across the waters—"S. O. S.

"Disabled, sinking in the dark,
Send help at once," the message ran.
The call was heard; it nerved the heart
And stirred the soul of every man.

"Put out to sea, full steam ahead."
The word was instantly obeyed.
One thought was theirs, and one alone,
To rescue those who called for aid.

Each sprang to his appointed place,
"Help coming," flashed the answer back.
What matter though the storm waves roared,
And death lay lurking in the track?

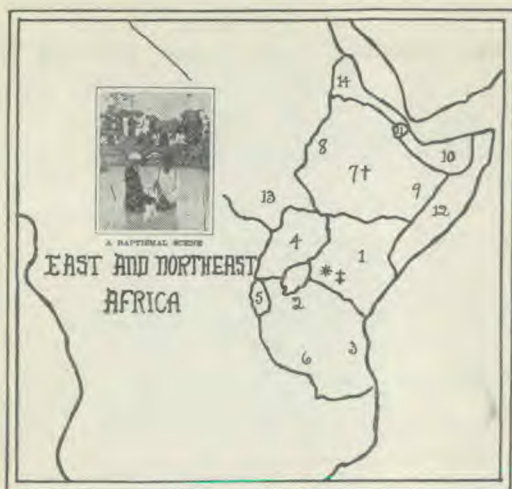
Another scene: Probation's hours
Are closing fast, and storm clouds rise.
The thunders crash; earth's final doom
Is written in the dark'ning skies.

Within the harbor of God's love,
No haunting fears *our* souls oppress;
But from the darkness comes a call
An urgent signal of distress.

From distant isles the call has come,
An S. O. S. of wild despair:
"Send help, we're sinking in the dark."
We hear, but do we really care?

Shall we not flash the answer back,
"Help coming," and arise with zeal,
"Full steam ahead" to reach our aim
And gladly answer this appeal?

Such opportunities will pass
Beyond our Sabbath schools some day
But heaven will sweeter be at last
If some, through us, have found the way.
—Annie M. Williams.



Key to Map

EAST AFRICAN UNION

1. Kenya Mission
2. Mwanza Mission
3. Pare Mission
4. Uganda Mission
5. Ruanda Urundi Mission
6. Southern Tanganyika Mission

ETHIOPIAN UNION

7. Central Abyssinian Mission
8. Eastern Abyssinian Mission
9. Western Abyssinian Mission
10. British Somaliland unentered
11. French Somaliland unentered
12. Italian Somaliland unentered
13. Anglo Sudan Mission
14. Eritrea Mission

* Location of East African Union Mission headquarters.

† Location of Ethiopian Union Mission headquarters.

‡ Location of the Kenya Hospital