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MZAMO, A MODERN DAVID
(See story on page 28)

TOPIC: Southern African Division

In the interest of economy, the MISSIONS QUARTERLY has been reduced in size from forty-eight pages to thirty-two, and in order to give as much space as possible to the mission stories, the suggestive program has been omitted. Hereafter each school will plan its own mission feature program.

SABBATH, JULY 1

Official Notice

TO OUR SABBATH SCHOOLS:

WE BRING to you the cause of missions in the Southern African Division. Most marvelous have been the manifestations of His Spirit working on the hearts of the people in this land.

We are living in times that test us, and this may force us to learn what Paul meant when he said, "The things which are seen are temporal; but the things which are not seen are eternal." We may not understand all the providences of God, and we may sometimes wonder how the gospel is to reach every kindred, tongue, and people in our generation.

Let us read again the experiences of the children of Israel led by that man of faith, Joshua, as they faced insuperable obstacles and without hesitation came to the edge of the Jordan which was seemingly impassable. Let us again turn to the experience of Caleb

with a handful of men battling against the walls of Jebus, refusing to be conquered by difficulty, led on until at last the impossible was realized. May God give us like courage to face the issues before us. May our prayers, like sharpened sickles, follow the mission workers whom we have sent into darkened Africa.

We are requesting our Sabbath schools to raise \$70,000 this coming thirteenth Sabbath, for regular work in South Africa, and may every member of our Sabbath schools remember in a substantial way our regular work in this time of great need. Pray that there may be a large overflow with which to hold our workers in the field.

Yours in behalf of missions,

W. H. WILLIAMS,

Undertreasurer of the General Conference.

SABBATH, JULY 8

Southern Africa's Call to Our Sabbath Schools

J. F. WRIGHT

[President, Southern African Division]

As we think of the offering to come to us at the close of this quarter, our needs, our opportunities, and our possibilities loom up before us. Just now two fields in our territory present special needs and wonderful possibilities in soul-saving; namely, the Central African Union Mission field, and Portuguese East Africa.

The Central African Union is surprising us these days. During the last four years this union has doubled its membership each year, so that at the present time it has more than eight hundred baptized church members. The year 1932 was an outstanding period in soul-winning, for during those twelve months approximately twenty-five hundred people turned from heathenism and joined our Bible classes. The great need in this field is more and better trained workers to care for its large ingathering of people annually. To meet this need we must have a new training school building which will also serve as the chapel. The old building at the Gitwe mission in Ruanda, where the present training school is located, is not large enough.

Portuguese East Africa presents a similar need. Two young men from the Malamulo Mission Training School, Southern Nyasaland, went over into that territory during 1931 and, without salary, won over a hundred souls to Christ. They had a difficult time. The paramount chief bitterly opposed them and made it hard for the people to assemble on the Sabbath; but God rewarded the faithful efforts of these young men and their associates, and during 1932 hundreds more responded to the call.

The chief is now friendly toward us. The government has granted us a mission site, and has given us permission to carry forward our work. We have a white worker studying the language, and by the time this appeal is

read by you, he and his family will already have moved into this new country. We must provide for him a home as well as a combined school and chapel building as soon as possible.

We have many, many other needs here in this division pressing upon us. As you hear the story of what God is doing in this field, and as you think of our needs week by week, may your heart be stirred mightily. And when the Thirteenth Sabbath Offering is taken, may you give liberally, so that we may have the means with which to maintain the work in these newer sections of the Dark Continent where the message is now spreading so rapidly.

SABBATH, JULY 15

The Smoke of a Thousand Villages

N. C. WILSON

[President, South African Union Conference]

IT WAS Robert Moffat's story of seeing the smoke of a thousand villages where no missionary had ever been that sent David Livingstone to the unexplored jungles of Africa. There are today thousands of villages scattered over South Africa where no Seventh-day Adventist missionary has ever been, and this presents a mighty challenge to our Sabbath schools the world over. The magnitude of the mission task confronting us should not discourage us, for "hitherto hath the Lord helped us."

The thousands of unentered villages, the millions of unwarned people, should beckon us on to greater zeal, deeper consecration, and larger sacrifices for God. If our dear people the world around could see what our missionaries in South Africa see every day,—the vast, almost untouched, sections of country where tens of thousands of superstitious and sin-burdened hearts exist—there would be a response on the part of our Sabbath schools this quarter which would provide for a mighty advance in our mission program in South Africa.

Our workers have every reason to be greatly encouraged, for God is leading us on in a marvelous way. We have just learned of one section of the field where light has broken forth, and three or four villages have turned to us almost entirely for spiritual help. One of our tracts read by several of the leading men has resulted in this wonderful experience. A worker is badly needed to follow up this remarkable opening and instruct these earnest seekers for truth, but our present staff is so heavily burdened that as yet we have been unable to send any one to care properly for this interest.

I am sure, dear brethren and sisters, that by the eye of faith you can see the challenging doors of opportunity standing wide open and the smoke arising from a thousand South African villages where the message of God for this hour has not yet been preached. May this quarter's consecration and giving mean

all that it should in the accomplishment of the glorious task God has committed to us.

SABBATH, JULY 22

A Call from Basutoland

J. R. CAMPBELL

[Superintendent, Transvaal-Delagoa Mission Field]

BASUTOLAND is a small mountainous country, heavily populated, in the southern portion of Africa, under the direct protection of the British government. The Basutos are freedom-loving people, who have had many serious conflicts with the encroaching Europeans. They are one of the very few native peoples of Africa who are semi-independent. The country, though unwooded, is very attractive with its grass-covered valleys and hills, its towering mountains and massive sandstone cliffs.

Our work was started in this country about thirty-five years ago, and a goodly number have accepted the message for this time. For some this has meant severe persecution, but they have bravely stood for their new-found faith. It would do your hearts good to see the faithfulness of some of these dear people. They love the message and are doing what they can to hasten it on. Besides the world financial depression which has greatly lowered their already small income, the country has suffered from two years of successive drought. Many are going hungry. But even so they

give of their little to help the work of God. It was an inspiring sight a few days ago to see men driving twelve donkeys before them, laden with grain, one hundred twenty-five pounds or more to each beast. They were coming from a village some distance from the mission. This grain was not being brought to sell, but represented tithes and offerings from our faithful church members. This has not been an isolated case, though I had never seen quite so much brought in at one time.

Not long ago Elder Andrew Xabba when returning from an evangelistic visit, caught a ride in a motor car, in which there was a teacher, a preacher, and a court interpreter, all Basutos. As they rode along discussing the Sabbath question, the car suddenly stopped; something had gone wrong in the gear box. One immediately remarked, "It is because we have a Sabbath-keeper with us." The gear box was opened, but the driver could not locate the trouble, and as the others knew less of the mechanism of the car than he did, all, excepting Brother Xabba, advised sending miles back for help. The driver then said to Brother Xabba, "You pray, while I continue to work on it." This was agreed upon. Almost immediately, without the driver's knowing what he had done as he probed around in the mechanism, the gears righted themselves. The driver remarked, "Isn't that wonderful? Wasn't that a quick answer?" When Brother Xabba separated from them they were an impressed and inter-

ested group of men. But it will probably be many a long day before they again have the opportunity of meeting one of our few workers.

May God grant a liberal Thirteenth Sabbath Offering to help needy and waiting Africa.

SABBATH, JULY 29

Golden Opportunities in Central Africa

C. W. BOZARTH

[Superintendent, Central African Union Mission]

WE ARE happy to know that the Southern African Division is to receive the benefit of the Thirteenth Sabbath Offering this quarter. While our work in the Central African Union Mission is still new, being started as late as 1920, yet the Lord has graciously blessed us in a large harvest.

Word has just reached us that there is a company of five hundred interested people in a district where we have never done any work before. One hundred fifty of them have definitely accepted the message, and hundreds of others are studying further and are calling for teachers to go down there and teach them more about the gospel. This interest has been created, not by a regular paid worker, but by a member of our Missionary Volunteer Society.

Pastor Monnier has recently sent word of a new interest over in the Belgian Congo,

where another of our Missionary Volunteer members has been conducting meetings. The following letter is from one of the new converts:

“My Father:

“I greet you heartily. We from our country have a great desire for your mission. They cry for a teacher to live among us. I was coming to plead for one, but as I got here at Bondi I badly hurt my leg, and that is why I am now writing. Our home is in Bwisha, a beautiful country with a very thick population. I was very anxious to come myself, but I cannot. My father, if you possibly can, do help us. Let me return with happy feelings from our friends the Adventists. Greetings, I thy child.

“Pautareon Baraburwango.”

It is impossible for us to answer this call at the present with funds so short, and yet it would only take \$24 to place one of our best teachers there for a year. Just think of giving the gospel message to so many people for such a small amount of money. And yet when they ask for bread we must give them a stone!

Today is our golden opportunity to gather out a people for God from Africa, that will be counted as some of His brightest jewels in the new earth. We look forward in faith for a liberal offering for Africa on the thirteenth Sabbath.

SABBATH, AUGUST 5

Victories at Gitwe Mission

R. L. JONES

[Director, Gitwe Mission, Ruanda]

THE conviction has grown in recent months that we are witnessing the rapid movements of the time of the end. It was just a little more than ten years ago that our work in Ruanda [rōō-än'dä] was opened here at Gitwe. There were few roads at that time, and the journey to the mission site from Lake Tanganyika [tan-gan-yē'kä] was made in eight days over difficult mountain paths. The work started among an unevangelized people, and at first the progress was slow. Now it seems that God Himself has put His hand to do a quick work.

Materially, the way has been prepared. In the last decade this country has been covered with roads. The journey that was once long and tedious to Lake Tanganyika can be made in a forenoon now over good roads. The mountain streams for the most part are solidly bridged. Even away from the main highways, passable roads have been made and we are able to visit nearly all our outschools by motorcycle in a fraction of the time it once took. Truly God has prepared the way for a rapid spread of our message.

The spiritual progress has more than kept step with the material. Within the last two years three new churches have sprung up in this vicinity, and their growing congregations

demand that we form another company in the near future. Already two of them must meet on the hillside for lack of room in their buildings. The first church established here at Gitwe has been divided into four churches, and still there are nearly a thousand each Sabbath in attendance here with the number increasing steadily. On Sabbath afternoons dozens of bands of Missionary Volunteer workers spread over these hills in search of honest hearts. Scores of natives take their stand for the truth each month. During the school vacation, teachers and students in one month of evangelism rolled up a total of nearly six hundred people converted from heathenism. Were we able properly to care for the work as God leads, we could, I am confident, soon finish the work in this field.

Our great need here at present is properly trained workers. We have some of the best material in Africa for producing native workers. These tall, mountain people possess keen minds and ambitious natures, and they make strong, capable workers. They long to help, and earnestly desire an education. Each week we have a group of young men working here on the mission farm and buildings, and they demand their pay in Bibles. They are willing to work a week at hard labor for a New Testament. Surely such serious young people are worthy of an education.

The manifest outpouring of the Holy Spirit and the numerous openings make us believe that God wills that we should make the best

of these opportunities. His people must answer whether they shall follow as He leads.

SABBATH, AUGUST 12

Northern Rhodesia Looks for an Answer

H. M. SPARROW

[Superintendent, Northern Rhodesia Mission Field]

It is nearly thirty years since Elder W. H. Anderson crossed the great Zambezi [zam-bē'zī] River near the "Smoking Waters" (Victoria Falls), and blazed the trail for the third angel's message into Northern Rhodesia. Since that time we have seen many evidences of God's guiding power.

Just a glimpse at some of these centers will help to convince you that we have been greatly blessed by God. At our recent camp meeting held at Rusangu [rōō-sang'oo] Mission, where more than eighty were baptized, there were many who came to us begging for help. At Demu [dē-mu] camp meeting one man stepped up and said, "Sir, we have our building ready, the teacher's house is built, my chief is watching the road for me to return with his teacher from this meeting; we *must* have him. If I cannot take one back with me, please tell me what to say to my people." Dear Sabbath school members, how would you have answered that call if you had no means and no one to send? Surely, Northern Rhodesia looks for an answer.

Many will remember the name of old Jim Mayinza. He is very faithful, and in a recent letter this is what he wrote:

“Mfundisi [teacher]:

“I have been in the truth many years now and I can truthfully say I have never seen such an awakening time as this among my people. My greatest trouble is, I cannot go everywhere where I am wanted. I wish I could cut Jim up in many pieces and have each piece tell the story of Jesus, for He is coming soon. At one place the Ethiopian people told me to get away from their district or they would spill my blood, but I told them that Jim’s blood would be the red ink to write the gospel I am preaching to the people, and I thank the Lord, for He has given us more than seventy people who are rejoicing in the truth in this district. But Mfundisi [teacher], we have many calls here now, how must we answer them?” Certainly this is a stirring message from one of our early workers in this needy field.

At one of teacher Nathan’s meetings a native witch doctor stepped up and said, “Feel this ridge,” pointing to a ridge on his chest. “That is a needle,” he said. “It has been placed there by my senior witch doctor while I take my training. It represents the working of the spirits in my body, for that does not remain in one place. Many times I felt that it would kill me, but it gave me power with the people. Now teacher, please remove it, for the needle of the gospel of

Jesus has pierced my heart and it has taken the place of the witch doctor's needle. I am going to be a Christian and tell others the story." The gospel has power to change the oldest witch doctor if we let it have its way.

SABBATH, AUGUST 19

Solusi Training School

ROY M. MOTE

[Normal Director—Solusi Training School]

Story of Damson Mwesa

"I AM the first-born in my family, so my mother loves me very much. She would never let me go far from home, but the time came when the Lord called me to leave my parents, and that was when I came here. It was Friday when Brother Burton told me of his plan for me to go to our training school, so I went to tell my mother. I was expecting that she would refuse me. I said, 'Mother, I am going to Solusi Training School on Sunday.' Her answer was, 'You are my son, I know that the Lord gave you to me. Therefore, if the Lord wants you to have a part in His work, you should go, my son.'

"I was very happy and encouraged at my dear mother's answer, for I was not expecting to hear such an answer from her. Night came and I went to bed. Very early in the morning my father came into my hut and took me to his. He first prayed. My mother was the last to pray, but in her prayer she

said, 'Our son, we send you with our God, and if you will try to follow your own way the Lord will not work with you.' I often think of my mother's prayer when I fail in any subject, and feel very much afraid, thinking perhaps I am following my own way so the Lord is far from me."

This sincere young man is a type of nearly three hundred young men and women who have gathered from all parts of the Zambezi [zam-bě'zī] Mission field for the purpose of receiving a training that will quickly prepare them to help finish this message among their own people. Never has there been such earnestness, such eagerness, shown for a Christian education as today.

While attending camp meetings in Southern Rhodesia this year, Elder F. R. Stockil told of an interview he had eight years ago with an influential chief of the Matabeles [mat-a-bě'lēs], who at that time made an earnest request for a school. When informed that it would be impossible to get a school immediately, he said, "I will wait." Since then messages and requests have come through from time to time for a teacher, but owing to the lack of funds and trained teachers, it has been impossible to respond.

Last year Elder Stockil chanced to see the government official who has this territory under supervision. He said that a number of other mission societies have tried to enter the country, but Chief Magudu said, "No, I am waiting for the Seventh-day Adventist."

Brethren, is it not time to go in and possess the land? How much longer shall we keep this chief and his people waiting?

SABBATH, AUGUST 26

Our Oldest Mission Field Still Calling

C. ROBINSON

[Superintendent, Southern Rhodesia Mission
Field]

SOUTHERN RHODESIA is our oldest mission field in heathen lands. Solusi [Sō-lōō'sē] Mission, opened in 1893, is within its borders. We have 3,779 church members, and 908 baptismal class members connected with the various missions and churches. There are ten European and eighty-four native workers in the field, all engaged in active evangelistic and teaching work.

The work is advancing slowly but surely, as we have a large number of active, earnest church members who are zealous in spreading the truth. A good example is the steward at Mondoro [mon-dō'rō] Reserve, a good, live worker who has a growing baptismal class and who is leading them on in active, aggressive Missionary Volunteer work. He is entirely self-supporting. During my recent visit to him we baptized eight of his converts. He said to me, "As our class becomes smaller when these are baptized, we quickly gain others so that our class will remain large. We have seventeen now, but we should

average about twenty-six." They are a fine company of believers, and they asked me for a teacher for their children and to assist in their church work, but we cannot afford to send any one to them.

The camp meetings were not so well attended this year owing to the late crops, but there was an increase in the number of baptisms. There were 441 in all, and we expect to reach 450 before the end of the year. At every camp meeting and wherever we have gone to visit companies, we have received delegations from far and near who have come asking for teachers.

Brethren, our needs are great. We are looking to you for a generous Thirteenth Sabbath Offering for this quarter, so that some of our pressing calls can be answered. This is the opportune time for evangelical work. The people are looking for truth, and we have it to give to them. Shall they call in vain?

SABBATH, SEPTEMBER 2

The Influence of the Native Teacher in Angola

O. I. FIELDS

[Director, Bongo Mission, Angola]

WHAT AN inspiration it is to see the difference between a Christian village and a heathen one! And what a joy it is to see the results of the gradual working of the Holy Spirit in the lives, in the homes, in the

personal appearance, and in the countenances of these poor black people!

When a native teacher first enters a new village to begin his teaching and evangelistic work, he encounters great difficulties, the greatest of which is probably uncleanliness, for the raw native of Angola has no idea of the meaning of the word sanitation. The only article of clothing worn is a cloth about two yards long wrapped around the body under the arms, or in the case of men it is fastened at the waist with a strip of bark. When they buy this cloth they immediately saturate it in oil and let it dry. From the day it is put on, it is never washed, but simply rots from filth, when the native buys another one. The hair is treated in much the same way—matted with red clay and oil, done up with beads, pieces of leather, shells, bits of tin, or anything they can find for ornaments. When once done up, it is seldom taken down or combed, and eventually becomes the habitation of vermin. The huts of the natives are the dwelling-places of the family, the chickens, goats, pigs, and dogs, for all go in and out at will, unmolested. Nearly all the natives drink whisky made from sweet potatoes and bananas, and smoke tobacco.

It usually takes some time for a teacher to win the confidence of the people, but gradually through faithfulness, prayer, and example the people begin to accept his teachings. The teacher becomes their shepherd,

their counselor, friend, and protector. They look to him for advice when they have to appear before their councils which are made up of the chief and his cabinet, or headmen.

Our native teachers are true blue, working faithfully day by day in their small corner of the Master's vineyard. Some of them left good jobs to come to the mission and learn of Jesus. One boy had a government job and was getting about the equivalent of \$22.50 in American money. He heard of the Adventist mission, so came to investigate. He was immediately put to work cleaning out chicken houses, cattle kraals, and any other unpleasant odd jobs there might be to do. He only received enough for his food and a few clothes, but he stayed by his work. Some of the other less faithful boys chided him for being foolish, and told him he ought to go back to his other job. He replied, "Oh, yes, but the missionaries are trying me out to see what I am made of, and if I am faithful in this work they will give me something better later on, and anyway I came here to hear the gospel and not to gain money. If I had wanted money I would have stayed where I was."

He continued at this mission for three years, was baptized, and later put in charge of the native school on the mission. At the present time he is head native teacher at Bongo Mission, the main station in Angola, teaching four grades of eighty students, besides carrying his normal training course.

There are a hundred calls for teachers waiting to be filled in Angola, and we are hoping that through our faithful Sabbath schools at home we may be able to train and send out more native teachers to help spread the news of a soon-coming Saviour in Angola.

SABBATH, SEPTEMBER 9

Progress in the Southeast African Union Mission

O. U. GIDDINGS

[Superintendent, Southeast African Union Mission]

"TELL all the chiefs and principal headmen that 'Mlandu' (legal cases), will not be heard hereafter on Saturdays, as we understand very well now that Saturday is the Sabbath day of the Lord." This is the instruction which was recently sent out by the paramount chief to his under-chiefs in the section of Nyasaland [ni-as'a-land] where Brother and Sister E. L. Tarr are laboring. The chief had attended our camp meeting at Luwazi [lu-wā'ze] Mission. There he heard the Sabbath question presented in such a way that he was thoroughly convinced as to the correct day, and although he is not a Christian, he has decided that he will respect the Lord's day to the extent that he will not hear legal cases or compel Seventh-day Adventists to come in to testify on that day.

About three years ago, a native from Por-

tuguese East Africa crossed over into Nyasaland. There for the first time he heard the story of Jesus. Then he entered one of our outschools, became a member of the Bible class, and after two years was baptized as a faithful Sabbath keeper. Last year he returned to his people on the Portuguese side and began to teach them as best he could, about the true God and His word. Several of his friends became interested, and soon so many people began to attend his little Sabbath meetings that the paramount chief heard about them. He immediately sent word to cease the meetings. The meetings in the village were discontinued, but they went out into the forest, and met together in large numbers. The chief sent soldiers who took the native leader Jaim and cast him into prison. After Jaim had been in prison two weeks, the chief had him brought out, supposing him to be ready to give up his work. Jaim, however, maintained his loyalty to God even when the chief threatened to deliver him to the government authorities. Then the chief asked him who Seventh-day Adventists were and what they were teaching that Jaim should love them so much. Jaim's opportunity had come. The Lord must have worked through him mightily, for when he finished his testimony, the chief not only released him from prison, but told him to continue teaching the people those good words. He said further that he would tell others of his people to attend the meeting in the woods

and if any government inspectors came along, the chief would not disclose the place where the meetings were being held.

Jaim now has more than a hundred in his Bible class who are faithfully keeping the Sabbath, and although he gives most of his time to the work, he has never received a penny of salary.

May the Lord help you to visualize this native man of God and the needs of his people in that vast new field, as you plan for your Thirteenth Sabbath Offering.

SABBATH, SEPTEMBER 16

An Urgent Call from the Belgian Congo

R. VAIL

[Educational Secretary, Congo Union Mission]

SOME of the experiences in the New Testament very often find their counterpart today in places where "this gospel of the kingdom" is being preached. In a recent trip to the Central Congo mission field with Dr. Morel to hold an institute with the teachers, we were especially impressed with that fact and with the need of more workers filled with the old-time zeal and faithfulness in the advancement of the work.

One native with his wife came to us there in the first month of the mission's existence. He was a very heavy smoker, and at times had an uncontrollable temper, but something in him made him long for a better life.

Through many ups and downs he has struggled until he is now one of the pillars of the young church that has been organized at Kirundu. [ki-run'du]. One evening during our visit, this man, who comes from a distant tribe, came to us saying, "Bwandi [sir]: my people are far away and I can see that no teacher will be able to go to them soon, so now I am asking to go home and get my brothers and bring them here so they can hear the words of God also." It reminded us of the experience of Andrew who "first findeth his own brother, Simon."

The possibilities for a medical station at Kirundu are unlimited. Brother and Sister Norcott are doing all they can with the limited budget they have to work on, but they can only touch the edges of the needs. While we were there Dr. Morel performed two major operations and six or seven minor ones, besides giving injections and other treatments. We were able to stay only sixteen days, so he had no time to do more. During this time he turned away about eighteen cases, most of them needing major operations. The last day there he had to turn away six needing attention for hernia and elephantiasis, but he had no material to work with, and his time was too short to permit him to see the cases through. The last day he gave out thirty-five injections for yaws and syphilis. The people came begging him to stay permanently or for us to send some one else to establish a hospital there. The nearest doctor is about

three days' travel by motor car, boat, and train to Stanleyville. It made us heartsick to see the need and the suffering among those raw heathen and have to turn them away. But one doctor can be in only one place at a time, and his work was awaiting him at his regular post at Songa Mission as well. The greatest hindrance, however, was the lack of supplies, because of the lack of funds to keep the work going.

May the Lord indeed help His people in these last days not to retreat in any point until this work is accomplished. Remember the great need in the Congo Union Mission when you come to make your offerings on the coming Thirteenth Sabbath Day.

SABBATH, SEPTEMBER 23

The Story of Whiskers

E. G. MARCUS

[Superintendent, Malamulo Hospital]

WHEN Whiskers arrived at the leper colony here five years ago he had his eyesight, but his eyes gradually grew dim, and four years ago he became totally blind. Whiskers' wife is dead, and his only child refused to come to help him, so the poor old man became entirely dependent upon his fellow sufferers at the camp to bring him his food and water, and to wait upon him generally. We tried every way possible to persuade his daughter to come to help look after him, but she was afraid of contracting his disease, and

refused to leave her village, or have anything to do with him.

This nearly broke the poor man's heart, for she was his only child, and he had hoped that she would still love him enough to come to his aid. In his sorrow he went to his hut and sat there for many days weeping and wailing, and would not be comforted. He lost weight, grew thin and weak, and seemed to have lost all interest in his surroundings, and we really despaired of his life.

He was a most active church member, for he had been baptized here, and was one of the leaders at the leper church. He always knew his Sabbath school memory verses. He could also repeat all the memory verses for the past three years. One day, when I asked him how he learned all these verses when he could not read, he said that his friends came into his hut and taught him the memory verse each week. Then he would go out among the others and study the lesson with them and teach them the memory verse. He had many bands organized this way among the lepers, and when Sabbath came he knew his verse so well from the many repetitions, that he could not forget it. I tested him once for my own satisfaction, and he repeated more than one hundred memory verses without the least hesitation. He told me that he also knew most of the common hymns by heart, some chapters in the New Testament, and whole psalms.

The teacher at the leper colony told me

that Whiskers has been doing strong personal work in some of the villages near by, and already eight have begun to keep the Sabbath as a result of his work. He told me that his greatest desire was to win people for God, and if he could only see again, he would devote most of his time to telling the story of salvation to others.

For some time past I have been watching a cataract ripening in one of his eyes, and this week I discovered that it was ready for operation. We had not told Whiskers of the developing cataract and possibility of operation, so yesterday I told him that there was hope of his being able to see again. I wish you could have seen the change that came over his countenance as the effect of my words began to register upon his mind. His very first words to me, when he grasped the idea of there being possibility of his seeing again were to the effect that now he would not be hindered by his lack of eyesight, that he would be able to do more work for God. I believe that this thought, more than the mere restoration of his sight, was the cause of his great joy. When the others in the colony heard of it, they all got together and prayed for him, asking God to bless our work and make the operation a success. It will be a few days before the operation can be performed, for the technique of the operation requires a number of days of preparation, so that we may not run too great a risk of an infection. In the meantime we are praying

hard that God will bless us in this work and restore this poor man's eyesight to him.

SABBATH, SEPTEMBER 30

A Modern David

O. U. GIDDINGS

AMONG those who attended our camp meetings at Mombera [mom-bē'ra] in 1931 was a native boy about thirteen years old, named Mzamo. Mzamo in the native language of that country means "One who tries." Mzamo, who has been a faithful member of the Bible class since last camp meeting, herds cattle for his father, the chief of his village. There are many lions in that country. One evening while bringing the cattle in from the valley he saw two lions emerge from the jungle along the ravine and approach the cattle. He tried to hasten the cattle toward home, but before he had gone far, one of the lions sprang upon a cow and wounded her. Mzamo immediately ran to the lion and attacked it with one of his knob kerries, a knotted club which most natives of that country carry for self-defense. The lion turned on him furiously, grabbed him in his mouth, rushed off a few yards and flung him violently into some grass. Mzamo was on his feet again in a moment. Without an instant's hesitation he rushed at the lion again and struck it fairly on the head with his club. Again the lion seized him, carried him a few rods, and

threw him into some bushes. By that time the village people had been alarmed by the cattle stampeding. They came with spears and clubs to drive the lions off, but before they reached the spot, Mzamo had attacked the lion for the third time, and for the third time had been seized by the lion, carried some distance and tossed into the bush. The lions retreated as the people approached. When brave Mzamo was extricated from the bush, he was covered with saliva from the lion's mouth, and had several tooth marks upon his body, but he was not seriously hurt, and within a few days his wounds were healed. When asked if he did not know that lions are very dangerous, he replied, "Lions cannot kill a Seventh-day Adventist."

Beacon Lights

NATHANIEL KRUM

THE beacon lights of Africa
Send out the gospel rays,
That native tribes enslaved by sin
Might know salvation's ways.

Each light,—a mission station—stands
As God's great monument,
Supported by the prayers and gifts
That mission friends have sent.

What if the prayers to heaven should cease,
Requesting God to bless?
What if the stream of gifts should fail
Because of selfishness?

The lights would flicker and go out,
And men in Satan's grip
Would wander on through sin's long night,
Nor leave his chaplainship.

And who would bear the cost of souls
Thus left in sin to die?
Ah, you, and you, and you, who've stopped
Your prayer and gift supply!

The beacon lights of Africa
Fling out the gospel ray,
But how much brighter they might glow,
Give! freely give, today!

Central Africa Calling

J. I. ROBISON

CHARACTERS: Mr. Morris, director of the Kivu Mission.
Mrs. Morris, his wife.
Miss Parker, nurse and teacher of native girls' school.
Robert Morris, age 11.
John Morris, age 9.
Lucy Morris, age 5.

SCENE: Sitting-room in mission home. Mrs. Morris, Miss Parker, John and Lucy are seated comfortably.

MRS. MORRIS [laying aside the *Youth's Instructor* from which she has been reading]: John, I wish you would go over to the compound and tell papa and Robert we are waiting for them. It is time for worship, and Miss Parker has several sick people to attend to right after the Sabbath.

JOHN: All right, Mother. [He runs out, and Lucy comes over and climbs on to Mrs. Morris' knee.]

MISS PARKER: You know, Sister Morris, that old native from Casta's village who came over last week with the big ulcer on his arm? He is certainly doing well. His arm is nearly healed already, and did you notice what a keen interest he took today in the Sabbath school? I do hope that Peter or one of the boys will get a chance to give him some Bible readings before he goes.

MRS. MORRIS: Yes, I hope they do. How is the little girl who was so badly burned?

MISS PARKER: Not so well,—you know the child rolled over into the fire while she was asleep, and her people tried the native medicines before bringing her to us. A bad infection developed. With careful nursing, however, she may come through. She will always have a scar, though!

LUCY: Mother, I gave that little girl my *Little Friend*. She liked the pictures.

MRS. MORRIS: Maybe we can find some more pictures for you to take to her.

[Enter Mr. Morris, John, and Robert.]

MR. MORRIS: Sorry to have kept you waiting, dear. Robert and I have had the most remarkable experience this afternoon, and could not very well leave.

MRS. MORRIS: That is all right, but what happened? Has there been trouble at the compound, or is some one sick?

ROBERT: Oh, no, Mother, no one's sick, but a lot of natives came over to see papa from beyond the mountains, and they want teachers and schools, and they want to keep the Sabbath and become Christians!

MR. MORRIS: Wait a minute, Robert, you're getting the tail end of the story first. You remember when we had our big evangelistic campaign last July, that over in the Bugoye [boogo-ye] District Samuel was having a fine interest, and hundreds were attending his meetings?

MRS. MORRIS: Yes, I remember. Didn't he have some trouble with the priest and chief?

MR. MORRIS: Yes, the priest offered him quite a sum to come over to the Catholic mission and teach. Samuel refused the bribe, then the priest got the chief to forbid Samuel to hold meetings, and some of those who had been attending were beaten. But Samuel went on preaching, and the people came to the meetings in spite of the chief and the priest.

MISS PARKER: Wasn't Samuel the one who brought such a fine group to our camp meeting in August?

MR. MORRIS: Yes, that was Samuel's group, and a fine lot of natives they were. Well, a few days ago I sent Peter to Samuel's district, and he came back bringing a delegation of natives with him. They are begging for teachers. Peter said he never saw anything like it. Over seven hundred are attending the Sabbath services, and Samuel has three hundred in his baptismal class!

MISS PARKER: And Samuel is just out of school! How can he manage such a class?

MR. MORRIS: That is the trouble. He needs help. But how are we going to give it? With another cut in the budget, I do not see how it can be done!

JOHN: Why don't you write to the Division for more money to hire teachers?

MR. MORRIS: Their budget has been cut, too, John, so that wouldn't do.

MISS PARKER: I wonder if we could spare Peter from here. He could help Samuel, I am sure.

MR. MORRIS: But how could we spare him? Who would take his place at the school and on

the compound while I am away on my trips? Some of these outschools I have to visit are having experiences similar to that of Samuel, and I have to give them a little assistance. I am afraid we cannot spare Peter.

LUCY: Why don't we ask Jesus to send more money and another missionary?

MRS. MORRIS: Bless your heart, Lucy, I am sure Jesus is the only One who can help us at this time.

ROBERT: Daddy, I think maybe if you wrote and told Elder Wright and Elder Bozarth how badly we need another worker up here, it would help. If the Sabbath schools really knew how short-handed we are they would give a lot more for the Thirteenth Sabbath Offering that is coming to Africa.

MR. MORRIS: Yes, son, I believe you are right, and I think Lucy has made a splendid suggestion, for surely as we see the Holy Spirit being poured out so bountifully here in Central Africa for the saving of souls, the same Lord who is working so marvelously here can touch the hearts of our people all over the world and impress them to give a large offering on the thirteenth Sabbath that some of these urgent calls here in Ruanda may be answered.

MRS. MORRIS: Let us seek the Lord together, for He alone can show us the way, and send help in this hour of perplexity.

ROBERT: Let's sing a song for worship tonight, Mother, shall we?

MRS. MORRIS: All right. We'll go into the other room and perhaps Miss Parker will play for us.

[Leave platform, and they, or others, sing an appropriate missionary hymn.]

Any of the following books may be used as supplementary material for use in the Children's Divisions:

Choma

On the Trail of Livingstone

Uganda's White Man of Work

The White Queen of Okoyong