



Vol. 5. No. 6.

June, 1933

## Visiting Our Missions in West Africa

BY E. D. DICK

As arranged by the Division Committee, I left England on January 15th to visit our missions on the West Coast of Africa, excepting Sierra Leone. Inasmuch as Pastor W. T. Bartlett had spent some time in Sierra Leone in November, it was not thought necessary that I should stop there at this time.

I had the good fortune of travelling during the first lap of my journey with Brother and Sister K. Noltze, our missionaries to Liberia, who were returning from furlough to their field of labour. We had rather a rough sea for the first four days out of Southampton, but later reached calmer waters and enjoyed the trip much better. Eleven days after leaving Southampton, and after short calls at Teneriffe and Las Palmas, we glided into

the beautiful harbour of Freetown. There we were met by our missionaries in Sierra Leone—H. J. Gronert, Union Superintendent, A. Nuka, the treasurer, H. Rasmussen, principal of their Union training school, and T. Tranborg, the industrial foreman of the training school.

Inasmuch as Liberia has become a part of the Northern European Division and has been joined to the

Sierra Leone Union, H. J. Gronert accompanied me to Liberia. After another day's sailing from Freetown we dropped anchor in the open sea off Monrovia, the principal port and town of Liberia. We were soon met by surf boats which were rowed by native oarsmen. These brought us safely over the rather dangerous bar at the mouth of the St. Paul River and into the harbour of Monrovia. Conditions in Liberia are very backward indeed. In the entire country

there is no railroad and perhaps less than one hundred miles of motor road. In Monrovia there are few houses equipped with electric light, there are no paved streets, drainage, or sanitary arrangements, yet it is a city of churches. At early morning and again in the evening, and par-

*Landing by surf boat en route to our mission in Liberia.*



*The church at Dogba, N. Cameroons.*



*The first baptism at Dogba, N. Cameroons.*





*A village in the rocky hills.*



*Dispensary at Dogba, North Cameroons.*

ticularly on Sunday morning, one can hear the bells or gongs—often made of railroad iron, a brake drum of a motor-car or other tempered metal—making a solemn call to worship from a score of churches. It would not, however, be a harsh judgment to state that the general moral tone is indeed very low.

The financial condition of the country is also bad. On the day of our arrival the government had repudiated its foreign loans and was seizing assigned revenues. The foreigner was eyed with certain suspicion and antipathy.

Our work in Liberia centres about two mission stations, the Gbanga Station for the Cpella in the interior and the Palmberg Station for the Bassa tribe near the coast. The Gbanga Station is reached from Monrovia. It is necessary to travel by car some sixty miles and then complete the journey by walking five days. Here Mr. and Mrs. Noltze and R. Reider are located. The station is new, having been started in 1932. Two dwellings are under construction. The country near the mission is heavily populated and the prospects are good for a successful mission work. Brother Noltze has made good progress in his study of the Cpella language and has written the first primer for the Cpella people. Plans are laid to print this soon.

Our Palmberg Station is twenty miles from Grand Bassa, a city on the coast sixty miles east from Monrovia. To reach Grand Bassa it is necessary to travel by launch or surf boat in the open sea. As our time in Liberia was limited we

hired a launch. The trip at sea required nine hours. On arriving at Grand Bassa we were met by the natives who came out into the sea with their surf boats and took us near the land and then carried us ashore on their shoulders. Upon arriving at Grand Bassa we hired a lorry and were driven out eight miles. We then walked seventeen miles farther on to the mission. Inasmuch as we were going to hold a full committee meeting, Brother Noltze accompanied us to Palmberg while Sister Noltze remained at Monrovia until our return.

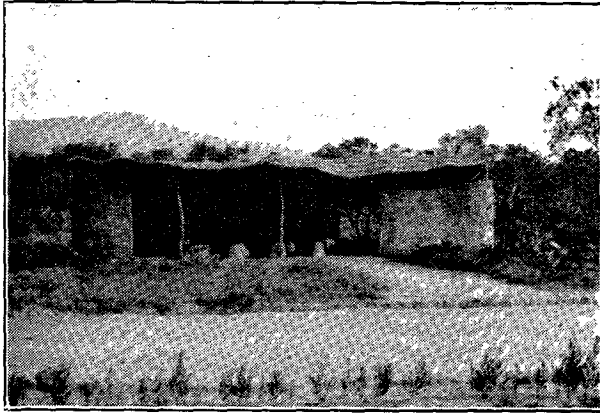
Dropping out of a London winter with its ice and fog and where one does but little walking, into a tropical, humid climate, walking along the roadway in a scorching mid-day sun is a rather strenuous change, and I wondered at times whether I was going to be able to continue. We trudged on slowly, however, and arrived at Palmberg about 4 p.m. Though I had written of our coming a number of weeks previous to my leaving London, yet our missionaries had not received word of our plans. Communication and transportation are indeed very slow and uncertain in Liberia. Our workers were glad to receive us and we were equally glad to see them. Palmberg is rightly named, "berg" meaning a small

hill or mountain. This is covered with hundreds of palms growing in their original wild state.

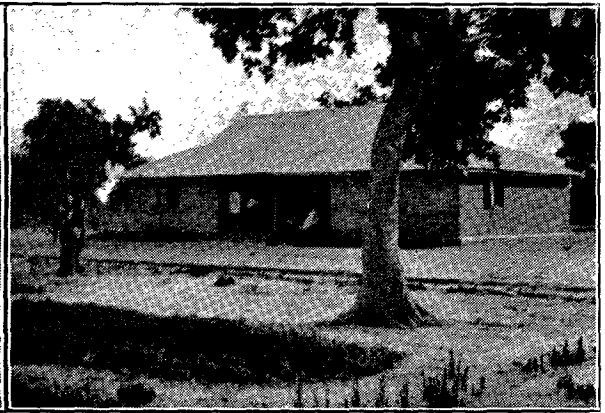
Brother and Sister R. Helbig and E. A. Flammer are located at Palmberg. They came to this field in 1928. Upon arriving they secured a grant of land of 100 acres from the government. Later, but not until their dwelling-house was nearly completed, the Liberians laid claim to a large part of this so we retained only ten acres. The government has since made another grant of 100 acres four miles distant, which arrangement is not too satisfactory. Two permanent buildings have been constructed on the mission. These are a double dwelling-house which houses the two mission families, and a printing-house with up-to-date press and necessary accessories. Other buildings are only temporary. The walls of these are made of palm poles and mud and the roofs are of thatched palm leaves. They have a dispensary, sick room, store rooms, visitors' room, a church and school building and industrial



*Brother J. J. Hyde and family.*



*The church at Jengre, Nigeria.*



*Brother Hyde's house at Jengre.*

building, as well as perhaps a score of rooms for the boarding students.

A boarding school with an attendance of about sixty boys and girls is operated on the station. Brother Helbig has good medical training and does a great deal of medical work at the station. He also spends about three days in each month doing medical work at Grand Bassa, and his work is greatly appreciated by the Europeans and Liberian residents. Brother Flammer is in charge of the evangelistic work in the area. He does regular itinerant evangelism and a good interest in the community is aroused. The Bassa language is very difficult. Brother Flammer has spent much time studying the language and can now preach in the Bassa. It is hoped that they may soon be able to print a few tracts in the vernacular which will help to stir up a larger interest in the spiritual work of the mission.

At our meeting plans for the enlarging of the work received definite consideration. Since the new

relation of the work in Liberia to Sierra Leone had been arranged, it was voted to divide the field into Northern Liberian and Southern Liberian local missions. Methods for strengthening the evangelistic work were also studied, as well as all of the general phases of mission work. We left feeling that though the work had gone slowly and our workers were in hard places, yet the Lord would greatly bless their efforts with a larger increase of souls than they had experienced hitherto.

After returning to Grand Bassa we again went by launch to Monrovia and there I joined the boat sailing for Lagos, Nigeria. On this trip I also had the good fortune of travelling with our missionaries. Pastor W. McClements, the superintendent of the Nigerian Union, with Mrs. McClements, was returning from furlough on the same boat.

Four days' travelling from Monrovia brought us to Lagos. Inasmuch as my itinerary included a visit to Northern Cameroons, I was anxious to make this trip before the rains started, for it involved travelling by motor-car about twelve hundred miles. Upon landing at Lagos I went to Ibadan, the Union headquarters of Nigeria, and remained there only one day before continuing by train to Jos, a journey

of 580 miles. At Jos I was met by Pastor J. J. Hyde, with whom I had arranged to take me by car to our Dogba Mission, in Northern Cameroons, a trip of about 570 miles. After two days' motoring without trouble, we rolled into the Dogba Mission. Here Brother and Sister Bergström and Brother and Sister K. Johannessen are located. What a warm welcome they gave us! Cut off as they are in that far-away country without any contact with others of like faith, they had grown "hungry" to see the face of their brethren.

Dogba station is sixteen miles from Marwa, a native city of 25,000 inhabitants. It is 900 miles from Yaonde, the rail terminus where they buy their supplies. It is no wonder that our missionaries were glad to see us. One of the first questions they asked was: "How long can you stay?" and were greatly disappointed to learn we could remain only four days. I was greatly touched by a second question with its comments which followed. It was: "Can we have our furlough this year?" And then Sister Bergström, who had well-nigh lost her health, replied: "If we go can we come back? for if we cannot come back then we don't want to go." Cut off from civilization, far away from their loved ones and others of like faith, surrounded by heathenism and needing a change in a better climate as they were, they were not willing to take their furlough if they could not return to continue labouring for the people they had learned to love.

The four days' stay was crowded full of visiting the neighbouring



*Mrs. Hyde in the dispensary.*

villages and chiefs, meeting with the Europeans on the stations and the natives in the community, and councils over the future work of the mission. In front of the mission are great hills on which live thousands of pagan natives. These natives have taken up their abode in this rocky hill country to avoid the slave raiders from the north who, in former days when they lived on the plains, used to sweep down on them and carry away into slavery their children and wives. To the north of the mission is a great river valley in which there are thousands of villages of Fulani people. These Fulanis are great cattle people, more or less nomadic in their habits. They raise large herds of goats and cattle and trek them to the markets of the great cities to the south. These Fulanis are mostly Mohammedans. Mission work is difficult in this area. When Brother Bergström first went there the natives were afraid of missionaries. They thought they had come as representatives of the government to get into their confidence and later betray their trust. When first the missionaries gave them an invitation to come to Sabbath-school and other meetings, the natives sent their children to see if any harm would befall them. When the children returned safely and began to tell of the things they had heard, the men later came but were armed with spears and cutlasses. Now they have learned to know that the missionaries are their friends and are glad to come and learn of the good way. Sister Bergström cares daily for a score or more of sick and suffering in a half-tumbled-down pole and mud hut which was used as their temporary dwelling upon their arrival at the station.

While at the mission we had the pleasure of baptizing the first-fruits of our work in the Cameroons. A native by the name of Worongby Massaga, who is secretary to the commandant of that government district, having learned of the truth, had been taught by Brother Bergström for almost two years. We found that he and his wife were ready for baptism. On the Sabbath of our visit we had the privilege of burying them in the watery grave. Though Massaga continues in the government employ, he can be a great help to us in assisting Brother Bergström in many ways, for he is familiar, not only with his own language and the French, but with the language of the Fulanis and the pagans.

There is no literature whatever in these languages; in fact, the pagan language has not been reduced to writing. While Brother Bergström uses French, the official language of the country, as yet he has not fully mastered either of the other languages, so he must use a Mohammedan interpreter. He has neither Bible nor songbooks in their language, so one can imagine how hampered one is in trying to work for such peoples.

The future of the work is promising. At the conclusion of the baptism an appeal was made and thirty-three out of the forty adults present came forward and expressed their desire to be God's men and leave off their ways of sin. Since returning I have received word from Brother Johannessen stating that they have a regular attendance of thirty in their baptismal class.

We left this station feeling that God had definitely blessed in building up this mission, and though our  
(Continued on page 5.)

## The Week

By V

"Gather My saints together with Me

IN 1932 the Week of Sacrifice brought about \$9,200 or £1,840 into the Division treasury, which meant that several more workers could be held in active service, whether in mission fields or in the homelands. The pressure of need is not less in 1933, and we are hoping that the brethren and sisters will rally again at the call.

The invitation is to actual sacrifice. The time has come, foreseen from the beginning of our work, when those who have possessions should unload and put the proceeds into the cause of God, transferring their treasure to heaven before the earthly value vanishes like smoke. No gift is too large when a sacred cause makes its appeal to loyal hearts. The normal standard of sacrifice for this occasion has been agreed by all of us at a week's wage. Everybody will admit that, in such a time as this, the standard is not too high. If last year we had all given on that scale, our Week of Sacrifice would have brought in about \$45,000 in the Northern European Division—assuming that the tithe represents one-tenth of our wages—so that there is room for considerable expansion in the amount given before we draw anywhere near the goal-rate.

Even so, \$9,200 must have represented for many a considerable degree of real sacrifice. Yet who that responded to the appeal now regrets doing so? Who imagines that as the widow woman went home after casting her little all into the treasury she was left unvisited and uncheered by the angels? There was not a man of wealth in all Jerusalem whose position was as secure that night. Heaven, beyond question, took the affairs of the widow into its own capable hands. Every angel in the courts of glory would have gone to the limit of self-sacrifice before that widow

## Constraining Love

HE who beholds the Saviour's matchless love, will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world."—*"Desire of Ages,"* page 661.

## Sacrifice

TLETT

those that have made a covenant  
." Psa. 50 : 5.

should suffer want. Although no such thought had been in her own heart, the expenditure of her little all in the service of God had made a binding link between herself and the King of the universe.

Most of us have still some way to go before we are entitled to be mentioned in the same list with the widow woman, but every step we advance in her spirit will see us enriched in faith and character, and better illustrating the blessed hope. When the Lord Jesus comes at the head of all His angels to bring home the heirs of glory, the tie that knits His very soul to theirs is the brotherly covenant of sacrifice. (Psa. 50 : 5.) When the widow, and we who are privileged to travel with her, meet the Lord for whose sake we were willing to give all that we possessed, it will not occur to any of us that something ought to be done and said about our sacrifice. Seen in the retrospect, that which brings the greatest joy to our hearts is the fact that we also had and seized the opportunity to pour out something in the spirit of Him Who poured out His soul unto death for lost sinners.

It is not becoming that any be urged to sacrifice. The motive of the gift is what constitutes its fragrance. The heart of the widow rejoiced that she could show forth in her giving a little of the gratitude that moved her. It was in such fashion that the early church pressed forward happily to make its sacrifices: "For according to their power, I bear witness, yea, and beyond their power, they gave of their own accord." The Lord Jesus knew how to call forth an unsuspected wealth of devotion in the hearts of His blood-bought people, and, in the experience, made them more fully partakers of His own royal nature.

(Continued from page 4.)  
workers have been labouring under difficulties, still God was prospering their efforts and the outlook for a larger work in this section of the field in the near future was most promising.

After these four full days spent at Dogba, we returned by motor to Jos, reaching our Jengre station in two days. Jengre station is thirty-three miles from Jos. It, too, is a new station, the first work having been begun on the station early in 1932. It is located in one of the most healthy sections of Nigeria. The average rainfall is about sixty inches and the altitude 4,000 feet. Pastor and Mrs. J. J. Hyde are located here and have already begun a most promising work. The people in this area are also pagans and Fulanis. They, too, were at first suspicious of the intentions of the missionaries. Sister Hyde, who is a trained nurse, rapidly gained their confidence. Already she treats from twenty-five to thirty patients daily. Some of these come from a distance of fifty miles or more. Oh, that our people in the homeland could see the

crude facilities with which she has to work! She has nothing but a few grass mats to form a wind-break while she works away in the tropical sun with a few paraffin tins and a few simple medicines.

While the medical work is foremost in the mission's activities, yet meetings are held with the patients each morning. In these meetings the thought that it is God "Who healeth all our diseases" and gives us health is kept before them. From forty to fifty attend the Sabbath meetings. Among these are many who have been cured at the mission dispensary, but who now refuse to return to their homes as they want to remain and hear all the teachings of the missionaries in the morning and Sabbath meetings. A permanent dwelling is almost completed which will greatly add to the comfort of our missionaries, while their temporary house, which will then be used as the dispensary, will greatly contribute to a more successful medical work. We believe that the Lord is giving favour to the work of Brother and Sister Hyde and that this mission also has a bright future.

## The Nchwanga Training School

BY V. RASMUSSEN, PRINCIPAL

THE Nchwanga Training School is situated in the Mubende District in one of the most Catholic sections of Uganda, 120 miles west of Kampala, the capital of the Protectorate.

In the autumn of 1931 the committee of the Uganda Mission voted that in 1932 we start a training school for workers at Nchwanga. We had no appropriation for that kind of work, but in Feb-

ruary, 1932, the East African Union committee allowed us to use for the promotion of our training school work a saving of £44 on the Uganda Mission 1931 budget.

From eight of our various groups of believers sixteen of the brightest young men were picked to compose the student body, seven of them being Baganda, seven Banyoro, and two Banyaruanda. The average age of the students was

## The Incentive to Sacrifice

LOOKING upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.—"Desire of Ages," page 661.

eighteen, the oldest being about twenty-seven and the youngest fifteen years of age. Fourteen of these young men were baptized members of the church when they entered the school, and one is ready for baptism now.

Our object in beginning a training school as soon as possible was primarily in the minimum of time to train as workers what material we had in order to fill the vacancies left by our imported workers from Kenya and Tanganyika who, with the exception of two, failed to return for a second term of service.

Having no building for the purpose we have been using our church as a classroom. Three two-roomed houses in the mission village, formerly evangelists' dwellings, were put in repair and used as students' quarters, one room constituting a combined study and dining-room, the remaining five rooms being used as dormitories occupied by three students each.

Of one square mile of freehold land belonging to the Nchwanga Mission a little over four acres have been cultivated by the students, who raise most of their own food, mainly sweet potatoes, plantains, ground-nuts, beans, and a few other vegetables. The students spend two and a half hours daily in this and other manual activities, such as laundry work, cleaning dining and classrooms, bringing water, firewood, and food from the garden, sweeping the grounds, etc. These various duties leave less than half the students for cultivating the gardens, and so we have had to hire labour to do part of the garden work, and at times, when the school garden has been depleted, we have had to buy food. A cook is employed to prepare the students' food (two meals a day). Sunday morning all students do six hours' work for the mission, for which they are paid. This small earning helps them in several ways. First of all, the students get into the habit of paying tithe and giving a regular Sabbath-school offering. Secondly, they make enough to pay for their own soap, and in some cases buy a much-needed pair of shorts or a new shirt, and several of the students have even managed to pay from these earn-

ings up to seven shillings for their school books. The students have at all times shown themselves willing to do any kind of manual work required of them.

Most of the instructional work carried out during this first year has been very elementary as most of the students proved to be rather raw material. The curriculum comprises the following subjects:

	Periods per week
Religious Knowledge:	
Bible .....	4
Church History .....	1
	— 5
Vernacular:	
Luganda Grammar .....	2
Composition .....	1
Reading .....	1
	— 4
English .....	5
Arithmetic .....	4
History .....	2
Geography .....	2
Hygiene .....	1
Nature Study .....	1
Penmanship .....	1
	— 1
Total of periods per week	25

Each period is of forty-five minutes. All teaching has been done by the principal, and the means of instruction has been Luganda throughout. The recitation periods begin at 7.55 in the morning and last until 12.15. In the afternoon the students have one hour's recreation, two hours' home study, and two and a half hours' manual work. In the evening they spend two hours and forty-five minutes in the common study preparing their lessons under observation of the preceptor (the Nchwanga church-school teacher).

The school year began on March 20th and lasted until December 9th, with one month's mid-term vacation in August. At the end of the first term a short written test was held, and in December a written examination was conducted. Fifteen out of sixteen students passed.

The general health of the students has been good. The ordinary cases of fever and an occasional epidemic of influenza have reduced the average daily attendance to fifteen. The education of the heart has not been neglected. On the daily programme forty-five minutes is set aside in the early morning for private study of the Bible with prayer. To ascertain that this time is spent as is intended the students' quarters are frequently inspected. Then there is the regular common morning and evening

worship, the mid-week prayer meeting, and the meetings on the Sabbath, at which regular and punctual attendance is required. The students have done a good deal of preaching, visiting the neighbouring villages on Sabbath afternoons. All the students, without a single exception, have taken a whole-hearted part in the Big Week, Week of Sacrifice, and Harvest Ingathering Campaigns. A good Christian spirit has prevailed throughout the year. Seven students are now in the canvassing work during their three months' vacation, while six students are doing manual work to earn some money towards school books.

Because of the very limited funds, only the absolutely indispensable equipment has been procured. The dormitories have been furnished with beds and chairs, the common study and dining-room with tables, benches, cupboards, lamps, and a clock. Our temporary classroom has been equipped with only a few maps, a bell, ink-wells, and some desk copies. The students buy their own text-books, while stationery is supplied free.

Our needs are many, some more pressing than others. We need to extend our school garden. At present we have little more than one acre of plantains. At least four acres more are needed to feed our present number of students. A larger study and dining-room are needed. Our dormitories are crowded. We are looking forward to the day when funds will allow of a much-needed classroom building. The church, which constitutes our temporary classroom, wants a door and six windows put in. Our school requisites are very limited. We need eight desks and a cupboard, a large blackboard, a globe, and a few more maps. A small library composed of some good Luganda and Kiswahili books with perhaps a few volumes of easy English literature would be greatly appreciated. One or two qualified African assistant teachers are badly needed, as the student body must be divided according to ability. We shall also have to differentiate between the education of evangelists and that of teachers.

When the training school was planned, it was felt that the first



Report of the Publishing Houses for the Year 1932

NAME	ADDRESS	Book Sales	Periodical Sales	Total Value Literature Sold	Buildings	Employees	Periodicals	Languages
1. The Advent Press	Gendia, P.O. Kisumu, Kenya E. Africa	\$ 1,284.46	.....	1,284.46	3	4	...	4
2. Advent Publish. Assn.	S.D.A. Mission, Waterloo, Sierra Leone, West Africa	\$ 336.98	47.20	384.18	...	...	...	...
3. Aikain Vartija	Annegatan 7, Helsingfors, Finland	\$ 14,789.46	3,643.28	18,432.74	...	5	3	1
4. Danish Publishing House	Suomisvej 5, Copenhagen, V. Denmark	\$ 28,744.43	18,348.82	47,093.25	...	5	3	1
5. Estonian	Merepuistee 14, Tallinn, Estonia	\$ 6,855.39	3,508.07	10,363.46	...	3	2	1
6. Gold Coast Depository	P.O. Box 45, Bekwai, via Takoradi, West Africa	\$ 654.43	20.29	674.72	...	...	...	1
7. Iceland Publish. House	P.O. Bcx 262, Reykjavik, Iceland	\$ .....	.....	5,000.00	5	5	2	1
8. Latvian Publish. House	Brivibas iela 11, Riga, Latvia	\$ 10,489.64	8,041.68	18,541.32	...	4	3	2
9. Nigerian U. Depository	P.O. Box 19, Ibadan, Nigeria, W. Africa	\$ 332.13	.....	332.13	...	...	...	1
10. Lithuanian Depository	Kaunas, Tulpiu g-ve 4, Lithuania	\$ 1,037.78	1,208.30	2,246.08	...	2	3	2
11. Polish Publish. House	ul. Turecka 1, Warsaw, Poland	\$ 4,138.34	12,039.98	16,178.32	...	4	3	3
12. Scandinavian Pub. Hse.	Akersgaten 74, Oslo, Norway	\$ 25,980.21	23,235.76	49,215.97	...	18	2	4
13. S. Nigerian Depository	P.O. Box 41, Aba, S. Nigeria, W. Af.	\$ 533.45	.....	533.45	...	...	...	...
14. Swedish Publish. House	Tunnelgatan 25, Stockholm, Sweden	\$ 14,865.58	22,715.05	37,580.63	1	5	4	1
15. Stanborough Press Ltd.	Stanborough Park, Watford, England	\$ 87,872.24	42,061.03	129,933.27	1	40	5	1
Totals for 1932		\$ 197,924.52	134,869.46	337,793.98	10	95	30	23
Totals for 1931		\$ 205,967.82	132,364.14	338,331.96	9	99	31	26
Totals for 1930		\$ 255,056.87	137,464.80	392,521.67	5	94	30	22
Totals for 1929		\$ 261,950.13	132,625.96	394,576.09	6	83	25	25

year would be more or less a trial to find out on what level our students were intellectually. Originally a two years' course was contemplated: but most of the students we now have need at least two years in addition to the one they have had before we can think of employing them in the work. We hope that a few years hence our system of education will have so developed that we shall be able to expect all candidates for the training school to have passed through the four years' elementary school; but at the present juncture when we have to make the best out of the material in hand, a preparatory course given by a capable African teacher would help considerably to raise the standard of instruction given in the training school course.

We are truly thankful to God for His help and blessing during the first year of our training school work, and we pray for His continued divine guidance in the future.

The success in the field depends very largely on the training of the worker, and so we sincerely hope that nothing reasonable in the way of increased funds, equipment, and staff will be spared to make the Nchwanga Training School an ideal centre for Christian education in the Uganda Union Mission.

“EVERY effort put forth for the Master, prompted by a pure, sincere heart, will be a fragrant offering to Him.”—“Testimonies to Ministers,” page 166.

Home Study Institute

Reduced Rates to Workers

THE Ministerial Association is concerned that young men who have entered the ministry but who desire to progress through study shall have every reasonable oppor-



“We Beseech Thee to Hear Us”

Three doors there are in the temple  
Where men go up to pray,  
And they that wait at the outer gate  
May enter by either way.

O Father, give each his answer—  
Each in his kindred way;  
Adapt Thy light to his form of night,  
And grant him his needed day.

O give to the yearning spirits,  
That only Thy rest desire,  
The power to bask in the peace they  
ask,  
And feel the warmth of Thy fire.

Give to the soul that seeketh,  
Mid cloud, and doubt, and storm,  
The glad surprise of the straining  
eyes,  
To see on the waves Thy form.

Give to the heart that knocketh  
At the doors of earthly care  
The strength to tread in the pathway  
spread  
By the flowers Thou hast planted  
there.

For the middle wall shall be broken,  
And the light expand its ray,  
When the burdened of brain and the  
soother of pain  
Shall be ranked with the men that  
pray.  
G. MATHESON.

tunity to do this without stopping their work.

The Home Study Institute has offered most favourable tuition rates to workers who may desire to take work in this correspondence school. Competent teachers are prepared to supervise studies and to revise lessons sent back to them for criticism. Thoroughness is one of the aims of this school.

Due credits are given for work when a study is completed. One has the selection of many different courses. Greek, Latin, French, German, Spanish, Mathematics, and English are taught by well-qualified teachers; also church and secular history. Advanced Bible courses are offered in large variety.

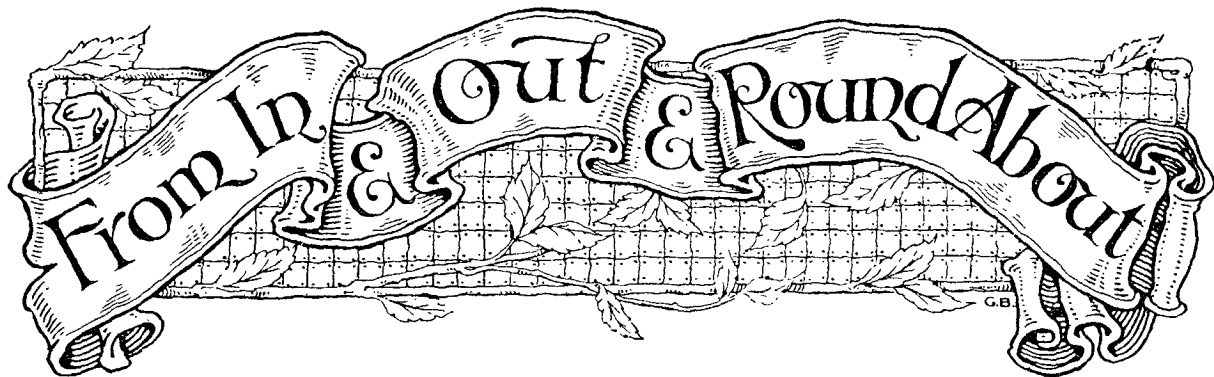
The special workers' reduction in tuition makes it possible for many to take a course who otherwise might feel it beyond their ability to finance. We hope many of our workers will avail themselves of this opportunity of taking advanced work at a special rate. For full particulars, address the Home Study Institute, Takoma Park, Washington, D.C.

I. H. EVANS.

**The Advent Survey**

Organ of  
The Northern European Division of the  
General Conference of S.D.A.  
Editor: Ella M. Eastcott

Published monthly on the 25th day of the month. Price 2/6 per annum. Subscriptions to be sent to the Division Office, 41 Hazel Gardens, Edgware, Middlesex, England.



BROTHER K. G. JOHANNESSEN, who left for our mission station in North Cameroons at the end of last year, writes as follows:

"I find the place very interesting indeed, and the people are very friendly. The first Sabbath we were here there were about 150 at Sabbath-school. The number who come for treatment is increasing daily. A girl who had not walked for three years crawled on her hands and knees for a distance of ten miles. After two weeks' treatment she was able to walk and the prospects are good for a complete recovery. We are grateful to God Who is blessing our small efforts. We are longing for the day when we can open a school among these people, for we believe we shall gain many souls through this means."

\* \* \*

WE have just completed our report of new literature printed during the year 1932, and find that in ten different languages we have printed sixteen books, one tract, and one pamphlet, totalling altogether 2,056 pages. This is less than the previous year owing, no doubt, to our having to economize because of shortage of funds.

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WE regret we are not able to give the annual report of the church schools as in previous years but all the reports have not yet reached us. It must be remembered that the territory in some Unions is very scattered and reorganization and other changes have broken into the regular routine of work, which makes it difficult to keep up-to-date with statistics.

## Bible Stories for the Cradle Roll

BY L. FLORA PLUMMER

FOR years there has been a demand for a series of Bible stories based on the five-year course of Sabbath-school lessons for the children, written in a more simplified style than the kindergarten lessons published in *Our Little Friend*. This need has not been sufficiently well met in the small space that could be spared in the *Sabbath-School Worker*. In answer to this demand, a series of books is now being prepared. The first book of the series, covering Old Testament stories from Creation to the Crossing of the Jordan, is just off the press.

Aside from the forty-five Bible stories, the book also contains several nature stories and a number of illustrated fingerplays. It is well illustrated with pictures—some coloured—the type of pictures that will help the tiny members of a family and of the Sabbath-school to comprehend the stories.

The author, Miss Rosamond D. Ginther, has spent many years in working with cradle roll and kindergarten children of the Sabbath-school, and through the experience

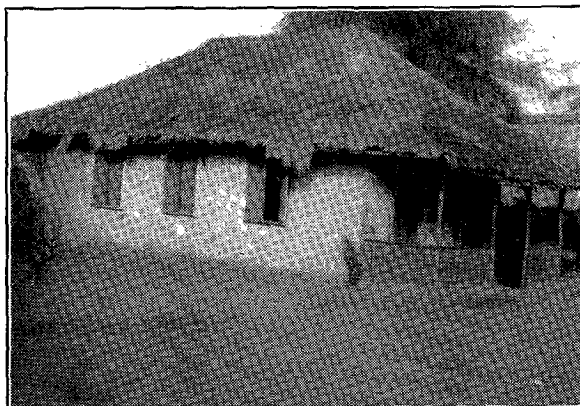
of these years has gained an insight into the needs of the "lambs of the flock." During the time she has served as assistant secretary of the General Conference Sabbath-school Department she has had opportunity to learn the needs of the teachers of these small members of the Sabbath-school. To supply these needs she has written these simplified Bible stories. No cradle roll teacher should be without the book. Every Sabbath-school that has a cradle roll enrolment or a very young kindergarten class should see that the teachers of these little ones are provided with the book, for beginning with the May issue the cradle roll stories will no longer appear in the *Sabbath-School Worker*. The book contains one hundred and ninety-two pages, and is attractively bound in red cloth. Price, \$1.25. Order from your Book and Bible House.

\* \* \*

You may have taken your scholars to games, to parties, to socials, you may have done all sorts of things to hold them, but there is a bigger force to hold them than anything else you can think of—it is the hand of the Son of God. If I were to ask you the way to Lord's cricket ground, or to the Mansion House, you could tell me, for you have been, and you know the way. And when the person has been to Calvary for himself it is such a tremendous experience that he never forgets it—he knows the way. —Gipsy Smith.

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"NOTHING more quickly inspires faith than the exercise of faith."—"Prophets and Kings," page 351.



A mission dispensary in Liberia.