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Our Youth and the Red Cross

By Ed Magi

WE as a church always stand for medical and welfare work, and accordingly we have many hospitals and sanitariums, with thousands of doctors and nurses. In our schools, our books, and our papers, we are continually imparting instruction on how people can preserve their health and what to do in case of sickness. The health principles, healthful cookery, the care of the sick, sanitarium and first aid work, are among the best means of carrying out the love of our neighbour.

How can our youth obtain the necessary knowledge of nursing or first aid? All cannot visit our treatment rooms. This knowledge is good and necessary, not only in times of peace, but much more in time of war. Our young brethren can then do good work for their fatherland without breach of God's commandments.

Our young people should now, while we are in a little time of peace, attend the course of First Aid and Samaritans. Nearly everywhere the Red Cross provides such courses. Samaritans can do much good. In peace-time they can be active in the common service of neighbour-help when accidents occur, at large public gatherings, on excursions, and in war-time, Samaritans who have received a diploma will be given sanitary and nursing work.

In Estonia such courses are held in many cities by the Red Cross. Our young people have in some places attended these courses. In

Tartu, where I labour as an evangelist, during the past two winters forty-nine of our youth have attended the Samaritan course and of these thirty-two have taken the examination and passed well. The first course lasts only forty to fifty hours.

The graduates are given a Red Cross diploma, and when they enter the membership of the Samaritan corps, they have the right to wear a Red Cross badge, with the sign of the Samaritan. They also receive an arm-band with the same symbol and a Samaritan certificate. These Samaritans have the privilege of qualifying themselves in nursing. Each year a still higher course is open to them, so that in the course of three years successful candidates receive full recognition as nurses and sanitary orderlies. Also they will be permitted to practise in hospitals for a certain period to improve in their grade.

Those who have passed their first examination in Tartu are nearly all enrolled in the Samaritan Corps, in order to utilize these privileges. In the Second Column the directors are our own people. I can be the leader, a brother is the assistant leader, and the secretary and treasurer are our own. The same is true of the Third Column, where also a number of our people are in places of leadership.

The young Samaritans have in the Column their turn of service, each changing after a fortnight,

when they go out with the Red Cross auto to transport the sick, and to render first aid in cases of accident. Also, as already stated, the Column comes together in winter twice a month for study and practice.

In our Tartu Church we have for some years established a strong Welfare Department. Every winter we give poor children and others warm soup daily, clothe the poor, but especially we treat and help the sick. We have employed a registered Sister, Lydia Deksnis, and she works with the nursing group of the church. The members of this group are nearly all recognized Samaritans, so they can do unusually good work. These Samaritans who work in the Red Cross can report all their work in our Welfare Return, so we get credit for all the work we do in the city.

The present times are dangerous and our young people, especially the young brethren, should take part in the Samaritan Course. They should also be active in the Welfare and Nursing Departments. However, when they enter a Column, it should be only to take part in the welfare activities, not in the social part from which there is nothing good to learn for believers.

The lecturers commend especially our young people in Tartu for their punctuality and attention. It is remarked also that our people are much better instructed than others. We, as shepherds of the flock, should instruct our young

people in all respects, and especially endeavour that the youth who are so dear to us should, in the coming time of trouble, be saved from transgression and peril. The Samaritan work, in my judgment, furnishes a good opportunity for

such training. The General Conference has recommended it in the pamphlet, *Our Youth in Time of War*. I hope many have read this book. It contains much concerning our youth that I cannot now mention.

vailing here they are very keen to learn, and very burdened for the salvation of their people.

With these lessons thoroughly studied and understood, and in their hands for future reference, we feel that they will soon be doing a worth-while work for the pagan people around us. With all their keenness, however, they find things very hard at times and very tactful handling is necessary to keep them from becoming discouraged and giving up. We have all the time to remember that these people will set a standard for our future members, and we do not want to lower that standard. Yet there are "necessary things" and some that are not so necessary, as the apostles found when they were dealing with heathen folk. One needs to be constantly under the guidance of the Spirit in this and all other matters relating to the salvation of souls. Still we have high hopes that many of our people will finish their course and become possessed of a knowledge that will worthily match their zeal for the salvation of their people.

Just now is the rainy season. We are having an abundance of rain, and the people around us are showing their appreciation by ploughing and planting and hoeing from morning till night every day of the week. They allow nothing to stop them, not even us. Sick people cannot be brought to the dispensary, nor meetings attended, because their farms require their presence.

And this is no mere affectation. They leave everything and every kind of work and concentrate on their farms. Everyone who can stand must work. Those who are too weak or too sick must expect to wait until the rush is over before they can receive attention. Only a few days ago, while out in a village a few miles from here holding meetings (only possible after the work of the day is over and if the rains permit, for ours is wholly an open-air work), I saw a small boy who some time previously had set his clothes on fire. His back was a mass of open wounds rapidly becoming septic. The parents said they would bring him to the dispensary. They have

Missionary Volunteers' Congress at Collonges, France

BY CLARENCE V. ANDERSON

THE Southern European Division has a school located at Collonges, France. Beautiful for situation is this place. At the back of the school property, towering to a height of 2,000 feet, is the Saleve, a perpendicular mountain wall, which adventurous tourists and others try to scale, too often to their own loss. The view in front is marvellous, out over the fertile valley, with Lake Geneva and the mountains of Switzerland in the distance. Amid these surroundings, in the spot which has endeared itself to the Advent believers of the Southern European Division, 400 of its youth gathered from Portugal, Spain, France, Belgium, Switzerland, and Italy, to spend six days in counsel and study together. A few young people from the Central and Northern European Divisions were also present.

To this wonderful gathering the Missionary Volunteer secretaries of the Central and Northern European Divisions had been invited. It was a real pleasure to make the acquaintance of our Advent youth in those lands. They are all more or less alike. I find them all earnestly seeking the will

of God and endeavouring by God's grace to follow Him.

Every afternoon all met in language groups, where a free discussion was carried on concerning definite topics of the day. The dance, the cinema, marriage, morals, meetings, evangelism by youth, all came in for a share in the discussion, as well as many other topics of like importance. Saturday night's programme, out in the open, was of special interest. Young people from every part of Europe represented appeared in national costume, and rendered some song or other item according to the local customs.

Of course, spiritual instruction was considered the most necessary, and the best. This was not lacking.

At the close of this profitable meeting a day was spent by some in mountain climbing, and by others in a trip on Lake Geneva. The meeting was pronounced a great success, and I take pleasure in passing on to the readers of the SURVEY greetings from the youth of the Southern European Division assembled in congress July 23-28, 1935.

Progress in Northern Nigeria

BY J. J. HYDE

WE are glad to be able to report progress in Northern Nigeria.

As the result of our school work we are able to make use of printed matter in the teaching of the Gospel. We are using Sabbath-school lessons and Baptismal Class lessons which have been prepared on a duplicator and assembled in semi-

permanent form. Only tables of stone would be really permanent under our conditions.

Our prospective members are all married or of marriageable age, and will therefore make extremely useful members from the beginning of their careers. In spite of the low standard of education pre-

not come. Inquiries brought the reply that they were too busy. And so it goes. It almost seems that they feel that to neglect the opportunities now offering themselves for making the food supply sure would be a sin, and that they can best worship God just now by using these chances to the full. And that kind of feeling is at least as old as the first Sunday law.

It is our work to show them that

God has revealed to us just how He wishes us to serve Him, and the way in which we can best show our appreciation for His bounties; and we believe and pray that the keenness that is now being misdirected will be used by them in truly following God. This is a work for the power of the Spirit of God alone. Will you pray for us that we might receive that power?

haps because some of us are only beginning to learn to read. Then we pray. "Let half a dozen pray and let us be brief and to the point." Perish the thought! We are here to pray, so we will all pray, else why come? Is God going to become weary, then why be brief? The mud floor is hard and full of gravel and small stones. We twist and turn and shift our sore knees trying to find comfort, but in vain. And still the earnest prayers are pouring forth and those specific requests are being laid before God. It is quite evident that these who are praying really expect that God will answer their prayers. If that teacher does not get better from consumption there is going to be an awful lot of explaining to be done. But we are glad to say that he is going ahead in good style, and everyone expects that soon they will be able to go and tell the story of that cure as evidence of the power of God.

So when at last all have prayed, we pass out into the night feeling that truly angels have been hovering around us, and that we have been to the very gates of heaven.



BROTHER T. H. FIELDING writes on August 7th:

"You will be cheered to know that a brother from the coast district of Kikam has been visiting a new district north of Agona, where they speak a language of their own but yet understand Twi a little. Two weeks ago a man from that district came to Agona to tell us that owing to his [the Kikam man's] work in preaching to them, about twenty souls were keeping the Sabbath and wanted baptism. We feel with you that there are immense possibilities here on the West Coast, and as far as we are concerned, on the Gold Coast. I am persuaded that evangelism is *the* means of finishing the work and it is only as we make that the keynote that we shall have success. Constantly we hold before our schoolboys the needs and glory of evangelism and I believe we shall have some good material for workers in some of our standard seven boys this year."

A Prayer Meeting in Northern Nigeria

BY MRS. L. HYDE

WHEN you go to your weekly prayer meeting, do you ever wonder just what a prayer meeting in the really dark parts of Africa is like? May I try to picture it to you?

Generally speaking, the pagans around us seem not to care for the things of God. They are keen on their farms and work very hard on them during the rains, anticipating the "joys" they will be able to indulge in when the harvest is reaped.

But we have some who think otherwise. They are seeking God and are anxious that their people should do the same. They, with others to the number of nearly twenty, meet each week on Thursday evening in our grass-roofed building that serves the double purpose of church and school, and their prayer is made to God.

From out of the darkness of the night shadowy figures approach and enter the dim light of the school building, for a few hurricane lamps are the sole means of lighting. And in passing, I wonder if you realize that part of the work of a missionary may be done for people he does not see. The meeting has to be held in the evening when the work of the day is finished and the evening meal has been eaten. A few nights ago I commenced a meeting at ten o'clock. The meetings are frequently held in an unlighted place, almost always so in fact. Perhaps a few people bring hurricane lamps but turn them low on arriving, for

paraffin is precious; one lamp is near the speaker to light his Bible. For the rest the place is in darkness and only slight rustles and shuffles reveal the arrival of newcomers. Darkness and shining white eyes! And the missionary preaches earnestly and hopefully, without seeing.

But to return to our prayer meeting. A few hymns are sung with zest. They serve usually to lull the babies on the mothers' backs to sleep and so give the mothers and everyone else a better chance to enter into the spirit of prayer. My husband says a few appropriate words. "Rather than ask for things in a wide and general way, would it not be better to ask for something more definite and specific?" he suggests. "Has anyone a matter for which they would wish us to pray?" At once someone suggests that we ask God to make us better Christians, another that we ask God to heal a teacher who has come to us from the south suffering from consumption, so that the teacher may again become useful in the work of God. Another mentions certain pagans around us in whom we are interested, that God would help us to win them, and a farmer suggests that we ask God to give us good crops and preserve them from the locusts (a request that on another occasion leads to a talk on tithing). Well, that is enough. The requests are written on the blackboard and we read them over together, a little uncertainly per-



Elija Omara, the colporteur who sold forty-two shilling books in two days. A record for East Africa.

It is sometimes asserted, in England, that certain colporteurs are engaged in the literature ministry merely for the sake of employment. In some cases it may be true. In East Africa the circumstances are reversed. It is not necessary for the African to find remunerative employment. He can build a house with poles, mud, and grass. He can dig the soil and sow his seed year in and year out. If the elements are kind he can harvest enough food from his garden for himself and family. Such garments as he needs he can obtain by barter, or the sale of a few eggs, vegetables, and perhaps a sheep. Thus he is provided for—so why go out into the unknown to find work?

If you can fully grasp all that is involved in these conditions you may be able to comprehend a little the difficulty experienced in influencing the black man to leave his home, his wife and children, and his garden for a period of three months at a time in order to sell Christian literature. When he goes out, he does not go as the white man does with all his equipment, his companion, and sometimes his children, with a regular wage coming in, to a good house, there to settle down fairly com-

fortably. On the contrary, he leaves everything behind, with the prospect of getting very little remuneration for his sacrifice. What, then, will induce the African to make this break-away from all that is dear to him?

Confining the problem to the colporteur work, there are three attractions: (1) To make money, (2) To see the world, (3) To spread the message of God. Note the order in which these attractions are placed. Having already said that the African does not need much money, it may be questioned whether it is correct to place that desire first. It is true, although the African does not need money for every-day requirements and loathes spending money on food either for himself or his family, he does love (when the desire has been awakened) to collect many little useless odds and ends which merely delight his childish mind. He also loves to acquire smart (and many times gaudy) apparel with which to array himself. The second appeal, i.e., "To see the world" is becoming greater as the African is becoming more educated. A trip to Nairobi, the metropolis, or to Mombasa on the coast, raises his prestige among his fellows and gives him boundless topics for conversation for many a long day.

Here in East Africa we hold two colporteur institutes a year. A yearly meeting would be inadequate as the African needs far more coaxing and encouraging to do his work than the white man. At each institute we have a number who come in saying that they wish to engage in the literature work. It is almost impossible to ascertain their motives because the African has a clever knack of answering all your questions as he thinks you would *like* them to be answered! After the instruction you send such a new man out into the work. It is the only test. You then look eagerly for his reports. At first these may be encouraging, but soon the old tale is repeated—he is losing out. At the time of the next institute he is missing. Upon inquiry you learn that he

has found the work too hard; he could not make enough money; he enjoyed the trip (sometimes mixing with bad company) but he does not wish to go out again. This happens repeatedly. If you could see the man personally you might be able to show him where he has failed and persuade him to try again, but he simply does not appear and all inquiries as to his whereabouts are vague and useless.

It sounds a little gloomy, but these are the facts. Is there nothing more cheerful? Yes, out of all the men who come and go you do gain, say, one or two worthy men each year. These are the men who, in spite of hard times, little profit, and many difficulties, go out regularly each three-month period. These are they who have shown that it has not been money or travel that has induced them to leave their all, but simply because they have caught a glimpse of Calvary and what it means.

As with the white man some Africans are born salesmen, while others find it very difficult to acquire the art. Occasionally a colporteur will surprise you beyond your wildest dreams and create a record in his work. If a man sells thirty or forty shilling books a month, he is considered a *success* (so far as numbers are concerned). However, you must never become too elated at his success, for the next month, and the next, perhaps he will only sell five books. Upon interrogation as to why his sales have dropped he will merely reply "Shauri la Bwana Mungu" (It is God's affair). He is not nearly so perturbed as you are. He cannot understand your anxiety. To set him a goal for which to strive is considered by him as another evidence of the white man's madness. Ask him if he will do his best to reach his goal, he will reply very complacently, "Shauri la Bwana Mungu"—meaning this time, "If the Lord so desires."

In spite of these difficulties which, after all, are the product of generations of indolence, ignorance, and indifference, the litera-

Kenya Colporteurs

BY A. W. ALLEN

ture ministry is steadily plying its way. The ground is hard with economic conditions, illiteracy, and darkness, and the implements are still dull, but who can say what the harvest will be? "The colporteurs have planted, the evangelists

have watered; but God gave the increase."

Let us hope and pray that in the new kingdom there will be some of these good black brethren to meet us as a result of the work of the few colporteur-evangelists.

The Advent Press, Gendia, Kenya Colony

BY R. A. CAREY

THE Advent Press is situated at Gendia, our oldest mission location in East Africa. Being on a hill it commands a wonderful view of the country in all directions and, to the north, overlooks the Kavirondo Gulf, part of that great inland sea, the Victoria Nyanza. It is one of the few mission presses in all Kenya Colony; seldom do missionary societies sense the need of a well-equipped press as an aid to their mission work.

We serve a field about six and one-half times larger than the British Isles. The three territories, Kenya, Tanganyika, and Uganda, receive all their literature from this publishing house, and we are kept very busy by the ever-increasing amount of work that they send to us.

The class of work we do here is much more varied than that done by the houses in European countries. In addition to the usual denominational work in the nature of periodicals, subscription books, and job printing, we print many kinds of school textbooks in the vernaculars such as history, geography, reading, grammar, arithmetic, etc. There are no scholastic books whatsoever produced by the Government or any other society in the Luo and Kisii tongues, so our Educational Secretary, Pastor E. R. Warland, compiles everything that is necessary for the efficient running of our day-schools, and this provides us with quite a lot of work; about twenty per cent of our time is taken up in this way. Other missionary societies operating within our territories buy our Adventist textbooks for use in their schools.

We publish literature in four main languages, Swahili, Luo,

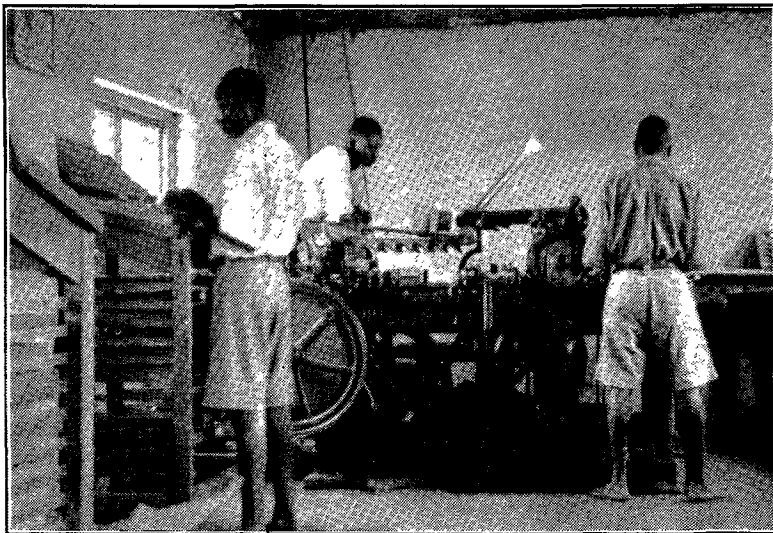
Ganda, and Kisii, besides other smaller dialects which are falling into disuse owing to the fact that the teaching of Swahili in all schools is encouraged by the Government. Nearly all the tribes in these three territories now know Swahili to a greater or lesser degree. But many of our books and periodicals still have to be translated into these four languages. Every book that is written for the colporteurs has to be prepared in at least three of these. At present we are printing the Sabbath-school Lesson Quarterly in two languages with a circulation of over two thousand each. The annual subscription for the quarterly is sixty cents or a little over sevenpence.

A word should be said about our native staff. Much patience and earnest toil is needed when one starts to train native boys to be typesetters. However, one does see the reward of perseverance in Africa; in time they develop into

good and reliable workers. The native has great patience also, and for this reason will stand at a type case for many hours in a day, setting type in his slow but sure manner, without becoming tired. Several boys have been working here for fourteen years and are now quite proficient in all branches of the trade. Our staff has doubled during the past three years; this is very encouraging to us because it shows that the native is beginning to appreciate the value of the printed page.

Yet when one realizes the great field which we serve, with a native population of over ten and one-half millions, our present efforts seem to be as nothing. It becomes very evident that there is still room for far greater expansion. We realize the solemn responsibility resting upon us. But we feel sure that, by God's grace, the publishing work will speedily develop into a mighty factor for truth in East Africa.

Africa is very much enlightened to-day compared with a few years ago, and the need for good literature was never greater than at the present time. We are seizing the opportunity and enlarging our colporteur force in an endeavour to spread the right kind of literature among the reading classes. Some of our bookmen leave their homes and travel six hundred miles and more in the Gospel ministry and they pass through many interesting experiences, sometimes perilous ones, which they take delight



Native workers in the Advent Press, Gendia.

in relating to us when they return home. I should like to quote one experience which a boy, Timothy, had when canvassing out in the forest regions near the border of Kenya and Tanganyika. He said: "I was walking along a footpath which ran through the forest where there are elephants, lions, and rhinoceroses. I saw in front of me several lions not fifty yards away and near the path. It was dusk and I had to get to the next village. I was too afraid to go on so I stood still and prayed. To my surprise the lions started to fight among themselves and then one ran off and the others all pursued it. So I was able to go on my way free from danger, rejoicing in His deliverance." We often receive letters from far-away places asking for more books like the one our agent sold.

At the time of writing we are facing quite a problem with regard to our buildings. For many years we have carried on in three separate places. One is an office and the other two are for the factory. The largest of these is only sixty feet long and twenty-five feet wide. This accommodation is not nearly adequate to-day to house all our machinery and still leave enough working room for the staff. When we take on more boys we will have to put them outside the building to set type under the tropical sun. We are earnestly praying that the Lord will open up the way, in the near future, for us to receive some financial help so that we may enlarge our buildings.

We solicit the prayers of all God's children in the interests of this most important branch of our message.

some areas the locusts have returned and I fear may have done considerable damage. This means a lot to our believers, for they are very largely dependent on their crops for their tithes and offerings. However, we are glad to report a good gain in income for the second quarter of the year and trust that, with the blessing of God, the latter half of the year may see a substantial increase in our funds.

During the month of June we conducted our lay evangelistic efforts, each church choosing a new area and setting out with a goal before them of raising up at least one new Sabbath-school. At the time of writing I do not have a full report to hand but have learned of four new Sabbath-schools with buildings erected by the lay members' efforts and three other companies who have been brought into old Sabbath-schools. In another case it has been impossible to erect a school or even meet under a tree on account of fierce opposition from the Catholics. Reports to hand indicate that 371 new adults are meeting with us on the Sabbath and also a large number of children. Lay members have been chosen to meet with those new interests on the Sabbath and to instruct them in the Word of God. It is, of course, too early to say what permanent results will be seen from these efforts, but we believe that God's Word will not return unto Him void, and that those who are honest in heart will accept the message for these last days. Then, too, this work brings great blessing to our African believers just as it does to those in the homelands.

We are about to embark on our Harvest Ingathering Campaign and as the crops are good we are hoping for a ready response to our appeals. So you can see that our African people are with you in all phases of the work, doing their part to share in the burdens as well as the blessings.

Pray for us as we enter this new field to the north and as we seek to establish our old work more firmly, so that it may be a source of strength from which we may draw to attack these unentered fields. The enemy of souls

The Gendia Mission

BY F. H. THOMAS

THE last time I had the opportunity of communicating with the ADVENT SURVEY family was in person at the Summer Council of 1934 at Daugaard. At that time I said that we were working toward self-support, and now in 1935 we have launched out on our first year of majority.

I am glad to report that with careful handling of our resources, especially during the past two years, it has been possible to open a number of new schools this year in spite of the fact that our African believers must carry the full burden themselves.

Recently, in company with the Union superintendent, I paid my first visit to the large area on the north of the Kavirondo Gulf (Lake Victoria Nyanza), where live over 300,000 of the same tribe among whom we have been working on the south. In fact there are nearly twice as many of them on the north as here. Mission work has been carried on by various mission societies for a number of years in this new area, but with the influx of modernistic teachings many Africans have become dissatisfied and are looking for the real truth. We have received many calls to

start work in this country. So far lack of funds has prevented us from doing very much, but I am glad to report that the way has opened up this year and we have sent in a good evangelist and two teachers to instruct the people in the message for these times. Two quite promising openings were found with several families anxious for us to instruct them more fully regarding our truths. One man has been quite a strong evangelist and should he decide to join us may become a valuable worker.

You will be glad to know that our established churches, in addition to being self-supporting, are contributing five per cent of all their tithes and offerings to the support of this new work. In this way we hope to keep them from becoming self-centred and thus losing their missionary spirit.

Thus far our income has not been as good as we could wish for, but then we had severe famine last year and crops are now only just beginning to ripen. Early in the year conditions looked favourable for another famine, but rain came just in time and the country is looking better than I have seen it for six years. Unfortunately in

is just as busy here in Africa as he is in our churches at home and we need your prayers on behalf

of our people as they face the many new and subtle temptations which civilization brings to them.

Work Among the Women in South Kavirondo

BY K. NIELSEN

OUR missionaries in this field realized very early the need of educating the African women if they were to build up a strong Christian church. So girls' schools were started at Kamagambo, Gendia, and later Kisii. In these schools the Misses Clarke, Raitt, and others have done a very noble work in educating the young girls, who have later become very good wives and mothers. The influence of these girls is seen all over the Luo and Kisii countries. Later it became very evident that unless these young wives were given further help they would soon fall back to the same level on which they used to live, the old women having a very powerful influence over the younger ones.

In 1933 weekly meetings were organized in all the schools and churches. All the baptized Christian women are expected to attend. A proper record of their attendance is kept, also programmes are sent out to them for each week. A leader and secretary are responsible for the meetings. Whenever possible the different groups are visited by our European lady missionaries. It has proved a wonderful blessing to the women in this field, and our aim through this organization is to help and instruct the women to be better Christians, better wives, and better mothers.

This work is not advancing as fast as we would like but nevertheless is making steady progress.

A few months ago a Government officer asked me to accompany him to some of the heathen villages. After visiting these villages I was strongly impressed by the progress our Christian women have been able to make in a comparatively short time. Without God's help and blessing no amount of education would be able to raise such ignorant people from their low standard of living.

Only those who have lived among the Africans in Africa are able to understand fully the lives that these women live from early childhood until death. On attaining the age of three or four years they start as nursemaids to their younger brothers and sisters. All through their childhood they are slaves to their older brothers, and at a very early age are given away to the man who will pay the largest number of cattle for them. The average price for a girl is about fifteen head of cattle. After marriage her troubles are multiplied many times for she is still nothing more than an article of merchandise and a slave to her husband, and is continually being reminded to earn back in hard work and children the price paid for her purchase.

Most of the hard work in the field is done by the woman. Besides this she has to fetch wood and water, grind the corn, cook the food, and in addition is always bearing her husband children.

On account of the great ignorance and unhygienic conditions under which they live most of their children die in infancy. It is quite common for a woman who has given birth to ten or more children to have only one or two living, and in some cases perhaps all have died. If, on the other hand, the woman is barren, her life is worse than ever. She is despised by her husband and his relatives and often is driven away as though she were worthless. This usually results in a life of profligacy.

Worse than all is the fact that for generations the women have been living a life of slavery and subjection, which has made them very degraded and unable to think for themselves.

Still we are glad to be able to report that the grace of God is able to give them a desire for a

better life, turning them into thinking and useful individuals. Some of the Christian women have begun to realize that they, too, have a work to do in bringing up their children in the fear of God and in being good wives to their husbands. They appreciate all we do to help them in their struggle, and it is encouraging to see how hard they try to follow the light given to them. Please remember them with us in your prayers.

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Work in the Masai Dispensary

BY C. F. CUMINGS, M.R.C.S., L.R.C.P.

IN March we opened a dispensary on the edge of Kisii country adjacent to the Masai country, where we have no established work, only itinerating native evangelists. The Masai are always moving as they have many cattle. They are tending to die out, due to infant mortality, tuberculosis, syphilis, arthritis, and other diseases. They are proud, warlike, have a noble bearing, and their diet consists of meat, milk, and cows' blood.

Their chief was ill, so on the Sabbath we visited him. He was old and looked worn out as he lay on a rug under a tree in a small clearing in the grass. Through two interpreters I managed to converse with him. His people had previously refused us permission to cut wood for the dresser's hut but we endeavoured to show him that we only wanted to do him and his people good. This visit has given me the greatest pleasure. The chief is well now.

In May I was asked to go and see a sick man that had been thrown outside of his hut to die. He is placed in a small clearing with a little protection from wild animals, where he remains day and night. A village is growing up now close by, and soon we hope to build a school there, where they can be instructed in the way of life. One family is converted, and the father has bought a plough and started to cultivate the fertile ground and to live on the products of the land.

Kanyadoto Mission

BY M. C. MURDOCH

THE territory of the mission covers a large area with a scattered population. Most of the roads are indifferent, and in the rainy season some are quite impassable.

In this field our church membership is just over one thousand, while the Sabbath-school membership is about two thousand three hundred. There are eight evangelists and fifty teachers caring for the needs of our people, young and old.

Throughout the month of June there was a campaign to raise new Sabbath-schools in heathen villages. The reports which have come in so far are very encouraging. Already eight new school buildings have been erected and the attendance in each place is good. In one case about a hundred heathen are attending a new Sabbath-school. Other schools are being built, so we believe that the Lord is blessing the labours of His people, and we pray for lasting results.

The average enrolment of our children in our day schools during 1934 was about eleven hundred. This year fifteen new schools have been opened with paid teachers, which brings the number of children in our schools to nearly two thousand.

In the Extension Field one evangelist is working to spread this message among the people of Utenda. He has the help of four teachers and about twenty church-members. The work is difficult in that section because the language is very different from the Luo and the native customs die hard.

These people stretch the lobes of their ears and wear all kinds of rings, bangles, and ornaments on their arms and legs. Nevertheless in spite of the many obstacles our message is finding favour with them.

A priest of the Roman Catholic Church located there a few months ago and has built schools in certain villages. The people would not let their children attend the Catholic schools and came to our evangelist with this request, "We

want Seventh-Day Adventist teachers." At present there is no more money to put in new teachers, but the work must be strengthened there in the near future or other missions will enter through the opening doors.

Although there is privation in some parts of this mission, almost to the point of starvation, and money values are very low, yet our believers are giving of the little means they have and are trying to make their own work self-supporting.

Pray for all our coloured brethren and sisters, not forgetting the vast heathen population.

Developments in the Northern Cameroons

BY R. BERGSTROM

AFTER some years of work among the people in the Northern Cameroons we feel glad to see some of the once wild heathen begin to respond to the message.

When at the end of March Brethren C. K. Meyers and E. D. Dick visited our station, we had the pleasure of baptizing eight souls in the river close to our mission station. It was the first fruit from the natives among whom we live. Some others have decided to take the same step, and we have a fine group in the baptismal class. Among the baptized was an old man, who before has been a Mohammedan and served as prayer proclaimer in a Mohammedan town. He has passed through a real conversion and is glad that he has found redemption through Christ.

Last year we gave between six and seven thousand treatments in our dispensary. During the first quarter of this year we gave over four thousand. The heathen are poor, and it is difficult to get anything for the medicines, otherwise we could do more for the sick people all around in the villages.

A little more than a year ago we opened a school for boys. At first it was hard to get boys into the school, but we have now about

thirty-five schoolchildren. Many of the parents now appreciate the work we do for the children. Recently we have built a small girls' compound in order to begin to teach some of the girls. The house was not quite finished before nine girls were ready to enter. In the afternoon Mrs. Bergström teaches them sewing. The boys work on the mission land of ten hectares. We shall be able to grow all we need for the children who now live on the station.

We are very thankful for the Lord's blessing hitherto. We hope that we may be able to develop many workers on our station, who later on can go out into different parts of our field.

Great Ingathering News

IN six weeks our Division Ingathering figures show an increase of \$12,000 over 1934. Every Union but one is ahead of last year, and even in that one we feel the goal is assured. From every field comes news of intense enthusiasm, encouraging experiences, and great joy in serving the Lord in this campaign. We hope that without fail each local field will consider it a God-given privilege to raise the goal this year in our missions campaign. May God bless all our faithful Ingatherers and give to each of them the true joys of witnessing for Jesus.

H. W. LOWE.

Notice of General Meeting

NOTICE is hereby given that the annual General Meeting of the World-Wide Advent Missions, Limited, will be held at Riga, in connection with the Winter Council of the Northern European Division on Monday, December 16th, at 10 a.m. W. T. BARTLETT,

Secretary.

The Advent Survey

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