Inhambane

Christian Advocate

Organ of the Inhambane Mission Conference of the
Methodist Episcopal Church

March & April, Inhambane, East Africa. 1919.

Bishop Eben S. Johnson. D.D.
The Ravens’ Club

“And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.” 1 Kings 17:8.

During the last Month gifts have been received in the following amounts:

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<th>Name</th>
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<td>Dustin, Mrs. M. J.</td>
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<td>Jewett, Dr. O. W.</td>
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<td>Duguid, O. A.</td>
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<td>Cook, Rev. R. B.</td>
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<td>Streng, Miss Marie M.</td>
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<td>Metzger, Miss J. E.</td>
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<td>Young, O. G.</td>
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<td>Weston, Rev. and Mrs.</td>
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Sunday School Classes:
- Berean and Brotherhood Classes, Williamson, N. Y. 75.00

STATIONS.
- Class No. 21, Asbury Ch., Rochester, N. Y. 9.00

PREACHERS.
- Allen, Mrs. H. C., N. Y. 120.00
- Archerd, Mr. and Mrs. L. N., Cal. 50.00
- Boland, Ida, Pa. 7.50
- Bischoff, Win., Cal. 200.00
- Brown, Geo., Wise. 18.00
- Cranston, P. F., Okla. 50.00
- Crase, F. A. Wis. 37.50
- Eastburn, Mrs. M. E., Cal. 76.00
- Entner, Chas. Wash. 3.50
- Graham, Mrs. Neil, Minn. 60.00
- Griffith, Mrs. S. H., Pa. 25.00
- Harding, H. C. Wis. 7.50
- Holbrook, Mrs. E. M., Calif. 20.00
- Hughes, Mrs. Jennie, Wis. 18.00
- Jewett, Dr. O. W., Cal. 230.00
- Kahl, Mrs. and Mrs. J. C., Wash. 45.00
- Hoag, Mr. E. A. and family, Calif. 30.00
- Kansas State W. C. T. U. 52.00
- Knight, C. S., N. Y. 15.00
- Kleinschmidt, L. W. and Geo., Mo. 80.00
- Moser, Miss Mary E., Ia. 26.00
- Martin, Geo. W., N. Y. 30.00
- Bess, Mrs. Kate A. O. 20.00
- Rutherford, J. L., Calif. 37.50
- Summer, Mrs. Chas. Mich. 16.00
- Thurs, Mr. and Mrs. J. M. C., Wash. 25.00
- Taylor Fund. 37.50
- Taylor, Rev. M. E., Wis. 4.50
- Waldsmith, L. O. and Missionary Band, Ala. 25.00

SCHOLARSHIPS.
- Cooper, Rev. and Mrs. T. W., Md. 20.00
- Cook, Rev. R. B., N. Y. 20.00
- Dagud, C. A., Ind. 20.00
- Dustin, Mrs. J. J., Ga. 25.00
- Jewett, Dr. O. W., Cal. 80.00
- Lean, Verne M., Wis. 7.50
- Lockwood, Mr. and Mrs. A. Mass. 15.00
- Kinbill, Dr. R., N. Y. 25.00
- Kleinschmidt, Mrs. E. L., Mo. 20.00
- Mellow, L. B., Ill. 1.50
- Metzger, Miss J. E., O. 30.00
- Reynolds, Darius E., Minn. 10.00
- Rutherford, Mr. and Mrs. J. J., Calif. 15.00
- Root, Mrs. Albert, O. 15.00
- Stevens, Mrs. Ora, O. 2.00
- Spencer, H., Wash. 7.50
- Young, O. G., Ia. 10.00
- Weston, Rev. and Mrs. N. W., Mich. 20.00

Inhambane Christian Advocate

Vol. XVII. No. 3-4.

A monthly sheet in the interests of the Inhambane Mission Conference of the Methodist Episcopal Church.

Bishop: Elen S. Johnson, D.D.
Editor: Mrs. William C. Terry.

Terms: A subscription of 50 cents or more annually to the Treasury of the Mission. Postage stamps will be received on subscriptions.

Inhambane Christian Advocate

SCHOOL opened April 3, with 10 pupils. The number soon increased to 30 and throughout the school year were usually about thirty girls in school, the highest number at one time being 33. The total number of girls who attended school during the school year was 46. School closed Oct. 31, as the weather became very hot.

The Hartzzell Girls’ School

The school day started with sunrise prayer meeting which all of the girls were required to attend. The morning was spent in school where the girls were taught writing, arithmetic, and Portuguese reading, catechism, the Lord’s prayer, and a number of songs in Portuguese which they liked very much. In the afternoon we

Continued on page 7.
The Gospel Message transforming a savage People with no written language, to one with books, schools, Sunday Schools, medical aid and Industrial Education. A part of the work of this Mission thirty-four years after the founding of the Mission was thus formed. Twenty-five years from the date of founding the Mission there were 753 baptized members and 2,189 probationers. Two years later, twenty-seven years after the establishing of the work of our Church here there were 1,313 baptized members and 3,389 probationers, with adherents numbering over 7,000. The preached word was producing results.

The Inhambane District.

A People without a written Language.

Little can one realize what it means for there to be a people without a written language. But such is the African. Out of the 800 languages and dialects spoken in Africa only 130 have yet been reduced to writing. The task of reducing the spoken languages of the three principal tribes of Inhambane: The Sheetswa, Gitonga and Chichopi, to a written form fell upon the missionary. Thus from no written language a literature has been produced consisting of the entire Scriptures, a Hymnal of 200 hymns, which also contains The Lord's Prayer, The Apostles' Creed, The Ten Commandments and One Hundred Catechetical Questions, also a Catechism and Readers for the Batswa tribe. For the Batonga tribe, the New Testament has been translated, also a small Hymnal, with the Lord's Prayer, etc., and a First Primer.

To make possible the printing of these books, other than the Scriptures, which were printed by the American Bible Society, a small press was installed as early as 1898. This has now been enlarged and the most up-to-date cylinder press turns out annually an average of one and a half million pages. There is also a well equipped book-binding department, all housed in a substantial stone building.

From nothing to thousands.

The preaching of the Gospel in the languages of the people of Inhambane has been, and is today, earnestly and faithfully employed. Eight years after the founding of this Mission there were forty baptized members and one hundred probationers. To win them real pioneer work was done. The nucleus of a strong Christian mission was thus formed. Twenty-five years from the date of founding the Mission there were 753 baptized members and 2,189 probationers. Two years later, twenty-seven years after the establishing of the work of our Church here there were 1,313 baptized members and 3,389 probationers, with adherents numbering over 7,000. The preached word was producing results.

The Value Of Sunday Schools

To train the native heart and mind to grasp and understand the simple truths of the Gospel, the most natural thing to do was to organise a Sunday School. Eight years after the founding of this Mission forty scholars were found faithfully studying God's Word Sunday after Sunday, and some of the scholars of that day are today experienced and trusted native workers. By 1915 the forty had been increased by 2,336, while two years later there were enrolled in our Sunday Schools 2,891, which number were officered and taught by 241 native workers more or less trained.

To more adequately meet the needs of a heart, mind and conscience awakened by the Gospel, day schools were also organised, and in 1898, eight years after the founding of the work of this Mission thirty-four day school pupils were seen day after day gathered in the school room, trying with great difficulty to learn the art of writing, as well as mastering the intricacies of a written language, which previous to that time had been unknown to them. Seventeen years later the thirty-four pupils had increased to 1,873, while two years later in 1917 there were 2,300 enrolled in our schools, with hundreds more clamoring for admission, many of whom are still pleading to enter our schools. The tiny seed sown had become a healthy, flourishing, wide spreading tree.

Necessity for a Higher Training

The necessity for a larger and higher training for the native young men has always rested heavily on the missionaries. In 1910 it was made incumbent upon the missionary that something be done along that line to meet the loudly crying needs. Thus the Bodine School was opened. The interest has never lagged and there have always been more pupils than could be accommodated. Twelve students have passed the government examinations from the Bodine School and some of them with high honors.

To train the young men and not the young women would mean meeting only one half the needs. Thus in 1913 the Hartzell Girls' School was opened. The work of this school is now in the hands of the W. F. M. S. of our Church. Also in 1913 a Bible Training School was opened for native pastor-teachers.

Industrial Training is acknowledged as absolutely essential to a properly rounded development of the African native. In connection with the Training Schools, simple industrial training is given for the young men there is agriculture, carpentry, mason work, printing and bookbinding. For the women and girls sewing, laundry work, kitchen gardening and house work are taught.

The Sick are always with us.

In connection with missionary work the missionary more or less cares for the sick and diseased to the best of his ability. Open air dispens-
aries were the rule previous to 1913. At that time a medical missionary was appointed to this field. Plans were speedily under way for the erection of a dispensary, which became a reality, after which a hospital building was suggested and which is now on the way to completion. The result now is that white and black, brown and yellow, Pagan, Mahomedan and Christian are treated and over 23,000 treatments are given annually.

Increase in Real Estate.

In 1896 the real estate value of this Mission was estimated as being $4,000.00. Today the value is at least $30,000.

An Outstanding Feature of The Year.

The loyalty and faithfulness of the native pastor-teachers in particular and the native christians in general have been of the most noble kind. The year has been an unprecedented one from the standpoint of trial and suffering. Death has stalked abroad widely and entered almost all our christian villages. The rains of last year completely destroyed the local crops. There has been a hand to mouth existence, resulting in many cases in partial starvation. The war restrictions made it impossible to import food supplies in the way of corn and peanuts, the staple foods for these people. The little that could be bought increased in price 150 per cent, while clothing advanced in price over 200 per cent and there was no increase in wages to meet this extra expense.

This was a very great temptation to our pastor-teachers to leave their work and go to the Transvaal and work in the mines where they could earn more than they could do at their homes. But they stuck to their posts of duty. The giving for the support of the work was not neglected. From their meager income in spite of an aggravated and augmented poverty, the native christians have given. The offering though for the year will show a marked decrease. But they have done what they could, because they were awakened by the Gospel to the need of doing their best to make this part of Africa safe for democracy.

The Limpopo Work.

The Limpopo work has been under the immediate care of the Rev. J.D. and Mrs. Pointer. Most excellent work has been done in that large, important, attractive and promising field by these two devoted fellow-workers. The two visits made to that work since last conference emphasize the responsibilities, opportunities and fruitfulness of that part of our field. In addition to ably caring for the out-station work and all that it means in the way of inspiring and helping by personal contact and advice to native workers and christians in all stages of spiritual development, Mr. Pointer assisted by Mrs. Pointer has begun and carried forward the work of opening a headquarters in the center of their own people, in a most strategic and coveted location. With the true spirit of sacrifice which characterizes pioneer missionary work they lived for a time in a tent while arranging for the site. From the tent they moved into a hastily constructed native house and have now gone from that into a larger building, constructed mostly with native material, but well and comfortably arranged and built. Permit it to be said that in the Centenary askings from this mission there is no greater need than help for the erection of suitable, comfortable and substantial buildings for the missionary families of the Limpopo region. May it also be emphasised that another need that must be met is that of supplying an additional worker if not two to help Mr. and Mrs. Pointer in their field.

The Makwakwe Circuit.

The Makwakwe Circuit has been under the Rev. R.L. Bush. On the transfer of Mr. and Mrs. Bush from Kambini to Gikuki, he became pastor in charge of this very interesting, aggressive circuit. The best work done for years on that circuit was done during the year now closed. Mr. Bush has shown a leadership in which the native workers have joined, which has resulted in increased activity in all lines of missionary endeavor. The pastor-teachers of that circuit ask that the same relationships be continued this year.

The Inharrime Field.

The Inharrime Circuit has been under the care of the Rev. P. J. Gwambe. Steady progress has been made along all lines. The visits made there for quarterly conference purposes have revealed the fact in an intensified form that among the Chopi tribe there is a very fruitful field for aggressive evangelistic and educational work.

Personalia

To describe the experiences of the past year with all the goings and comings would be impossible. Dysentery, floods and the Spanish Influenza have played a havoc with our people and our work. Scores have died and returns from all the villages are not yet in, except to report that the Flu is still raging in their midst. The sickness in the homes of our fellow missionaries, especially in that of Mr. and Mrs. Stauffacher, has filled us with sorrow. In the midst of our sorrows there are joys; continually the major notes of life exceed the minor notes and we rejoice in the Girls' School. Now with joy we welcome the Rev. and Mrs. Gillet. Last but not least we heartily welcome the return of Dr. and Mrs. Stauffacher and Ruth and look forward to the arrival of Miss Roush. The return of Bishop Johnson to us for this conference and the coming of picked men from the Church and Board as a deputation to this field give us added zest, new life and good cheer, with large encouragement, since all of this is indicative that Africa is being written on the heart of the Church as never before in the history of African Missions.
SHORTLY after the last Annual Conference it was my pleasure to make a visit to each of the stations including Quarterly Conference. As the Limpopo District was united with the Inhambane District, the Mocodoene Circuit was transferred from the Inhambane to the Inhambane Northern District at last Conference, among which are some of the oldest stations of the Mission, opened more than thirty years ago. Our first ordained native, T. M. Naves, was appointed to the Mocodoene and Massinga circuit, while Brother Persson, in addition to his usual duties as manager of the Mission Press, was appointed to the Morrumbene circuit. During the year the writer has personally visited every station on the District one or more times, and in addition to this Brothers Persson and Naves have duly visited the stations under their charge.

The Sunday Schools are well established over the District, many of the stations 'conducting teachers' training classes and all receiving the International Sunday School Lessons through the medium of the Ka Ka Mizo. The Sunday School evangelist has done splendid work in organizing and stimulating the work in this department. There are reported 1,230 enrolled in all departments.

The Temperance Society known here as the Yimpi yi Basileko, the White Army, has done good work. The Temperance evangelist reports having visited every station on the District in the interest of the temperance cause.

The Medical Work.

The importance of this branch of all true missionary work grows upon us year by year as we witness its influence upon both heathen and Christian who come to the Mission dispensary for treatments. Not a few date the beginning of their Christian experience to their first coming into contact with the medical missionary and we are sure that the influence of this department cannot be measured in words, for many go out to their heathen homes to testify not only to the power of the white man's medicines but also to the power of his God. For the past year this department has been under the direction of Mrs. Persson whose training and years of experience ably fit her for this service.

Educational Work.

The Bodine Training School has just completed its most successful year from the standpoint of the number of students who have successfully passed the Government examinations. Six out of the seven boys sent up to the examinations passed with good marks, one of them carrying off the honors with a perfect grade. The school stands for the highest type of Christian education, and many of the boys date the beginning of their Christian life to their days in this school. Brother Terril again gave us a series of special services which proved to be of great help to the students and to the people generally. The spiritual atmosphere among the students during the past year has been the best we have yet known. The growth of the work, and the sending away of Davida Maperro for more advanced training, necessitated some changes in the teaching staff. Thus two new teachers were employed, both products of the Bodine Training School, with Government certificates. On account of the increased duties of Brother Persson, Mr. Keys found it necessary to take over the classes in Bible. This important branch offers a large field of opportunity and we trust that better equipment may be forthcoming in the near future. Mrs. Keys has faithfully devoted her time and strength to this work.

We are endeavoring to maintain at Kambini a model elementary school in which most of the instruction is given in the native language, several of the classes being taught by students of the Boys' Training School, thus furnishing them with practical experience which will prove valuable to them when they return to their kraals.

Industrial Work

The Bodine Training School claims a large place in the training of these African youths. We are confident that this training not only fits them far better for making an honest living, transforming a drone into a worker, but also frequently saves a boy from returning to his heathen customs where he loses his Christian experience and becomes what many term an 'educated rogue.' Several of the departments, especially the Printing, Book-binding and Carpentry, show notable improvements. Thousands of books have been printed and bound by the students working on the Mission Press, while the carpenters have made and sold a considerable amount of simple furniture such as tables, beds, cupboards, windows, doors, etc. for which there is great demand among the rising Christian generation. The saw-mill continues to be a great blessing to our work; though, owing to lack of means of transport as well as lack of time on the part of the missionary, it has been operated but a small fraction of the
time. However during the year, Mr. Keys found it necessary to saw many thousands of feet of lumber for the hospital at Gikuki as well as for other buildings. One of those erected was a building 40 ft. by 20 ft. for housing the saw-mill, planing mill, matcher and moulder, corn-mill and other machinery, all of which machinery has been installed during the year with the help of a few natives, only one of whom has had any previous training.

Work among Women.

The Women’s Conference was held at Kambini during July, Mrs. Keys and Mrs. Persson conducting classes in Bible, sewing, hygiene, and some Portuguese. One of the encouraging things connected with this work is the keen interest these women took in their work.

The Future

What of the Future? From the standpoint of the bigness of the task, the opportunities were never greater. In this province there are approximately 3,000,000 people. Christianity has scarcely touched the fringe of this population. What of the duty of the Church here? Are we aware of the fact that we have 132,000 followers of the crescent in our midst, and that one out of every twenty-four of the population is a Mohammedan? Little or nothing has been done to cope with this problem.

MISSION PRESS & PUBLICATIONS.

Books in four languages; two monthly journals, other literature making Christians, trained, industrious and valuable.

From the report to the Conference of the Press Manager.

JOSEF A. PERSSON.

The MISSION PRESS, as an agency of missionary endeavour, is making its influence felt throughout the land. In places where the Gospel message has never been preached by missionary or native evangelist, the books and papers printed on our Press are preparing a way for it. Our books are sold by the thousands to the young men from Inhambane who are working in the gold mines in the Transvaal, and many are drawn to the schools in the compounds because the books that are used there are in their own language.

We have printed another edition—3,000—of the Sheetswa hymnal with music. The demand for this book is so great that we would have printed 10,000 copies, had we been able to obtain the paper. The second edition of our new Sheetswa primer, consisting of 5,000 copies was printed at the beginning of the Conference year and is now almost sold out. We can depend on a sale of 5,000 copies a year of this book. New editions have also been printed and bound of the Tonga and Chopi hymnals, also our Church Ritual, as authorized by the General Conference of 1916. It would have been economy, both of time and money, to have printed larger editions of all these books but we have to buy materials in small quantities and depend on quick sales in order to meet the bills.

The A Kuya ka Mizo (a monthly journal in the Sheetswa language) has been published monthly and likewise the Inhambane Christian Advocate. The Minutes of last Conference have been published as usual, and the annual report of the Inhambane Railway was also printed on the Mission Press. The total output is upward of 2,000,000 pages, which is 700,000 pages more than were printed the preceding year.

Five native printers are regularly employed. In addition we have had six to eight students of the Bodine Training School as apprentices. One of the boys, who was with me ten years ago, is as good on book-work as many a white man.

We feel that the duty of a mission press is not only to turn out good literature at lowest prices but also to help in training the natives in trades that are otherwise closed to them. The constant personal supervision of a white missionary, that is necessary in work of this kind, should be very valuable in training them to become not only good tradesmen but also earnest patient Christians.

The Bodine Boys’ School.

SINCE LAST Conference we have sent up two classes of students for the Government examinations. This has been our first attempt to prepare for these examinations so it was with great joy that we saw all but one of the last class passed successfully. One of our boys carried off the honors of the class, winning for himself and the Mission great commendation. This boy “Cent” came to the Mission during the famine of 1912, together with mother, brother and sister. Cent entered the Sheetswa school at once, and in a few months was reading as well as anyone in his class, and since that time has made rapid progress until now he has attained his first degree certificate, and is pressing on for the second.

One encouraging feature in the school work is that practically all of the boys want to continue with their studies until they have reached the second Government examination. This, I say, is an encouraging feature, and yet, it puts us under greater difficul-
ties, as with the present staff and equipment it is impossible to take up this advanced work in any satisfactory way. One of the most crying needs of our work is a well equipped school which will carry these boys through and fit them for any vocation in life, and we trust that the Centenary will make such a school possible. Our most valued native teacher, Jina Mabunda has answered the summons, and gone on to his reward—a victim of the dreadful epidemic of Influenza.

The work of the Sunday School is very interesting, especially during the months when the Bodine School is in session, for the boys are especially keen on the study of the lessons. Our teaching force has been altogether taken from the number of boys of the Bodine School who have advanced far enough for their first or second degree certificates. Our great need is for more missionaries to devote themselves entirely to this work of training these young people for the Master’s service.

Hartzell School

Continued from page 2.

had sewing or Bible classes. The girls were also required to attend evening prayers, and to be in for the night when the curfew rang. A native woman sleeps with the girls to look after them, and also helps in superintending the outdoor industrial work. During school she helped in the teaching, taking individual cases that were slow, and helping them to catch up with the rest. She also helped in the sewing classes, and accompanied the girls when they went to do shopping at the stores. All of the girls were given some indoor industrial work, learning to wash dishes, set and serve tables, make beds, and do laundry work, and other things connected with household industry. The girls earned and paid nearly ten dollars to the annual freewill offering.

MEDICAL REPORT

What the refusal meant! Lepers healed. Nearly 12,000 treatments, not counting the Epidemic patients. The return of the Doctor.

Statistics taken from the report to Conference of the Medical Adviser in Charge.

MRS. RAYMOND L. BUSH.

The chief aim of the medical department is the bringing of men and women into the kingdom. Here is our great work. We, as medical workers, ask an interest in your prayers that by our teaching, our preaching, and our practice among these black people, we may be able to lead them into the establishment of Christian character.

The out-practice has felt the absence of Dr. Stauffacher and it was impossible to answer one half the calls. A case comes to mind of a Mohammedan who had several times begged me to call at his home. At last he came with tears in his eyes and told me that his wife and baby were both dead and that his sister was dying, he said, You can save her life if you will only go. I know that had you gone before you could have saved my wife and baby, now please don’t refuse.

The circumcision school continues to be overcrowded; we have had to turn away as many as 31 boys at one time. The leper department has discharged two patients as cured during the past year and for over a year as there has been no symptom of a return of the disease, their gratitude knows no limit.

STATISTICS.

Native Helpers 2
Number of dispensary treatments 11,591

A Letter from one of the Bodine Boys in the War.

My dear Father in Jesus Christ,

I wish you much health and happiness. I am well by the grace of God and my Savior Jesus Christ. I have been very enthusiastic to receive the news of the scholars of Bodine School who have passed so nicely the government examination for their first grade certificates [to teach]. I trust that there will be many more.

Oh! dear, those that are in school. As for me, I was also a scholar in our school. I am the son of Paul Nhamante, in Jesus Christ of the mission of Chalawane. But I am here in the war in Nyassa in struggle with the Germans. If God grants I will be in school this year. Now my dear Father in Jesus Christ, remember that the Germans were conquered by us Portuguese and by the English. War is finished. Now we are waiting word from our Governor of the Province of Mozambique.

Remember me to Senhora and equally to all the family. I have not many words but promised. Are your prayers and sympathies with us?

TIMOTE.
A Letter from David Maperre.

Dear Father-in-Law in Christ,

About two weeks ago I received a letter from you containing interesting news and I was very glad indeed. I am glad to know that you wish me to help by sending the Kuca ka Mizo (The Native Inhambane Sunday School paper) every month and also to know that you will continually pray to God for me during all my school work.

Moreover I am glad to say that I rely to all my good Missionaries who help me and through them I shall be better trained; and as I depend on them so I promise to assist them, and to do the best by bringing my fellows who are bound by chains of Satan and settling in the Darkness. While I was visiting through all Johannesburg as you know very well that the rebellion has to stumble some Christians I have been urging many of them who were hesitating what to do, and seem to follow continually our former church [Methodist Episcopal]. Is quite evident that you ought to discuss about Johannesburg for necessity of our church because many of our youngmen need it very much and this is their grievance that you may introduce the M. E. Church into Transvaal and to send one or more Missionaries to help them without danger. Will friendly remember me to our beloved Bishop and the Committee brought with him to Inhambane in the time on that you welcome them with cheerful voices, and my heart is with you.

Many regards and good wishes to all Missionaries at Gikuki.

Yours obediently son in the Lord,

DAVID MAPERRE.

Inhambane Christian Advocate

Little Stories for Little Folk

Little Keep Still

LITTLE Keep Still is a tiny boy of about four years old, who lives with his mother on the Mission. He is not very tall but he is fat and has a round little brown "tummy" and little bare brown toes. Sometimes he is a man of great importance and sometimes he is all pleasure playing with the other children: wedding, church, etc. and sometimes he is a man of great importance and some time he is just a little tiny boy for sometimes the puppy tries to play with his bare little brown toes, and then Little Keep Still does not keep still but runs to his mother and she takes him up on her back. Some times when he is very tired he will go to sleep there, held securely, his arms around her and his little face contentedly resting in the folds of the cloth in which he sits.

But, I want to tell you about one big thing that he did which was pretty fine for a small boy. This was before he had his hand caught in the cornmill and had his finger cut off. Each year in the Mission all the people give a sort of a thanksgiving offering to the Lord. In these things were all too hard for little tiny boys like Little Keep Still, Solomon, Little Tile, Telma, and the rest. When Little Keep Still really thought about it, a bright idea popped his head. The Mufundisi had been buying shells to make lime and to put in the paths, so he went to the Mufundisi and asked him. He quickly received the consent. Then Little Keep Still got his old oil tin and went down to the beach and began to pick up the shells along the shore. There were some there but it took a long time for him to pick these up. So he came up the hill again and what do you think met him at the top of the hill? A very bright idea came to him. Just yesterday all the people on the station had had shellfish for their dinner and the shells were lying up at the girls' kitchen. Little Keep Still made some quick little tracks in the sand all the way up to the kitchen and there were the shells. It did not take him long now to fill his oil tin. Now came an unexpected problem. How was he to get the tin to the Mufundisi? But what do little boys do when they dont know what to do, but go to their mothers! That's what Little Keep Still did and his mother carried the tin full of shells and they went to the Mufundisi. Dont you think that Little Keep Still was a proud little man because he had done all that work?

The Mufundisi was proud of him and ever since has called him "Jaha ga mina" which means, my young man. Of course, then he received his four cents for the tin full. When the collection was taken in church that night and Little Keep Still walked up to he front with the money he, himself had earned, the Mufundisi called out, "Little Keep Still, five cents". Dont you think that he was a proud little boy? He had a right to be proud. Just you try it and see. Some day when your Mama's Missionary Society has a collection and they are trying to help send Jesus all over the world, you go and earn some money all by yourself and give it in all by yourself to help tell little boys like Little Keep Still about Jesus, and you see if there won't be a glad feeling around your heart!
Items of interest which were noted at the session of the Conference of the Inhambane Mission which may relate to you.

The Centenary Deputation.

With hope we see all Methodism stirred by the vast Centenary program that is being placed before her. With deputations going to various Mission fields to study their needs and problems we feel sure a new day is opening when the Church will be fully alive to her world work of spreading the Gospel. We feel grateful for the thorough study they are giving the problems in this field. We pray that the result will be the ushering in of a new and brighter future for Methodism here, and the ultimate redemption of Africa.

The Donors.

We wish to express our sincere thanks to the many friends of this work who have continued faithful in their prayers and gifts notwithstanding their great absorbing interests in giving their sons, as well as their money, for the cause of humanity. The demands for help in the Red Cross and Y. M. C. A. work and for relief work in many countries have been greater than ever before until giving has become synonymous with sacrifice. We appreciate the great sacrifices they have made in order that the work of this Mission might go forward and we wish to assure them that whatever has been accomplished, is due largely to their loyalty and faithfulness.

Woman's Foreign Missionary Society

We are thankful to God for answering the prayers of the womanhood of this part of Africa by laying upon the hearts of the leaders of this society the burden of resuming their work in Portuguese East Africa.

It was with pleasure that we welcomed into our midst its very able representative, Miss Ruth Thomas. A year has passed since her arrival and already large results have been seen from her untiring efforts. With eagerness we await the coming of Miss Elsie Roush who has also been appointed to this field and is now on route. We extend to her a most hearty welcome and pray that the result of their united efforts will be the dawning of a new day for the women and girls of this territory.

Temperance.

Our hearts go out in great thankfulness to God for the forward step our country has taken in removing the liquor traffic from its borders. We rejoice that this will prevent millions of gallons from reaching the shores of Africa.

A New Epidemic.

Restlessness and upheaval seem to be in the air. As one native put it, the fathers are against the daughters and the children are against the parents. There seems to be an epidemic among the husbands to seek recalcitrant wives, and among the fathers to gather in their daughters. Just within the last month an unprecedented number of requests, official and otherwise have come to the Mission; Sara is wanted by her sister, Zilandana's father wants his daughter; her grandfather wants Faison, Wugome's husband seeks his wife; etc. Sometimes these have been accompanied by native policemen and an order from the government official. With the exception of one, these have all refused to go, or have gone vowing that they would not stay. Besides these, three have left for parts unknown so that if they were asked for they could not be found. Some of these, the Mission is sorry to lose, but for one and all, prayers to God are following them, that they may have absorbed some of the training that they have received on the Mission, to their advantage.

We sincerely hope and pray that all Governments and peoples of this continent may be aroused by this example to unite in a great effort to free Africa from this terrible curse.

Government

As a Conference we appreciate the part Portugal took in the great world war, and in these days of reconstruction which affect this province, we have confidence to believe that the Governor-General, the Governor of the District, Administrators and other officials will unite in the promotion of right and justice and in the establishment of democracy throughout this territory.

We also wish to express our gratitude for the sympathetic attitude of the Government officials in whose territory the work of our Mission is located and to assure them that it is our desire to cooperate with them in the great task of advancing the education and civilization of the natives of this province.
Monkeys in Africa.

The Mufundisi was going out to visit some of his stations and he took his gun along so that should he see something interesting or some animal that would be good for food he could shoot. Sure enough before he had gone two miles he saw some monkeys. There were a number of them, big, pretty blue face, and skin. He shot one of the largest for a specimen. One of the ubiquitous small boys was there and the Mufundisi gave him the animal to take home to the Senyari to have it skinned. The boy started but it was not long before he gave a yell and dropping the dead monkey, he started to run away. A couple of the other boys caught him and asked him why he had cried out that way. He told them between his fears and tears that all the relatives of this dead monkey were after him and he was afraid. A woman hearing the commotion and knowing the situation said that she was going that way and would see that the "relatives and friends" of the dead monkey would not hurt him.

Elizabeth.

Of all those who have been the victims of "lobola"—the system of selling the girls to wives of the one who has money enough to pay for her, the sympathy of the Missionaries has gone out to Elizabeth. Most. Though her parents are heathen, she has lived on Christian stations for a number of years. The moral and spiritual growth of this girl has been very marked. When she was quite small, her father sold her to a heathen man and received the nine pounds, gold, or forty-five dollars. As long as she was small, Elizabeth was allowed to go where she pleased. Now this epidemic has struck the husband-in-name-only and seeing that Elizabeth is a good-looking good-sized and good-working girl, he evidently thinks that it is time to put his hands on his property. He goes to the father and tells him that now he wants his wife and the father, knowing that she is at the American Mission, and he, wanting moral support of the law, gets the administrator to give him an official document which demands the girl.

At first, Elizabeth flatly refuses to go but the Senyari tried to tell her that it would be best for her to go and tell the administrator that she refused. The Senyari had talked with the father and the brother and they had agreed that if she would go to the government headquarters and assure them that, if she was allowed to stay at the Mission and go to school, that when she married some man of her own choice, that this man would pay over the nine pounds to the man who had first given them to Elizabeth's father. With fears and much doubt, Elizabeth went, taking with her a native woman of character to see that there was no foul play. At the Administration, they laid the case before the official and he concurred in this arrangement. With a light heart and light footsteps Elizabeth and her escort returned to the Mission. She is in the Hartzell Girls' School and there is no happier girl on the Station than Elizabeth.

Joao and War.

About two years ago, Joao, a Christian, and living on one of the outstations, was taken by the government for the war. With many others he was taken to Nyasaland. Here the men were carriers and servants, and Joao was a sort of overseer. He said that they had had to work hard while they were on the trek but the officers were good to them. He did not fight but he saw many of the enemy killed. There were a number of Christian boys in the section with him and each Sunday they were allowed to have a service. The boys had their Testaments and their song-books and they were faithful in their devotions, though they were only black boys, far from home, among the enemy.

Ngile and the Mule.

Ngile is a small boy on the Mission and his work is to get grass and water for the mule. But lately he has been doing his work in a manlike way. So, today the Senyari went out to interview the groom and decided that he needed punishment and she promptly administered it. When she returned her friend asked her, Where did you whip Ngile, and she solemnly answered, "Right on the spot where the mule could see that Ngile was being punished for neglect of duty."

Why the Wedding was Postponed.

Ester was to be married. It was thought that all the arrangements were completed and the Mufundisi arrived. At the last minute it was found that the bride-to-be's father was not satisfied. Whenever the arrangements had been talked over, the would-be-groom insisted that he was to pay eight pounds or forty dollars, but the father was demanding sixteen pounds or eighty dollars. The father had good arguments in his favor for, another man, a heathen, was willing to give sixteen pounds for her. The would-be-groom's heaviest argument was that Ester wanted him and she did not want the heathen man. So the wedding had to be postponed until the matter could be adjusted satisfactorily.

Snapshots from Africa

by Mrs. W. C. Terrill