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Then and Now in Africa

BY L. H. CHRISTIAN

In the great and startling world changes of our day, Africa leads the procession. We see new conditions in England, Scandinavia, Finland, the Baltic States, Poland, etc., but these are small compared with those found in Africa. When Stanley, about sixty years ago, went out to find Livingstone, it took him three long months of arduous travelling to go from the coast to Lake Tanganyika. Now we can make the same trip in three days of fair comfort. But Africa has seen the largest changes since the war. At the time Brethren Bartlett, Maxwell, Toppenberg, and others were sent to Africa to reopen the work in 1920-21, they had to trek long distances on foot—no roads, no bridges, no houses, no food. Even eight years ago, on our former visit, these conditions pertained. To-day there are auto roads—some good, some poor—nearly everywhere, at least in the dry season. On our first visit to Uganda we had to stop overnight at Jinja near Ripon Falls where the Nile leaves Lake Victoria. At that time the hotel was a group of mud huts as dingy and dirty as any we ever saw. The only redeeming feature was that the lady owner, though sick with malaria, was most kind to us. Now

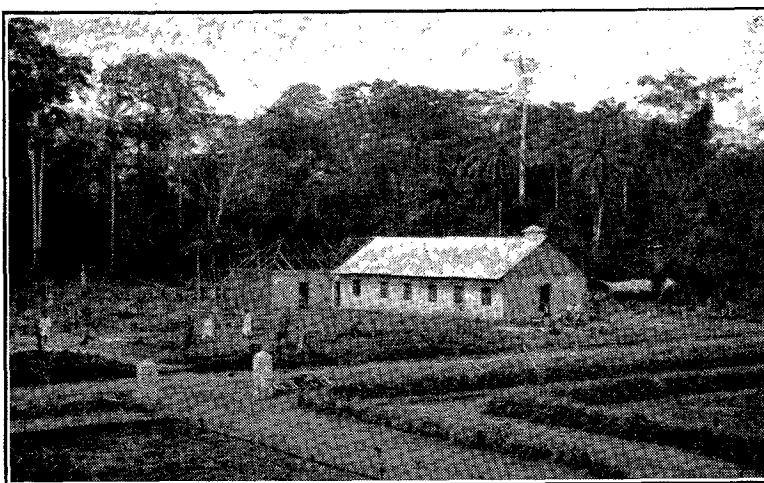
at that same place there is a good hotel, that is, of course, for Africa—and a large, solid, iron bridge for auto and rail across the Nile just below the falls.

In other things, too, we find great improvements. There are better houses, larger fields, more goods—native and European—in the shops, more comforts of every kind. Instead of the old six-weeks' mail service, the airmail now connects Nairobi, Kampala, and other parts of Kenya and Uganda with London in nine days. The telegraph and telephone is nearly everywhere. Even the radio is at hand. Up at Thika Falls, where Brother Maxwell and I stopped overnight, they had a radio which gave daily news, market reports, etc., from London. True, that day the electric current gave out so it stopped just where we wanted it

to go on—in the middle of the rates of exchange, of which we hadn't heard for a month. Still the radio was there. Brother Jensen, way out at Wallega Galla, has a radio. He hears music, lectures, etc., every day from England, France, Germany, Rome, Russia, Denmark, America—each country in its own tongue. He is fifteen days by mule travel from the nearest railroad and mission at Addis Abeba, but by radio he is as close to London as is the Division office.

These many changes for the better, as well as the present mission liberty, are nearly all due to the really marvellous influence of foreign missions, the excellent government of the Emperor of Ethiopia, and the wise, large-hearted colonial policies of England and France. Present-day conditions in Africa are a clarion call to larger missions endeavour. Nothing like it has been known since the days of Christ. Open doors are everywhere. We are not only permitted to enter. We are invited and urged to come in, and the heathen of Africa are in greater need than ever of a living Saviour.

When we speak of improved facilities in Africa, we must never think of these conditions as European.



The new church building under construction at Elele, Nigeria.

Africa is still the "Dark Continent." The villages there are still centres of dust, dirt, and disease. The hovels and huts are still dark, smoky, and filthy, full of human misery and immorality. The sad lot of African women—bought and sold like so many cattle—is almost as hard as ever. There are yet two and a half millions of slaves in Ethiopia. Even now in many places half the children born die before they are six months old. True, there are no more slave raids in Uganda, but ninety-seven per cent of the people suffer from venereal diseases. Paganism has deep roots and dies hard. Right near our first mission at Gendia we saw a heathen funeral. It was a woman who had died, and the disgusting, obscene customs of the women present are beyond words. To combat heathenism makes the work of a true missionary always hard and often discouraging.

On our trip to Africa last winter, we left London January 2nd and returned April 16th. We took ship from Marseilles direct to Mombasa. Returning we stopped at Djibouti about a month and went up to Ethiopia. In Uganda we travelled from Mbale in the north-east over to Lake Albert and Murchison Falls, then down to Kitale right in the south-west corner where we could look across to the high mountains of Ruanda—our former mission territory in the Belgian Congo. In Kenya we passed through Eldoret, the Kakemega gold fields, and the Dutch settlements on the highlands. Then, too, aside from our own mission territory in South Kavirondo, we also made short visits to the Masai, Lumbwa, Kikuya and Wakemba tribes. The canyons of Ethiopia are very deep, some of them over 10,000 feet of almost a straight wall. Climbing them up and down, one gets to love a lazy, sure-footed mule. One of these patient creatures carried us across the Blue Nile twice, and clear up to Debre Markus in the Godjam Province and back again. While at Addis Abeba, we spent one Sabbath at Addis Alem. Brother C. K. Meyers, secretary of the General Conference, made all these trips with us except those in Kenya, as he then had to visit Tanganyika with Brother H. F. Schubert.

Brother Meyers' work was most helpful, especially for our medical cause.

During these journeys we visited all our European missions but two, besides many of our churches, schools, and dispensaries. We attended the annual meetings and councils. We were privileged to stay at the comfortable home of Dr. Madgwick, and to learn of the unusually good work of the Gendia Hospital, near Lake Victoria. Later we inspected the large, fine hospital which the emperor has given us in Addis Abeba. This hospital is much better than we had thought. We are glad that Dr. Bergman is already there and at work. We were happy to meet Brother R. Carey and to see the Advent Press at Gendia. There they print in seven languages. We were also able on these trips to greet a large number of African teachers, ministers, and colporteurs. We took great pains to study and really to understand our mission work and task in East Africa and Ethiopia. We were cheered by the spirit of our missionaries, the zeal and godly lives of the true African Christians, and the rapid progress

of the cause. Our missions out there have good leadership and are built on a stable and sound foundation.

We were much surprised to observe how large and widely extending these missions of the Northern European Division have now become. In the Sabbath-schools there are 15,743 members. Of these 6,443 are already baptized and 2,892 are in the baptismal classes. We have nine training schools with 356 students and 115 girls in our four girls' schools. Of station schools and outschools there are 231, with an enrolment totalling 9,311. We have fifty-six persons engaged in medical work. During 1932 they gave 56,292 treatments. From the Dessie Hospital, Dr. Purmal reported over 15,000 treatments. However, these figures tell but the first page of the story. The full mission chapter is made up of hard work, keen disappointments, sickness, loneliness, many prayers, and hard spiritual struggles on the part of our consecrated missionaries and African Christians. The final story of missions is written by the unseen hands of God's angels in heaven.

In the Ibo Country

BY E. D. DICK

ON leaving our Jengre station at Jos I travelled by train to South-east Nigeria where I was to spend a few weeks. At Aba I was met by Elders McClements and Edmonds and we went to our Aba station nearby. As I visited in that section of the country I was overwhelmed by the heavy population. I had travelled extensively in Southern Africa during the past ten years and was more or less prepared for what I saw on the West Coast generally. I confess, however, that I had never seen anything which compared to the populous areas of Nigeria. The population of Nigeria is approximately 22,000,000. The recent government census shows 19,928,171. The statisticians, however, estimate the population close to 22,000,000, as there are some areas in which the census was not taken owing to possible disturbances or even uprisings among the native people. Nigeria

contains the most densely populated sections of all Africa. In some rural areas there are as many as 417 people per square mile.

Another feature of the country greatly surprised me, and that was the large cities. In some way I had gained the impression that the largest native city in Africa had only 30,000 to 35,000 people. I was greatly surprised, therefore, to learn that in Nigeria many cities have 50,000 or more. The population of some of the leading cities is as follows:

Lagos	126,108
Abeokuta	45,763
Ibadan	387,133
Ogbomoso	86,744
Ede	52,392
Jwo	57,191
Oshogbo	49,599
Oyo	48,733
Ilorin	47,412
Isiyin	36,805
Kano	89,744

In Nigeria there are:

187 towns having a population of	5-10,000
84 " " " "	10-20,000
19 " " " "	20-50,000
	or more.

There are four leading tribes in Nigeria. These are the Hausas, Ibos, Yorubas, and the Fulanis. The first three tribes number about 3,000,000 each, while there are approximately 2,000,000 Fulanis. The remaining population is divided equally among six other tribes.

Another thing which was strange to me was the policy of native administration. Here the British Government follows what is known as the "indirect rule," e.g., ruling through the local chiefs. The tribal organization is maintained by the government and the power of the local chiefs and their counselors is upheld. Some of the chiefs receive as much as £5,000 per year from the government for their administrative duties. They also receive a share of the taxes collected and fines imposed by the courts in their districts.

South-east Nigeria is the land of the Ibos. Our work among the Ibo centres about our two stations, Aba and Elele. Brother and Sister Edmonds are leading out at Aba, which is near the town of Aba, and Brother and Sister Vine are at Elele, which is about sixty miles south-west of Aba. This entire country is known as the Delta country and is low and very humid. From early morning till wellnigh midnight one perspires at the least exertion.

There is a great spiritual awakening in this part of the field. Village after village has sent delegations to our missionaries asking for teachers, but we have been able to respond to only a few of these requests. Pressed for helpers as the brethren have been, last year they formed an evangelists' class of lay workers. Eight of these evangelists went out and raised up eight companies of Sabbath-keepers. One company numbered ninety and another 130. One mere boy went from village to village preaching the Gospel. He took no food but depended on friends to feed him. He walked seventy miles and upon his return reported thirty Sabbath-keepers.

In the Calabar area, world famed in mission history for the work of Mary Slessor, a whole village accepted the truth and the chief sent to Brother Vine asking that a teacher be sent to teach them more.

Scores of villages in this area are inquiring of the good way and no doubt thousands of souls could be gathered in in the immediate future if only we had a few more workers. Brethren Edmonds and Vine are overwhelmed in endeavouring to respond to the many calls along with their other general mission duties.

One thing which no doubt has stirred up an interest on the part of many is the literature which has been circulated. Brother A. W. Cook, who was sent out about a year ago to promote the literature work on the West Coast, has spent much of his time in south-east Nigeria. He has secured and trained seventeen or more full-time colporteurs who have sold thousands of pages of our literature. This is now bearing fruit, as shown by the interests that are springing up.

At Aba Mission a good day school is operated. Brother Tikiei, our oldest native worker, has been acting as head master. He has been assisted by five other native teachers. The enrolment is 198. A good standard is maintained in the school. They carry work up to the sixth standard and upon finishing many of their strongest and best developed boys are taken into the work as church leaders or evangelists and are given the responsibility of looking after four or five churches. Some of the older boys have been sent to the Union training school at Ibadan for training, and it is hoped that these may soon be ready to return to help care for the many interests which have developed in their field.

The school and church at the Aba station were built a number of years ago. The work has developed so that these now are poorly suited for the service for which they are used, and there is urgent need of replacing them with more adequate buildings. They are particularly in need of a church building. Some money has been provided for this, but it is not sufficient to erect a representative building as is required.

After spending a few days at Aba we went to Elele. I was pleased to see the new church and school building on the station which was wellnigh completed. This

will greatly add to the service and usefulness of the mission. Till now they have had only a small school under a shelter of poles. It is planned to operate a good day school beginning with the next term.

While at Elele we held meetings at a number of the leading centres in the nearby churches. In these meetings we baptized fifty-two. The natives in the Elele district are perhaps more steeped in heathenism and dark practices than in the Aba area, but they respond to the truth and accept it as readily when it is clearly presented. We later returned to the Aba station and there held a short workers' meeting and the annual camp meeting. On Friday evening previous to the meeting on Sabbath many had gathered from the distant churches. On Sabbath morning the people came in from the immediate vicinity. Long before day-break they began to arrive in scores. On their heads they carried their Bibles and song-books and a stool or benches. By 7.30 the mission grounds were swarming with people and by the opening of Sabbath-school most had arrived and were quietly waiting in the large booth made of poles and palm branches especially constructed for the camp meeting. At the close of the Sabbath-school a count revealed that there were 3,000 present. It was truly an inspiring occasion. The Sabbath was a busy but blessed day. God met with His people and their hungry souls were made glad.

On Sunday morning an audience of 2,000 witnessed the baptismal service, when 124 were buried with their Lord in the clear waters of the beautiful river near the mission.

This three weeks' stay in this section of the field was full of interest. It enabled me to get a good insight into the work and its many problems. I felt grateful for the opportunity of seeing such a great work being done, but through it all my heart was made heavy to think how much more could be accomplished if only more workers were in the field and if more facilities were available for our workers. There are so many needs that one hesitates to mention them

lest it be thought that there is nothing at present.

I make bold to list only a few. They need a new church and at least two new school buildings on the Aba station. The present buildings are inadequate. They also need three teachers' houses. Their teachers' houses are an apology and should be rebuilt at once. They greatly need more literature for the field. At present they have only one small book. They need a song-book, baptismal manual, Sabbath-school lessons in the vernacular, and other literature which would enable them to develop a stronger type of Christian. They need at least one more missionary family in order to cope with their present work, to say nothing of help to care for the growing work.

They need a girls' school. At present we have no place to train

even the future wives of our workers. These workers attend our schools and then we send them out to marry heathen wives. What a paradox! What a tragedy! Then we expect these workers with such fragmentary training and limited opportunity to do good service as ministers and Bible-workers when they have these heathen companions. And so the list might be lengthened. As I stood in the midst of this great work and saw the possibilities, my heart was burdened that we do more for this section of the field than we have ever done.

May the Lord help His people that they may not grow weary in the task of supporting and advancing our work in these dark lands, but be faithful to Him even in the midst of these difficult times that His labourers may be kept in these fields to gather a rich harvest of souls for the heavenly garner!

feet wide with an entrance porch in addition. Brother Raitt very kindly came over from Mwagala to help us with the roof. The beams consist of trees cut at a place sixteen miles away and each required about thirty-six men to bring it in, working in shifts of eighteen. Such things as cement and doors which have had to be purchased have been met out of offerings made by the members for the church building. All the labour has been voluntary. The people came in in relays bringing their food with them. Those who knew something about masonry laid the stones for the foundation, others made bricks, others built, and yet others did the thatching—"every man according to his several ability." Those who were not among the "experts" gathered stones, mixed mud, brought grass and materials for the roof, and generally helped the others. Even the women did their part in getting stones, fetching water, bringing bricks from the drying ground to the site, and in cooking for the men. We have been able to buy the doors and two windows. Eight more windows remain to be bought as funds come in. As these cost fifty shillings each we can only get them slowly. We held our first service in the new building in February. It was a happy occasion and although rains and swollen rivers prevented many from attending there were about 300 present and over 100 participated in the ordinances. Some had walked sixty to eighty miles to be there.

In June of last year our young people's work was organized by Brother A. F. Bull. We have three "armies of the Lord" as they are called—roughly corresponding to the home missionary, senior and junior young people's societies at home. These go out Sabbath by Sabbath to carry the Gospel to the surrounding villages in addition to engaging in other activities. They have their monthly programmes and reporting system much the same as in England.

This year we have started with churchmembers moving out to carry the Gospel of our Lord and Saviour farther afield. One member went in January and three families in the month of May. The object in view is to kindle new interests,

The Ntusu Mission, Tanganyika

BY H. ROBSON

WHEN work was restarted in 1921 in the West Tanganyika mission field there were only ten churchmembers who had stood the test of being left alone during the war years and after. At the close of 1932 the church membership stood at 529. Of these 155 are at the Ntusu Mission and we have 170 in the baptismal classes.

During the past four years our activities have been many and varied. In December, 1929, Sister L. Clarke came to start a girls' school. This began with a few girls who were lodged in one of the huts in the mission village. The Government assisted us to provide better accommodation and we now have some good buildings—four dormitories, a dining-room which is also used for evening worship, talks, sewing, etc., a teachers' room, a kitchen, and a store. The initial work of organizing courses of study, arranging manual labour, of making dresses, and of getting the home into order has undoubtedly been a heavy task and reflects great credit on Sister Clarke in the way it has been carried out. We now have forty-four girls in training—the beginning of

a more effective effort to raise the standard of African womanhood and to help strengthen the practice of Christian living in the homes of our believers. Many more can be accommodated—many more are on the waiting list to come, but our lack of funds hinders our advancement in this direction.

With help received from the Big Week Fund we have been enabled to erect a small but very useful dispensary. For this we are very grateful. Previously the medicines were kept in our kitchen so the medical work was all done out in the heat of the sun near the house. Consequently flies were attracted by the patients and afterwards drawn to the kitchen and settled on the food which was being prepared there. This, to say the least, was neither hygienic nor pleasant. Some fifty patients a day are treated at our dispensary. We have accommodation for one or two inpatients and have scarcely been without one at least since the dispensary was opened.

Our churchmembers and believers have been working hard on our new church building which is sixty-five feet long and twenty-five

make more Christians (Matt. 28: 19, margin), help to fulfil Matt. 24:14, and so hasten the coming of Jesus. (2 Peter 3:12, margin.)

Our associations with the Northern European Division have been

most pleasant. Now that we have been transferred to the Central European Division we still ask for your continued prayerful interest in the work in Tanganyika Territory.

here. This is a great caravan route and thousands of animals pass yearly carrying coffee, salt, boxes, etc. Many, yes, very many find a grave here. There they lie, food for the hyenas. The caravan leaders are aware of this and are afraid of this part of the journey. But even in Abyssinia business cannot be held up just because a big canyon divides one province from another! Because of the sacrifice made each year this place has earned the name of "The death of the donkey."

We spent the coming night in a sleeping sack on God's dear earth, under the canopy of the sky. In fact most of the nights were spent without a tent. An African starry sky!! Truly, as the poet said, "The heavens declare the glory of God." Long were one's eyes raised to the great God above, holding converse with Him in silent prayer. The boys lay around us. They are accustomed to a hard, free life. The bare earth is often their sleeping place, and the blue firmament their covering. We placed our luggage to form a shelter from the wind. The mules were fastened. We were accompanied into dreamland by the pleasant, musical monotone of the mules chewing their hay. Two boys took turns in keeping watch. There are enough hyenas in this country that know how to appreciate fresh mule flesh, as well as thieves who would take the animals away, so one has to be careful.

Friday came. We called a halt early this day, for it was preparation day. We encamped on the land of a high chief. He very kindly invited us to remain and sent plenty of provisions for us and for the animals. Brother Sorenson and I were invited to go to his "Gibi Palace." We had already made ourselves somewhat "civilized." That is, we had shaved and changed from our riding outfit into proper suits.

The audience was at five o'clock. In the forecourt stood the "Guard of Honour." The commanding officer called a halt and we walked up like two generals with the hand laid on the sun helmet in salute. We were received by a very friendly old man. The conversation turned mostly to our work and

With the Printed Page in Ethiopia

BY A. HESSEL

A SHORT time ago Brother Sorenson and the writer took a journey inland. For a trip which in the homeland would take but a few hours, one must needs, in this country, take with him an equipment which will supply him with everything for use from a spoon to a sleeping sack. For weeks at a time the traveller is thrown entirely upon his own resources.

I gave very explicit instructions to the leader of our caravan to secure for me a good, strong riding animal. With an "Ischi" ("Yes, certainly") he assured me that I should be very pleased with what he would bring me. He came later with a small, grizzly, grey-haired mule. The animal seemed to be strong but the first look at it told me that it had never been a riding animal and never would be one. My protests were put aside as "unreasonable" and I was assured "by Allah and Mohammed" that I could not find in the neighbourhood a better mule; in fact this one was just made for my trip. At last I was persuaded that my fears were unjustified. As I attempted to mount the animal it kicked so vigorously with its hind legs that the boy had difficulty in holding it. Brother Sorenson watched the performance from one side with a smile. I could easily guess his thoughts. However, it did bring me at last to my journey's end, although many times I had to put up with its dancing performances. A good, tight rein brought it to its senses and made it understand that its business was to carry the rider to the place he wanted to go and not set him down at some beloved spot of its own choosing.

After leaving head-quarters we climbed steadily to a high plateau. We looked back. Beneath us was a wide plain, bordered on the southwest by a high, mountainous road.

Between the eucalyptus trees appeared corrugated roofs which, in the light of the rising sun, looked like calm little fishing ponds. They were the houses in Addis Abeba. It was a peaceful, charming picture—much more so in appearance than in reality. Viewed from a height the world appears to be peaceful and restful, for all the unrest, the chasing hither and thither of man, is hidden from the eye.

Before us stretched a mighty plain which offered very little change for the next few days. Patches of meadow, cultivated fields, and here and there herds of cattle attended by small, brown Galla boys and girls—this with a hot, burning sun was our panorama for the next few days. The first night at an altitude of about three thousand metres was bitterly cold. The water in the bucket was frozen stiff by the morning. That was a nice surprise for people who are accustomed to welcome the slightest suggestion of a breeze, and who in the mid-day glare are glad of even the smallest shadow.

The fourth day brought us to the so-called "Aheya Fedj." Here the plain was divided by a great canyon, just as though the earth had burst asunder, the top half being thrown in heaps forming mountains and valleys. The edge of the canyon was sharp and rugged. One's first impression was that it was quite impossible to reach the bottom. But there was no bridge and as it was impossible by any technical means to span the precipice, which was several thousand metres wide, it was necessary to make one's way by foot. This was difficult enough for the unimpeded traveller, but woe be to the poor animal who is struggling under a load of upwards of 200 pounds! The slogan, "Protect the animals," strikes one with ironical force

our object as missionaries. Of course we did not forget to mention the Harvest Ingathering work. We received fifty Abyssinian thaler for this, which is a very good sum here.

Custom required that we return this invitation so the chief agreed to come the next day to a meal. Naturally we dared not let ourselves down. We put all our cooking proclivities to use and soon every available tin and pot was filled with dainty fare. Unfortunately we had not brought our enamel plates. We were able to borrow two from the chief's cook and one of us had to make do with an aluminium pot. We had four guns but no Guard of Honour to receive the chief. So we posted four boys in front of the tent, each with a gun on his shoulder. They took much pains to make themselves look like good soldiers. We spent a very happy time with the jovial old man. When he left he wished us God's blessing and a good journey. We shall always have many pleasant thoughts of him.

We had brought with us two students from our school who were to canvass on the way. Of course, one cannot employ European methods here. The priests, our silent enemies, are at the same time our best purchasers, for they are able to read and write. Fanatics throw everything aside as "Catholic" irrespective of whether the book is absolutely Protestant or even a Bible commentary. The Bible, which is translated into their language by Europeans and printed in Europe, is also "Catholic." Whatever is outside of the Coptic church is false and unclean. The more liberal-minded buy Bibles and Bible parts. Our book *Steps to Christ*, which has been translated into Abyssinian, is looked over by these critics and mostly rejected. Generally speaking the people who buy this book are the Abyssinian Christians who have left their old religion.

At one resting place we visited, with the two students, a few priests. We offered them some books. Time here is a secondary consideration and we had to wait while they carefully perused the book. After much turning of

leaves and reading here and there they decided in favour of it. But here comes the question of price. How one agrees as to the matter of price is a story of its own. Who buys and sells in the Orient must work with elastic figures. At the outset we stated that we were not tradespeople. We explained that our business was not just to buy and sell but to bring them the Word of God. We stood our ground firmly, but when once the price was settled they wanted to pay for the books half in goods and half in hard cash. As the people were well-to-do I did not see why we should let our books go in this way. Well, after a good hour we resumed our journey, having sold nothing. This is just one of many instances.

On the tenth day of our trip we neared our destination, the medical station at Dessie. Dr. Purmal met us with horses so the last part of the journey was soon made with a good gallop. We were sorry to find Brother Nielsen, the evangelist at this station, quite ill. The high altitude (Dessie lies about 3,000 metres high) has proved too much for his heart.

Here we came to the parting of the ways. After a short stay Brother Sorenson left Dessie with Dr. Purmal. They went to visit a dispensary which is in the course of erection in another province. The medical work is the forerunner of our message. Recently the king, Haile Selasse I, gave us a large new hospital in Addis Abeba. We also received a donation of thirty thousand Abyssinian thaler to build the above-mentioned dispensary in Debre Tabor. Ras Kassa, a ruling chief who is interested in Christian education and practical mission work, gave us ten thousand thaler to build a dispensary for the poor in the same town. A short time ago we received from Ras Jimmern, the former governor of Dessie, forty thousand thaler in order to build a hospital in the main town of his province, Debre Marcos. In the mission field especially, one feels that the Gospel must be given in its three phases—that is, to teach, to preach, and to heal (Matt. 4:23) in order to be successful. With preaching alone one would meet only deaf ears.

In Dessie we tried to interest the people in God's Word through holding public lectures and selling Bibles and books. Dessie has a population of about five thousand. A Greek tradesman offered us a large room for our work, free of cost. We pray that the seed sown in this place may bear much fruit for eternity. One of our colporteurs sold on some days books to the value of between five and seven Abyssinian thaler. From a European standpoint this is not much, but here it means a great success, for the average wage is eight thaler per month and the majority of the people are unable to read. We are not short of experiences either. Our two colporteurs visited a cloister in the neighbourhood of Dessie in order to sell books. They were taken prisoners by the priests and the books were confiscated. The boys were later set at liberty but the books were retained, it being said that these were stolen—although the boys had a certificate from us. (Perhaps later I may have opportunity to report more about our colporteur experiences. During the vacation we sent out twenty students and the teachers from our training school in Addis Abeba to sell books.) I wrote the high priests a very polite letter and explained who we were and the work we were trying to do, also that the boys were students in our school and were selling books during the vacation. I mentioned that this was a work which he as high priest would at least not consider a bad work. I sent two of our Ethiopian teachers with this letter and in the evening they returned with the books. But they had to leave someone there as hostage. Two days later the relatives of this man came complaining that he had been put in chains. I wrote another letter even more polite than the first, to the effect that the hostage could be imprisoned only when our work was proved to be false and the two young men were actual thieves. The hostage was then allowed to go free and the matter finally settled.

After a sojourn of fourteen days I left Dessie. We returned to Addis Abeba by another route in order to sell as many books as possible. At the end of five weeks we re-

turned safe and sound to our headquarters. We were sunburnt, dusty, and weary wanderers, but inwardly

we rejoiced for we were the richer in experience both with God and with man.

Miracles of Grace in the South Seas

BY R. H. TUTTY

THE St. Matthias group of islands lies to the north of the territory of New Guinea and about one hundred and fifty miles off the mainland. There are two main islands, Mussau and East Mira, and about thirty miles off East Mira there is the small island of Nusi. These islands are nearly on the equator. The population of Mussau and East Mira is two thousand. Eighteen months ago they were ignorant heathen steeped in the darkest forms of heathenism. Pigs were everywhere. Every one was a smoker and a betel-nut chewer. Every sin of heathen life was theirs. Pastor MacLaren went there. He wanted to open up work away from every other mission society. Eight Solomon Island teachers were placed there, the leader, a Marovo (Solomon Islands) lad, named Oti.

The response was marvellous. The natives began to leave all their evil customs. They killed off the pigs, polygamists gave up their extra wives, and chewing betel-nut and smoking went as if by magic. Truly the Spirit of the Lord was working on their minds. This work is unique because no other mission society is there. The missionaries were unmolested.

Six months after the work was started, Brother Atkins went up to supervise. The natives made still greater progress. When Brother Atkins went on furlough, my wife and I went up there for seven months. Just before Brother Atkins left, over one hundred and fifty were baptized. We organized those that were baptized into companies, instructed them more fully in the Christian faith, and celebrated the ordinances with them for the first time.

A young people's meeting had been started. I was astonished at the reports the natives gave. Not one could read, so signs were used to record their work. No Sabbath-school was held, but simply a

preaching service each Sabbath afternoon.

My wife and I started to puzzle out their language. I typed out some brief outlines of Sabbath-school lessons, and after the first quarter we had all the eight companies studying uniform Sabbath-school lessons, and learning the ten commandments in their language. We did not sacrifice the young people's work, but pushed the Sabbath-school work. The young people's work taught me a lesson. Any new work that I open up in the future I shall certainly push the young people's work more than I have done in the past.

I was a doubting Thomas when I went there. I thought the brethren were hurrying things too much, but after seven months studying the situation and associating with the natives, I am astonished. This work is genuine.

Another baptism was arranged for. I went around the island, determined to put through only the firmest and those we could rely on, so I held an inquiry into each native's private life with the other natives of the village, and then when we totalled up the number of baptisms, I was surprised to find that there were over one hundred.

The work is the Lord's and no mistake. There are only two natives chewing betel-nut out of a population of two thousand, all in eighteen months, and over two hundred baptized, and as many more in the baptismal class. I was superintendent when Pana was working on Ranonga (Solomon Islands), and every move and every native was personally known to us. Sometimes my wife and I went to Ranonga to visit Pana. Truly the work was interesting and we thought amazing in those days, but we never expected to be privileged to witness a greater work.

Such a marvellous development as this in the Matthias group could not pass unnoticed, and strange to

say, the government is opposing us. They want us to withdraw the taboo on swine's flesh, tobacco, and betel-nut. Of course, we cannot do this. The matter is serious, and we are taking steps to consider it with them.

* * *

Trials and Triumphs in Livonia

(Continued from page 8.)

also able to do something for Africa, not only in money but also in sending workers to that dark corner of the earth. Two missionaries, Brother A. Sproge and family have gone to Tanganyika, and Dr. W. Purmal has gone to Dessie in Abyssinia as medical missionary.

From all that has been written our readers will recognize the sunshine as well as the shadows, the joy and the sorrows, the striving and the victories in the Livonian Conference. Experience has taught us that where there is no suffering there is also no real joy, and where there is no fight there is no real victory. Therefore we say with Caleb the man of God, "Let us go up and possess the land; for we are well able to overcome." Numbers 13:30.

We feel we are connected with every believer of the Advent message in the whole world, and work and pray that God will soon come and lead His people from every nation into the land of their faith and hope.

* * *

We All Have a Wealth—

OF things to be thankful for if we ever took time to think about them.

Of sunshine in our natures if we gave it a chance to shine.

Of ability which we have been too busy to develop.

Of friendships that have been wasted through neglect.

Of ideas if we are not afraid to trust them.

Of goodness, but sometimes we are ashamed of our best selves.

Of blessings, but we seem to enjoy our misfortunes more.

—Selected.

Trials and Triumphs in Livonia

BY H. LINDE, PRESIDENT

THE Livonian Conference is the youngest in the Baltic Union although it really had its beginnings in the time before the great Russian Empire experienced its present change. Then Livonia was a province of Russia with Riga as its principal city. During the revolution of 1905 and afterwards during the great European war of 1914-1918, the various downtrodden peoples won their independence and built up their own states. And so came into being the so-called Baltic border states, which should form a protective wall against communism.

The Livonian Conference is part of the free Republic of Latvia which proclaimed its independence on November 18, 1918. It has a population of about 2,000,000. Of this number 73 per cent are Latts, 12 per cent Russian, 4.9 per cent Jews, 3.6 per cent German and others. The Advent message began to go in the year 1895, in Riga, the main city and the present headquarters of the Livonian Conference. At that time there was no religious liberty and so the work was begun under great difficulties. The Greek Catholic church was the dominating power and every other sect had no right to exist except by its consent. But this could not hinder a message that should go to every people, and so in the year 1896 the first Seventh-Day Adventist church was established in Riga. With the exception of those who have died since then these members are still to be found in the message.

The Livonian Conference takes in rather more than half of the population of the country. Among these are 804,000 Latts, 161,000 Russians, 56,000 Jews, 49,000 Germans, 29,000 Poles, 7,000 Estonians, and 8,000 Lithuanians. According to their religion they are divided as follows: Lutherans, 604,000; Roman Catholics, 246,000; Greek Catholics, 145,000; Orthodox, 52,000; Hebrews, 55,000; Baptists, 12,000; and a large number of other small sects. Such a condi-

tion makes us realize how much there is yet to be done among these people, and how great is our responsibility. Up to the present time our work has been mostly among the Protestants. Almost half a million Catholics, Hebrews, and others must be given the message. In the main our work is conducted in three languages, Lettish, German, and Russian, for these are the languages which are spoken by the majority of the people. In addition to the ten Lettish workers we have two Russian and one German worker.

The largest number of churches is in Riga where there are four Lettish, two German, and one Russian church with about one thousand members. All these members have but one church building, with a seating capacity of 600. That is also the only one in the conference. Although our financial position is such that we cannot think about securing the very necessary church buildings still we must help some of the poorer churches to pay for the rooms in which they hold their meetings. Our work among the Greek and Roman Catholics is made difficult because they cling so tenaciously to their old traditions and also because there is so much illiteracy among them. Latgalia is the centre of Catholicism and life there is very primitive. We still have a great work to do there. We are longing for the day when we can have the necessary means and workers in order to do a thorough work in this corner of our territory.

The lay movement in our churches is a great help and we look for large results from this. Through the home missionary, Sabbath-school, and young people's societies, to which the Baltic Union has also kindly given help, we have a good percentage of helpers from the lay members. We have in the conference many churches whose elders and other officers carry on self-supporting evangelistic work through lectures, Bible studies, and visits, and they

are experiencing much success. Here are a few figures which show what the churchmembers have done in the past year and a half: 59,783 missionary visits, 41,705 Bible studies, 152,000 papers and books distributed, and much other Christian help work. Eighty-four per cent of the members and young people in the conference are active workers.

It is thirty-eight years since the message began to go in Livonia and one can say that from a small mustard seed a great tree has grown under which many nations in the Livonian Conference have found comfort and protection. The hand of the Lord has been raised in blessing over His people and over His work. According to the number of members, the Livonian Conference is the second largest in the Baltic Union. There are now thirty-four churches and four groups with a membership of 1,689, among whom are a large number of promising young people who look with hope and faith into the future, and together with the older brethren and sisters are helping in the finishing of the work of the last message of mercy. In the Livonian Conference there is one Seventh-Day Adventist to every 638 people. Through the evangelistic work there during the last two and a half years 480 souls have been baptized and taken into the church. The first half year of 1932 has been especially blessed in the winning of souls.

In the territory of the conference is the mission school of the Baltic Union which, during its nine years of activity, has given us many good workers. The conference was

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