

The Advent Survey

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NORTHERN EUROPEAN
DIVISION
of the General Conference of
SEVENTH-DAY
ADVENTISTS

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Our Special Season of Sacrifice

By C. H. WATSON

IN the year's round of doing things for God in the work of the third angel's message, we are now approaching the special season of sacrifice in behalf of our needy cause. When we speak of "the cause," we are speaking of that to which many of us dedicated our lives and service years ago. To many others it is a cause which they have recently espoused, but love no less than those who have been devoted to it for a lifetime. To us all it is both sacred and precious.

When we speak of the need of our cause, no words we may use can emphasize it beyond its reality in a time like the present. The need itself speaks with more eloquence and appeal than mere words can express. When we speak of sacrifice in relation to the needs of our cause, we believe it is not an unwelcome sound to the ears of our believers. You who read these words will feel that we are dealing with a thing of the heart, and you will want us to speak to your heart. There is not a loyal member among us who does not cherish in his soul a longing to see the work of God finished speedily in the earth. God has promised to do a quick work, and to cut it short in righteousness; but He has chosen to accomplish His purpose through His people. To co-oper-

ate with God by sacrifice is therefore our highest privilege.

THE MEANING OF SACRIFICE

What do we mean by sacrifice? Looking at the meaning of the word itself, we learn that to sacrifice means literally to make holy. In other words, it is to set apart for a holy use, to devote to a holy cause. It is to transfer a personal possession from an ordinary to a holy purpose. What cause can be so holy as co-operation with God in the finishing of His work of grace in this world of sin? To what purpose could our dollars be devoted that is so holy as that of winning souls?

But does not making a sacrifice mean to give up something, to deny oneself of a cherished possession? It may look that way at first thought, but if we measure the cost of giving by what we get in return, we may look upon parting with our substance for a holy cause as a privilege and joy, not a hardship.

The greatest gift ever bestowed by sacrifice was the gift of the Son of God for the fallen race. Can we suppose that God gave His Son reluctantly? No, God so loved that He gave the greatest gift that heaven could bestow. Love always works joyfully and freely. Can we suppose for a moment that Jesus

gave Himself grudgingly? No, the Scripture says He gave Himself "for the joy that was set before Him."

Did Hannah give her only child Samuel to the temple service with reluctance? No, she said in her heart: "For this child I prayed; and the Lord hath given me my petition. . . . Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And the Lord made of him one of the greatest of His prophets.

What spirit possessed the believers in the apostolic church? The record is that "great grace was upon them all. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet," for use in the work of the church.

GIVING IN THE TIME OF CHRIST

In connection with these examples of giving, it is worth while to observe that in every instance the gift by sacrifice was in a time of crisis. When God gave Jesus, His only Son, man was lost and helpless in sin, having no hope and without God in the world. When Hannah gave her only son, himself a direct gift of God, the temple service and the spirituality of God's people were at an amazingly low ebb. When the apostolic be-

lievers gave so liberally of their possessions, the infant church and its leaders were under great persecution and in dire need.

Who can say that the church of God, represented in the Advent movement, is not facing a serious crisis from the viewpoint of sustaining its world-wide work? One year ago, at the very time when our missionaries in all lands were gathering souls into the kingdom in unprecedented numbers, we were faced with the necessity of reducing our foreign budgets six per cent, or an amount which, if applied to the pay-roll alone, would be approximately equivalent to the salaries of about a hundred missionaries for a year. Even after applying the cut to other things than the pay-roll, this serious step has meant the gradual return of a missionary here and there from the various fields at a time when they were never more needed and when their labour was never more fruitful in souls.

WHAT OF THE PRESENT CRISIS?

How is it with us to-day? So far from being able to restore the six per cent cut of last year, we are faced with the probable necessity of reducing our budget appropriations an additional amount, possibly ten per cent more. While our outlying divisions are doing their utmost to reduce costs in every other way, it is inevitable that more missionaries must be returned because of a new cut, unless by the sacrifice of God's people for a holy cause the deficit can be made up and an additional reduction in the budget avoided.

Can our people meet the crisis in our funds? It is timely to say that they did do it in 1922, when we were faced with a twenty-eight per cent cut. It was at that time that our Week of Sacrifice was first instituted. Our people rallied then to the need by sacrificial giving, and the cheering news was cabled to the fields. Shall we do it again in the present crisis?

A FACT OF GREAT IMPORTANCE

In answering this question for ourselves, one thing of the greatest importance should be borne in

mind. The Spirit of God is moving out in a marvellous way, far ahead of our present work, and much beyond anything in our past experience, to turn the hearts of men and women toward the light of the Gospel of the soon-coming Jesus. Apparently the Lord does not recognize any financial crisis in the moving of His Spirit. Does He not know what resources and possessions there are among His people, entrusted to them as His stewards? Is it not possible that our present work could be fully sustained and that all the opening providences of His Spirit could be filled, if God's loyal people would bring of their possessions freely,

and lay them at the feet of their leaders in the present crisis in the cause they love?

God not only loves a cheerful giver, but He also loves the liberal giver. How liberal our giving should be may be measured by the extent of the shortage in our present operating budget, by the extent to which we desire to follow up the opening providences of God in new fields for the quick finishing of His work, and by the measure of the love of God and the love of souls abiding in the heart. As we come up to the Week of Sacrifice for 1932, let us pray earnestly that God may reveal His will to us as stewards in behalf of His work.

Medical Work in Nigeria

BY W. MCCLEMENTS

"AND He sent them to preach the kingdom of God, and to heal the sick."

While the Saviour trod this earth and tasted of the sorrows and woes of the human family He was deeply touched with the misery and physical suffering that sin had wrought. Two-thirds of His recorded miracles were directly concerned with restoring to health those who were afflicted and tormented with all manner of disease. Nor has His loving concern for these unfortunate ones abated since His earthly ministry closed. Before He went away, "He sent them to preach the kingdom of God, and to heal the sick." This great work of caring for the physical, as well as spiritual, needs of men and women has been delegated to us as His representatives, and it is to take us into the most remote and needy countries in the world. It must be carried on as long as His commission remains an unfinished task.

As we come into contact with the masses of sick and suffering people in heathen lands such as Africa, we realize more fully than ever before how much this medical side of missionary work is needed in these unenlightened regions. In Northern Nigeria alone we think of the thirty-three thou-

sand unfortunate men and women whose bodies are afflicted and disfigured with that most loathsome of all maladies, leprosy. The Government and other missionary societies are doing something to alleviate their suffering and misery, but as a people we have not yet undertaken anything in this field for these unfortunates. What a noble and Christlike work could be accomplished here in Nigeria by a consecrated physician along this line of curative treatment alone! Then we think of the epidemics of smallpox and other infectious diseases which sweep over our towns and villages and carry away hundreds of souls to Christless graves annually.

In one small village where I was staying last year I found nearly all the children suffering from smallpox. There was no attempt at isolation whatever; all those afflicted with the terrible scourge mingled as usual with the other boys and girls of the village, and the people in their ignorance and superstition attributed the terrible visitation to the displeasure of the idol. From day to day sacrifices were offered to appease the offended deity, but still the disease continued to spread and work its havoc. In ten days over seventy boys and girls were carried away from that one village,

while scores of others were disfigured, and many afflicted with blindness for life. Of course the people appealed to the medicine-men and witch-doctors for help, but they only made matters worse. Here is where our medical work is needed, not only to relieve immediate suffering, but also to enlighten the people and show them how to avoid these fearful epidemics.

Infant mortality is high in Nigeria. This is mainly due to ignorance and superstition on the part of the people, and the lack of doctors or nurses to care for the mothers and children. There is a great need for maternity work to be done among these people. In extreme cases the unfortunate mothers are left to die, for the witch-doctors cannot render any help. Such women are frequently carried away and buried in the thick bush because it is thought they are devil-possessed. It is hard for those living in enlightened lands, where the latest developments in medical science are available to all, to appreciate the need of these dear people in less favoured countries. What a blessing a well-trained native nurse would be in each African village! The time is coming soon, we hope, when we will have a doctor and hospital in Nigeria where we can train young men and young women to go out among the villages and minister to these needy multitudes.

The plight of these sufferers in Africa is indeed pathetic. A visit around our mission stations would bring many a touching scene to view, as men and women come each day to see the "white man," in the hope that he will be able to cure them. They come, some leaning heavily on strong sticks, some limping along with frequent intervals for rest, while others are being helped by their relatives or carried on the backs of their friends. How the missionary wishes a doctor or trained nurse were there to deal with some of the extremely grave cases; but in the absence of one better qualified than himself to relieve suffering he proceeds to give them treatment, and as opportunity presents itself,

point them to the Great Physician Who can not only heal them physically but also bring spiritual health and peace.

One day there was commotion outside the mission home. There came a number of heathen people carrying an aged man whose face was distraught with intense pain. His body was emaciated and worn. He was suffering from the ill effects of a snake bite in the foot. Fortunately the bite did not prove fatal, but the victim almost lost his limb. With much difficulty the missionary managed to remain long enough to take the leaves and native concoctions from the foul-smelling wound. It was then well cleansed and after a day or two a good part of the heel was removed. After several weeks of careful treatment the man was able to walk home to his village quite healed, and also with a knowledge of the Christian's God.

Then came another, a young woman, with deep running ulcers that had eaten to the very bones of the leg. The pain was almost unbearable, but in time these ugly sores yielded to the treatment.

Still another young mother fainted from the excruciating pain of having a suppurating hand dressed, but when leaving the treatment room she endeavoured to smile a "Thank you" to the missionary who had laid aside his other work in order to help her.

Parents bring their children in their arms for help and advice, and sometimes children assist their afflicted parents to hobble down to the mission, where they know they will receive help. In this way we work from day to day as best we can with our present facilities. Thousands of treatments are given each year by our missionaries and Nigerian workers. This medical work helps us very much in gaining the confidence and love of the people, and frequently it has been the means of opening up the way for the third angel's message to enter new towns and villages.

As yet we have neither doctor nor hospital, nor even a properly equipped dispensary to represent our work in Nigeria. The time has come when we should be meet-

ing this great need, and so we are putting in the earnest plea for a hospital to be established, with a doctor in charge, in Northern Nigeria.

As we enter this pagan section of the country with the Gospel we desire to establish a medical unit among these people. It would help us in reaching the Mohammedan as well as pagan population of this territory. The Government looks upon such work very favourably indeed, for there are but few mission hospitals as yet in the land.

We also need a rest home for our own missionaries where they can have a change from the unhealthy and fever-laden lowlands, and where they can benefit from the care and advice of a Seventh-Day Adventist physician. This can easily be established in the north in conjunction with our native hospital work and should prove a great boon to our workers in this unhealthy country.



Missionary Sailings

THE following missionaries have recently passed through England:

From South Africa to America.

Mr. and Mrs. Huxtable and two children. Mr. and Mrs. R. G. Morton and two children.

To South Africa after studying in Europe.

Dr. and Mrs. F. E. Ingle. Dr. and Mrs. E. Morel. Mr. and Mrs. V. Norcott.

From America to India.

Mr. and Mrs. R. B. James and daughter. Miss E. Binder.

To Abyssinia.

Mr. C. Pedersen. Dr. A. Andersen.

To East Africa.

Mr. and Mrs. Warland and three children.

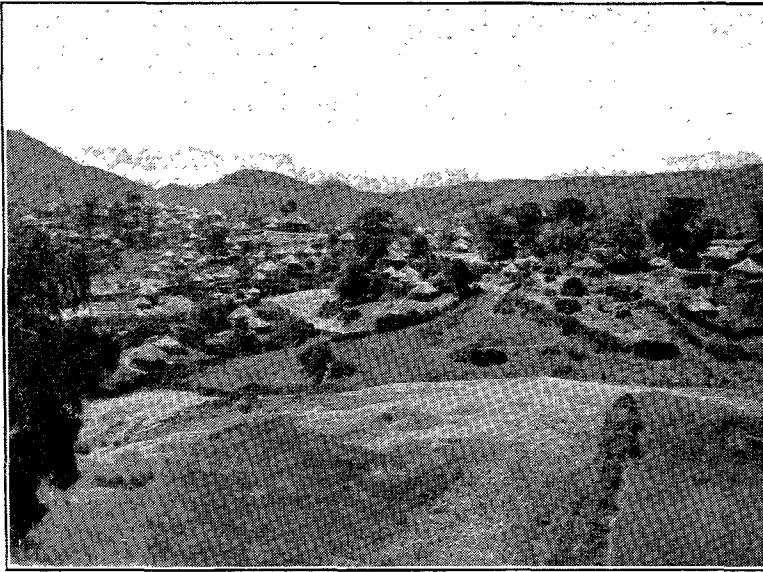
To Gold Coast.

Mr. and Mrs. J. Clifford.

THE following are in England on furlough from West Africa:

Mrs. L. Edmonds. Mr. and Mrs. F. Edwards. Mr. and Mrs. W. G. Till.

PASTOR C. H. WATSON left for America on s.s. "Europa" on March 9th. C. H. ANSCOMBE.



Debra-Tabor, where a mission site has been granted to us.

ON reviewing the year 1931 we feel we must join with the psalmist in saying: "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." Psa. 107:1. During the past year the Lord has been our Guide and Guard in trouble and difficulties, and our Protector from every kind of danger. It has been our privilege to be used by the Lord to help others. We have seen how the Gospel of Christ transforms people from slaves of malice and divers lusts to the Lord's beloved and chosen children. There is no higher joy and no deeper reason for praise than that.

Early in the year we reopened the schools on the different stations. Our girls' school in Addis-Ababa has had a larger attendance than in any preceding year. Miss Marie Haseneder, who has been in charge of the school this year, has toiled with zeal and patience for the benefit of the students. Before the school closed she had the joy of seeing some of the girls seek the Lord and prepare for baptism.

Besides the school work and the regular Sabbath service we have had some public meetings on Sundays, mostly lantern lectures on various biblical topics. These have been very well attended; in fact, our small chapel could hardly accommodate the audiences. These meetings have stimulated the attendance at our Sabbath services.

From the early beginnings of our mission here in Addis-Ababa it has been very hard to gather people on the Sabbath because that is the day for the big weekly market. After we began these Sunday meetings our chapel has been crowded on the Sabbath day also.

The year 1931 was a prosperous one for our Addis-Alem school both in regard to attendance and soul winning, in fact the best in its history. Many improvements have been made on the station compound as well as in the school. At the end of 1930 one of the Ethiopian teachers went out to a village about thirty miles away from the station and started an out-school there. This out-school has grown so rapidly that our teacher is now asking for additional assistance. Brother Myhre, who is in charge of our Addis-Alem station, is very much interested in medical work, and as a result of his successful treatment of some sick persons, people are now coming in a body to the out-school and to the station.

In March last year we had a visit from Brother C. K. Meyers, secretary of the General Conference, and Brother G. A. Lindsay, of the Northern European Division. They gave us valuable help and advice which have served us in good stead. When these brethren were here it was decided that Brother and Sister Jensen and I should take a trip out to Wallega to find

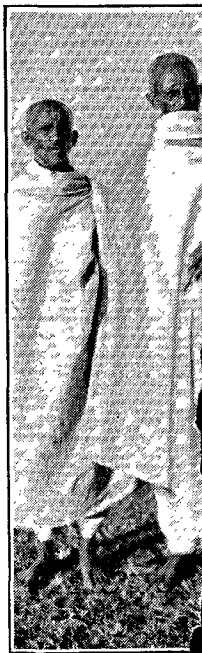
From Beyond of B

BY G.

a suitable place for the relocation of our station out there. Miss Mortensen, a newly-arrived nurse who should take care of the medical work in Wallega, went along also. The journey there was very enjoyable. The roads are excellent, and the climate temperate and pleasant. All along the wayside the traveller is greeted with the most wonderful and frequently changing views; sometimes picturesque villages surrounded by undulating cornfields shining in the sun; sometimes enchanting valleys with their gorgeous display of olives, acacia, podocarpus, wild figs, and roses. It is really a rich land "flowing with milk and honey."

Arriving in Wallega we were kindly received by the local chief. We told him first something about our world-wide mission work. After that we expressed our desire for a piece of land in a good centre, where we could relocate our mission station.

"You may choose for yourself," he said, "and whatever will suit you best shall be given to you." We chose a piece of land about seventy acres in extent in a town called Gembe. There is a great weekly market, and four of the most frequented caravan roads pass through the town. Our mission station is located beside one of these main caravan roads upon a little hill well up above everything else in that section. Gembe is a good centre for merchants. On one of



Believe

the Rivers Abyssinia

SEN

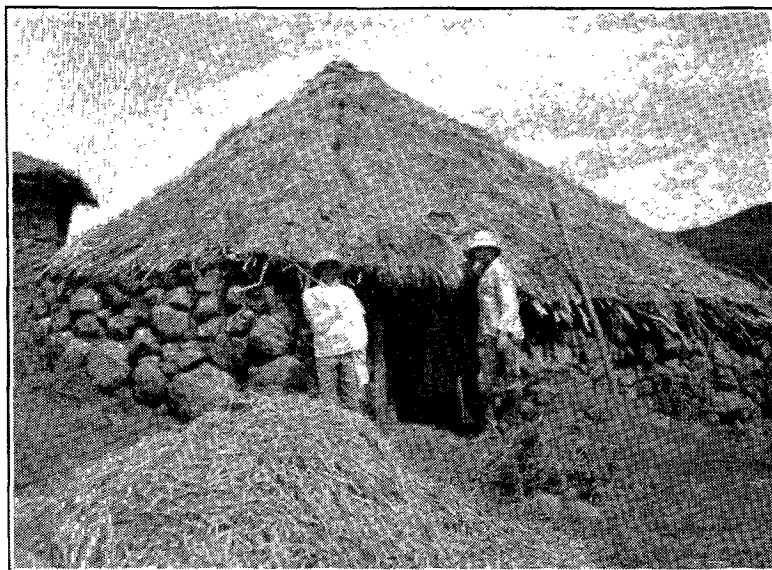
the market days we found that more than 1,000 persons passed by our mission station within one hour. The people are intelligent and pleasant and manifest a real interest in the truth. When Brother and Sister Jensen, who have worked out there before, arrived, men and women walked for miles to greet them, and also to give the new medical worker, Miss Mortensen, a very hearty welcome.

The only house obtainable at that time was an abandoned native hut. This hut was full of a variety of disgusting things and overrun with rats and mice. In less than an hour we caught thirteen. The only decoration on the walls was a big dead serpent twisted in between the wood.

The first night after they moved in a terrible thunder storm passed over the place. The water gushed through the old thatched roof so that our friends had to stand under their umbrellas and "sleep" with

their raincoats on. Now they have started their new building and are better off.

Soon after my return from Wallega I started out again on a trip north, this time in company with Brother Myhre from Addis-Alem. It was in the rainy season, so the roads were terribly wet. In some places we tramped in mud up to the knees. The rivers were in flood and nearly impossible to cross. Three of our mules tumbled over in one of these swollen rivers and half of our provisions for the three



A milk shop by the wayside.

months' journey went to the crocodiles and fish. But this and numberless other difficulties seem necessary accompaniments to a journey in Abyssinia.

The first four days' trek from Addis-Ababa took us over a vast plain called Shoa Meyda. This flat, treeless prairie of black and sticky soil is dotted with small villages. The fourth day, which was Friday, brought us to the edge of this large savannah, where we decided to pitch our camp for the Sabbath. This edge is skirted with villages, so we soon had a lot of people flocking around our tent. An Abyssinian priest, who had previously shown us considerable kindness, came out and blessed us, bringing along a sheep and some milk for the journey. Others brought us eggs, chickens, etc. This hospitality gave us new courage again after plodding through rain and mire for many days.

On the Sabbath we rested and were refreshed.

Sunday morning we were early astir to cross some bad canyons in the cool of the early morning. Twice we had to descend and ascend precipitous sides of river beds four thousand feet deep. For thousands of years the water has washed away soil and stone, so these river beds now look like tremendous clefts in the earth.

The following Friday we arrived at our hospital in Dessie, where

we were guests for some days in Brother Nielsen's hospitable home. Here we were also invited by the governor to a dinner. Our hospital in Dessie is crowded with patients. By his skilful treatment of many diseases the doctor has overcome the prejudice and won the confidence of the surrounding people. One day that I was there he had four major operations. He told us many interesting experiences which ought to be treated in a special article.

There has been altogether too much work for our few Europeans up there, especially for the nurse. Mrs. Nielsen had sometimes to assist the doctor with operations besides her domestic work and her supervision of the mission school of about sixty pupils. I took with me two good girls from our school in Addis-Ababa to assist the nurse in her many cares, but this relief came too late. The nurse was already so overworked that she was stricken ill. Later we had to take her down to Addis-Ababa by aeroplane. We spoke to His Majesty, Haile Selasse I, about her sickness, and immediately he sent one of his best aeroplanes free of charge. As soon as the nurse, Miss Martha Hedlund, arrived in Addis-Ababa, the king sent his secretary to the hospital to greet her and ask about her sickness. When she expressed her gratitude for His Majesty's unusual kindness, the secretary an-



cota.

Report of the Northern European Division

Name of Conference or Mission	No. Churches	Baptism and Vote	Apostasy	Death	Net Gain	Present Membership	Evangelistic Workers	Colporteurs	No. Sabbath-Schools	Membership	Average Attendance	Tithe	Tithe per capita	Sabbath-School Offerings	Weekly Offerings	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
N. E. Division .....	...	...	...	...	...	...	15	...	...	...	...	...	...	...	...
Baltic Union	1	93	76	39	16	4,495	51	42	117	4,786	3,404	\$ 7,507.70	0.12	1,293.31	.....
British "	2	70	138	45	13	4,743	101	82	136	4,706	3,691	\$ 22,335.50	0.37	4,114.16	.....
Polish "	3	137	41	52	6	3,033	74	59	225	3,619	2,904	\$ 3,998.00	0.10	1,082.09	3.01	
Scand. "	4	190	43	70	29	-63	9,135	103	109	293	8,222	6,612	\$ 27,413.27	0.23	5,575.77	40.41
**Iceland-Faroes Con. f	9	4	7	1	-3	348	7	5	11	308	255	\$ 1,471.80	0.32	314.97	.....
Tls. Unions 4th Q. 1931	499	302	213	65	32	21,754	351	297	782	21,641	16,866	\$ 62,726.27	0.22	12,380.30	43.42	
E. Afr'n Union Miss.	6	28	115	197	6	-41	3,899	29	...	262	10,867	10,364	\$ 894.70	0.02	771.18
*Ethiopian "	7	7	...	...	...	...	261	10	...	10	271	373	\$ .....	.....	.....
Nigerian "	8	4	55	...	2	53	813	9	...	63	3,696	3,390	\$ 386.50	0.04	193.56
Detached Missions	9	9	1	-1	774	8	...	46	2,034	1,554	\$ 684.10	0.07	234.88
Tls. Missions 3rd Q. 1931	48	170	197	9	11	5,747	56	...	381	16,868	15,681	\$ 1,965.30	0.03	1,199.62	.....
Grand Tot. 4th Q. 1931	547	472	410	74	43	27,501	407	297	1,163	38,509	32,547	\$ 64,691.57	0.18	13,579.92	43.42	
<i>A B C D 1930</i>					<i>15.6</i>	<i>25,621</i>						<i>93,706.12</i>		<i>12,512</i>		

*No report. **Report for two quarters.

swered: "That is nothing at all. It is our duty. You sacrifice even your life for the benefit of our people. It is our privilege to assist you."

But back to the journey again. Before we left Dessie we had a baptismal service and celebrated the Lord's supper with our believers up there. Then we bade good-bye and set out again over steep hills and rough mountains, sometimes up in a height of 12,000 feet, then down again to an altitude of only three to four thousand feet. In some places the narrow path was as if hewn or hollowed into the wall of the rock so that we could look straight down two to three thousand feet.

The most beautiful and fertile province through which we passed was Djedju. The name means Duel. A legend tells that the previous name of this province was "Genet," which means a garden or a beautiful place. In the Bible this word is used for Eden. The people there were once Christians, but are now mixed with Moslems and heathen. They have always been rebellious and refused to pay tribute to the church. Once the "Abuna" (archbishop) himself came to collect the church money. The people made a great feast for him, killing a man for the purpose. When he discovered that it was human flesh he was eating, he asked them why they had done this dreadful deed. "This is your

tribute," they answered. Three times he asked this question and got the same reply. He then arose from the meal, cursed the whole country, and said: "Blood of man you give me to drink and with blood shall the country flow." Since that time there have always been quarrels and fighting among the people, and the name of the country was changed from "Genet" to "Djedju."

Just before we arrived, there had been fighting between two villages. We met many people decorated with tassels and smeared with butter, indicating that they had been brave and killed many. The Government dislikes this fighting, but is incapable of suppressing it. "We must fight," they say; "we have inherited it from our fathers. If our land ceases to drink blood it will soon be barren."

It was here in Djedju that the insurgent Ras Gugsu and his gang of robbers fought against the present king in 1930. In some places the ground is still strewn with bones and other relics of the war. Many who had been wounded in this war came and asked for treatment. We were able to help some of these cases, but others were so bad that only hospital treatment could help them. There is a tremendous amount of suffering in Ethiopia both of human beings and of the poor dumb animals. Sometimes it is really heart-rending. Every time we stopped people came

begging for treatments, and as far as our store of medicine and medical skill permitted we did our best to help them; sometimes decayed teeth had to be extracted; at other times tumours had to be cut out or a toe amputated. All was done without the use of anæsthetics. The way these people can endure pain is truly amazing.

Many poor women brought their sick children to us for treatment. The poor mothers threw themselves at our feet pleading for their children, as only a mother can plead. The number of ill-treated slaves and slave children is also large. Their life is a terrible one. These all call for our deep sympathy, but their spiritual need, distress, and poverty are even more pitiable.

Arriving at the entrance to the holy city of Lalibella we had an experience with a minor official which was rather amusing. While taking our lunch at a stream near the city a tall, beetle-browed fellow, accompanied by some men with rifles and spears, appeared among us, and asked with a stern look what we were doing and why we were there. I told him we intended to visit the holy city of Lalibella. "Have you permission from the Central Government?" he asked. I took the paper out of my pocket-book. Not being able to read himself he asked one of his armourbearers to read the paper carefully through. After a long

for the Quarter Ended December 31, 1931

Harvest Ingathering	Annual Offering	Miscellaneous and Young People's Offerings	Week of Sacrifice	Big Week and Special Offerings	Total Offerings (including Big Week and Special)	Total Offerings per capita	Percentage of Offerings to Tithe	Total Contribu- tions for Home Missionary Work	Total Contribu- tions for Local Church Work	Colporteur Sales
17	18	19	20	21	22	23	24	25	26	27
4,627.39	1,738.23	53.71	0.70	.....	7,713.34	0.13	102.8%	58.87	1,368.15	4,053.64
16,183.21	2,772.17	507.68	128.68	46.39	23,752.29	0.39	106.3%	198.49	4,652.41	28,820.69
2,431.48	696.94	75.97	8.89	1.28	4,299.66	0.11	107.5%	53.94	405.82	3,720.49
12,322.23	8,009.02	52.20	29.78	50.85	26,079.26	0.22	95.1%	4,390.37	3,715.97	24,462.79
817.30	41.45	.....	.....	74.23	1,247.95	0.27	84.7%	.....	25.99	1,850.95
35,381.61	13,256.81	699.56	168.05	172.75	63,092.50	0.22	100.5%	4,701.67	10,168.34	62,909.56
297.47	.....	.....	458.41	1.33	1,528.39	0.03	170.8%	.....	.....	129.31
0.60	1.31	.....	189.73	38.65	423.85	0.04	109.6%	.....	.....	160.62
126.02	3.07	.....	150.38	11.75	526.10	0.05	76.9%	.....	.....	.....
424.09	4.38	.....	798.52	51.73	2,478.34	0.03	126.1%	.....	.....	289.93
35,805.70	13,261.19	639.56	966.57	224.48	65,570.84	0.18	101.3%	4,701.67	10,168.34	63,199.49

and profound study he declared that this paper had no value up there, and that I had to get a permit from the local Ras. I took another letter out of the pocket-book. He looked little surprised at the new paper, but asked again: "Do you also have permission from the local chief of the holy city of Lalibella?" I gave him a third paper. These questions are typically Ethiopian, and knowing something about travelling in this country, and the Ethiopian officials' proclivities for extracting money from European travellers, I had secured these and a dozen other such letters before I left Addis-Ababa.

Now our interrogator informed us that he was a "commander-in-chief" of the gate-keeper of this holy city, and told us to visit this gate-keeper in person and ask for permission to enter. To avoid dispute I said I would. It never pays to quarrel with these people if by any means one can avoid it. After ten years' work among semitic people one learns to be humble. But the more I showed my willingness to obey the more difficult it seemed to do so. We pointed to our passports which permitted us to pass through the country, but these had no value in this case, we were told.

From previous experience I knew that a little oil smoothes the most troubled waters, and that it is nearly always more convenient to pay than to fight. So I offered

him three thalers. He asked for twenty-five, and hinted at the terrible risk he was running by letting us pass. He made me understand that the gate-keeper was very angry because we had gone so far without his permission, and that even on a wrong road. I told him that if he did not take the three thalers and keep peace, we intended to go on without his permission.

Without further ceremony we took our mules and went. He ran ahead of us and placed his armed men in a narrow path with all the spears and gun-muzzles pointing against us. But we marched on pushing the spears and gun-barrels aside and went our way leaving the "commander-in-chief" farther and farther behind.

The ruler of Socota gave us a royal welcome. We were presented with goats, sheep, bread, honey, butter, milk, and quantities of baskets, jars, and bales, the contents of which in many cases suddenly disappeared among the boys.

In Socota we met several of our churchmembers. It was a happy time of fellowship and encouragement. It does not seem long since we were rejoicing in the baptism of the first two believers from these dark and isolated regions. Now, but a few years later, we can travel from village to village visiting groups of churchmembers. It is true the believers have met with opposition, and they have risked their lives for the truth. In one

village a brother was hidden for weeks in a hay-stack; others have been ill-treated and thrown into dark subterranean prisons without more food than what their friends have smuggled to them. But in spite of difficulties and persecutions they have grown strong in the message. A work that is based on self-sacrifice and love will never perish. Now there is a change. We see the dawn of a better day for old Ethiopia, when we can work more freely. And we thank God for that.

In one village the believers had erected a special house where we could live during our stay there. We appreciated this courtesy very much. Brother Frede Nielsen from Dessie and an evangelist named Ogbasghi G. Michael had been working some months up there before we came. As a result of their efforts twenty-four souls have already been baptized, and another fourteen souls are receiving instruction in the baptismal class.

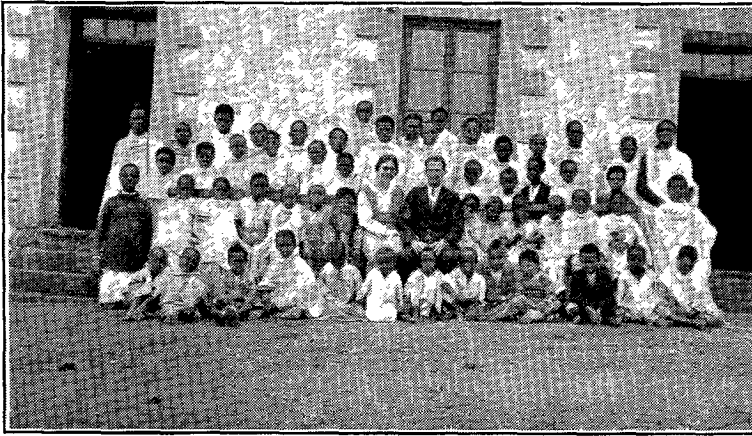
As a result of the medical work, Brother Nielsen has become well acquainted with the nobility, to the great advantage of the mission.

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The Mission School in Dessie.

Once the Coptic high priest was taken ill. After all the medicine-men had treated him without success he finally called for Brother Nielsen. He gave him some treatments, and the high priest became well again. Soon after there was a great religious festival. The acting governor and others of high authority, priests and high priests, were present. As Brother Nielsen passed by to take some photos, the high priest arose and, pointing to Brother Nielsen, said: "This gentleman is an angel of the Lord." Then he recounted the story of his sickness, and how Brother Nielsen had been instrumental in healing him.

While at this place the governor of the province gave us two large compounds for new mission stations, one good piece of land of about sixty acres in Debra-Tabor, the capital city, and another piece of about fifty acres in Ebnat, a place with a lower altitude and a good climate.

We intended visiting other places, but I received word from Addis-Ababa that my wife was ill, and I had to hurry home. Of our disappointments and difficulties I will not write. Let me close with a hearty greeting and thanks to all who have supported our work with their prayers and means.

Among the Lion-Hunters

BY G. A. ELLINGWORTH

You can hear them across the stream over on the hill; is it a party going to a dance or are they returning from a feast at some distant village? Now they are coming up the path from the stream towards the mission, singing a slow low-toned chant; ah! now you can catch a long drawn-out crescendo in their chant and you know it is a party of lion hunters. As they come near, you can see their splendid physique. They are naked, and the long strings of beads round their necks set off the splendid chocolate brown of their bodies. They carry spears.

They come up into the mission compound and you can see in the midst of the crowd five men with

crane feathers in their curly hair; one man has four feathers which indicates that he has killed four lions. As they stop for me to examine the skin, that of a big, full-maned lion, a huge man with a big voice rushes into the group with his spear aloft, and he goes through the hunt in mimicry. So realistic is his acting that you can see them searching for a lion. Now they have spotted a big male in a clump of bush. One is chosen to open the combat—he advances, the lion gets up and glares at this impudent creature, but the man continues to advance slowly, spear poised; now a rush, the spear wounds the king of beasts. All the others enter the fight; the lion's

temper is roused, but somehow as he springs at the man who struck him, he fails to catch him. Instead, another spear thrust comes from the other side until either from a heart thrust or from loss of blood, he yields his majesty to a man with a spear. Often men are killed or terribly torn in these hunts, but the young bucks of the Ikizu tribe risk it all for the glory it will bring them if they can bring back the skin and skull of a lion.

As I listened to this telling description of their fight with the lion my heart burned and a prayer rose within me, "O Lord, give us men of this calibre, courage, and eloquence to carry the story of the cross to this people."

Our training school for West Tanganyika is among this tribe. A people who can face a lion in his native wilds and kill him with nothing but a spear should make fearless Christians under the influence of the Holy Spirit. Did not David relate how he had killed a lion and a bear to prove to King Saul that he had the courage to face Goliath?

The work in East Africa needs men of courage and conviction, for not only is this the greatest lion country in the world, but the "adversary, as a roaring lion, walketh about, seeking whom he may devour." He is much in evidence in the village life and condition of the people and a fearful toll of men, women, and children is taken annually by his allies, Ignorance, Evil, and Sickness.

We who are here are doing what we can with the means at our disposal. We want you to pray to the Lord of the harvest that He will send forth labourers. When this Gospel of the kingdom is preached in all the world for a witness—then shall the end come, and that glad day of righteousness be ushered in.

♦ ♦ ♦

AM I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul, thou hast misused the message. It is not to give thanks for everything, but to give thanks in everything.—
G. Matheson.

