



The Advent Survey

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The Unbelief of Experience

BY L. H. CHRISTIAN

At a recent Winter Council of the Division one of our strong leaders, after expressing doubts concerning some plan for larger work, said: "Now what I have stated may, of course, be a result of 'the unbelief of experience.'" Then he added that though the task seemed hard, he was willing to do the best to make it succeed, which he did. The expression "unbelief of experience" caused us to stop and think. There is a real lesson in those words. We want experience, and we want to be taught by experience, and yet sometimes when we have had a hard task to do, and possibly not quite succeeded, our very experience of difficult toil and disappointment may bring in a certain unbelief that limits our faith and courage to try again. We must beware lest our ideals of what God can do for us should suffer, and our hopeful outlook grow dim.

The cause of God is a growing work. The church militant is always engaged in an offensive warfare. We "press the battle to the gate." This spirit of growth and new conquest is well seen in our African work. The East African Union, in its present form, consists of Kenya Colony and Italian Somaliland. It is a large territory with immense tracts of country, and many tribes yet untouched. For years nearly all the work in

East Africa was confined to a small corner in South-west Kenya, the Kavirondo territory south of the bay. But now our brethren in Kenya have made definite plans for a change. They have divided all of Kenya and the Somalilands into different missions. There is the Coast Mission Field comprising Kenya Protectorate, Mombasa Province, and that portion of the Nor-

thern Frontier Province lying south of the equator, Italian Somaliland, and the islands of Zanzibar and Pemba. The Central Kenya Mission Field comprises Kikuyu and Ukamba Provinces and that portion of the Northern Frontier Province lying north of the equator. South Kenya Mission Field comprises Kisii and Kericho districts and the Masai Reserve. South-West Kenya Mission Field comprises the Luo language area around the Kavirondo Gulf, and the North-West Kenya Mission Field comprises the Nakuru and Eldoret areas and the unallotted territories to the north. Brother Armstrong, who for years has laboured so faithfully in the South Kavirondo territory, has moved to Nairobi. The mission has been fortunate in securing a good property there, and work will be opened up as soon as possible among the Kikuyu, Wakamba, Maru, and other tribes. The Union Mission committee has planned to open up mission work on the coast possibly from Mombasa, and a mission family now being sent out from Europe may take over this new work.

Over in Uganda the same spirit of advance is seen. Brother F. Muderspach will be in charge of the local mission in South and East Uganda with head-quarters at Kampala.

At the Place of the Sea

Have you come to the Red Sea place in your life,
Where in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?

Then wait on the Lord with a trust secure
Till the night of your fear is gone;
He will send the wind, He will keep the floods,
When He says to your soul, "Go on."

And His hand will lead you through, clear through,
Ere the watery walls roll down,
No foe can reach you, no waves can touch,
Nor mightiest sea can drown;

The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod,
In the path that our Lord will make.

In the morning watch 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea
To a land you have not known.

And your fears shall pass as your foes have passed,
You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

—Annie Johnson Flint.

Brother R. Anderson lives at Mbale, and is attending to work in North-east Uganda, the most populous territory in that part of Africa. Brother Rasmussen, who is in charge of the school at Nchwanga, will also look after the mission work in South-west Uganda. Brother Toppenberg, who is Union superintendent, now just about to return from his furlough in South Africa, is planning to push on into Northern Uganda and the South Sudan. Brother Bergström from the North Cameroons Mission, who during his furlough paid a visit to the Division office, has definite plans on to explore, and as the way may be prepared, to open up a new mission, about 250 miles east of the Dogba Mission near Maroua. This new mission will be right in the heart of Africa, almost midway between Ibadan in Nigeria to the West and Uganda to the East. There are plans on also to begin work soon in the Khartoum territory of the Egyptian Sudan.

We see this same spirit of branching out and beginning new work in every mission in Africa. But it is not alone in that continent that this spirit of continual progress is needed. God wants an aggressive programme in all the field. We must try for larger advance in the Nordic Unions, in the British, and especially in the large Polish field. The mission territory in this Division that has the largest proportion of believers to the inhabitants is Iceland and Latvia. But even in Iceland and the Baltic field much more can be done. There is special need of strengthening and enlarging the work in Lithuania where a good beginning has been made in a real substantial work. Then there is the Irish Free State. The British Union is appealing for help, and is proposing a new plan of work for Ireland. One cannot observe the modern march of world events without becoming most profoundly impressed with the fact that future days for Gospel work at home and abroad are few and short.

Surely "the night cometh, when no man can labour." What we would do for God must be done quickly.

"We Need More Workers!"

BY L. EDMONDS

Not a day passes but some experience emphasizes the urgent need of trained African workers to carry the Gospel message, with all its healing influences over the mind and body, to the many towns and villages in Nigeria. Just think of the untold suffering resulting from an appalling ignorance of the simplest laws of hygiene, which could be mitigated by just such ministries as our workers are able to give.

Only this morning one of our junior teachers came to me requesting medicine. He had been to a nearby village and found whole compounds down with dysentery. He asked them how they thought they had contracted this sickness. "We do not know," they replied, "except that we have angered the gods." Poor creatures! If they could but understand that it is the drinking of disease-laden dirty water from ditches at the side of the road that is the cause of their distresses.

When the teacher began to tell them a little of the dangers of the deplorable sanitary conditions and of the deadly work of the common fly, they were amazed, and found such revelations hard to believe. What a difference it would make if we could afford to place a teacher in this village, who would show by example and precept a better way of living. Village after village calls to-day for such teachers, some delegations walking scores of miles to present their pleas.

Recently my wife and I spent a little time visiting a small village away in the bush. It was an exceedingly hot day and the intense brightness of the sun gave to the whole surroundings the appearance of peace and contentment. Many and varied were the features of primitive life displayed by the happy crowds of native men and women pursuing their daily tasks, and the merry laughter and innocent frolicking of the little children added much to the impressions one invariably receives on all such occasions. That you might better visualize and become more

acquainted with these people and their environment let me take you with us as we turn from the main track, pass into the compounds, and enter one of the little mud houses. How gladly we are received! The occupants lose no time in making the best preparation possible for our comfort. Surrounding the inside wall of the house is a seat made of hardened mud, and after a leopard's skin has been spread we are invited to be seated. The house is typical of those usually constructed by the natives in this part of Nigeria; very low with a grass mat roof, small windows and doors, and decorated with pictures cut from a catalogue which somehow has found its way up into this remote part.

One after another they come in through the small doorway looking round with expectant eyes hoping that there will be some movement to allow just one more to squeeze in. All seem anxious to make the most of this opportunity to become more acquainted with the white missionaries about whom they have heard so much. These meetings are never forgotten. Oh, how their faces beam as we speak about the various things which make life so dear to them, and with what eagerness they answer our many questions relating to their daily activities. Perhaps the greatest interest is always shown in those subjects bringing in European habits and customs, things which naturally create such contrasts with their own mode of living.

Now we are all feeling very much at home and there is a warming of spirit and a quickening of interest revealed on every countenance. Little children who at first were so shy are now pushing in order to get a little nearer, and with eyes full of wonder look up into our faces as if to catch some hidden meaning in all that is happening. One elderly man is telling us of the head-hunting days of a not far distant past and points to the entrance of the compound where we can see piled up human

skulls, the possession of a heathen man who has not yet learned of Christ the Saviour of men, and whose heart is still in the grip of these heathen superstitions and practices. How intent they become as they listen to God's plan and purpose for all His creatures.

Many memories are now awakened. Another old man begins his story and tells of the havoc wrought by the tribal wars, then of the entrance of the Gospel into that region, and of the efforts of the Ju-ju priests to stem the tide of this emancipating movement. As he speaks it seems that the joy of that first awakening lives again, and with great excitement he describes how they went from town to town burning the idols. "But

why did you not continue to follow this new way?" we ask. There is a pause, and we now realize the sad truth that they have been sheep without a shepherd, but we thank God as we see that a new day is about to dawn, for the son of this man has not only accepted the Christian faith, but is receiving a good education in our mission school. He has a zealous longing to enlighten the people of his town with what he sees as the only hope for Africa.

Southern Nigeria is teeming with possibilities, and I fear that we may sometimes get discouraged as we reflect upon the many calls which we are powerless to answer through lack of means. We do indeed need more workers.

God met with us during these meetings and I believe they will add a new impetus to our colporteur work in this field.

This band of colporteurs is now working in the various language sections of the Colony. Often they are called to sacrifice home, wives, and loved ones for days and months at a time in order to carry the message. Immorality, superstition, and heathen customs meet them at every turn, and nothing but the power of God can keep them to their appointed work. They are penetrating with the printed page into the very strongholds of heathenism and cannibalism, even reaching the slaves in their dire distress.

So far only English books have been sold, but a manuscript is now being prepared for the Ashanti and Twi-speaking people. This will help us to reach the thousands and thousands who cannot read English and who are sitting in the shadow of death. Their condition is a mighty challenge to God's people to-day. Surely their cry for light cannot be unheeded. Opportunities are opening up before us on every hand, yet our working force and facilities are so meagre and few.

Our colporteurs stand in great need of more literature in the native tongue, so that the many unworked tribes can be approached, and those who shall be heirs of salvation may be sought out and stand at last upon the sea of glass.



THE service of God demands all the powers of our being, and we fail of meeting the design of God unless we bring these powers to a high state of cultivation, and educate the mind to love to contemplate heavenly things, and strengthen and ennoble the energies of the soul by right actions, operating to the glory of God.—*"Testimonies," Vol. 11, page 187.*



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 has misused the message. It is not to give thanks for everything, but to give thanks in everything.—G. Matheson.

Pioneering With Our Literature in the Gold Coast

BY A. W. COOK

THE printed page first pioneered the way for our mission work on the West Coast of Africa. It was in the year 1888 that a ship anchored in the harbour of Apam carrying on board some Adventist literature. This was handed over by the captain to a native who, after reading it through, took his stand for the Sabbath. Thus we have our first recorded Sabbath-keeper in the Gold Coast.

Soon after this a company of missionaries was sent out in answer to the urgent calls which were coming in as a result of this literature. It had been printed and sent out by the International Tract Society as it was then known. Among this first group of workers was a colporteur who, after faithfully scattering the printed page for some months, contracted a tropical disease and died on the voyage home before reaching Liverpool.

From the very beginning of our work, sickness, disease, and death followed in the trail of our missionaries. Great changes, however, have been taking place during the past few years, for medical science, research work, and greatly improved sanitary conditions have done much in making untrue the

once well-known description of this part of Africa, the "White man's grave."

Just recently a colporteurs' institute was held in Koforidua, one of the principal towns on the Gold Coast railway. From this institute six new recruits were enlisted to sell our truth-filled literature. One of the colporteurs present related how God had blessed him in selling *Bible Readings* to all classes of people in Accra, capital of the Gold Coast. He had also been holding Bible studies, and as a result a man and his wife had taken their stand. The man is now asking to become a colporteur for his own people.

Another young man told us how interested the people were in our books. Often the men would gather round in the evening and keep him until a late hour asking questions concerning our faith. He had also been having good success with our small books such as, *The Bible Made Plain, Steps to Christ, Health and Happiness*, etc., in the various towns among the clerks. He came to the institute with his brother who was desirous of becoming a colporteur-evangelist.

Into Eritrea

BY A. HESSEL

I HAVE just returned from a visit to our mission station in Asmara. This trip took me again into the lowlands. For us "Highlanders" as we call ourselves, a journey into the lowlands is quite pleasant. The lungs breathe more freely, the heart beats lighter, and, in short, the whole being feels better than in the higher altitudes where we are accustomed to live. But this relief is counteracted by the almost unbearable heat. The sun which is such a source of good cheer at home is a burning fire here. The sand and stones hold its heat but everything else is scorched and burned up. In every direction stretches a cheerless wilderness of stone and sand over which sizzles a burning fire.

The boat on which we made the trip was a freight ship, which picks up loads from various places on the African and Arabian coasts, so that it took us four days to do what was ordinarily a two days' journey. From Massaua it was a steady climb to Asmara. Making a precipitous ascent the train wound round dangerous-looking serpentine curves through a wild, romantic mountain district. From Massaua to Asmara, a distance of 120 kilometres, one had, in a few hours, climbed to a height of 2,400 metres.

For several years we have had a mission station in Asmara, the capital of the Eritrean Colony. Brother G. Sabatino, who was our last missionary there, died a few months ago. He was scarcely forty-three years of age—a victim of the climate. The call to go into all the world and teach the people of every nation and tongue he had loyally obeyed, even to the laying down of his life. As I stood at the graveside of our brother a great sadness overcame me, and then again a comfort and trust that the life that had been laid down would yield fruit for eternity. At the gate of our little cemetery, where lies also a child of Brother and Sister Gudmundsen, there is written, "Those who die in Jesus, live." Our brother who has gone there has died in Jesus

and therefore lives. That is, his work will, with God's blessing, win many hungering and thirsting souls for time and eternity.

At the present time Brother Sabatino's son is looking after the work in Eritrea. In addition to the mission station in Asmara we have three out-stations which are in the care of Eritrean workers. For some time the colonial government have made difficulties for us in our work. Although the Italian law gives religious freedom, the influence of the Catholic church is exceedingly strong there. A Swedish Protestant Society which was also carrying on mission work had to close all its schools about one and a half years ago, at the decree of the government. The same fate has also attended our mission. Since the beginning of this year our schools are closed by law, but we still have our freedom to hold religious and Sabbath services. Although we have tried every way to obtain our liberty, up to the present our efforts have been in vain

A Perfect Trust

*Oh, for the peace of perfect trust
My loving God, in Thee,
Unwavering faith that never doubts
Thou chooseth best for me—
Best, though my plans be all upset
Best, though my way be rough
Best, though my earthly store be
scant;*

In Thee I have enough—

*Best, though my health and strength
be gone.*

*Though weary days be mine,
Shut out from much which others
have;*

Not my will, Lord, but Thine.

*And e'en though disappointments
come,*

*They, too, are best for me,
To wean me from this changing
world,*

And lead me nearer Thee.

*Oh, for the peace of perfect trust
That looks away from all.*

*And sees Thy hand in everything
In great events and small;*

*That hears Thy voice—a Father's
voice—*

*Directing for the best,
Oh, for the peace of perfect trust,
A heart with Thee at rest.*

—Selected.



The late Brother G. Sabatino.

and the future does not look at all promising for us.

Rome is at work in Africa more than one would think. Because of their inexhaustible supply of money and men the Catholics are in a position systematically to draw over Africa a network of schools, hospitals, and other institutions through which means they work. By quiet but tenacious and energetic labour they push their influence like wedges throughout the land. Where they have power and influence they seek to handicap the work of the Protestant missions. We have to reckon with these facts, which are anything but pleasant, but we do not let them discourage us. Truth will always stand against opposition. But it is very clear that God's messengers must be armed for a hard fight.

For the Sabbath service we chose for our text Revelation 2:10. In a few words John shows us the relation of the children of God to their opponents. We shall not be able to change this. Therefore John exhorts the church to be faithful unto death. This is the loyalty that we need, for it will bring us victory.

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"A good or evil thought—a deed—soon a habit—that is the law of life: how you, in your world of thought live, that will sooner or later work in your life."

A Growing Work in Dessie

[We have received the following cheering letter from the Taffarie Makonnen Hospital in Dessie, Ethiopia. The readers of the SURVEY will be glad to know of the faithful work done by Dr. Purmal and his helpers in that institution.—L.H.C.]

I AM very happy to write a few lines concerning the work and conditions in Dessie. Though it is a heavy loss to us that Brother and Sister Nielsen had to leave, yet we are doing our utmost to build up the work. It is a great help to us that Brother Ogbaski is now in Dessie. He has taken over the evangelical work and the school. He is labouring with good success, and has five persons now in the baptismal class. In the school there are fifty students. In the hospital the work is becoming larger every day. Even though we now give no treatment at all without pay, we still have every day from fifty to sixty people who come for treatment, besides having all the beds in the hospital filled all the time. I have even had to place some beds in the corridor because there was no more room in the wards. Unfortunately I have several times been compelled to refuse patients for lack of room.

The people here are learning the lesson that they must pay for treatments. The price is not very high, but I am glad that we have made a good beginning. I receive many patients who have come a journey of from five to ten days from here. They bring absolutely nothing with them except a few dirty rags. It is my custom to go to one of the chiefs with such poor patients, and explain to him that this sick person has come a long distance to seek healing, but is utterly without money. I say, further, that because of the hard times I cannot possibly treat him and operate on him without pay. I tell the chiefs that I believe they have too much of the true love for their fellowmen in their hearts to deny this poor, sick person renewed health and life, when he cannot pay for the treatment and operation needed. Up to this time I have never gone to a chief with such a request in vain. They always pay.

A short time ago we had the

honour of a visit from the Crown Prince. He stayed in the hospital an hour, so I could explain to him quite in detail the work we are doing. He was very friendly and showed a great interest in our work. Before he left he promised to give us 2,000 thaler to help the hospital.

I am very grateful for the work of Sister Hövig. She is a faithful and capable nurse. I have just had a letter from Brother Sorenson in which he writes that Brother Scott

has arrived in Addis Abeba, and I expect him here in Dessie very soon. I think he will be a real help to our work, which is too large for two people. I would like to write and ask how you plan to supply a doctor for this hospital during my absence in Europe. I do not believe the hospital should be left without a doctor.

Just now I have heard that our appropriation has again been reduced by five per cent. That certainly is not good news, but, with the help of the Lord, we will endeavour to carry on the work within the limits prescribed by the budget. W. PURMAL, M.D.

A Hazardous Trek

A SHORT time ago Brother C. T. Scott, a medical student from Norway, volunteered to go to Dessie in Abyssinia to work in the hospital there and relieve Dr. Purmal so that he can take a furlough next year. Brother Scott has gone at his own expense and will work without salary during the time he is in Dessie. He arrived in Addis Abeba at the beginning of the rainy season and so it was impossible to go to Dessie by aeroplane, as they seldom fly during the rains. The only thing left to do was to trek. This is hazardous enough in the most favourable weather but in the wet season even the most experienced prefer not to tackle it. As it was a call to duty, however, Brother Scott took the risk, trusting in God to bring him safely to his post of duty. The following is an account of the journey which was written to Brother Sorenson, superintendent of the Ethiopian Union:

"I arrived in Dessie last Thursday evening. Thus I took twelve days for the trek from Addis Abeba to Dessie. Two days I did not travel for more than two and a half hours each day. My caravan arrived here two days later than I. I thank God that everything is safe and I am in good health.

"On the whole I had a fine journey with many interesting experiences. The third day out from

Addis Abeba we had such heavy rains and hail that we stayed in a native hut for four hours, and when we tried to cross the first river, one mule was almost drowned. So we had to wait there until the next morning. Then we went two or three miles farther up the river and crossed it all right. But we had not gone more than one hour before we reached another river which was three times larger than the one we had previously had trouble in crossing. After journeying for about three hours we came to a place where some Gallas said it could be crossed but they wanted so much for showing us the place that we left them and went still farther for three hours and then crossed. It rained nearly every night so that the rivers grew larger and larger every day and it became more and more difficult to cross them. We had special difficulty with a light grey mule which we bought. It fell down a hole in a river with the tent and bedding, and these things did not dry again for the rest of the trek. After the first three days the mule was so sore that we were not able to load it any more. Another time this same mule was caught by the current and carried down stream. Heile Selasie succeeding in catching it in a shallow place in the river, almost on the edge of a large waterfall.

"At Sahala Dinga, Negassa met

us with three fresh mules and two horses from Dessie. My pack mules were already so tired that I do not know what I should have done had I not obtained these fresh animals. Between Debre Burhan and Sahala Dinga we had two very hard days. There were so many steep and narrow places. After the first few days nearly all the pack saddles were broken and we had to sew practically four new saddles. I was glad that I had once worked at shoemaking and knew how to sew and patch leather. The first night out we wanted to camp near a hut but the owner was much opposed to this because he feared our mules would eat his grass. When we told him we would pay, he became very friendly and even offered to help us unload our pack mules. The first night I was also introduced to the weird howl of the hyena. There were no less than five of them shrieking around the camp all night and we had to keep a close watch on the mules.

"Negassa from Dessie had waited for me for two days at Sahala Dinga. The chief there had befriended him and the five animals he had brought along for me. When I arrived the chief also kept us overnight and brought a lot of food and refreshments, and also firewood. At the other camping places we had great difficulty in finding these things. It was not every day that we could get barley and hay for the mules. These things were also sometimes very expensive. The chief at Sahala Dinga promised us a lot of swimmers to help us cross the Mofer river. I treated him for a painful toothache and gave him a piece of soap and planned to give him a thaler for helping us across the swollen river. I was very glad he promised to help my caravan across, otherwise we should have had to go back five hours over a difficult road in order to avoid this river. The next morning he followed us for half an hour as we started down the steep canyon to the river. But that was the last I saw of him and the swimmers he had promised never turned up at all. It took us nearly three hours to go down the very steep mountain to the river and as we did not care to retrace our steps and make a long detour that would have

made the journey two days longer, we decided to cross the Mofer river. The animals from Dessie were fresh and good swimmers and we got them all across including the tired mules I had brought.

"The mountain on the other side of the river was so steep and difficult to climb that we almost had to carry our tired mules even though they were carrying no load. Later on we had much trouble with them. They had sore backs and Mohenaarie, the head muleteer, wanted to burn them according to Ethiopian fashion, but I did not want it done if it were not absolutely necessary to do so to save their lives. But they were so weak we had to leave them behind with Mashsha and Bongasa, the man Ephraim sent along. Bongasa worked all right until we reached Debre Burhan, but there his ankles grew swollen and he could hardly walk, and after that he was not much help and had a struggle to keep up with us when we trekked. Mohenaarie and Meshsha also had some trouble on the road. Mohenaarie wanted Mashsha's raincoat. Mashsha got angry and wanted to shoot him, but I stopped that with the help of Heile Selasie, and the rest of the way they managed to get along without any outward quarrel. Heile Selasie was a great help to me. He worked just as much with the loads as the other boys, when we were only five men, and even later when we got Negasa's three boys he helped them more than Mohenaarie and Bongasa.

"We had a fine trip over the high

and desolate mountains. The road was interesting and we had some splendid views. It was also very steep, stony, and narrow. In many places the rains had washed away the narrow foothold around the side of the mountains and we had not a few narrow escapes. Very often we saw God's helping hand in such a manifest manner that even Mohenaarie (a Mohammedan) said that there must be some Great Power helping me. I am sure that even in the Alps there cannot be finer views of wild and beautiful nature—peaks, valleys, and plains. For two days we saw no one, only sagebrush and wild animals.

"The last day Negassa and I left on the horses very early in the morning with two boys plus the postman. It was very foggy and raining a little, so that we soon lost our way. We found it later on and reached Dessie at half-past six that night. I was not very tired, but was glad to get a bath and a good bed. We were glad to have lost no more than one strap and a new canvas bucket when the load fell off one of the mules while struggling in the mountain torrent. Mohenaarie lost a blanket he had borrowed. My clothes and books were soaked but not quite spoiled.

"Yesterday we were up at the Italian legation for dinner with two Ethiopian chiefs whose names I cannot remember, a Catholic missionary, and a few others. To-day I have been to a great feast at Mohenaarie's house. The doctor and the nurse are very fine people. It will be a real pleasure to work with them."

Value of Christian Schools in Heathen Lands

BY E. D. DICK

FROM a personal letter written by L. Edmonds, South-east Nigeria, we quote the following:

"For several years now it has been a burden with me to establish elementary schools in connection with our churches. I have always hoped to make such a programme self-supporting, if possible. Of course, you are aware of the difficulties which we face at the moment. These partly lie in the fact that we do not have sufficient teach-

ers who are qualified to handle such schools, but rest assured that wherever the right man can be found, we shall push ahead. Our outschool at Umuobiakwa is making splendid progress. We now have an attendance of between seventy and ninety children, all Adventists. The effect of such schools upon the pupils is shown in an incident which took place at the above school.

"I suppose half the children

when they first came to our school were heathen. The effect of Christian teaching, however, is soon manifest in their lives. In this school one of the small boys, Luke Wigwe, was instructed by his father, a heathen, to carry a jar of palm wine and follow him to a nearby town. The boy found, to his surprise, that he had been taken to a great heathen feast of the god Ofu. They remained at this place two days, but Luke, knowing all food which was to be eaten was first offered to idols, remembered the instruction that he had received from the school that he

should refrain from food so sacrificed, and for two days refused all food and drank only water. The father, on seeing the firm stand taken by the boy, was so touched that on his return from the feast he came personally to the teacher and related the incident. We now have hope of winning this man.

"This incident has brought us in favour with the chief and leading men of the town. The chief has already given us a splendid piece of land for the erection of a large school building. Thus even a small native boy can witness for the truth among the heathen."

carried on in the right spirit, the Africans themselves should largely pay for the medical service they receive.



Greetings from the African Church Council

DURING our recent visit in South Kavirondo, members of our church council there presented us with the following greetings and statement concerning the need of a school for their children:

"We express to you, Pastor L. H. Christian, our thankfulness to God that He has given us the pleasure of meeting you once again. To-day, we, the members of the council now before you, are pleased to listen to you.

"In the past we have requested the Division that a school for Christian children should be given us, because the matter has been heavy upon our hearts. Therefore we ask that whatever alterations (lit. shakings) may in future be necessary, that nothing be allowed to shake the Training School at Kamagambo. Now we are exceedingly happy because we have a school for evangelists, for teachers, for girls, and for our children.

"Even though we now hear that in the coming years we must grow by our own efforts that God's work in the land may be established, yet we do not wish to cease thanking the Christians in Europe for their persistent help. One's father is always one's father, and no child ceases to respect his father because he is full-grown, and so we still trust in you. As it is God's wish so also is it ours that we should carry the burden of the work of the Lord Jesus, for he who works is happy. Therefore let not those in Europe leave us alone.

"No years pass but we see visiting brethren leaving their homes in order to come and strengthen and encourage us. Please greet them for us, as well as the brethren who in the past lived among us, such as Brethren W. T. Bartlett, F. Salway, L. E. A. Lane, T. G. Belton, E. Phillips, A. Watson, L. Gabrielsen, E. A. Beavon, F. Chapman. Thank you!

"We are,
- "THE COUNCIL MEMBERS."

The Medical Foundation

BY L. H. CHRISTIAN

IN Ethiopia the Lord is opening up our medical work in a most encouraging manner. As the readers of the SURVEY know, we have received a number of large gifts from the emperor, and some of the kings in Ethiopia. This medical work is making progress in every place. It is opening doors for the Gospel, and is indeed, as the Testimonies teach, "an entering wedge" for the Advent message. But medical work, as every mission work, cannot be carried on without funds. The General Conference has organized a Medical Foundation, of which the General Conference Secretary, Brother C. K. Meyers, is the promoter. It is hoped through this Foundation to receive funds in the homeland for real medical work abroad.

But the Foundation does not apply alone to America, Australia, or Europe. In Africa, and in other continents, too, we are appealing for funds to assist this Foundation. We must plan more and more to make our medical work self-supporting. The sorcerers, or medicine men, out in Africa never help the people without receiving a good fee. They never do their work on credit. Everyone who goes to them pays cash. We believe that all our workers in our mission dispensaries and hospitals will be able to receive yet more income from the people for the medical work. All appreciate more the help given when it is paid for. With reference to this Medical

Foundation, the following resolution was passed at a meeting of the Ethiopian Union Committee, March 28, 1933:

WHEAREAS, the providence of God indicates that in these times of financial stress, our medical work can still be further extended in mission fields on a self-supporting basis,

Resolved, (a) That we hereby record our appreciation of the steps taken by the General Conference to create an International Medical Foundation to co-operate with mission fields in securing gifts of institutions and moneys for the projection of the medical work.

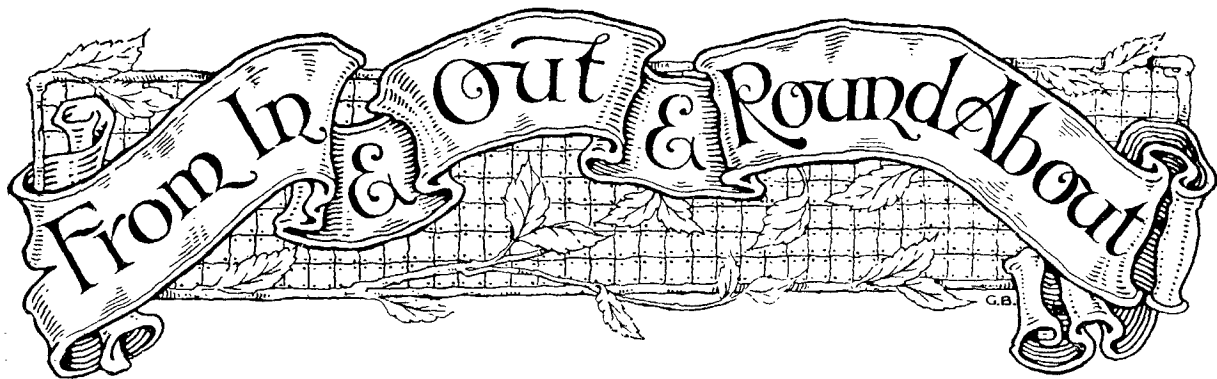
(b) That whenever a gift of a medical unit is offered to us that it be accepted on condition that the contract includes a clause providing for an annual subsidy sufficient to cover the salary at least of the doctor and nurse.

(c) That where contracts have already been entered into that we do not include the annual subsidy for the doctor's and nurse's salary, steps be taken at the earliest opportune moment to urge the governments or persons, benefiting from the hospital ministrations, to provide such a subsidy.

(d) That hospital budgets be prepared with a view to making hospital earnings as soon as practical to cover the cost of supplies, native help, and all other operating expenses.

Voted, That we accept the plans presented by C. K. Meyers for extension of medical work in Ethiopia.

There is almost no limit to the medical work we can do in some of these African lands. With proper training and when the work is



Well Begun

THE first regular Harvest In-gathering bulletin this year makes its appearance with a big FOUR THOUSAND on the front page. This means that even though one report is lacking we are FOUR THOUSAND DOLLARS AHEAD OF THIS TIME LAST YEAR. The East Nordic Union shows an increase of almost one hundred per cent. They report \$3,500 more than in 1932, but we understand they began a little earlier this year. The British Union shows an increase of \$3,000. The West Nordic Union began the campaign later this year than last but still their first report is larger than their fourth report for last year. Silence reigns supreme at the Division head-quarters every Sunday. Regular work is laid aside for house-to-house collecting. The majority have already reached their goal and some are planning on doubling it. The total amount reached up to September 21st is \$34,892.25. On September 21, 1932, the amount reached was \$30,748.42.

Early Writings

THIS little book by Sister White has influenced our people and work more than any other. It is really the beginning of her writings. Very many of her visions, testimonies, and other publications are found in brief form in this book. It is, in a sense, the fountain of the writings given us in the Spirit of prophecy through the years.

Some of our younger preachers and many of our newer members have not had this book to study, though it ought often to be read. To meet this need, the Review and Herald has recently published a new and cheap edition of *Early Writings*. It is well printed and on good paper, in a good paper

binding, and sells at only half a dollar.

We request our workers and people everywhere who do not have *Early Writings* to purchase and read the book. It may be ordered in each country from the regular publishing house.

L. H. CHRISTIAN.



Transportation Notes

SINCE the last transportation list appeared the following workers have passed through Europe as indicated:

From America:

Miss G. P. Fortner to S. Africa, Dr. Emma Hughes to India, Mrs. R. E. Loasby to India, Mrs. N. E. Shone to S. Africa, Mrs. A. J. and Miss L. Southgate to S. Africa, Mr. and Mrs. E. D. Hanson to S. Africa, Mr. and Mrs. R. Stockil and Miss M. Stockil to S. Africa.

From Australasian Division:

Mr. R. H. Tutty for furlough in England, Mr. and Mrs. H. K. Martin to Canada.

From Far Eastern Division:

Mr. and Mrs. R. W. Pearson to America.

From Southern African Division:

Mr. and Mrs. W. H. Anderson to America, Mr. and Mrs. O. U. Giddings to America, Miss Ida Thomason to America, Mr. and Mrs. F. E. Thompson and family to America.

From Southern Asia Division:

Mr. and Mrs. R. Beckner and family to America, Mr. Robert Kellar to America, Mr. and Mrs. C. A. Larsen and daughter to America, Mr. and Mrs. T. K. Lud-

gate and family to England, Miss R. Meister to America, Mr. and Mrs. P. K. Simpson and family to America, Miss F. Tuckey to England.

Northern European Division:

Mr. and Mrs. C. A. Bartlett from England to Nigeria, Mr. J. Gronert from Denmark to Sierra Leone, Mr. and Mrs. W. T. B. Hyde from Nigeria to England, Miss A. S. Nuka from Estonia to Sierra Leone, Mrs. H. A. Matthews from England to Tanganyika, Miss M. A. Morgan from Kenya to England, Mr. and Mrs. W. C. S. Raitt from Tanganyika to England, Mr. and Mrs. H. Robson from Tanganyika to England, Mr. T. Scott from Denmark to Abyssinia, Mr. F. Stokes from England to Gold Coast.

General Conference Brethren to and from various fields:

Mr. H. W. Barrows, Mr. C. Conard, Mr. H. T. Elliott, Mr. M. E. Kern, Mr. C. K. Meyers, Mr. W. A. Spicer.

C. H. ANSCOMBE.



CHRIST, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps.—"*Ministry of Healing*," page 479.

The Advent Survey

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