

The Advent Survey

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

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Miss J. R. Bowles.

NOTWITHSTANDING the financial difficulties and problems which are facing us in our world work at the present time, there is a constant stream of new recruits to the mission fields. Some of these, of course, are replacements, but others go out to open up absolutely new work. While conditions in the world are difficult, and while the funds are short, yet we must ever remember the commission of our great Leader, "Go ye into all the world." We must ever advance, we must not think of retrenchment; we must lay our plans for strong, forward moves. This will call for the exercise of faith and courage, but wise leadership will plan on occupying the unen-

"Go ye into all the world, and preach the Gospel to every creature." Mark 16:15.

More Calls Answered

BY W. E. READ



tered fields, and going forth in the strength of God to sound the warning message and prepare the people for the coming of Jesus.

During the past few weeks three of our sisters have left for different parts of Africa. Miss A. Nuka, of Estonia, has gone to Sierra Leone as treasurer of that



Miss Amanda Nuka.



Miss Mae Matthews.

mission field. Miss J. Bowles, of England, has connected with our missionary force in the Nigerian Union Mission as treasurer, and Miss Mae Matthews, from the United States, recently sailed with M. Sorenson and family as they returned to their field in Abyssinia. Miss Matthews takes charge of the girls' school at Addis Abeba, the capital.

Let us remember these new workers in our prayers and pray that God may abundantly bless them and also our missionaries who are already in the field, that health and strength may be their portion and the blessing of God their heritage day by day in their service for Him.

"And lo, I am with you alway, even unto the end of the world." Matt. 28:20.



Newbold Missionary College.

The Fifth Lap

It affords a certain amount of satisfaction to the climber, on reaching a height, to look back and view the road over which he has travelled. So as we entered the spacious lounge of the new home of the British Union School we could not help thinking of that day, thirty years ago, when it had its beginning in Duncombe Hall, North London. Equipped only with strong courage, steady faith, and high hopes for the future it set out to climb the heights of ambition. The backs of the chairs in the children's Sabbath-school room made an excellent place on which to hang one's coat, and it *was* possible to forget the class in physiology which was going on in one part of the room as we tried to concentrate on nouns and verbs in the other. Knees made good desks and there was going to be a library some day.

Since then the school has had three other resting places, but we believe that even in its highest dreams it did not visualize that the fifth lap of its course would be in one of the "stately homes of England." "More than ye can ask or think" were the words that came to us as the car swung round the bend in the road giving us a view in the distance of the majestic mansion now known as the Newbold Missionary College.

These words impressed themselves more and more upon our hearts as we walked through the large, picturesque rooms, up the wide staircases, along corridors, into various bedrooms, viewing from the windows the different sections of the garden below—on this side a lawn looking like a huge green carpet, on that side a fountain in the midst of long beds of highly-coloured flowers, behind which was a river shimmering in the sunshine. We wished we could have spent two days instead of only a few hours so that we could have seen most if not all of the estate. It was the river that called us from the house to wander along its banks and again dream of the then and now.

But we must hurry, for time speeds and there are the cottages to see, the out-door gymnasium, the swimming pool, and the stables to inspect. It is out of the question to attempt to cover 300 acres of ground on foot, so we keep within easy range of the mansion, enjoying the wooded section and the shade of the trees, for it is one of England's rare days of warm sunshine. Four o'clock calls us to the ball-room—now the chapel—and the Newbold Missionary College is opened. Visitors from almost every section of the British Union are present as well

as outside local friends. Amongst these are the Rev. Peacock, vicar of Monks Kirby, Councillor Harrison and wife of Rugby, Mr. Holden, schoolmaster of Monks Kirby, and his wife, and Mr. and Mrs. Walker of Brinklow. Major Bonn, the former owner of the Newbold estate, was prevented from attending because of being abroad on holiday.

Following an earnest prayer for God's blessing by Pastor G. Keough, the principal, W. G. C. Murdoch, B.A., extended words of welcome. In his remarks to the students it was significant that he invited them not only to share the joys but also the sorrows of the school—joys to help over the rough places, sorrows to develop strength and sympathy, cementing hearts and making for a spirit of unity.

The secretary of the Northern European Division, Pastor W. E. Read, outlined the work of our schools throughout the world, mentioning that forty years ago we were preaching in twelve countries and in as many languages. Today this message is being given in 140 countries and in over four hundred languages. This progress has been made possible through the help of our training schools.

In the few moments allotted to Pastor W. T. Bartlett he reviewed

the history of the College, estimating that during the thirty years of its existence about three hundred young people had entered the work of God either at home or abroad. From his experience as leader in a mission field Pastor Bartlett gave his reasons for preferring to wait for a college trained worker rather than take one who had not been through such an institution.

Pastor H. L. Rudy, educational secretary of the Northern European Division, gave an interesting survey of the progress of the educational work in Europe.

At the close of the service refreshments were served to the visitors and students. How we appreciated the blessing of sunshine as we arranged ourselves in groups on the lawn; for even the mansion dining-room could not be expected to accommodate the 200 visitors and 150 students.

We are sorry to leave this beautiful spot, but duty calls and we must turn our eyes homewards. We have enjoyed a pleasant day,

we have seen the glories and also the possibilities of Newbold Missionary College. At the same time we remember that with great possibilities there are many difficulties. During the past few years a number of things on the estate have been allowed to get out of order; the sewerage system has to be extended, the gymnasium will doubtless be needed for a church. The stabling will also make excellent classrooms and dormitories if the funds can be found for the alterations. Then there is a boot repairing department to be developed. This will help the students to pay their way, for it is hoped to secure sufficient orders for this work from Rugby and Coventry.

These are some of the possibilities; the difficulties will be known only to the small group of brethren who are responsible for working out the details. They will need our earnest prayers, our sympathy, and our help; for where much is given much will be expected, and in the Newbold Estate God has given much.

E.M.E.

Ireland

BY S. G. JOYCE

IRISH people are everywhere. There are probably more outside Ireland than in their native land. They are all lovers of their homeland, and I am sure that many of those abroad have embraced our message.

There are five million people left in Ireland—about one million in Ulster and the remainder in what is now termed, since 1922, the Irish Free State. Ulster is in the north-east and comprises six counties which are mainly Protestant. Our workers have more liberty to preach the Gospel in this part than formerly. Halls can be hired and the newspapers welcome our advertisements and "write-ups." It is the religious bigotry of the people that makes the work so hard and slow. We have a church of sixty members in Belfast, a fine city with about 500,000 inhabitants. Apart from two small companies and a score of isolated believers we have little else in Ulster. One ordained minister, a licentiate, and

one Bible-worker, are doing their utmost to gather in more souls in Belfast and the country towns around. The Roman Catholics from the south are rapidly settling all over Ulster.

The Free State has twenty-six counties and four million people. We have one church in Dublin of thirty members and a score of believers scattered throughout the State. Dublin is a fine city of 500,000 inhabitants, and it is the *only* place in the whole of the Free State where any evangelism has *ever* been conducted. The writer, a Bible-worker, a young college graduate, and two faithful, courageous colporteurs, are the *only* workers in this part.

Our colporteurs have sold our literature in most of the Free State, but very little of our truth-filled periodicals and books dare be offered in this Roman Catholic country.

It was over forty years ago that our heroic pioneers endeavoured to

introduce this message to Ireland. Here and there throughout the world you will meet a worker in our cause who first heard the message in Ireland. Yet it is sad to think that after all these years we have only 150 members in the whole of Ireland, and these nearly all in Ulster. We are still considering our needs and difficulties as though Ireland were a new country, for certainly we have as yet accomplished practically nothing for the Free State. Rebellion and Roman Catholicism of the deepest dye have been the hindrances, or more would surely have been done. Practically no money or labour has yet been expended in the Free State.

In 1928 the writer came from England to Dublin and opened a campaign in a large cinema in the centre of the city. It was filled each Sunday with over 700 people. On the fifth Sunday a riot broke out, caused by the Roman Catholics. They endeavoured to kill the writer, but God protected us and the interest continued. We baptized over twelve from this much disturbed campaign. After that terrible fifth Sunday the owners of the cinema we hired would not give us permission to conduct further meetings in their building. It had already been blown up twice by bombs!

Ordinary evangelism is impossible in the Free State, although we are continuing along this line in Dublin. We fully believe that the *only* way the work will get a hold in Ireland is for a good health institution to be established in this country, and subsidiary dispensaries and clinics to operate in the various counties where as yet *nothing* has ever been done in the whole history of our work. The initial expense is what is holding us up, but we must remember that no money or labour has ever been expended in the Free State, apart from the little that has gone into Dublin. And we are considering the need of four million souls!

The rebellion of 1916 to 1922 did drive a lot away from the country. But the depression in America and the present comparative peace in Ireland is bringing

many to their homeland again. The treaty of 1922 gave Home Rule to the south, though it might more truly be called "Rome Rule." In spite of this settlement there are more armed republicans in Ireland to-day planning for an overthrow of the present Government than prior to 1916. Shooting, murder, and riot are fairly common occurrences.

For the years 1929 and 1930 Ireland had a gain in membership, this being the first time in over ten years that there was a gain for two years in succession! This past condition of retrogression, we must add, did not occur in any other section of the British field, but was peculiar to Ireland.

Irish brothers and sisters everywhere we are sure long to see their fellow-countrymen have an opportunity of hearing the message. God has placed this burden on our souls, and in the midst of much trial and perplexity has given us some encouragement. The Pope is credited with saying that Ireland is very dear to his heart. We feel that our Lord and Saviour loves this people very much more than the Pope, and that the Gospel of His kingdom will be preached in this land before the end. This is our solemn duty and wonderful privilege. We cannot succeed without the required help. A sanitarium—the right arm of the message—is a *necessity* in Ireland. We are crying out with the old Macedonian cry. We are earnestly beseeching for help in this day of opportunity. Our Lord tells us that if we will take His burden, we will find it light and not heavy. This task would be almost too heavy for us if we did not know that all the powers of heaven and every loyal Adventist everywhere is under the load with us. That is what helps to lighten an almost unbearable load.

Our Irish believers are faithful to the cause of God in other lands, giving a higher per capita to foreign work than any other part of the British Union, and each quarter increasing in spite of depression and the very difficult time through which this agricultural country is passing.

Since writing the above, serious

clashes have occurred between armed republicans and Protestants, particularly on the Ulster Free State border. Rail lines have been torn up, trees felled across roads, shops looted, and in some places curfew has had to be proclaimed. The old anxious look has once more come into the faces of the road-side dwellers. Forty-two thousand rifles have been distributed by the Ulster Government among the civilian population. All the police, of course, are armed. We know not the future.

Word from Birmingham

BY G. D. KING

OUR appointment to Birmingham was at a time when the cause in this city had suffered a most demoralizing blow. At such a time it was felt that aggressive evangelism alone would turn disaster into victory. The addition of new members always increases the zeal and quickens the faith of the church. Our appropriations for campaigns have of necessity been meagre, allowing us to hire only moderate sized halls and restricting the advertising to about the first eight meetings. We are deeply conscious of the fact that more aggressive evangelism should be conducted in this city of over a million people.

Our "skirmishing" has been blessed of God by the addition of about thirty new members, and in more than doubling the tithes and offerings returned to the conference. It will not be long before the whole budget spent has been returned to the cause in this manner. We have just had the second baptism and have added five more souls to the church membership. This summer we planned to carry our interest from the winter campaign to a tent located in the same district. The weather, however, has been against us, and in some respects the tent has not been a help; but in spite of this we cannot believe the summer has been wasted, as several new friends show promise of a solid interest.

Birmingham presents a bracing challenge to us for greater and nobler achievements in evangelism,

and we are seeking to accept that challenge to the best of our limited abilities and resources. We invite your prayers.

The Departmental Secretaries' Council in Poland

BY J. J. STRAHLE

A COUNCIL was recently held in Poland in which secretaries of all the departments were present. Brother G. A. Lindsay and the writer were present from the Division. It was a most profitable meeting in organizing and unifying the work in such a way as to bring a great impetus to this field. Our brethren in this land have many problems, perhaps more than any other field in our Division. Our denomination is not recognized by the Government, and the priests are determined to hinder our work. The workers are arrested and imprisoned.

As I have listened to our workers relate their problems and experiences I have been astonished to see how courageously they carry on their work in the face of tremendous odds. I admire the courage of our workers and laity as they go forward knowing that they will not be daunted in their efforts to give the Gospel. As one worker put it, the more difficulties we meet the greater are the rewards of soul winning. God has greatly blessed the faithful witnessing of our brethren in Poland, despite the fact that they are suffering untold persecution.

We were pleased to have Prof. Kern, Associate Secretary of the General Conference, with us, and greatly appreciated the help he rendered during the convention. He also gave special attention to the needs of the youth.

At the close of the Council the secretaries and conference presidents expressed their gratitude for the help they had received. They resolved to go back to their fields to carry on a far greater work than they have hitherto accomplished. We believe the cause of God will be greatly strengthened in Poland as a result of this departmental secretaries' convention.

With Our Missionaries

The Advent Message in Kenya Colony

BY G. A. LINDSAY

FROM Uganda we travelled by railway to Kenya, where we have our largest missionary work in East Africa. The road took us over the newly opened bridge across the Nile, a little below the picturesque Ripon Falls. These falls are situated at the point where the water leaves Lake Victoria and gives rise to the River Nile.

While travelling near the Kenya border, we encountered large swarms of locusts. Some of these swarms were more than a mile wide. According to later reports, these locusts have devastated the crops in large sections of the land.

Our first break in the journey was at Eldoret. Many European settlers live in this town. The surrounding country is fine farming land, and the climate is ideal. Here we had some meetings for European Adventists as well. Brother C. A. Sparrow and his family have come up from South Africa, and are holding the banner of truth high among the many Dutch and English settlers in the vicinity. Brother Sparrow has won the confidence of his neighbours to such an extent that they have elected him president of their Farmers' Union, although that made it necessary for them to find a day other than Saturday on which to hold their business meetings. Some native colporteurs also work for the natives who live on the European-owned land in the district.

From Eldoret we went by motor-car to South Kavirondo. Thus far our work in that section has been confined chiefly to South Kavirondo, among the two tribes—the Kisii and the Luo—who live there. God has indeed blessed the efforts of our missionaries among these people in a most remarkable manner. When the world war broke out, there were but seventy-two Sabbath-school members, including the missionaries, in South

Kavirondo. It would be interesting to know the exact membership of the field at the close of the war, but the earliest report at my disposal just now is for the first quarter of 1923, and this records 402 baptized members and 1,708 members of the Sabbath-school. At that time a great deal of reconstruction and reorganization that necessarily had to follow the chaos of the war had already been done by Pastor W. T. Bartlett and his corps of workers. To-day, after eight more years, the reports reveal the fact that there are 2,935 baptized members in our churches and a Sabbath-school enrolment of 9,485. What better indication of the blessing of God on our missions and the miraculous power of the Gospel on the hearts of raw heathen could be desired?

We spent one week-end at Gendia mission station, where the Union office was formerly located. The East African Union Publishing House is at Gendia. At present, Brother Thomas serves both as manager of the publishing house and as missionary in charge of the Gendia Mission district. Literature is published there in several languages. In addition to the Sabbath-school lesson pamphlets, tracts, manuals, and small books, a quarterly magazine for missionary purposes is being published in the Luganda, Luo, and Swahili languages.

Two miles away is the Mission hospital, where Dr. G. A. Madgwick and his nurses are doing a large work, treating the sick and suffering. We thought they were extremely busy when we were there, but they assured us that they were having their slack season, for rains had begun to fall and the natives were busy preparing their fields for seeding. At such times they are too busy to think about their personal ailments. Dr. Madgwick has a leper camp there also,

where many destitute men and women are treated for that dread disease.

The Sabbath service at Gendia we shall never forget. The school house, or chapel—one may call it either, for it serves both purposes—with a capacity of about 600, was too small for the congregation. Members from the nearby churches came in, and therefore the meetings had to be held under a large sycamore tree. Two thousand six hundred people were present at the Sabbath-school, and a few more came later for the preaching service. It was marvelous to be present and to see what God has wrought among these people. Some twenty years ago there were no Christians in that field, and the people went about in real Kavirondo style, wearing no clothes, and having their bodies painted and their hair smeared with evil-smelling fats. Now they gathered together for Sabbath services, and a good many of them were using their Bibles and New Testaments to find the texts that were read.

On Friday afternoon we had met the Council of Elders, a body of fine, faithful, well-balanced, and responsible men who share with the Europeans the burdens of the work in caring for the large and ever-growing constituency. They met in order that they might express to the Mission Board their appreciation for what had been done for them, and also to tell us of some of their great needs. Brother Paul, an evangelist in the Gendia district, was their spokesman. This young man has been approached by the British Government out there and asked to accept the position of chief of a large district. The natives in this district, both Christians and heathen, desire him as their chief. In spite of the worldly honour that would be his, and a salary many

times larger than the one he is now getting from the Mission, Paul has refused the offer, choosing rather to preach the glad tidings to his tribesmen.

We enjoyed seeing the other two mission stations in South Kavirondo and the training school at Kamagambo, from which our teachers and evangelists go forth. The work of Brother E. R. Warland, the principal of the school, and his teachers, is appreciated even outside our own ranks. The Educational Board of Kenya has, on several occasions, manifested in material ways their approval of the school.

The openings for extending the work in Kenya are many. From every section of South Kavirondo, heathen villages are appealing for teachers. The missionaries in charge of the three mission stations there have received more than seventy-five such appeals this year. These have had to be turned down for lack of funds. Some villages had already built a school house and a hut for the teacher. The superintendent of Kenya Mission, Brother W. W. Armstrong, carries a heavy burden on his heart for other neighbouring tribes. He and his co-workers are planning and labouring toward giving heavier responsibilities to the most capable and trustworthy of the native workers. This will enable the missionaries to enlarge the place of their tent and lengthen their cords. They want to reach out to the Kikuyu, Lumbwa, Masai, and other important tribes. They must do so if ever the Gospel is to be preached to the nearly 3,000,000 people of Kenya.

Everywhere we went, the missionaries were of good courage and happy in the work. We trust and pray for continued blessing and success in our East African missions. When this Gospel of the kingdom has been preached in all the world for a witness unto all nations; then shall the end come.



The Preacher

THE jargon of our own day speaks of "getting it across." We must certainly "get it across." But we must do more than that. We

must get it in. And all the preliminary steps to getting it in are important; arresting attention, selecting the emphasis, constructing, as it were, the melody which runs through the piece and which comes again and again through the sermon like a refrain. There are repetitions and pauses and natural gestures which add to the effect.

There is all the difference in the world between effecting and affecting. Hatred of affectation is no excuse for ineffectiveness. We aim at effect, and if we produce no effect we are poor preachers. Hence the importance of the choice of words, the method of approach, the style and manner of treatment, the attempt to capture the whole personality through

imagination and feeling and reason.

The preacher who means to be effective should be as variable as the weather in his attack on human personality. Sometimes he will radiate sunshine, and sometimes blow hard like the north wind. Sometimes he will thunder and lighten, and sometimes his words will drop softly like the dew. Preachers who are all one climate burn up their congregation or send them shivering away. Even a single sermon should have varieties of climate. The sermon that is all sugary or all denunciatory or all sentimental or all an appeal to cold reason is a poor work of art.—*Canon Guy Rogers, in "The Church and the People."*

Islam in Abyssinia

BY A. HESSEL

It has been the fate of every religious belief to become shallow and to degenerate in the course of time. If we consider the three main religions of the world to-day—Christianity, Islam, and Buddhism—we find that although their adherents cling with fanatical rigidity to certain forms, the true meaning of their beliefs is entirely foreign to a very large number of them.

The wrath of God fell upon Israel because the people fell again and again into formalities and believed that through their multitudinous sacrifices and ceremonies they could please God. Jesus warned and cursed the Pharisees who believed that they, in a similar way, could fulfil the righteousness required by the law. The greatest difficulty of the world to-day is that it has run into a net of externals and does not understand Christ's instruction to pray to the Father in spirit and in truth.

We have a similar picture in Abyssinia. Abyssinia is a Christian land. History says that in the early part of the fourth century Christianity was brought to Abyssinia by stranded Christian seamen. According to Abyssinian records the land came into touch

with Christianity much earlier than that. The evangelist Matthew is supposed to have visited the northern part of the country about A.D. 30 and to have begun turning the people to Christianity. Another version is that the treasurer of Queen Candace, when on his return from Jerusalem, came in touch with Philip and was baptized by him. As this report coincides with the Bible we can fully appreciate that Abyssinia was acquainted with Christianity in the earliest days.

The Islamites have made many attempts to acquire the land and have been partly successful, but in general the Abyssinians still hold to their ancient faith. The main signs of their religion are fasting, festivities, and pompous shows. It is a spectacle to see priests in their brightly patterned silk robes, covered with gold and silver embroidery. When one watches them in their singing and dancing, and in the shows which they conduct in front of an imitation Jewish ark, one is transported in imagination back to the time of David.

A great part of the year—about 150 days—is put rigidly on one side for festivities and fasting. Yet

in spite of the careful observation of these ceremonies and their conscious pride in being Christians, one cannot regard them as a religious people. Baptism and circumcision are sufficient qualification for membership in their church. A patterned ribbon worn on the neck is an outward sign that the wearer is recognized as a Christian. It is usually used to carry a small cross or amulet to protect the wearer against the evil eye or against spirits.

We have at our station a young Galla, a Mohammedan by profession, who, in spite of great difficulties caused by his relatives, has become a Christian and wants to follow Jesus in the future. The work among the Mohammedans being very hard, we want to care for each seedling that springs up with a special care and love.

It is impossible to judge the work among the Mohammedans by visible results as one can with other religions. One is apt to ask sometimes, "How is it that the Mohammedan is so difficult to bring to Christ?" While we know that Christianity has more to offer than Mohammedanism, the real difficulty lies in the fact that the Koran condemns to death anyone who leaves Mohammedanism for Christianity. He who accepts Christianity is a deserter and, according to the Mohammedan law, has committed a crime worthy of the death penalty. He is never safe from the fear of abuse, maltreatment, and bodily affliction of himself and even of his relatives. Indeed his persecutor would not shrink from committing murder, for the Mohammedan law offers no protection to one who has been faithless to Mohammedanism. "Seize anyone who publicly or secretly turns from Islam and kill him wherever you find him. Every convert from Islam to any other religion is punishable with death. Whoever kills one who has thus transgressed has nothing to fear." Such is the exhortation of the Koran on the punishment of apostates.

In consequence of this terrible sentence the way which would bring a Mohammedan nearer to Christianity and make him ac-

quainted with its principles and teachings is almost entirely cut off. Therefore in order to save himself unnecessary pangs of conscience and, above all, to avoid difficulties, he prefers not to make comparisons between the Koran and the Bible. This is the principal reason why he cannot be freed from the prejudice that Islamism is superior to Christianity.

The following incident will clearly illustrate the outwardness of the Islamic religion. Galla was



Young Abyssinians.

preparing a meal for himself and some other natives and for this purpose killed a few chickens. When the others, sitting down to the meal, found out that he—a Mohammedan in their eyes—had killed the chickens they did not want to eat them because the meat had become unclean. Even his profession of Christianity did not help, for since he was not wearing the patterned ribbon they could not tell that he was a Christian. To avoid such small offences he bound a coloured thread around his throat and now he is regarded as a Christian by all.



Missionary Sailings

MR. R. E. LOASBY, Educational Secretary to the North-west India Union, and well known to many of our friends in England, arrived in England on August 14th en

route to the United States for furlough. He left on August 19th on the s.s. "Olympic." The "Olympic" also carried Miss Naude, proceeding for furlough from South Africa.

MR. AND MRS. P. E. QUIMBY, from the China Theological Seminary, left from Liverpool for New York on August 22nd. They are also proceeding on furlough.

THE s.s. "Homeric," which left Southampton for the United States on August 26th, carried three of our passengers, Miss Edith McLachlan, on furlough from the China Division, and two young men students from South Africa, Mr. W. Grant and Mr. W. Smith.

MR. J. J. STRAHLE, the Publishing Department Secretary of the Northern European Division, has left for a trip to West Africa in the interests of the publishing work. He sailed on the s.s. "Accra" on August 26th.

THE visiting brethren from the General Conference who have been helping with the annual meetings in Europe, have been greatly appreciated. Brother G. W. Wells left for home on the s.s. "Leviathan," August 28th, and Brother F. C. Gilbert and Mrs. Gilbert returned on the s.s. "Olympic," September 9th.

MISS J. R. BOWLES from England to Nigeria, and Miss A. Nuka from Denmark to Sierra Leone, are two new missionaries recently appointed. They both sailed on the s.s. "Usaramo" on September 2nd.

Two more doctors are with us for further medical studies. Doctors F. E. Ingle and J. Janzen have arrived in Edinburgh, and we wish them all success in their work.

MR. AND MRS. F. G. CLIFFORD and family have returned from the West Indies, where they have been spending a part of their furlough with Mrs. Clifford's parents. They are now located in England for a few weeks before returning to their field of labour in South Africa.

C. H. ANSCOMBE.

Medical Work at Utimbaru East Africa

Extracts from a Letter from Missionary F. Muderspach

REALLY my wife ought to be writing this report, because she is the one who is doing all the work. I am only helping at times in preaching to the patients from picture rolls and reading about the love of Christ, the Friend of all the sick. Now and then I extract a tooth. I have copied from her daily report book a few figures in order to show how the patients have increased from month to month. We arrived at Utimbaru on the afternoon of June 13, 1930, and she started giving treatment to a few patients the same day. Now it is a year since we came. During that time my wife has given 6,244 treatments. I also gave in the out-schools a further 531. I am sure this number will much increase this year. Mrs. Muderspach is now well known, and patients come to her from all the North Mara district. Many of her friends have walked three days to get here. Think of it, she is the only white woman for 100,000 people.

The largest number of cases are ulcers. These result from many causes—cuts, burns, syphilis, and yaws. For the two latter, injections are necessary, and the patients are expected to pay for such treatment. Sore eyes are very frequent, and the people are often so stricken with this sickness that they have to be led to the mission. However, through the blessing of God, we have been able to cure them all. Coughs and pneumonia, malaria and rheumatism, are of daily occurrence.

My wife would have liked to employ a boy to help her, but money has been short. Otherwise she would have given more water and massage treatments. Many of the natives have now begun to come to the mission for their confinement cases. We greatly need better quarters to care for all these people. There is only a small sheet-

iron hut, two and a half yards square, in which to store all the medicines and equipment. There is no room to turn round. All the patients sit out on the grass and for two to four hours every morning my wife has to treat them in the burning sun. The sheet-iron hut is also so hot that many of the medicines have to be kept in the pantry. (Imagine the smell of iodoform, camphor, ether, etc., mixed up with the dinner!)

Do we see any results from the medical work? Let me say that it is the only way to get contact with the women and small children. They see that we love them and try to help them. They begin to hear of the love of Christ and attend the Sabbath meetings. Formerly there was great fear of the European here, but now the Africans are finding out that these white people love them and have come to help them in their troubles.

One day a woman came in a fearful condition. Both arms were swollen and a mass of sores. Her breast and back were cut with big stripes and also full of sores. My wife asked her about her condition. She said she was married to a man who had paid eighteen cattle for her. Then another man came and offered her father twenty-six cattle. So her father wanted her to leave the first husband. She, however, cared for him and said she did not want to leave him. Her father got angry and tied her arms behind her back and beat her severely with a strip of hippopotamus hide. She was tied up for ten days and her father threw water on the ropes so that they cut into her arms. He afterwards rubbed ashes into the sores so that they burned like fire. Every day she was whipped, but the woman kept to her purpose to remain faithful to her first husband.

For a long time the chief at Utimbaru was not favourable to

our school and mission work. However, since several of his wives and children have received medical help, his attitude has changed. When I last visited him he said, "Please can I have a school here at my place? I wish my children and people could learn of Jesus. They always ask me if they can go to the Mission, but it is a long way. Do send a teacher to my place." Another chief also came for medical attention. After being helped, he said, "The next teacher you have ready, you must send to my place. I will build the school and a house for him so all will be ready."

I am opening seven new schools just now. They are all the result of the good impression created by the medical work. In all these places the people have built the school and also the teacher's house, free. Thus prejudice and indifference have been overcome with the love which manifests itself through the medical phase of our work and many, many souls are now reaching out after the living God.

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The Christian's Joy

THE true Christian's joy and consolation must and will be in heaven. The longing souls of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will the heart be, holding sweet communion with the God they love and worship. Their amusement will be in contemplating their treasure—the holy city, the earth made new, their eternal home.—"Early Writings," pages 112, 113.

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