

The Advent Survey

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

Preparing a Worker

By W. T. BARTLETT

A COMPLETE man, completely furnished, able to abound in every good work, is the apostle's ideal for a minister of Christ. It is an ideal that must be realized in the Seventh-Day Adventist ministry, which is called to serve the last generation according to the will of God.

Such completeness demands the most thorough and earnest preparation. It is to give this preparation that our schools have been established. They cannot take the minister all the way, but they must start him well.

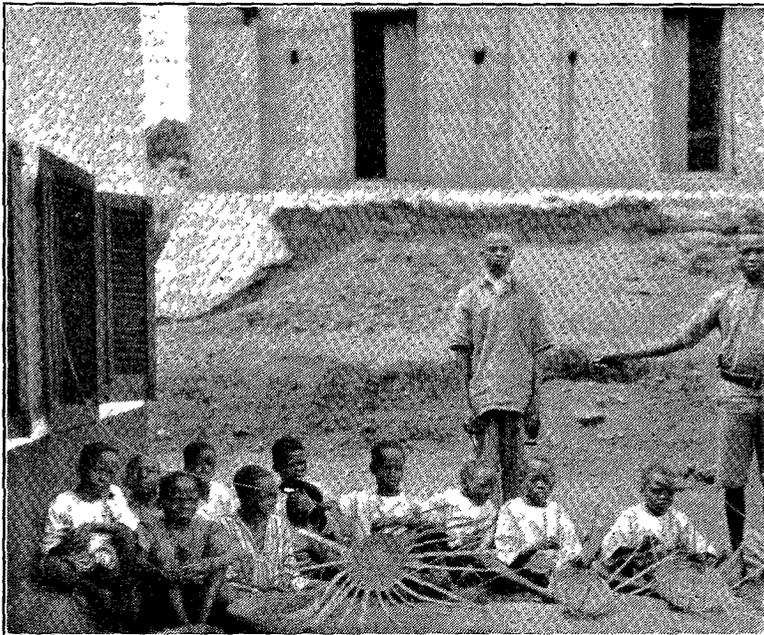
A school must, of course, develop mental strength and keenness. The Seventh-Day Adventist worker should know the whole counsel of God. He must play his part in bearing a full witness to every nation, standing in God's name before all ranks of society, able to deal efficiently with wise and unwise, rich and poor, young and old. The school that trains for such a task must develop brain power of the highest order,

imparting full information, training in direct thought, and in clear expression. It must cover the whole range of revealed truth. It must trace the work of God in nature, and uncover the principles that have directed God's relations with mankind. From his college training a Seventh-Day Adventist should come forth a profound student, well on the way to becoming a capable expositor of divine revelation, competent to witness for God in all questions that concern His kingdom. The graduate from the college must also have begun

to grapple on right lines with the many and various problems arising out of perverted human nature.

The ordinary educational institution is satisfied if it can turn out its students with a well developed mentality. The Seventh-Day Adventist student must go farther. He must already have made considerable progress in spiritual culture. He must be expert in prayer, at home in the more profound devotional experiences. His mentality must be quickened and enriched by a sensitive heart through which the human is continually infused with the divine.

Such a mind and heart will have use for physical energies of no ordinary character; therefore, the Seventh-Day Adventist college must practise and harden the student in all kinds of useful labour. The missionary must be as expert as possible in the use of tools. The evangelist, like Paul, must be able to labour with his own hands, or some unexpected adversity may



Teaching a class basketry in Nigeria.



Ipoth Day School.

frustrate his mission. A student should leave college with stronger stamina and greater powers of enduring hardship than when he entered upon his course of discipline.

In a world-wide work, to be done with all speed, young men will often be placed in positions of responsibility which demand that they show good judgment in the use of means. The Seventh-Day Adventist student is usually faced with the necessity of working his way through college. He has a chance to practise economy, to learn how to make money go far, to understand the perils of debt, and to develop business ability. The path of the average Seventh-Day Adventist student bristles with difficulties. He must learn to make a shilling go as far as two ordinarily go, to do in one hour the work of two. But these experiences are of priceless value and constitute an essential part of his education. They are teaching him how one man can come to do the work of two, and so preparing him for those triumphs which God intends shall glorify the final struggle between His servants and the forces of evil, when one shall chase a thousand and two put ten thousand to flight. It is this complete development of human personality that shines afar off like a star be-

fore the youth who enters a Seventh-Day Adventist college to endure with fortitude its manifold discipline, and prepare for a place among the heroes of faith.



Keep the Message Fresh

BY L. H. CHRISTIAN

THE Advent message is a precious heritage. It is our light, our very life. It has made us what we are and kept us. The enemy of all good constantly tries to get the remnant church away from that message. He knows its high value. He dreads and hates it. We must be on our guard against his wiles. We must zealously guard this costly treasure. It is of the utmost importance that the Advent message be kept pure and fresh in our hearts.

God has joined His people and His truth. They can never be separated. Where we find His truth, there we find His church. We cannot have one without the other. Some say: "I shall leave the church, but I will be faithful to the message." This cannot be done. If we go away from the church, we shall also soon give up the truth. To remain firm in the message of God, we must worship—live—serve—love and suffer with the family of God.

To keep the message fresh, we must ever study the Bible evidences of the Advent truth. It is natural to forget. Many are superficial and have but hazy, confused ideas of divine things. Truths which we do not study soon become indistinct and unreal. Then as they grow vague and dim, they lose their living importance. Only that upon which we frequently meditate stands out in our minds in definite, clear-cut lines. Earnest daily Bible students find the message interesting, bright, and fresh.

This Advent truth is set forth in excellent books and papers. We are in a reading age. Our youth purchase books and love to read. Some members have read all our books years ago, but, as time goes by, they leave the *Testimonies*, or our books on prophecy, for other literature. Little by little, the message becomes old and dry and dead to them. It strengthens our faith and draws us near to God to read afresh our old standard works. Read one of these books anew each year. The periodicals that come from week to week are good, but they cannot take the place of our large books, especially those given to us through the gift of prophecy.

The Advent message is spirit and life. The hope of the soon-coming of Christ cannot be held in mere theory. Dogmas grow musty. They may be mere matters of intellect or speculation. The message must be experienced. It must be prayed through. Live the message, think it, act it, tell your friends about it, defend it in argument, write it in your letters. The message is our all in all. It is we. Keep the message fresh, and it will keep us safe for eternity.



The Task

WHEN divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it?—*Mrs. E. G. White in "Review and Herald," December 15, 1885.*

Thoughts on Education

"My people were destroyed because they would not learn." Hosea 4:6 (Luther's translation).

WHAT SOME OF OUR EDUCATIONALISTS SAY

"TRUE education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*Mrs. E. G. White.*

"NEVER before has there been so much discussion about education, and never have so many methods been devised to prepare men and women for life, and the happiness which the world so ardently desires. Most of these strivings, however, are in vain, because they are directed towards the passing things of earth instead of towards the Source of all true wisdom. Since education is the preparation of man for perfect living, it is clear that there can be but one true method, that which directs man to Him Who alone is the Way, the Truth, and the Life. Man's restlessness will never cease until he directs his mind towards God. There is no perfect education which is not Christian education."—*L. F. Oswald.*

"VERY little can be done without preparation, and usually the planning stands in proportion to the importance of the work to be performed. Therefore it is necessary that a young man or a young woman, whose desire is to give good service in life, should make suitable preparation. A very important part of this preparation is to get a good solid education. It is right for the youth to feel that he must cultivate his powers in order to attain to the highest possible capacity for service. And why should not our youth be able to reach to the summit of intellec-

tual greatness so 'that you may sit in deliberative and legislative councils and help to enact the laws of the nation,' as we read from the pen of Sister White. 'Wishing, sighing, or dreaming will never make you great or good. You must climb. Let your standard be high, and with indomitable energy make the most of your talents and opportunities and press to the mark.' Let the youth come to our schools and get the preparation for service and they will be much more able to do acceptable work."—*P. A. Christensen.*

"DOCTORS of law spend years in preparation. Medical doctors spend from eight to ten years in their preparation. Do our young people, who plan on being used by the great Physician to heal the ailments of the soul and to bring conviction to the guilty, need but little preparation? Certainly not, some may say, but they need an altogether different preparation, one that the class-room cannot give—an anointing from above. But few workers are taken direct from the plough as Elisha was. Moses spent forty years learning the wisdom of Egypt, and later forty more years, not as some wrongly say, to unlearn what he already had, but to complete it. He needed both

kinds of wisdom in leading Israel, and he used them. Jesus spent thirty years preparing for His great work of three and a half years. The apostles spent over three years in the best of schools and then were not fully prepared. Paul had no mean education. One great civil engineer once said that the best way for an ordinary man to do a great work, which would require ten years of his time would be for him to study nine years on the problem and then do the work during the tenth. It requires from fifty to one hundred years for God to make an oak but only a couple of months to make a squash. If we grasp a good opportunity to get an education, God will add His blessing."—*Ellis R. Colson.*

"BEHOLD, I will send you Elijah the prophet before the great and dreadful day of the Lord.' Mal. 4:5. The training which Elijah received is typical of the training our ambassadors to the world should receive. He secured this training largely through prayer and study of God's Word. 'What right,' you ask, 'did he have to pray that it should not rain?' Some seven hundred years before God told the children of Israel that if they turned aside and served other gods He would bring a drought upon the land (Deut. 11:16), and through



Ten reasons for educational work in the mission field.

Elijah's surrender and life of prayer, he was merely placing himself in God's hands to fulfil that prophecy. We, too, have prophecies relating to our time and God is now waiting for men and women who can catch the real spirit of Elijah. It was not Elijah's power that wrought such wonders. It was God's. Elijah was only the vessel used of God. His training was one of surrender and obedience. No worldly training could have given him the qualifications necessary. Thousands of young men and women in all lands are securing their training where they can catch the same burden of souls that Elijah caught. Thousands are rallying to the call. Will you join?"—*L. H. Wood.*

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' 2 Tim. 2:15. Our one object for existing is to 'rightly divide' this Gospel of the kingdom unto all the world in this generation. We are 'saved to serve.' Our institutions are justified as far as they directly or indirectly aid in accomplishing this great task. The work of training and teaching must necessarily fall largely on our schools. But it seems to me that the idea of educating the church as a whole to work for the salvation of souls is one that must come more to the foreground. Let us remember the words of Mrs. White in *Testimonies* Vol. 8, page 16, 'All upon whom God's blessings have been bestowed are to respond by actual service.' May the education of our homes and schools fit us all better to render this service."—*H. Hanson.*

"THE Gadites who had joined themselves to the warriors of King David were 'men of might, . . . fit for the battle.' Men become 'fit' only through education and training. Education prepares for intelligent service. No effort should be considered too great in the realization of thoroughness, industry, and the greatest possible degree of efficiency in educating and training young people for service. In our schools and throughout the rank and file of our members a programme of increased efficiency and

thoroughness in the education and training of our young people should be fostered, and that as representatives of a world message purported for all classes and nations, they might prove worthy of the high positions to which they may be called as ambassadors of the Lord Jesus. This programme calls for increased facilities, more advanced education, and a raising of spiritual, cultural, and intellectual standards. It also calls for the cream of our young people who are prepared to lay aside worldly ambitions and consecrate their lives and all to the cause of truth, to be spent in the upbuilding of its various branches of endeavour and proclaiming its principles to all the world. It calls for the united effort of God-fearing parents, teachers, and Gospel workers."—*H. L. Rudy.*

"TRUE education may be defined as the co-operation between God and man by which man grows up to the stature intended for him by the Creator. It is something far more lofty than the mere amassing of knowledge. Knowledge of every sort is profitable if it is made to serve as the handmaiden of wisdom. It is as bricks to the builders; but wisdom, if it would be complete, strives after the development not only of the mind, but also of character, of moral strength and spiritual power, and all the finer sensibilities of the heart. While the man of the world learns at most some practical lessons of worldly wisdom, the Christian perceives behind every crumb of knowledge, a living, loving Personality. The whole universe becomes alive with the revelation of God's character, that character which is so many-sided in its wondrous love, beauty, truth, and power, that we are glad we can look forward to an eternity in which to prove its joyous depths."—*E. R. Binns.*

"THE word education comes directly from the Latin, *e* equals out of, *duco* equals I lead; thus real education is the drawing out of what is latent in a person, and *not* the filling up of an empty mind with sundry facts and figures, as many would have us believe. True education is the development of all the possibilities inherent in a man,

of his mental, physical, and spiritual powers; it gives him a vision of what he can be, and shows him how to reach that goal. In our denominational schools the world over, the curricula may differ within a fairly wide margin, but this one fact will always be found the same; they all plan to *educate*, to draw out and develop all the powers in the youth, and to make of them the very truest kind of gentlemen or women, and Christian servants."—*Doris McClements.*

WHAT OUR MISSIONARIES SAY

"I WOULD not have you ignorant,' wrote the great apostle, expressing the mind of the Spirit for God's people. If God's people should know the things that are freely given us of God, much more must those who are called to be co-workers with Him know the truth as it is in Jesus. Paul was a native of Asia Minor; and I think that that is one reason why God chose him to be His messenger to those people. So it is to-day. This message may be carried to every nation, kindred, tongue, and people, by men of stammering lips and another tongue. But in order that it be established firmly among them, and they in turn become messengers to others, educational institutions are an absolute necessity. Without them the work will be established in no country, and the precarious foothold gained will ultimately be lost through wars or disease. No solid work can be done in the mission fields unless we educate the natives."—*Geo. Keough.*

"SPEAKING of the greater part of Bantu Africa, education is the foundation of permanent and progressive mission work. Upon the quality (intelligence and consecration) of the teacher we send to the village school depend the same qualities in our converts to the message. The mission teacher is not merely a teacher of the three Rs, he is the example of a clean life, hygienic home and surroundings, the intelligent and progressive farmer, and above all the evangelist who brings the light to the people and the pastor who shepherds and feeds the flock gathered from heathenism. The lack of thoroughly trained teachers is

the beginning of a vicious circle of poor teacher, poor converts, which has in only too many instances ended in complete waste of mission funds and missionary effort, and, most dreadful thought of all, loss of souls. That the native African cannot read and write shows that much teaching must be done by someone, but this lack of the beginnings of education does not mean that the African is stupid. Those who know him well realize that he has an almost uncanny sense of what is to his advantage or otherwise, and if the religion of Jesus Christ opens up to him the "Life more abundantly" that Christ came to give he will develop into an intelligent, reasoning Christian who will fully comprehend the plan of salvation and be able to lead his people on to the kingdom even if it should become necessary for the European missionary to withdraw from Africa."—*G. A. Ellingworth (West Tanganyika)*.

"WITHOUT a doubt the village school constitutes one of the greatest evangelizing factors in by far the greater part of our field. The success of these numerous village schools depends largely upon the efficiency of the teacher. Training schools are now helping to develop a staff of better-trained teachers, and results are already seen. The harvest is ripening. Our schools have done it all. Now is the time of reaping. We should have a hundred evangelists where we now have one. But we cannot send them out without preparation. A training school or seminary for evangelists seems to be our greatest immediate need."—*V. E. Toppenberg (Uganda)*.

THE role of education in mission work is threefold: (1) to develop successful soul-winners; (2) to save the souls of those who come under its immediate influence; (3) to overcome ignorance and prejudice against our distinctive teachings. Our only school in South-Eastern Nigeria is being conducted with these objectives in view. Though young as schools go, it has already sent several successful soul-winners into the field. Fully three-fourths of our pupils come

from homes outside the pale of the Advent message. At least a dozen of these boys have accepted the truth, suffered persecution for it, and some have gained converts. Our only regret is that through lack of trained teachers and through stringent Government regulations our educational work here is much too small to meet the needs of this thickly populated field."—*J. Clifford (Nigeria)*.

"BIBLE instruction, knowledge (elementary except in the case of teachers in training) in all useful arts and sciences, home crafts, and local industries, instruction in hygiene and medical science such as can consistently be practised in the country, according to local conditions and needs, instruction in European industries such as tailoring, bootmaking, and carpentry, and daily practice in agricultural work, together with periods for the domestic duties which pertain to the home life of the native are the main items comprising the role of education in this part of the mission field."—*W. D. Clifford (East Tanganyika)*.

"FOREIGN missionary work is an educational work. It must, however, never be allowed to supersede the primary objective, that of preaching the Gospel and uplifting, old and young by bringing them to Jesus, the greatest of all educators. Our desire is not to give natives a literary education in order to fit them for posts in Government offices or mercantile houses. Our work is to give our young people in general an elementary knowledge so that they can read and write intelligently while carrying on their agricultural or pastoral pursuits. Secondly, we should give those who show promise of ability an advanced education so as to fit them for taking a more active part in evangelism. The aim of our schools, and particularly of the more advanced ones, must be the training of heart and hand for efficient service in this cause."—*W. McClements (Nigeria)*.

My conclusion after several years of study and experience, is that the role of our school work is to help the natives to become faithful

and intelligent Adventists. The process is a long one and involves a sound education in secular subjects, coupled with careful moral and doctrinal training. Manual training should be kept prominent, as also the vision of the needy field. From these remarks it will be obvious that educational work in the mission field is an essential part of evangelism, and no church can be organized in most parts of our field without preliminary school work, and even after the organization of a church the mission is still responsible for the education of the members' children and baptismal candidates."—*A. F. Bull (East Tanganyika)*.

"EDUCATION is the keystone of mission enterprise. It is the alpha and omega of successful evangelization of the vast regions yet untouched. The native's ideas of time and eternity are circumscribed by his village community and death, outside of which is the great beyond. His morals are in keeping with his mode of life. The first work of the missionary is to enlarge his vision. Education should train a man to be independent—to think for himself—to decide for himself—to act for himself. To the eyes of the native manual work is degrading; he must be educated in such a way as to give him a true perspective. For some the cry has been, *evangelize*. But who is to do the evangelistic work, European or native? Back comes the answer, Africans to the Africans; Chinese to the Chinese; Hindus to the Hindus. But such a person must be trained for the work mentally—he must be taught to endure hardship (an almost impossible thing with the natives in West Africa), to persevere, and to "do it now." A thorough practical training will help him to think right, to act truly, and fit him to carry the third angel's message and make converts who are really converted."—*H. Munson (Gold Coast)*.

SAID BY OTHERS

"You [teachers] have been told often enough that character-formation is your main object, and recently employers have been tell-

ing you that they want from your school-leavers character before technical accomplishments."—*Lloyd George.*

"THE object of school life is not to pass examinations, but to develop character. Character is higher than intellect, and in the great battle of life, character will win.—*Lord Reading.*

"EDUCATION is gleaned from men and books and laboratories, from field and forest and whispering wind; but it is more: it is learning promptness and thoughtfulness, kindness and helpfulness, and every form of purity; it is the mastering of mind and spirit, appetite and passion, thought and word and glance; it is knowing that nothing but service brings worthy living, that selfishness means sin, that courage lies in being right; *education* is the implanting of good habits, then acquirement of efficiency, the development of a twenty-four carat CHARACTER."—*American Educational Digest.*

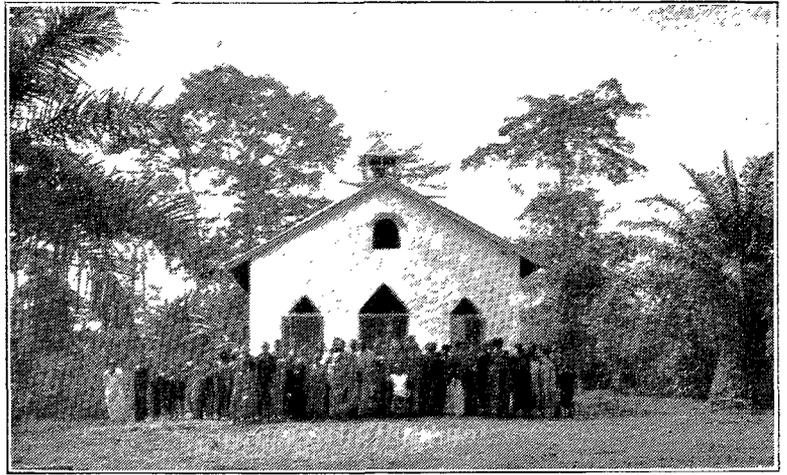
"THE educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of life."—*Ramsay MacDonald.*



THE life, the words, and the deportment are the most forcible argument, the most solemn appeal, to the careless, irreverent, and sceptical. Let the life and character be the strong argument for Christianity: then men will be compelled to take knowledge of you that you have been with Jesus, and have learned of Him.—"*Counsels to Teachers,*" page 478.



PRAY when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus . . . In your weakness lay hold of infinite strength.—"*Ministry of Healing,*" page 513.



A little church at Ntonsu with some of its members.

Among the Ashantis in the Gold Coast

By W. E. READ

FOLLOWING the visit to our mission station and up-country work in Sierra Leone we stayed for some days in the Gold Coast. We were really bound for Nigeria on leaving Freetown, but finding that we could get off at the Gold Coast and spend a few days with the brethren in visiting some of our churches we decided to do this. We still managed to get over to Lagos at the time we had originally planned.

The work in the Gold Coast began as far back as 1893. Quite a number of brethren have laboured in this field. Those who came over from America many years ago faithfully sowed the seed of truth, and in several places we see to-day the results of their labours. Not long after we had landed at Sekondi we made our way down to Axim and then on to Kiekham, where we met Brother Essien, one of the oldest Sabbath-keepers on the West Coast of Africa. He has given two or three sons to the work, and at the present time they are engaged in different parts of the field. This was the first time that any representatives from the General Conference had called to see them. The Lord is certainly working on the hearts of our African believers. They love the truth and are nobly taking their part in supporting the cause in many ways.

The next day we made our way along the coast to the city of Accra. Here we planned to take our steamer to Lagos. On the way we passed Elmina Castle. This was one of the places which figured largely in the old days of the slave trade. It was built by the Dutch in the seventeenth century, and all the material of which it is made was brought from Europe. It is a very solid building. In the days when this castle was built there was great enmity between the African and the white man. These early settlers had to fight for every inch of ground they secured. Of course this is not difficult to understand, particularly as they were so interested in the slave traffic. As we walked through the castle and saw many of the old dungeons we could not help but feel grateful to God that such days were past. Thousands upon thousands of unhappy men and women were confined in these dark, damp, and unhealthy cells and one can only imagine what agonies and tortures they must have endured. Thousands of them died. It is difficult for us to understand how men and nations professing themselves to be Christian could ever have had part in this infamous traffic.

Early in the evening we reached Mayenda. Here we found another group of believers. We had

meetings with them that evening and also early the next morning. We had to walk some distance after leaving the road and we made our way through several cocoa plantations before reaching the village. It seemed as though the entire population came out to bid us welcome. They laughed and clapped their hands and ran around to pick up our heavy loads to carry to the hut where we were to stay for the night. The women of the village took delight that evening in preparing our meal and they certainly did prepare a splendid, appetizing "African chop" for us.

All around us were cocoa farms. One could see the pods hanging from the branches. These cocoa pods provided a splendid illustration as we talked to the people of their Christian duties and responsibilities. There is hardly much point in presenting to them the illustration as used in John 15, for they have never seen a vine, neither do they know what grapes look like. When you speak to them of the cocoa trees, however, you can see the smiles breaking out upon their faces for they really understand what that means.

The next morning as our car pulled away and we left the large group of believers standing at the roadside waving their hands towards us, we could hear them singing the songs of Zion, a happy expression of their hope in the soon-coming Saviour.

On our later visit to the Gold Coast, after becoming acquainted with our work in Nigeria, we made

our way up to Kumasi, which is about 160 miles from the coast. Here we spent some days in counsel with our European missionaries. We visited several of our churches and were very glad indeed to see the splendid development there is in the work on every hand. The Gold Coast has remarkable possibilities. The work here, at a not far distant date, should become self-supporting. A good deal has been done in the Harvest Ingathering work; in fact thus far the Gold Coast has raised more in this campaign than any other of our mission fields in the Division. The prospect is also good for winning souls.

Not long ago the brethren at Agona, our mission station, had a very encouraging experience. A young man and his wife from the Ivory Coast, a French colony adjoining the Gold Coast, came to visit our mission station. They told an interesting story. Months before they had been troubled over the Sabbath question and they began talking to their friends about it. One day a man who happened to be passing through their village told them that he knew of some people who kept Sabbath. He did not know where they could be found; he merely said that they were in the Gold Coast somewhere. It was not long before this young man and his wife, in their eager search for the truth, started out on a journey in the hope that they might find the Sabbath-keepers. They went from place to place and finally were

directed to our station at Agona. They stayed for several months and supported themselves by working in a nearby village. They had regular studies with our workers and at the end of some months, they gladly embraced the new-found light, were baptized, and returned to their country where they are holding aloft the banner of truth amongst their people. We hope that this may be the beginning of a large work in this new field. Truly the Lord has ways of carrying forward the message, ways that do not enter into our plans and calculations. The time for the latter rain has come. God has set His hand to the work and He will finish it. We believe that ere long we shall see a mighty movement in Africa, which will result in blazing abroad the glory of the message in all parts of the great continent.

♦ ♦ ♦

As an educator, the Holy Scriptures are without a rival.—"*Counsels to Teachers*," page 52.

EDUCATION is necessary both for the proper fulfilment of the domestic duties of life, and for success in every field of usefulness.—"*Counsels to Teachers*," page 534.

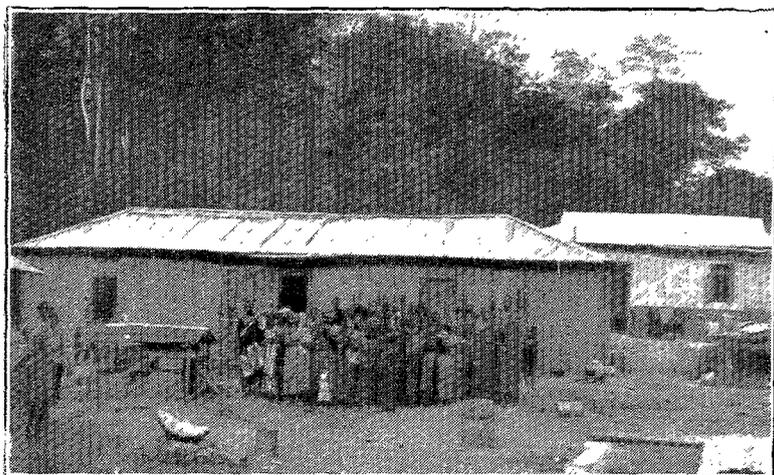
THE blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood — "*Counsels to Teachers*," page 112, 113.

By some, education is placed next to religion, but true education is religion.—"*Counsels to Teachers*," page 108.

"ARE your recreations such as to impart moral and spiritual vigour? Will they lead to purity of thought and action?"

"WINNING in the game of life requires the courage to begin."

"THE test of ability and of big-
ness is whether or not we go ahead
with our plans regardless of the
things that apparently try to down
us."



In the village of Mayenda, Gold Coast.

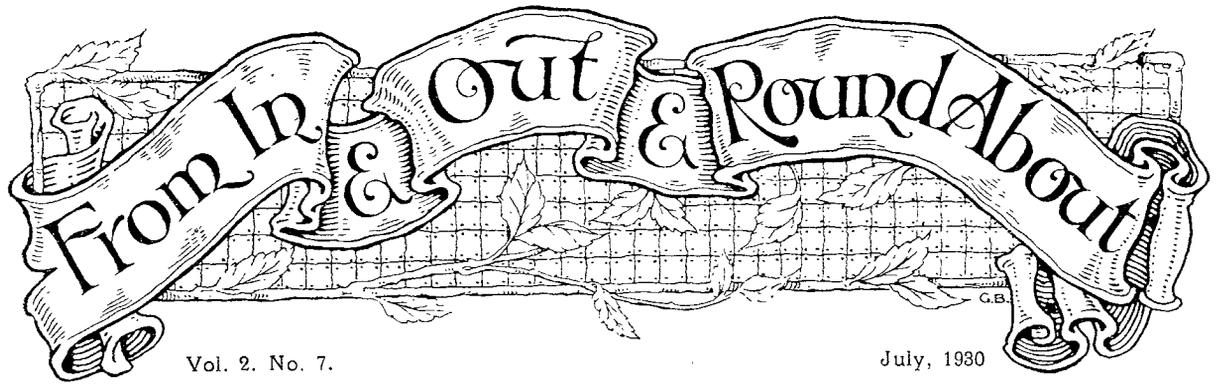
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Flashes from the General Conference

THE Civic Auditorium, where this meeting was held, has a main hall with a seating capacity of 12,000, and many smaller halls on its various floors. This enables several sectional meetings to be conducted at the same time. Even this accommodation proved to be inadequate, we are told, for this was the largest congregation of Seventh-Day Adventists ever experienced.

AMONG the changes made at this session, two affected the Northern European Division. Pastor C. E. Weeks, our Publishing Secretary, is called to the States as Associate Secretary in the General Conference publishing department. Professor L. H. Wood is called from the principalship of the British Union College to head Emmanuel Mission College, Berrien Springs, U.S.A.

W. E. HOWELL, who has been secretary for the Educational Department of the General Conference for many years, said in his report that nine out of every ten of our young people who have attended our schools for a period of years are enrolled on the membership books of the Seventh-Day Adventist church. Further, that there have been, on an average, over one hundred baptisms a month in our schools in North America during the last quadrennial period. The first school in our denomination was started in the home of Elder Russell in 1853. We now have almost 94,000 children and youth enrolled in our schools in the world field.

THE net gain in our world membership for the past four-year period is 48,567—bringing the total to 299,555. This means that in this period the membership of the whole denomination has more than doubled. During this time our lay members, young and old, have won 29,825 to the truth—more than half of the net gain. We are working in 139 countries, employing 384 languages. Since the previous General Conference session 713 missionaries have been sent out.

“OUR statistics indicate,” said Brother M. E. Kern, “that over twenty-five per cent of our children pass the age of fourteen unbaptized. On the other hand, the greatest number of apostasies from the ranks of our young people are during the years from seventeen to twenty-five, with the peak at twenty.”

MANY of our students in different parts of the world are out in the canvassing field struggling against the biggest odds to obtain means for a Christian education. We learned only recently how two of our young men were having to tramp over hill and dale for ten, twelve, and even more hours every day, meeting everywhere the opposition of the priests who had forbidden the people to buy the books of the Seventh-Day Adventists. They write, “But we are full of courage, for we know the Lord will fulfil His promise to help us.”

BROTHER J. CLIFFORD writes from Nigeria that four of their churches containing two hundred and thirty Sabbath-keepers have been raised up by boys who came to our school as unbelievers, but

were converted while at school, and took the message to their home towns.

PASTOR G. A. ELLINGWORTH (East Africa) writes: “Our training school has made a start with seventeen students, and most of them show a good spirit. We have calls for sixteen schools just around us at Ikidzu and I ache to get to work here, but at present we have no teachers.”

The Wimbledon Boro' News pays a tribute to this denomination by saying: “The Seventh-Day Adventists surely hold the record for the average amount given by each member towards missionary and evangelistic work.”

MANY of our young people would, no doubt, welcome the opportunity to go to one of our colleges, but circumstances make it impossible. Why not encourage these young people to go to college “through the post.” Splendid opportunities are offered by the Fireside Correspondence School. Our workers, too, will find good help from the studies conducted by this school. Write for prospectus and all particulars to the Fireside Correspondence School, Takoma Park, Washington, D.C., U.S.A.

DON'T forget to send your change of address to THE ADVENT SURVEY, 41 Manor Gardens, Edgware, Middlesex, England. We are often asked why certain people do not receive the paper any more and upon investigation we find that they have left the old address. Please send word to this office when you “move” and we will see that your address is changed accordingly.