



Vol. 5. No. 8.

August, 1933

The Message of What We See

BY L. H. CHRISTIAN

JOHN the Baptist was in prison. His popularity had begun to wane. His life of intense activity had been exchanged for one of forgotten loneliness. Disheartened in his dark, dank prison, he sent word to Jesus. The reply of the Master was, "Go your way, and tell John what things ye have seen and heard." In the events of that time was a message for the servant of the Lord. So our startling, present-day world conditions contain a message to every Adventist, a message that should be studied and heeded with great care.

Mankind to-day feels bewildered and lost. There is pessimism and despair. The London Economic Conference has only made a hopeless world yet more hopeless. Men try in vain to save a crumbling society by their own wisdom and skill. No one knows the way out. They "grope for the wall like the blind," and "stumble at noon as in the night." They "wait for light," yet "walk in darkness." But with the children of Israel there is "light in their dwellings." God's people understand the times, and know "what Israel ought to do."

The immediate meaning and message of the strange, sad things now on is, as David said of old, that "the King's business requires haste." We must plan with real wisdom for larger things. We must work quickly. We must put first things first. Only that which is of paramount importance can now be done. Above all, the message of

the breaking up of the old world order is a clarion call to a greater soul-winning work. The work of every conference, church, and institution should be planned with that in mind. It really looks as if vital changes and grave dangers were at hand. While there is still some peace and order we must redouble our efforts to warn the world and save the lost.

Two years ago at the Autumn Council in Omaha, the General Conference laid plans for a larger evangelism throughout the earth. The results of this plan are truly gratifying. In America, and in every other world section, many more souls were won to Christ in the Advent movement last year than at any past period of our history. We see the same thing in this Division. In 1932 we had a net gain of over 2,020. This is the largest increase these lands ever had. In the countries composing the old Scandinavian Union and Iceland there was in 1931 a net increase of 284 members. In the same countries in 1932, that is, after the organization of the two Nordic Unions, we had a net increase of 498. The British Union in 1932 had a clear gain of 125. The total losses in that field were unusually large that year because they revised the church lists in every field. The Baltic Union shows a growth of 340, and the Polish of 373. In the missions in Africa, too, there has been a very cheering ingathering of precious souls.

During the Winter Council in Stockholm last November, we set our goal for 1933 at 2,500 new members. The prospects for reaching that goal are bright. But now the campaigns for evangelism this coming autumn and winter are usually perfected during the summer. We request all our Union and conference leaders to plan for a larger soul-winning work these coming months than ever before. We should give every minister the best city or county field possible. We should plan our work in such a way that every conference worker has some opportunity to win people to Christ. The reports we get from the Division fields here and there indicate that this year every single conference president will conduct an effort. Two or three Union presidents will do the same. We should also encourage our colporteurs to do yet more in bringing people to the truth. Our schools and sanitariums, too, must be taught to lead new members to Christ. In about ten places last year churches carried on public efforts with good results. Many church elders and other leaders and members can hold cottage meetings, give Bible readings, visit and do other soul-winning work. There is need to-day of a new burning passion for souls. Truly the message of what we see is that "all things are now ready," and that we must go out everywhere, and "compel them to come in." For "the night cometh, when no man can work."



Reindeer Lapps.

Itinerating Among the Lapps

BY J. J. STRAHLE

I ENTERED Lapland by way of Rovaniemi, Finland, which is the gateway to this country. At the time I arrived in Rovaniemi, I found it as busy as a bee-hive. The Lapps seemed to appear from all directions and it was a pretty sight to see them come out of the dark forests dressed in their coloured picturesque costumes. On inquiry I learned that the reason for making such a big affair at this particular time was because it was midsummer, and that the Arctic circle was near the site of this city.

From Rovaniemi we travelled north in a post bus through never-ending forests. Now and then there was a break where Lapp villages are located. We reached Ivalo near midnight and we now realized that we were in the land of the midnight sun, for the sun was shining brightly at twelve o'clock. It was very difficult indeed to go to bed when it was so light. I asked some of the people, who were still working nearby, when they slept. They smiled and said: "We don't sleep much now during July and August, but we make up for it when we have no sun during December and January, when it is night twenty-four hours a day."

On one of my visits to a Lapp home I met an old grandmother. Her face was very wrinkled and reminded me of leather with many folds in it. In a corner of the room was a hammock made of

reindeer skin in which was tied a babe. It did not seem to mind strangers at all. In visiting some of these homes I was able to learn much about the people and also about their needs. Some of them had a portion of the Bible and another small booklet. This made up their library and as I talked with the people about the Word of God, they said they wished they could have some of the good things to which I referred. When I asked them if they would welcome a book that would help them to understand present-day conditions and how to prepare for the life to come, a very pleasant smile crept over their faces and they said they would like to have such literature.

As we travelled farther north the country took on a different character. The pines and spruce and firs became fewer and fewer; then only birch trees were noticeable, and eventually we saw a grey-coloured landscape with no trees, where the reindeer live during the summer season. Farther on, as we neared the Arctic Ocean, we again passed through forests, this section being at a lower altitude and influenced by the warm Gulf Stream. Near Lake Inari we saw more Lapp villages. Up in this country the sky looks very blue and there is a deathlike stillness over all. The only sound was the drone of the mosquitoes from morning till evening. At times they were like clouds floating about, hiding the sun, and woe to the one who is not protected. Unprotected it is one of the worst plagues one can endure. As one man said: "Dante's description of the underworld where the wicked are supposed to be punished is very mild compared to the punishment the mosquitoes can give."

I was very anxious to secure all the information I could regarding the Lapps, so visited several homes and learned all I could about them. Some of them possess herds of reindeer, whereas others live mostly by fishing. Those who give their time to fishing are experts at it. In one village we met a head man who seemed to be quite civilized. He had the best-looking house of the lot and invited us to stay with him. It seemed a real honour for him to entertain us.



Fishing Lapps.

We were offered something to drink which we discovered to be very salty. I learned afterwards that the Lapps think that to have some salt in the drink gives it more strength.

Tourists who make a visit to North Cape get a view of the Lapps at some of the ports, but these short visits give one an entirely wrong impression of the people. Those who are brought to the ports are there for show and have been spoilt. There one would most likely judge the Lapps to be similar to the gypsies.

The Lapps live mostly by raising reindeer. They wander about like nomads to graze their flocks. Often the Lapps are regarded as of two classes, the reindeer Lapps and the fisher Lapps, because of the occupations they follow. Some of the Lapps that I met owned as many as a thousand reindeer, while the poorer class might possess as many as seventy-five each. Only a few of the people can read and write, but the Government is putting forth an effort to educate them by having travelling schools that accompany them as they move from place to place. Some of the Lapps have become christianized and go long distances to attend church. One day we passed a graveyard where we saw images, pick-axes, fishing paraphernalia, and reindeer harness. Such things signify that the non-Christian Lapps are very superstitious and believe that the spirit of the one who has died comes back and lives again in this world, and so they supply the departed one on his return with tools with which to work. The Lapps who are still following heathen customs believe that the world is full of spirits which hover about to bring disease and death to the family. In order to appease the spirits reindeer flesh is placed under the birch trees.

Many of the Lapps live like the American Indians. Now and then one sees a tent or "tebe" which has an opening at the top for the smoke to come out. The women carry their babes in a "kumse." The clothes worn are generally made of leather, that is, skin of the reindeer, and often the fur part is worn next to the bare body. Some of the Lapps to-day wear

wool which is largely of a dark colour and edged with red stripes.

Naturally when it comes to cleanliness and hygiene there is much to be done for this people. Because of uncleanness, many are dying off very rapidly from tuberculosis.

A real need exists in Lapland.

The people are hungry for something better. They long for the Word of God and desire literature on hygiene and home life. We hope that before very long we may be able to meet the needs of the Lapps, thus making it possible for many of them to be among God's chosen people.

Overcoming Difficulties in Africa

BY L. H. CHRISTIAN

THE measure of true leadership is the courage and skill with which it meets and overcomes every obstacle. That all difficulties can be mastered and made to be stepping-stones to success is not a mere theory. Indeed our difficulties and our critics are our best helpers. Every worth-while concern that prospers wins its way through hardships. The cause of God is no exception to this good rule, and missions will ever be its best illustration. There are many things which hinder in our African work. We do well to face them squarely and without fear. One of the things which causes mission work to go slowly is the ill-health of missionaries. Mission work in Africa requires sturdy health so as to build up a strong, consecutive activity. Sickness among the missionaries is ever a great hindrance. On this last visit to Africa, two workers were sent home from Tanganyika because of poor health. In Ethiopia three of our missionaries were ill, and four from that field are now at the Skodsborg Sanitarium trying to recover. All of these returned ahead of time.

Children in Africa, as everywhere, are a blessing untold. A mission family with children is in every way to be desired. Fortunately, indeed, the little ones, it almost seems, have a certain fondness for making their first start in life out in the regions beyond. Yet the danger out there that children may succumb to some disease is always present. Brother and Sister Warland in Kamagambo, and Brother Rasmussen and his wife in Nchwanga have both recently lost a little one. As we stood by these silent mission graves, our

hearts went out to the dear parents, and we thanked God anew for the promise that even small children shall "come again from the land of the enemy."

To overcome the difficulties of ill-health, we have tried to provide sanitary homes, good water tanks, proper rest periods, and many other things which belong to tropical sanitation. The mission board at home is eager to do everything possible which makes for health and hard work. We request, too, that all our missionaries will do everything in their power to care for themselves. Since the question of health in the tropics is fundamental, missionaries, above all, should study physiology, hygiene, tropical diseases, etc. Some workers both in Africa and Europe could have sturdier health if they—without becoming fussy or worried—took better care of themselves.

Another mission problem is that of the African languages. Some have failed in this. They have been so eager to begin work that they have not taken time to study the language. It is possible that the mission boards both at home and in Africa have not emphasized the need of language study as they should. A missionary who does not know the language of the people for whom he labours is like a runner with a wooden leg. He is hampered all the way. It is not only that they cannot speak directly to the people, and that the people cannot converse with them. The missionaries who do not know the language cannot enter into the real mental processes and spiritual struggles of the Africans. Two

(Continued on page 8.)

AFTER a few enjoyable weeks in the land of the Ibos, I set out with Elder McClements by car for West Nigeria, the Yoruba country. This took us through the densely populated sections of the delta country in the midst of which prevail some of the most wicked forms of heathenism. It is said by those who know that in particular areas the offering of human sacrifices is still practised. It was in this area that only a few years ago the government officials were mobbed by an uprising of native women and were fortunate in escaping alive.

A few hours' drive along a winding, shaded road brought us to Onitoba, where we crossed the Niger, one of the largest rivers in the entire continent of Africa. Here the river is perhaps a mile wide in the time of low water. We crossed it on a motor ferry which transports post, natives, and motor-cars. Beside the ferry there are also hundreds of native craft, canoes, boats, and barges gliding quietly here and there in the still waters, propelled by skilled native paddlers. They are loaded with bags of maize or nuts, oil, or other merchandise, over which is crowded a score or more native men, women, and children. These only break the quiet of the sultry, stifling air as they keep up a continued chatter.

Upon leaving the river we plunged into the heart of Nigeria's great forest belt and for hours we motored through the great chasms of the forests where walls of trees and jungle growth rose hundreds of feet high on either side. So dense was the growth that at times there was a semi-darkness even at noonday caused by the large and overhanging tropical growths. This was truly Africa's jungle as I had scarcely seen before.

A few hours more brought us to Benin, known in Nigerian history as the City of Blood, for it was here that a number of British officials were murdered by the natives a few years ago.

For two days we motored through this interesting section of Nigeria which abounded in evidences of darkened practices of heathenism. While there is a certain development of the country in the way of roads, and while

houses are more or less after European style, and many have adopted European clothes, yet their deeply-rooted evil practices still remain in all their subtle forms and scarcely nothing has been done in these great populous sections to help them. The evening of the second day found us at Ondo, a native village of perhaps 7,000 or more. We were offered a room in the home of a hospitable native and before we could unpack or finish our much-needed toilet, we had to receive a score or more of inquisitive "friends" who had come to greet and welcome us to their village. One could not help but feel that their motive for coming was born of curiosity—to see the white man shave, or some other strange thing or device which he may have, rather than their real courtesy or hospitality. We were made to know that their hospitality was sincere for some brought presents of chickens, others yams, while still others brought us fruit. We held services evening and morning in our own church where we have a small company of believers, and departed for our mission at Awtun, in North-west Nigeria. We arrived at Awtun the same afternoon and were met by Pastor W. G. Till.

On arriving at Awtun one can easily see that he is in the midst of a different people. The Yorubas are generally strong physically and in mental abilities no doubt more capable than the Ibos. They are principally devoted to agriculture and trading. Here and there throughout the country, and particularly in the large cities, are great markets where at appointed times, often two or three times each week, great crowds of people (mostly women and children) come from miles around carrying on their heads great loads of produce of every kind and description—yams, maize, meat, snails, dried fish, pigs, dogs, chickens, hand-woven cloth, mats, manufactured articles of European or Japanese origin of a wide variety are a few of the many things offered for sale. Here the women sit all day long in the blistering sun, or in a frail shelter of grass trying to dispose of their wares in the effort to secure a few pence for their load which they perhaps have carried

Among

for many miles.

Awtun Mission is the centre of an old work, though the results attained thus far are not large. We do, however, have a number of strong churches in this area and several new companies which have recently been raised up. While at Awtun we held a short workers' meeting and camp-meeting in three of the larger centres. The meeting at Ipoti Church was particularly encouraging. On the

slopes of a hill overlooking a dirty heathen village stands our church. It is well-arranged and of good dimensions. It is whitewashed within and without. It has comfortable seats, a good organ, pulpit, and place for the choir. Nearby is a good school building with desks, blackboard, charts, and other devices which evidence a progressive and up-to-date school. Close to this is a two-roomed rest house for the visiting missionary, and another four-roomed house for the teacher. All these have been erected and are maintained by the natives. These are the best church and school facilities provided entirely by natives that I have seen in all my African experience. In our Sabbath meeting this large church was packed with a quiet, orderly congregation which was a credit to any mission endeavour. The meeting was opened by a hymn rendered by a trained choir of clean and neatly-dressed children who came marching from outside to their places



A Juju

Yorubas



to the tune of their own song accompanied by the organ. What a marked contrast to heathenism! Gathered in our church was a group of Christian believers, clean, quiet, orderly, neatly-dressed men and women and children. Parading the streets the same afternoon was a group of heathen. They had been drinking. They were led by an Egugun spirit who was supposed to be the

reincarnation of some deceased villager who had returned from the other world. They paraded the streets in their weird attire, shouting, beating heathen drums, and were followed by a crowd of dirty, naked or half-clad children. What a contrast indeed to the quiet, orderly meeting of the morning in the church introduced by the sweet singing of hymns by those clean and happy-faced children!

Heathenism is stubborn. It contests every inch of the battle in the lives of the native people. In the morning meeting in the midst of a number of clean, well-dressed women, sat a dirty, unkempt woman. Her hair was matted and tangled. Her dress was filthy. Her face was haggard and drawn and dirty. Who was she? Was she a heathen? No, she was the wife of one of our workers. She was known as a very clean and tidy woman. But a little time before her husband had died and native custom decrees that a woman must neither wash her face, comb her

hair, nor change her dress for three months after the decease of her husband. Moreover, she must sleep on the grave of her husband during this time. The grave is usually on the verandah of the Yoruba house. What cruel customs and how the native peoples are bound by them!

From Awton we went to our old station at Shao. This was one of the first stations established when our work was begun in Nigeria. It is located near the heathen village of Shao, which is about eleven miles north-west of Ilorin, a city of approximately 47,000 natives.

Our work in this area has met with great opposition. While the chief and his counsellors have always been very friendly, yet none of the village elders has ever stepped out to associate himself with the truth. While at Shao we held a camp-meeting. The chief and his counsellors, as well as a number of the old men of the village, attended and in response to earnest appeals some definitely indicated the desire to leave their old ways of sin and be God's men. It is hoped that this may be the beginning of a larger work for the people of this area. With even a hasty contact with the people in the Yoruba country it is easy to see that it is a difficult field in which to work. During the farming season the natives go on to the land and diligently till their gardens or farms. After the farming season the men trek for long distances, trading or searching for work. They are great travellers and traders, so it is difficult to build up the work in strong centres. Moreover, a strong Mohammedan influence pervades all Yoruba land. The Hausas are distinctly Mohammedan. As one travels through the country by train he sees Mohammedans alight from the train at almost every station, spread their cloth on the ground, squat, and wash their feet with water carried in a little "teapot," then carefully face the east bowing, bending, kneeling, and later prostrating themselves on the ground while they continue to mumble their prayers to Allah.

Their religion has been very attractive to thousands of hungry-hearted natives, and great num-

bers have accepted Mohammedanism. This, together with the roving, commercial habits, as well as the iron grip of their many heathen customs and beliefs, has made work for the Yorubas go slowly. We have therefore not experienced any sensational developments in the past, though the truth is winning favour and we are now having many calls for teachers in places which in years past have been closed against us.

After our meetings at Shao we proceeded to Ibadan by way of Ilorin, and on the way called on the king to pay our respects. The kings of this country are very powerful, for the British policy of indirect rule supports the tribal organization. Often the king receives a salary from the government as well as a share of the taxes collected and fines imposed in his district. This king lives in a magnificent palace and is attended by a host of counsellors, guards, orderlies, and a servant of every rank. He has a livery of beautiful and well-kept horses.

On a prominence of land in the outskirts of Ibadan, a native city of 378,000 inhabitants, is located the head-quarters of the Nigerian Union. Besides the residence of the Union superintendent and treasurer and school principal, there is a good dormitory for about twenty boys and a good building for a day school. W. T. B. Hyde is in charge of the school interests on the station. There is operated a very strong day school with an enrolment of 198, and a small training class of eight young men.

A new church in the city of Ibadan is nearing completion and it is expected that as the result of plans for more aggressive evangelism in the city the work here will be greatly strengthened.

I concluded my visit in Nigeria by spending a number of days with the Union committee studying their problems. My extended stay had given me opportunity to get acquainted with many of the problems of the field and it was a real pleasure to join the committee to study these questions. While the labourers in this large and populous section of Africa are few and the difficulties of extending the

(Continued on page 8.)

Report of the Northern European Division

Name of Conference or Mission	No. Churches	Baptism and Vote	Apostasy	Death	Net Gain	Present Membership	Evangelistic Workers	Colporteurs	No. Sabbath-Schools	Membership	Average Attendance	Tithe	Tithe per capita	Sabbath-School Offerings	Weekly Offerings	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
N. E. Division	...	...	...	...	...	...	16	...	...	...	...	...	...	...	...
Baltic Union	1	101	49	40	20	-13	4,822	52	47	124	5,081	4,004	\$	5,609.70	0.11	1,218.91
British "	2	72	65	26	23	8	4,876	98	76	138	4,945	3,834	\$	18,481.70	0.29	3,864.50
E. Nordic "	3	90	18	49	10	-36	3,959	65	49	149	3,522	2,669	\$	8,097.80	0.15	1,799.31
Polish "	4	148	34	25	6	-8	3,398	62	51	228	3,945	3,138	\$	2,347.50	0.05	657.07
W. Nordic "	5	125	65	35	22	-12	5,964	62	53	170	5,397	4,226	\$	12,587.00	0.16	2,837.75
Tls. Unions 1st Qtr. 1933	536	231	175	81	-61	23,019	355	276	809	22,890	17,871	\$	47,123.70	0.16	10,377.54	6.52
E. Afr'n Union Miss.	6	40	350	56	7	257	4,503	30	...	212	8,922	10,242	\$	1,183.50	0.02	636.49
Ethiopian "	7	7	...	...	...	...	264	10	...	13	432	415	\$	350.10	0.10	67.43
Nigerian "	3	4	...	...	...	...	1,047	11	...	74	4,564	4,089	\$	414.90	0.03	172.06
Unattached Missions	9	9	82	16	5	62	948	8	...	53	2,485	1,868	\$	605.80	0.05	237.19
Tls. Missions 4th Qtr. 1932	60	432	72	12	319	6,762	59	...	352	16,403	16,614	\$	2,554.50	0.03	1,113.17	2.47
Grand Tls. 1st Qtr. 1933	596	663	247	93	258	29,781	414	276	1,161	39,293	34,485	\$	49,678.00	0.13	11,490.71	8.99

*Special Offering, \$1,181.54.

Why a Home Missionary Department?

BY CLARENCE V. ANDERSON

THE question arises from here and there from time to time as to why we should have a Home Missionary Department, and why some brethren visit now and then and talk of home missionary work, encouraging our churchmembers to distribute literature, to visit the sick, to speak of Christ, and in various ways collect means by which the Gospel may be furthered. Some ask: Is this really a necessary thing in connection with our salvation? If it is not, then why be enthusiastic about it? If it is, then maybe we should know more about it, and endeavour to help everyone to see the necessity of taking part.

I am reminded of two texts of scripture. One is in Revelation 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." This scripture points out the fact that whosoever has experienced the presence of God and sins forgiven is willing in turn to say to the one he comes in contact with, "Come." And when that person has come, the same inspiration grips him, and he in turn says to others, "Come!" If the above were true throughout our constituency, how soon the message of the

soon-coming Saviour would be heralded to the world!

Another text of scripture that grips me with solemn interest is Matthew 25:41-46: "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal."

This text shows us definitely that the people spoken of are not necessarily wicked. They are good people, and would also be counted as Christians, tithe-payers, etc., but they just neglected to do plain, home missionary work. They do not visit the sick, they do not feed the hungry, do not give a drink of water to the thirsty. They are

just self-centred, and interested in themselves, forgetting those about them. We would ask that you all read this text and think about it in connection with your own experience. If you would read the preceding six or seven verses, you would find that the opposite is true of some. They are the very same kind of people, with more or less the same experience in connection with spiritual things. The only difference between the two is that they minister to the hungry, they are interested in the thirsty, they pay a visit to those who are in prison, and in need. Their motto is, "Others," not self.

These verses emphasize the things that the Home Missionary Department is interested in, and are suggestive to all our constituency. If they mean anything they mean that we as individuals must really become interested in our fellowmen and do what we can to encourage them along the way of truth. The following motto adopted by the Polish departmental leaders is interesting: "Every churchmember a Christian; every Christian a worker; every worker trained for service."

In further emphasis I would refer to the *Testimonies*, and ask you to give these words careful consideration. No further comment is necessary when you consider these solemn items:

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent de-

for the Quarter Ended March 31, 1933

Harvest Ingathering	Annual Offering	Miscellaneous Offerings	Young People's Offerings	Week of Sacrifice	Big Week and Special Offerings	Total Offerings (including Big Week and Special Offerings)	Total Offerings per capita	Percentage of Offerings to Tithes	Total Contribu- tions for Home Missionary Work	Total Contribu- tions for Local Church Work	Colporteur Sales	
17	18	19	20	21	22	23	24	25	26	27	28	
25.53	59.02	.....	4.68	1.60	705.15	2,200.87	0.04	39.2	45.16	1,500.55	2,518.45	1
178.14	47.15	172.98	119.48	45.11	58.45	5,096.97	0.03	27.5	241.28	3,829.58	16,321.29	2
51.37	43.35	.....	10.33	1,637.39	247.25	4,047.87	0.07	49.9	960.60	768.93	5,668.17	3
24.42	13.22	2.89	5.85	.....	56.56	760.12	0.01	27.5	71.31	95.17	1,841.09	4
139.86	341.41	.....	31.53	49.60	136.85	3,668.94	0.04	28.1	511.18	2,040.00	16,609.23	5
419.32	504.15	175.87	171.87	1,733.70	1,204.26	15,774.77	0.05	33.4	1,829.53	8,234.23	42,958.23	
741.67	729.03	.....	.....	49.98	7.15	2,164.32	0.04	182.8	.....	.....	199.91	6
195.03	80.50	.....	.....	2.42	.....	347.85	0.10	99.3	.....	.....	141.35	7
495.32	16.03	.....	.....	57.15	2.13	742.69	0.05	179.0	.....	.....	362.88	8
957.35	41.55	.....	.....	.....	.....	1,236.09	0.10	204.0	.....	.....	350.96	9
2,389.37	867.11	.....	.....	109.55	9.28	4,490.95	0.05	175.8	.....	.....	1,055.10	
2,808.69	1,371.26	175.87	171.87	1,843.25	1,213.54	*20,265.72	0.05	40.7	1,829.53	8,234.23	44,013.33	

mands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. Selfishness and self-indulgence bar the way.

“Churchmembers, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time—all these are gifts from God, and are to be used in winning souls to Christ.” —*Testimonies*, Vol. 9, page 38.

“Comparatively little missionary work is done, and what is the result? The truths that Christ gave are not taught. Many of God’s people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind that they could not be restrained from fulfilling the commission, ‘Go ye into all the world, and preach the Gospel to every creature.’ Mark 16:15.” —*Id.*, Vol. 9, page 39.

“The Lord calls upon His people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be labourers together with God, the

fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them from being labourers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads.

“God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Spirit in the church. After Christ’s ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them to men.

“Very much more might be done for Christ if all who have the light of truth would practise the truth. There are whole families who might be missionaries, engaging in personal labour, toiling for the Master with busy hands and active brains, devising new methods for the success of His work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing

near to Him, and seeking Him with the whole heart.

“My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigour to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in His light you will see light.

“Consecrate yourselves wholly to the work of God. He is your strength, and He will be at your right hand, helping you to carry on His merciful designs. By personal labour reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a keen love for souls.

“Find access to the people in whose neighbourhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master-worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God—these will bring peace and joy. Work disinterestedly, lovingly,

patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

"It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labour see that to you it is indeed a living reality.

"Those who give their lives to Christlike ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing as they try to help others. They become familiar with the largest plans, the most stirring enterprises, and how can they but grow when they place themselves in the divine channel of light and blessing? Such ones receive wisdom from heaven. They become more and more identified with Christ in all His plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests, the elevated aspirations, which belong to high and holy activities."—*Id.*, Vol. 9, pages 40-42.

Experience seems to teach us that the working member is the living member in the church of God. When we encourage our people to scatter our literature—which includes books, periodicals, tracts, Harvest Ingathering papers, etc.—as the leaves of autumn, and when we encourage our people to visit the sick and to learn to give Bible readings; to visit their neighbours, reading with them; to take part in Dorcas societies, clothing those who are naked, enthusiastically encouraging work among the children and the young people, some seem now and then to think that we are doing too much. They think there is just one continual agitation. But when we look at the whole situation, it seems that most members are doing too little rather than too much. There is a message in the Spirit of prophecy which

reads something like this: If our people were awake to the privileges that are theirs, and would work as though their very life depended upon it for souls, our membership would be very much larger than it is at the present time. We believe that Jesus is coming very soon, and what is not done during peaceful times will have to be done in times of stress and trouble. This statement is literally true in several countries already, and where it is not literally true, it would be well if our people could be inspired to work with greater zeal while freedom is theirs.

So let the words of the Bible and the Spirit of prophecy sink deep into our hearts and inspire us to experience the blessing the Master is ready to give everyone willing to "do service" for Him.



Overcoming Difficulties in Africa

(Continued from page 3.)

missionaries knowing the language are better than three without that advantage. Every young missionary should be given a chance to learn the language. It is also of the utmost importance that the missionaries coming from the Continent learn well the English language, and for Ethiopia and French West Africa, the French.

The third mission problem which we would mention is that of a strong working force. That really includes all the rest. In the future we must send more labourers to Africa who have had experience in the homeland. Further, every missionary going out should, before he is given charge of an office or institution, have some new field experience. Nothing kills pride and conceit, and nothing teaches good sense and proper proportion like the actual first-hand doing of things. No one will succeed as a missionary in institutional work unless he himself has worked to save souls in primary endeavour. The greatest present need in Africa is strong evangelism, and our missionaries should avail themselves of every opportunity to secure experience in Gospel preaching and real soul-winning work. To learn to preach to the

natives so as to really win them to Christ is the highest science of missions. But it is not only needful that we have strong, experienced European labourers. We need even more an efficient African working force. A missionary who trains good native workers is greater than the one who himself alone wins members.

As we look upon our work in all that part of Africa which belongs to this Division, we see progress in solving the problems mentioned. We were pleased to find good houses for our missionaries in Nakuru, Kampala, Kisij, and other places. In Sierra Leone, Ibadan, and other points on the West Coast, too, we have far better homes than years ago. More houses are needed—simply and well built. We also see progress in the question of language study. However, the largest advance we found is in the training of African workers. But there remains yet much to be done, for this is our supreme need.



Among the Yorubas

(Continued from page 5.)

Gospel are many and staggering and the means limited, I found every worker of good courage. Their major needs are more literature, a stronger training school, and girls' training school, or perhaps two, more missionaries, and better trained native workers.

As I said good-bye to our dear missionaries and turned my face toward the Gold Coast, I felt a burden on my heart that we in the homeland, as responsible leaders, should do more for this great needy section of the dark continent than we had ever done hitherto. Let us support our missionaries, doing all we can to provide them with the needed facilities which will strengthen their hands in these places where the burdens are many and heavy.

The Advent Survey

Organ of
The Northern European Division of the
General Conference of S.D.A.

Editor: Ella M. Eastcott

Published monthly on the 25th day of
the month. Price 2/6 per annum.
Subscriptions to be sent to the Division
Office, 41 Hazel Gardens, Edg-
ware, Middlesex, England.