



Advent Survey

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God at Work in Nigeria

BY A. W. COOK

ONE cannot travel far in the mission fields to-day before one realizes that there is a power at work outside of man. Multitudes who sit in darkness are being stirred by the light that has come. The African mind is being agitated and from all quarters the cry comes, "What is truth?" Our books and papers are arousing interest and opposition. Ministers and teachers of all denominations are being assailed by their flock with questions which they find hard to answer or handle successfully. Many are leaving their ranks and casting in their lot with God's people.

At one of our institutes recently, I asked one of the men present, "Why are you doing this work?" He said, "I cannot be doing anything else. In a vision, God called me to go and carry the Gospel to the people of Obodi." He went and circulated many books. To-day there is a company of believers rejoicing in the keeping of the commandments of God. Turning to another man I said, "What shall we do with your wife? Are you willing to leave her behind?" (He was a new recruit.) With tears in his eyes, he replied: "She is dead, sir, but the two children remain, and I am willing to leave them to carry the message." Turning to still another I said, "Brother, why are you in this work?" (This man had given up a good position for the truth.) "Well," he said, "the truth came to me through the printed page. I was allowed the Sabbath off but my mind was not at rest. It was not until I joined the colporteur work that I had

peace of mind. From the very beginning God has blessed me far above my expectations." This man is now leading other colporteurs and he has won his father, his

The World's Bible

*"Christ has no hands but our hands to do His work to-day.
He has no feet but our feet to lead men in His way.
He has no tongue but our tongue to tell men how He died.
He has no help but our help to bring them to His side.*

*"We are the only Bible the careless world will read,
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed and word,
What if the type is crooked, what if the print is blurred?"*

mother, and most of the people on his compound to the truth. Every Sabbath a company of Sabbath-keepers can be seen meeting in their own church, built and erected entirely with their own money and hands. Another witness to the glory of God. Whilst out in the field the other day with one of our colporteurs, he came up to me and said, "I want to be in this work as long as I live, because I love the work."

The men are meeting all classes of people: English, French, Germans, Syrians (Arabic), Indians, Spanish, Portuguese, Greeks, West Indians, together with the various

tribes comprising West Africa. Many of our large books, such as *Bible Readings, Daniel and the Revelation, the Conflict of the Ages Series, This Mighty Hour*, etc., are being sold by our more experienced colporteurs. The small books, and two in the mother tongue, are having a good circulation. The seed is being sown by many waters.

When out visiting a heathen town with our books I managed to interview the king. He said, "I have been longing for a book, or something which would explain the Bible to me." He took *World's Quest* and *Our Lord's Return*, and also ordered *Bible Readings for the Home Circle* in the leather binding. The king was eager to have our work established in his city. He said, "I want the Seventh-Day Adventist Mission in my city, and I am sure many of my people will embrace your faith." Here is a good opening if only we could follow it up.

We had a similar experience with another king. He is an enlightened ruler, and has over 60,000 people under him. This king has *Bible Readings for the Home Circle, This Mighty Hour*, and several of our large books in his possession. He is asking for our Mission to come and work among his people.

At last a printing press has been sent to us to fill a long-felt need. With literature prepared in the vernaculars and with a strong force of consecrated colporteurs there are great possibilities before us.

The Camp Meeting at Aba

BY W. T. B. HYDE

It was Sabbath morning and we were gathered in the annual camp meeting at Aba in South-east Nigeria. There were nearly 2,500 people in attendance. For some of us from the Yoruba side it was a new and thrilling experience. We had arrived for our Union meetings earlier in the week and had found the boys busy stitching together mats into long rolls, while others were bringing in poles and cutting them to the right length. The poles were then stuck into the ground and cross-bars of bamboo-palm tied on. When the mats were unrolled on the top there was a huge booth with a roof that did not absorb the sound nearly as much as a palm-branch roof would have done.

The roll call of churches was enjoyed by all. It was an inspiration to see the representatives of the many churches and companies stand up as their church was called. Many new names appeared for the first time and were welcomed with joy and when, finally, one man responded for a town on the other side of the Niger, over one hundred miles away, there was a spontaneous burst of clapping.

All listened attentively to the

various speakers, being particularly pleased to hear Elder Nord speaking of the progress that the Advent message is making in the earth. The singing was led by a brass band composed of both Europeans and Africans. Specially hearty was the singing of the hymns and choruses written by Pastor L. Edmonds for the occasion. A very pleasant memory that lingers in the mind is of that great audience quietly singing a sweet chorus to the slow beat of the drum as they filed out of the booth in orderly rows.

On the Sunday morning, after an examination of the candidates, we all marched down to a beautiful stream. Here, amid great rejoicing, one hundred and forty-four men and women, boys and girls, were buried with their Lord in baptism. We were especially pleased to see a number of elderly women among the candidates.

As the sun was sinking that evening, we closed the last service of the camp meeting and the people from each district, with their banners waving over their heads, sang joyful songs as they marched away, determined to bring many to Jesus before they all meet again.

Our "Sick Village" in Nigeria

BY J. J. HYDE

WE are very thankful that we were permitted to open our work here on a strong medical foundation. Mrs. Hyde finds her nursing skill taxed to its utmost to cope with the cases that come to her.

Our people are either primitive pagans or Mohammedan Hausas and Fulanis. They all are very shy people; on the one hand because of their retiring disposition, and on the other because of their dislike for Christianity. Under such circumstances the medical side of our work proves to be invaluable.

We are in a district in which the population is widely scattered and ten houses at once is somewhat remarkable.

We have here a permanent dispensary building containing a large waiting-room (but it is much too small), a wet-dressing room for sores and ulcers, another room for examination and dry-dressings, and a medical store. In addition, we have a small village built in the native style with mud and thatch, though having cement floors. Here we have a population of from sixty to seventy people, patients and those looking after them. Each person stays an average period of three weeks. By that time they are on the most friendly terms with us whether they are pagans, Fulanis, or Hausas.

Every three weeks a new group of sixty or seventy men, women, boys, girls, and children comes to us and stays with us for a three weeks' course—a medical, spiritual, and, (especially for the children) soon, a mental course. Here we have them long enough to teach them something worth while, and here we can get close enough to them to begin to know and understand them.

Every morning our patients and their friends gather for worship and each evening is passed in singing hymns. Friday quite definitely is *preparation day*. On Sabbath morning they are cleaned and polished (literally) and the ladies are complete with a clean dress of freshly-picked leaves. And how they sing! We have an average attendance on the Sabbath morning of eighty-six, and of sixty-seven in the afternoon. Assuredly a new interest has come into their lives.

Our dispensary is not a pleasant place to be in during its working hours and strong people turn away sickened by the sights and smells to be seen and "heard" (as the African says) there. But our patients make wonderful recoveries, to the truth of which assertion our increasing numbers testify. But what of those we turn away! Often they are those who above all others most need help. But we are not equipped to give it. If only a doctor were here! With a few wards built of mud and thatch even, and a surgeon's skill, these poor souls could be helped, and our attendances would go leaping up.

Our station is of peculiar importance. It stands on the edge of Hausa-land, that large stretch of country which, with adjoining provinces, is wellnigh closed to missions. It is our first and only Hausa-speaking station. Hausa is understood and spoken over a large section of Northern Africa and by millions of people. Hausa-speaking converts from this station, may, in the providence of God, help to finish the work over a large part of the world-field. Normally this would be but a faint hope, for Mohammedan peoples are very slow to leave their faith. But these are not normal times. So, though our patients already come from miles around, our eyes look even beyond

those miles to the millions of Hausas, Fulanis, Beri-beris, and others who are Mohammedans, and who certainly must hear the "good news" before Jesus can come.

Success in Jengre may and can mean the opening up of the North African Hinterland. Will you remember us in your prayers?

These are the vital facts lying behind our 4,391 treatments in the

first quarter of this year, given to 205 persons, who together paid £5. 3s. 6d. for their treatments. The Government made the sick-village for us and has this year supplied us with medical materials to the value of £3. 10s. 0d. From other European friends also £6. 13s. 0d. has been received in the past three months to help in this work.

A Newcomer in Nigeria

BY M. WHARRIE

MILLIONS and millions! This is the first impression I got in Lagos, the port of entry into the country. The shops are not shops at all to the western mind, they resemble warehouses—large buildings, built for airiness and protection from the sun, with no time wasted on architecture. The streets are thronged everywhere with Africans. Dark skins and lighter ones; smartly dressed; over dressed; simply dressed, and with little dress on at all. Pushing and jostling; yelling and screaming; or standing about talking interminably. Again vacantly gazing at nothing in particular, not caring how time slips away. On the roads into the interior, crowds walking, others riding cycles with loads on their backs, motor-lorries packed with humanity, fuller than safety warrants, and motor-cars owned and driven by Africans. It is indeed the "black man's country."

Nigeria has a population of over twenty-two million ranging from highly educated people—Oxford and Cambridge degrees are frequent—to the lowest type of humanity.

The roads are good for travel and the tropical growth is prolific. Some of the scenery is magnificent. Animal life seems to be scarce.

The Nigerian's taste in architecture is varied. Modern bungalows of western design grace the large cities; Ibadan has a marvellous structure in its Council Hall. But almost facing these works of art are mud huts with corrugated iron roofs, and out in the country huts of mud, grass, and reeds are seen in varying formation according to the tribal area one is passing through.

The humidity of the atmosphere is most marked and makes exertion something to be avoided, as perspiration oozes alarmingly on the slightest provocation.

There is a very sparse white population because of the enervating climate; but there are many tribes and many languages among the Africans. This adds to the difficulty of the work.

In spite of the fact that malaria is prevalent everywhere few of the houses are mosquito screened, and glass windows are rarely seen. All the white folk take quinine daily.

The credit system of payment is a curse to this part of Africa. Most of the black people have a debt, and if they have not then their relatives and friends will soon see that they are abused into getting into debt, for a feast must be given for every occasion—births, deaths, and marriages.

We are but eight paid white workers, with six hard-working wives to augment materially our small force, and we have a work to do among many who cannot even read or write and have no earthly possessions.

The fervent prayer of a righteous man availeth much, and so will come to us the power to lift Him up, Who draws all men to Himself.

Concise and Cheering Reports

BY L. H. CHRISTIAN

THE annual meeting of the East African Union Committee convened at Nakuru, Kenya, on February 5, 1934. There were present: S. G. Maxwell, C. V. Anderson, Miss G. Clarke, F. H. Thomas, W. W. Armstrong, G. Lewis, A. W. Allen, G. A. S. Madgwick, E. R. Warland, A. F. Bull, and R. A. Carey. After the opening prayer, each institutional or departmental leader and mission superintendent gave a statement of the progress of the work for the past year, as follows:

"Dr. Madgwick gave an interesting report on the work done at Kendu Hospital. He particularly mentioned the good work done in the dispensaries and the progress made in the training of African nurses for the maternity ward. He further stated that fees from out-patients had come up to expectations and more patients were coming for treatment than ever before, especially for operations. Dr. Madgwick emphasized the good work done by the European nurses in visiting the women in the surrounding districts.

"Brother Carey, the manager of the Advent Press, gave us a very clear explanation of his balance sheet, from which we understood a good profit had been made on the year's work.

"The report on the colporteur work was given by Brother Allen. He also reported a gain in the literature sales of the African colporteurs, also in his own work among the Europeans. Brother Allen also related the interest taken in world problems among the European settlers and the requests for him to hold meetings among them.

"Brother Warland reported on his visits to the sector schools, the difficulties experienced by Miss Raitt in the combined Girls' School and the encouraging work done by teachers and evangelists in training. He spoke very optimistically of the new Boys' School under the leadership of Brother Hyde, and how the teachers in the Training School appreciated the services of Miss Schuil.

"In the South-west Kenya field, Brother Bull related the progress made in the Sabbath-schools. He

had very encouraging news in connection with the offerings in the field. These had increased by 31.5 per cent, which meant that the Luo field had been 75 per cent self-supporting in 1933 instead of 60 per cent, which was the goal set. The desire on the part of the laymen to do aggressive missionary work was also encouraging.

"There was definite progress made in the three territories which come under the South Kenya field, under the leadership of Brother Lewis. He told of the new opening in the Masai country and also of the splendid way in which the Kisii field had responded to the Self-Support Scheme, having reached 75 per cent in 1933. There had not been any cutting down in the work, in fact, there was an increase. Brother Lewis said there were fewer apostasies than in previous years and he looked forward to still greater advancement in 1934.

"Brother Armstrong reported on the new work in the Central Kenya field. He said that he was certain that the Lord had led them to the purchase of the property now known as Karura Mission. While there were all the usual preliminaries to be done in the opening up of a new work, he said there was a decided interest in the Sabbath-school; the Kikuyu women were becoming interested; and he was now holding a baptismal class and daily Bible classes.

"The North-west field was spoken for by Brother Maxwell. Although there is no European worker located in the district definitely to look after this interest there were now three Sabbath-schools, and although there were only ten churchmembers, 300 shillings had been gathered in as offerings and a baptismal class already established.

"Brother Maxwell also told us of the opening of the new Coastal Mission. He gave us a brief review of the territory and spoke of the possibilities in that field. He was confident that the opening that had been obtained was providential."

These brief, pointed reports all testify to a sturdy, steady progress in every activity and field of the East African Union.

SOMEWHERE about half-way between great Lake Victoria and her smaller brother Albert, on the slopes of one of the innumerable hills of western Uganda lies Nchwanga Mission, overlooking belts of forest and papyrus, beyond which undulating country covered with elephant-grass is succeeded by ranges of rocky hills cropping up one behind the other. On a clear evening the snow-capped peaks of the Mountains of the Moon looming on the horizon complete the picture.

Nchwanga, formerly a coffee estate, was the starting point for our missionary activities in Uganda. Besides being a basis of evangelistic work in this part of the field it is now the educational centre of the Upper Nile Union Mission. Its situation is fairly healthy for a tropical country, but far out of the way, there being 120 miles between it and the nearest railway station and medical help. There is a large, cool European dwelling-house; but it is badly infested with white ants that have a ravenous appetite for anything from my wife's curtains to the mission account books.

The work in the immediate vicinity of Nchwanga has never looked very promising. We have visited the few scattered huts over and over again; but as we are in the midst of three strongly Catholic counties we have met with much opposition, not only from priests, but also from native government chiefs who have taken advantage of people's ignorance of the law to threaten them away from our mission. There are thirty churchmembers here at the station, and almost the same number attend the baptismal classes.

At present we have two out-schools about forty miles to the west and north-west of Nchwanga respectively. Cranmer Namaswala, our teacher-evangelist at Rwegu, one of these places, is a dauntless and untiring preacher. He takes his stand in the market-place, Bible in hand, and proclaims his message in a loud voice. In such places he soon has great crowds around him. Some time ago a man knocked the Bible out of his hands and slapped him in the face. But little incidents like that do not keep

The Nchwanga



Workers and laymembers.

Cranmer at home. When I visited him in March he told me the following story. One day when he was out selling magazines he came to talk to somebody in the open road not far from the Catholic Church. Shortly after a priest with a number of readers came towards him. The priest was greatly annoyed because he had seen a man entering the church with our magazine in his hand. First he began pushing Cranmer violently along the road, the latter offering no resistance. This evidently exasperated the priest, for all of a sudden he took to beating Cranmer with his walking-stick telling his readers to do the same. Cranmer did not retaliate; but in as calm a voice as possible he asked the priest whether in carrying on like that he thought he was employing Jesus' method of converting sinners. Just then some wayfarers came in sight, and the priest now shouted to his readers to stop beating, as though he had come to intervene. Then he walked off a little realizing that he had defeated his own ends, for people now became anxious to know more about the religion of a man who was willing to

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terial Institute in Uganda.

be beaten for the sake of his religion and did not strike back.

At Bugwala, our other out-school, Festo Kawesa is working faithfully, fighting against indifference and confirmed habits. There heathenism seems to be more prevalent than Catholicism. Both Cranmer and Festo have now bought themselves bicycles to enable them to get farther afield.

Mubende, sixteen miles south of Nchwanga, is the administrative centre of this district. Last year Simeoni Golola, our district evangelist, began visiting Yafesi Kyahangire, the C.M.S. evangelist there, interesting him in our faith. He studied it carefully, and when he was fully convinced of the truth he began proclaiming our doctrines one by one in his Sunday sermons in the C.M.S. church. After having presented the Sabbath question he courageously announced a meeting to be held in the church on the following Sabbath. Twelve turned up. A few days later he and Yekoyada, a young teacher working under him, were called to account for their attitude before the C.M.S. church council. Yafesi read to them a

statement quoting the Bible freely and showing that he had based his preaching on that Book only. The council, however, came to the conclusion that he had been teaching what was neither endorsed by the prayer book nor sanctioned by the bishop, and on that ground he and Yekoyada were both discharged from their work and excluded from the C.M.S. church. This also meant that on the following day he, his wife, and little girl, and Yekoyada were put out of their houses and left in the road without food, shelter, or a salary. Fortunately Yafesi was known as a good Christian and had friends who were willing to help him until he could build himself a house and his wife hoe a garden. Although we have not yet baptized him or employed him in our work, he is spending most of his time telling others about the precious truth he has found. The young teacher has entered our school here as a pupil.

The various phases of our educational work need a chapter of their own.

In conclusion let me state that while we are working to increase our membership we are at the same time trying to help our Christians in becoming more so. Here at Nchwanga we seek to inculcate in our villages some principles of better living. Several families had very poor houses. So new plots

were allotted to them and they were instructed how and helped to build strong, sanitary houses. Two of those houses are now almost finished, and two more are well under way. In our feeble way we try to teach the natives that love is more than just a matter of reciprocity. But this teaching must be practical. Long sermons avail little in Africa. It is unselfish love, Christianity put into action, that counts.

Success in missionary work—I refer to results in quality more than to those in quantity—is proportionate to the way in which the missionary relates himself to the people among whom he lives. Just as Christ came down to this earth to save humanity, so the missionary must get down to the African native in order to lift him to the higher plane of Christianity. But this "getting down" constitutes more than many think. Above all the missionary must realize that the African is of one flesh and of one blood with himself. When that is clear there is little difficulty about seeing the necessity of learning their language, understanding their customs and beliefs, and adopting their modes of thinking—in short, one must, as someone has expressed it; learn to "think black." It is the results of this personal intercourse with the African that bring true joy in missionary service.

Uganda—A Land of Opportunity

BY C. V. ANDERSON

UGANDA, how beautiful to look upon, how fertile the hills and productive the valleys! Every prospect pleases until the flea gets inside the trouser leg, or the dreaded malaria mosquito pierces the skin and fever flushes the countenance, or the fearful blackwater fever begins to gnaw the anatomy. Men and women going to that country for mission work need to be strong and courageous, willing to suffer physical ills, if need be, in order to bring the message of truth to these benighted peoples.

Outside the city of Kampala, on a hill, lie the tombs of the kings. Here lies the famous Mutesa, and

his son Mwanga, who so viciously withstood Christianity, yes, even decreeing that both missionary and native believers of former days should be slain, some of the latter being burned to death.

On another hill lies a churchyard. A stone marks the resting place of Mackay, a pioneer missionary to Uganda. Another gives the name of Pilkington, the man who gave Uganda the Bible in the Luganda language, also Bishop Hannington, who suffered martyrdom during Mwanga's reign. Outside the city evidences the fact that both Catholics and Protestants claim the martyrs who fell under

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							14								
Baltic Union	1	105	43	37	13	10	5,116	59	45	137	5,440	4,107	\$ 8,218.20	0.12	1,591.69
British	2	76	111	25	16	76	5,114	99	65	142	5,095	3,875	\$ 27,522.80	0.42	5,290.96
E. Nordic	3	93	9	46	18	-47	4,307	71	64	159	4,013	3,127	\$ 10,610.00	0.19	2,546.79
Polish	4	147	20	124	9	-130	3,057	50	43	162	3,695	2,607	\$ 3,097.60	0.07	864.68
W. Nordic	5	123	59	40	24	-10	6,157	63	50	172	5,669	4,563	\$ 18,874.50	0.24	4,186.04
Union Tls. 1st Qtr. 1934	549	242	272	80	-121	23,761	356	267	772	23,912	18,279	\$ 68,323.10	0.22	14,480.16	5.88
E. Afr'n Union Miss.	6	30	18	22	1	9	3,472	16	...	137	3,042	8,356	\$ 1,104.50	0.02	804.76
Ethiopian	7	7	21	...	5	17	306	11	...	18	468	420	\$ 345.40	0.09	145.29
Gold Coast	8	6	1	1	1	-1	567	3	...	36	1,732	1,397	\$ 729.30	0.10	317.46
Nigerian	9	4	5	11	12	-16	1,196	14	...	83	5,839	4,858	\$ 484.20	0.03	209.95
Sierra Leone	10	6	7	...	...	6	434	7	...	23	1,069	1,015	\$ 355.30	0.06	90.11
Upper Nile	11	3	1	1	...	1	135	4	...	15	266	224	\$ 175.30	0.10	93.99
French Equa. Misn.	12	...	...	...	...	...	6	2	...	1	19	43	\$	...	35.94
Mis's Tls. 4th Qtr 1933	56	53	25	19	16	6,120	57	...	313	17,435	16,313	\$ 3,194.00	0.04	1,697.50	...
Grand Tls. 1st Qtr 1934	605	295	307	99	-105	29,881	413	267	1,085	41,347	34,592	\$ 71,517.10	0.18	16,177.66	5.88

the cruel hand of the kings spoken of. The Protestants commemorate the event with a simple iron cross, the Catholics by a small chapel.

The teachings of these men of God and the blood of martyrs was a seed which bore fruit. Enlightenment has come so that this central Uganda country has practically a reading population, who are nominally Christian.

Surely this, together with the opening providences of God, makes Uganda, as far as our message of hope is concerned, "The Land of Opportunity" in East Africa.

Our work was begun just a few years ago, the native evangelists coming from our established work in Kenya and Tanganyika. Only one of this original group remains at present. However, others who are natives in the field have taken their places.

At present we have four missionary families operating in Uganda, together with a fine group of native workers. Brother Toppenberg and family, the superintendent of the Upper Nile Union, is located at Kireka Mission, seven miles from Kampala. Brother Muderspach and family are also located here, Brother Muderspach being the director of the Central Mission.

A year ago Brother Rye Anderson located in the east province at Mbale, and is making heroic efforts to get the work started there. Brother Vagn Rasmussen has

charge of the school and visits the surrounding groups of believers at Nchwanga. He has a group of ten selected boys in the training school, together with twenty-seven day school pupils. He was encouraged recently in having five of the boys succeed in sitting for a grade C Government teachers' certificate. Two of the successful boys were accepted into a class of fifteen chosen from the whole country by the Government. The boys will attend the Government school at Kampala, entering upon a three years' course of study for a Grade A teachers' certificate. These boys will be given Bible instruction several times a week from our mission lying within easy reach.

God is leading the honest in heart to obey Him. A blind man was the first convert to the message in Uganda. I met him sitting in the shade of a shop in the village, offering the special delicacy of "roasted white ants" for sale.

Asha Mosoko was a Christian

and had received light on baptism. The bishop would not immerse him. Hence a friend of like conviction, and Asha, went to the river and immersed each other. They followed the light as best they could. Later the Sabbath truth came and he rejoiced in the truth of God.

The field missionary secretary's wife is not a Christian. She is untrue to him. She wickedly taunts him. But he smilingly plods along and leaves a trail of folk interested in our message in his wake.

My story is similar to the Hebrew writer who said that time did not permit him to write of the faith of Samuel, David, Jeremiah, Isaiah, etc. And literally these are the names of Christian men in Uganda. God is working in Uganda. More calls for help than they can answer are coming in. Oh! work and pray and give that the Advent message may be victorious in this needy field.

Departmental Work in East Poland

BY B. K. PIATEK

THE Gospel of God's kingdom in all its power and glory finds here also its way into the remotest villages of East Poland.

THE SABBATH-SCHOOL

What a blessing-filled institution is our Sabbath-school! Here in the

East Polish Conference it helps to win souls for Christ and to hold them in the faith. Very many souls are served by the Sabbath-school to the increase of the knowledge of the truth and an establishing in the same.

We have here fifty-eight Sab-

for Quarter Ended March 31, 1934

Harvest Ingathering	Annual Offering	Miscellaneous Offerings	Week of Sacrifice	Young People's Offerings	Big Week	Total Offerings	Total Offerings per capita	Percentage of Offerings to Tithe	Total Contributions for Home Missionary Work	Total Contributions for Local Church Work	Colporteur Sales
17	18	19	20	21	22	23	24	25	26	27	28
96.13	62.80	.....	0.43	84.85	264.80	2,100.70	0.03	25.6	42.61	1,525.91	3,224.84
651.35	134.66	4.14	54.01	135.83	.....	6,270.95	0.10	22.3	529.67	4,152.79	14,730.22
40.74	98.45	7.30	2,203.44	12.48	167.95	5,077.15	0.09	47.9	1,127.59	1,092.99	7,793.84
20.43	22.42	5.63	0.41	18.23	10.10	941.90	0.02	30.4	38.80	117.71	1,657.33
254.93	332.41	27.71	70.75	52.98	66.90	4,997.60	0.06	26.5	389.42	1,989.44	20,709.15
1,063.58	650.74	44.78	2,329.04	304.37	509.75	19,388.30	0.06	28.4	2,128.09	8,878.84	48,115.38
858.69	777.23	.....	13.92	.....	.....	2,454.60	0.05	222.2	.....	.....	126.86
316.14	129.06	.....	13.31	.....	1.52	605.32	0.16	175.3	.....	.....	292.35
906.39	.....	.....	.....	.....	.....	1,223.85	0.17	167.8	.....	.....	262.16
946.53	89.60	.....	10.92	.....	3.18	1,210.23	0.08	249.9	.....	.....	.....
312.05	57.18	.....	43.46	.....	5.80	508.60	0.09	143.1	.....	.....	.....
104.70	100.57	.....	24.84	.....	3.85	327.95	0.19	187.1	.....	.....	4.63
.....	5.46	.....	.....	.....	.....	41.40	0.53	.....	.....	.....	.....
3,444.55	1,109.10	.....	106.45	.....	14.35	6,371.95	0.03	199.5	.....	.....	686.00
4,508.13	1,759.84	44.78	2,435.49	304.37	524.10	25,760.25	0.07	36.0	2,128.09	8,878.84	48,801.38

bath-schools, of which fifty village schools are entirely cut off from railway connections. At the end of 1933 we had 1,003 churchmembers and 1,290 Sabbath-school members. Many of the Sabbath-school members have a journey of from fifteen to twenty kilometres in order to come to school, nevertheless they show great interest in it. Their road to Sabbath-school often leads through water, but that does not deter them because they set a high value on the divine blessing they find in the Sabbath-school. A great joy was provided for us in the Sabbath-School Teachers' Training Course which we are following for the first time this year. It is proving a great help to the teachers. About thirty per cent of the Sabbath-school members can neither read nor write; nevertheless they take deep interest in the Sabbath-school, where they study with those who are able to read the lesson at home.

In the reported total of Sabbath-school members are included eighty-seven children who take part every Sabbath in the Sabbath-school. In the larger churches we have brass bands and orchestras of stringed instruments. The Sabbath-school is becoming a very definite soul-winning agency. Many have through it learned to know the truth and have made a covenant with the Lord. The Sabbath-school with us is not merely a means of educating our own members in the truth, but through the

power of the Word lives are morally transformed. Education in the home and outside the home is distinguished from the education of those who know not the truth.

We have here in East Poland a good outlook for the future, and desire to elevate our Sabbath-schools to a higher plane; yet there is a desire in our hearts for more places of worship. In many places we assemble in private houses. We now use missionary maps in all our Sabbath-schools which show us every Sabbath the fields for which we are collecting gifts. That gives the members great joy. We are thankful for the institution of the Sabbath-school which has brought much blessing into our Christian lives. We are one with the Sabbath-school members in the whole world. The Lord bless our Sabbath-schools.

OUR YOUNG PEOPLE'S DEPARTMENT

"Remember thy Creator in thy youth, before the evil days come." Eccles 12:1. We are living to-day through a time of the greatest tension and conflict, which is working itself out in every department of human experience. In these present conditions is the rising generation entangled and in them it is consuming its youthful years. How necessary it is, therefore, for the younger generation to find a leadership that knows our present-day youth and can understand their needs.

During the past few years in

East Poland we have had a good growth in the young people's department. In 1932, when our conference was larger, we had twenty societies. After the division of the conference we had only seventeen. At the end of the year 1933 we had twenty-four societies and ten junior groups, with altogether 379 members, and we have a bright outlook for the future. Last year we introduced the Reading Course for the youth, also the Bible Year and the Morning Watch. We have also in many churches begun reading and writing schools, because many of our young people have never been to school. Lately we have organized the youth systematically into groups. Our young people took an active part in the spreading of literature during the Big Week and the Harvest Ingathering Campaign. In many districts the young people went out by wagon, with brass bands, thirty to forty kilometres, and were three to four days on the trip, in order to reach their goal. Many of our youth have unbelieving parents and suffer severe persecution, but notwithstanding they stand loyal in the truth. Many of them have to leave home, others are beaten, but no one can separate them from the banner of Christ.

There is one thing that we in East Poland lack, and that is a school where we can train young labourers for the work of God. We still live in hope that this may be brought about, and our youth be

lifted to a higher plane. The young people rejoice that they are able to help by their gifts the establishment of a girls' school in Nigeria. We are glad that we belong to the great army of Seventh-Day Adventist youth in the whole world. Our motto is: "The last Gospel message in our generation to all the world"; and our prayer is: "Lord, bestow grace and power on our youth to fight loyally for Thee."

THE HOME MISSIONARY DEPARTMENT

"Joy in the Lord is my strength." Neh. 8:10. It is necessary that we learn to distinguish between earthly and eternal joys. True and enduring joys we find in God and His glorious creation, yet the fountain-head of all joy we find in His Word, in Jesus. This is His glorious Gospel. He who has rightly understood this glad message of the grace of the heavenly Father and is sure of the eternal inheritance has discovered the well of true joys. Whoever experiences this joy cannot rest but must go out to share it with others.

Home missionary work here in East Poland consists in the first place in scattering small tracts, because of the prevailing poverty. This district during the war was twice badly devastated. The population is employed only in agriculture, but this means as a rule only two small pieces of land on which a family can hardly maintain itself in food. For that reason we are only able to circulate small tracts. For these tracts we get no money, but usually provisions, such as eggs, wool, etc. Another obstacle is the fact that more than half the population are unable to read. A third hindrance is the necessity of travelling by wagon, often some thirty to forty kilometres on very bad roads. A portion of our conference consists of marshes and in spring and autumn we must travel a good deal by boat. All this does not hold us back. The work strides onward. In spite of the great difficulties we press on by means of correspondence, and most of our time is spent away from home.

In giving Bible studies the brethren and sisters help us greatly. We have made a beginning and organized Bible Bands with the members who have a

love for this work. Through the co-operation of the churchmembers we have souls in many churches ready for baptism. Many of our members were arrested for the work they did for the Lord. We have also severe opposition from the clergy, but the Lord gives us the victory and verifies His promises. We thank God that His last message is making a way for itself here and that many of these once darkened peoples are now becoming His children. The prospect for a harvest of souls is good, but we are sorry that the words of Jesus apply so strongly in our case: the harvest is great, but the workers are few. We have only six workers inclusive of the conference president, and twelve colporteurs, but we are looking forward in faith. The Lord stands ready to do great things for a work that has already begun. Our prayer is that the Lord of the harvest will send forth labourers into this harvest field.

From the Northern Cameroons

BROTHER K. G. JOHANNESSEN, writing from our Dogba Mission in Northern French Cameroons, says:

"We have now started a small school. At present we have only twelve pupils enrolled. We, of course, expect to receive many more boys soon from the mountains.

"We had very good success in our medical work last year. With my interpreter we gave 10,000 treatments. We used all the medicines we had and are now in need of everything. We were promised help from the Government but as yet we have not received anything. With our limited supplies I am afraid we cannot treat over 5,000 this year.

"God has greatly blessed us in healing the sick. Not long ago a girl came whose leg was one big sore; even the bone was decayed. I thought that I could not do very much for her but she would not go elsewhere. I cleaned it and found a big piece of decaying bone in the upper part of the sore. I took pincers and pulled it out. It was more than four inches long. Two months

later she was well and running around with the other children. Marvellous it seems to me, but God shows His power to heal even today. I could keep on telling you such cases but they are very common to us."

We rejoice in these manifestations of the power of God and pray that these workers may be blessed in ministering to the spiritual as well as the physical diseases that face them.

E. D. DICK.

The Happiest Young People.

"I've had the pleasantest summer I ever spent," said a bright-faced girl as she tripped up the steps of one of our excellent colleges last fall, "and I have something to show for it, too—ten hours of college credit, earned by taking two courses through the Home Study Institute, one in English and one in Bible."

Summer studies are delightful in themselves, and they lead to worthy ends. The happiest young people this summer will be those who take some work through the Home Study Institute. Some of these will take studies next summer, too, and possibly finish college or academy in three years. Others will wish they had followed their example. For catalogue and full particulars concerning our work, write now to the

HOME STUDY INSTITUTE,
Takoma Park,
Washington, D.C.

A Correction

WE regret that in the June issue we make Brother Lindsay say that there was an enrolment of 100 students at each of the two East Nordic schools. This was our mistake. The 100 includes both schools.

W.T.B.

The Advent Survey

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