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Leaders and Leadership

By L. H. CHRISTIAN

EVERY leader in this cause should always train, but never select, his successor. No one should seek an office or strive for position. Unholy ambition, or a longing for honour and power, is not of God. A race for the supremacy is a race to spiritual death. Wire pulling, or political scheming, being wholly of the world and evil, have no part in the Lord's work. They are an abomination to God. But those who have been called by Christ and His church as leaders should sense their high spiritual privilege and heavy responsibility. Though such a calling is not to be sought, everyone, when chosen, should earnestly and loyally do his very best. He should pray, plan, work, give—exerting himself to the very utmost.

To be a leader is to be in danger—moral or physical—for every leader should be in the front of the battle. His word of command to his men is not "Go," but "Come." His face is always upon the foe. No enemy must ever see his back while alive. There is need to-day of courageous leadership. New or old errors seek to come in. Some

will be inclined to criticize or oppose. Many more find it easy to hold back and say: "It is too much, it cannot be done." There is need of united and wise leadership. There is need of kind yet strong and energetic leadership. Nearly all our members are willing, loyal, and devoted. They will gladly follow a steady and determined advance.

It is expensive to lead. A leader must be a shining example to all. He must sacrifice more, donate more, and labour more. No one can succeed in leading unless he works an hour more a day, and gives ten per cent more than others. But it costs more than money to be a leader. True leaders must never study their ease nor seek their own comfort. They must

awaken those who sleep, strengthen the weak, stir the indolent, convince the unbelieving, instruct the foolish, remove prejudice, overcome opposition, inspire all, and, by the strength of their own achievements, compel all to greater things. Every leader in this cause must set his entire group on fire for God.

A genuine leader is a great treasure. One good, fruitful leader is worth a host. The men of old were right when they said to David: "You alone are better than 10,000 of us." The twelve apostles, chosen by Christ as leaders, did more to build up the Gospel cause than thousands of other believers. A conference of four hundred members and strong leadership often does more in real spiritual work than five or even six hundred members with weak or divided leadership. Better a church of forty with a godly, loyal elder, than one with fifty members scattered and discouraged. We need to pray to God for earnest, strong leaders in the Advent cause—leaders who seek not their own but the glory of God—leaders who are keen yet humble.

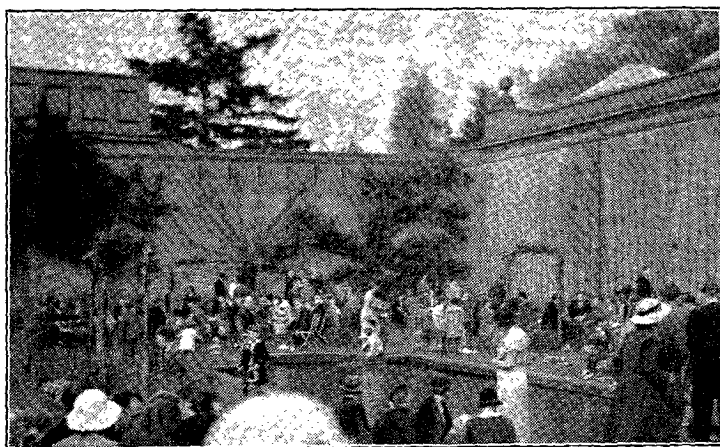


Photo: E. Zins.

Guests of Newbold College enjoying the graduation tea in the beautiful gardens after the service. (See page 6.)

The measure of a leader is his record during times of crisis. The skill of a captain is seen in a storm. When friends applaud and times are good, it is easy to lead. But in the dark days, when many desert and multitudes lose heart and opposition is strong, then is made known the mettle and measure of a leader in charge. In Christian service a leader grows strong through prayer. We are to-day in a year of testing. Our

mission funds are low, though the mission calls multiply. We think of the Harvest Ingathering now right upon us—how much it needs well-planned, godly, and determined leadership! And we think, too, of every phase of the cause of God. How much it means that every leader is loyal, courageous, and truly converted, and that the younger, especially, grow into mighty men for God!

the greatest interest they listened to the messages we had for them. The main subject was the word of the apostle Paul, "Alive unto God," and the prayer and testimony meetings showed that the desire of the people really was to live unto God and, by walking with Him here, be prepared to live with Him in eternity.

Brother Frenning is the leader of the little conference, and he works busily to save souls. During the winter he has had an effort in Reykjavik, and on the Sabbath of the conference he baptized seven persons, expecting some more later on. We have a very few workers, some of them colporteurs who this summer are going to sell *The Great Controversy*. They all are of good courage, resolved to do their very best to bring souls to Christ, and make the year 1935 the best year they have ever had in Iceland.

When we think of the small population on Iceland (about 100,000) and know that our membership in that conference is 366, we have good reason to be thankful to God. It means that we have one Adventist for each 280 persons. Not many conferences have reached so good a result. Our hope is that God may help our believers to stand faithful till the last, working hard to lead yet more people to accept the present truth and rejoice in the blessed hope.

The Icelandic Conference

BY L. MUDERSPACH

USUALLY the Icelandic Conference has its annual meeting the last part of September—a rough and cold month up there in the far north, but this year it was decided in the Union to change the time to May, and it proved to be a better time. The winter fishing is ended, and there is a little time before the people go ahead with other kinds of work; in this interval it is practicable to have the annual conference.

On my way up to Iceland I stopped a short time at the Faroe Islands, that belong to Denmark, but form part of the Icelandic Conference. A brother there has given us a nice little lot in the centre of Thorshavn, the biggest town on the islands, and our believers, of whom we have forty-four, hoped to be able to build a little chapel on that lot. They had saved some money and expected to receive a further sum from the Division and the Union, which was being kept in store in Reykjavik. But to my great sorrow, and the yet greater sorrow of our brethren on the Faroes, it was impossible to persuade the Icelandic Valuta office to let us take this money out from Iceland. It was absolutely impossible to find a way to release the money. Therefore we have to give up that plan for a while.

My next stop was on the Westmann Island that belongs to Iceland. There we find a church school with seventy-five pupils. The people on that island like to send their children to our school, and if we had better provision we

could have a much larger school. Our two teachers there are leaders of a good Missionary Volunteer Society, and in the winter time they hold public efforts, when the meeting hall (we have a nice little chapel there) is filled at every meeting. The young people take part in the meetings. We expect a harvest of souls as a result of these efforts.

From May 15th to 19th we had our conference session in Reykjavik, where we have a good church building and also treatment rooms. One hundred to 150 members were present and our good Lord visited us with His good Spirit. The people were hungering for the Bread of Life, and with

Brethren in Uganda

BY W. T. BARTLETT

OUR work in Uganda is gathering out some valuable additions to our ranks. It is a real pleasure and satisfaction to become acquainted with them. They will do good service in the cause.

I met the brother who had been a worker for the C.M.S., but who, when he taught his church to keep the Sabbath, was promptly relieved of his position. Brother Anderson has told us how he suddenly found himself without home or farm. He has a home now, but before he built that he put up a structure in which he could gather those who listened to his teaching. He has done good work and the Committee

is now sending him into a larger field.

In the Eastern Province, where Brother Rye Anderson has built a mission station, I saw a man and his wife baptized. In his zeal he had already built a place on his farm to serve as a church or school, and after the baptism we held a service there, well attended by his neighbours. The local chief, a Roman Catholic, wanted to know what the new building was for, and learning of its intended use, ordered it to be torn down. The work still went on, however, and the angry chief threatened to burn

it down himself. But the building was completed, and we expect to see a company of witnesses raised up there.

My talks in the Eastern Province were translated by a man who is the court interpreter. He is interested in the truth, and did well, but occasionally I led him into deep waters where he lost his footing. It was not so in the Kampala district. There Ashe, who is now employed by the mission, was never at a loss. It was a joyful experience for me; he said it was for him, and the congregations seemed to enjoy it also. Ashe, who is named after a missionary in Uganda, had been a sincere Christian for years. Brother Anderson has told how he became stirred over the question of baptism, and finding no one to immerse him, went down, with a like-minded friend, into the water where they baptized each other. When the truth came to him, Ashe was in the employ of a European, earning a good wage, but in spite of the offers of the employer and the entreaties and warnings of his friends and relatives, he stepped out in faith, with no prospect of other work. When at length he was given some translation to do for the mission and earned in a month less than one-sixth of his former wage, he felt he was the happiest man in Uganda.

Ashe seizes every opportunity to study. He has many of our shilling books, and when he has a minute to spare, he is thoughtfully reading one of them. When we went in the car to visit the churches, Brother Toppenberg and Brother Muder-spach and I would be on the front seat. In the rear were our suitcases, bedding, food boxes, and crowded in with it all was Ashe. Whenever I glanced back at him he was deeply engrossed in a book.

I expect that Ashe will help us to win many of the best people in Uganda. Marry know and respect him. At Mityana we were invited to lunch with the local chief. We went and found that the principal of the mission school in that district had been invited to meet us. Both he and the chief spoke English well. After lunch we all gath-

ered in the chief's sitting-room and there was an animated conversation for over an hour. His wife and sister were present, and an elderly lady also came in. I call her an "elderly lady," because she was just what we should understand by that expression in English. She was quietly but well dressed, had the bearing of an educated Christian woman, and when she took part in the conversation spoke to the point and was listened to with respect. The occasion was a revelation to me of what African Christian social life might become. I had seen nothing equal to it before, and I am more than ever convinced that if we support the work in Uganda liberally we shall win some of the best elements of Uganda life, and find them a powerful aid in doing stronger work in the more backward countries surrounding Uganda.

Our conversation was largely about the Sabbath and other points of our teaching. I learned afterward that the elderly lady was an aunt of Ashe.

There are three orders of chiefs in Uganda. The chief with whom we ate belonged to the second rank. He was a new-comer to the district. His predecessor had attended faithfully a month-long effort held in Mityana by Brother Toppenberg. The first-grade, or

Saza, chief had also attended the meetings regularly until he was hindered by sickness, and then had sent his secretary to take full notes of the sermons.

The Saza chiefs are like little kings. They are usually very wealthy, and some have fine brick houses. Many of these men have bought our large English books, and some are calling for work to be started in their areas, promising to help with the site for a building.

I rejoice to find that Brother Linde and his wife are going to Uganda to help in the evangelistic work. There seems no limit to what can be done on that line if we can provide the necessary facilities. We are developing strong native evangelists, but it greatly strengthens their efforts if a European takes a part in the campaign. In some places a European should conduct the effort. We must provide tent roofs—no walls needed—under the shade of which the people can gather. There are no buildings to serve the needs, and one must hold the meetings in the afternoon when the sun is still hot.

The climate of Uganda is not a healthy one. Our little force of Europeans has suffered from it. We owe it to our self-sacrificing missionaries to provide the facilities they need.

In Kenya Colony

BY W. T. BARTLETT

It was in the main a very happy experience to revisit my old field in Kenya Colony. Brother S. G. Maxwell has kept the SURVEY readers posted concerning developments in the fields recently entered. I rejoiced especially to see the work on the Coast being energetically prosecuted by Brother Raitt. I could realize some of the difficulties with which he must there contend and could appreciate the faith, courage, and resourcefulness with which he was attacking his problems.

At Karura we may hope for encouraging reports now that Brother Armstrong is back there with improved health. It was inspiring to see the school house thronged

to overflowing at the Sabbath services, with interested Kikuyu adherents, and to know that the message is already establishing itself a hundred miles away to the north. We visited the group of Wakamba converts. There difficulties oppose us, but the native leader seems equal to the occasion and I believe a strong work will be done in that region also. Brother Raitt has Wakamba natives among his followers, so we are attacking that important tribe on two flanks.

It was a pleasure to meet in Nairobi a new Sabbath-keeper among the Europeans. This man and his wife have long known the truth, but through the influence of Brethren Armstrong and Max-

well have now taken their stand. Our new brother is a well-known business man, and will be an active witness for the truth. While in Nakuru, attending the Union Committee, we held public meetings in one of the hotels. A large room was placed free at our disposal. There was a good attendance of the European residents and real interest was shown. Personal work by Brother and Sister Allen was largely responsible for the success attending this effort, and Brother Allen is now continuing the meetings. At Eldoret a church was organized with about twenty Dutch and English members. Brother Cuthbert was elected elder, and he is to conduct public services for the Europeans there and at Kitale.

The work among the Kisii people, first built up on a large scale by Brother E. A. Beavon of Birmingham, now president of one of the conferences in the Canadian Union, is being actively developed by Brother G. Lewis. It was a pleasure to visit his churches and some of his schools. The Kisii people themselves are very energetic in character, and they appreciate an energetic leader. They throw themselves heartily into evangelistic work, and I was shown many new villages built by natives who had been gathered out of heathenism by native evangelism, most of it carried on by the ordinary members. Miss Raitt had also done good work among the Kisii women. The government officials highly appreciate her work, and when one enterprising functionary proposed the establishment of a Government Girls' School for the benefit of the Kisii women, he was told that as long as Miss Raitt was carrying on such work, they purposed leaving it to her. Now that she has been transferred to the West Coast, I hope a capable successor can be found for Kisii.

The work among the Luos was suffering from the absence of Brother Thomas, as well as the sudden departure of the former superintendent. However, the Christians had quickly rallied. They had prayed much, they told me, that God would not permit their faith to be shaken, and they remembered that it was not on man but on

God's Word that they had built their lives. I believe for many of them it had meant a deeper, truer faith in God. One man, who for years had laboured as an evangelist, and through ill-health had been put on sustentation, was recently, through shortage of funds, cut a large percentage of his allowance. However, he assured me that such adversities made no difference to him. He was working for God, not for money. With a measure of returning strength he was daily visiting the villages and preaching to the people. I went out with him twice and was impressed with the spiritual power of his preaching and the way it gripped his hearers.

Another of the teachers, whose school had been closed through lack of funds, felt guided to accept a previously refused but now repeated call to become a chief of his island. I visited the island with Brother Maxwell, and we found the chief living the truth and exerting a helpful influence. He told me how he had been led to abolish the practice of receiving bribes, which are almost universally the main source from which a chief derives his wealth. He had been reading the Book of Samuel and was impressed with the challenge made by the prophet at the end of his long career: "Of whose hand have I received any bribe to blind mine eyes therewith?" He resolved that when the end of his career came, he would do what Samuel had done. So he prohibited the offering of bribes to himself or any of his officers or counselors. The people could not believe or understand him. So the bribes were still offered. He made another law, that anyone offering a bribe, even as little as a sixpence, should be fined five shillings. His elders agreed, and at last the people understood that for the first time in human memory they had a chief who refused bribes. The government officials heard of it, and told the chief that the step he had taken would do more for the uplifting of his people than anything else he could do; that they had tried in vain to abolish the evil custom, but could not force reforms on an unwilling people. They hoped he would be steadfast

and rule his people as a wise benefactor. So the truth is pioneering a much-needed reform in the country.

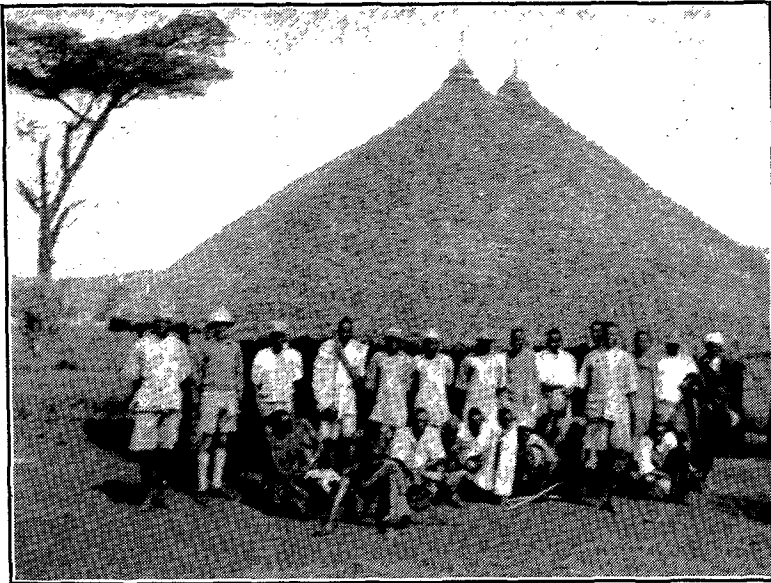
In that same island I met a member who had, in former years, taken the unusual step of sending away his second wife. This is one of the greatest sacrifices a man can make in Africa, so great that comparatively few of our converts come from those who are already entangled in polygamy. While we were conversing, this brother referred to another former polygamist who had joined the church. I said: "I thought you were the only man on the island who had sent away his plural wives: do I understand that there is another?" He replied: "There are five now. Ever since the Lord set me free, I have been doing my best to liberate others, and up to now I have won four from polygamy." I had always counted it a triumph that God had used me to free one man from polygamy on that island of stubborn people, always hard to win and hold. Now I found that a one-time victim had won four.

God's Word does not fail. It builds up characters. Africa brings many disappointments, but it brings also precious trophies. Our labour is not in vain in the Lord. I am thankful that the brethren are entering so many parts of East Africa with the saving Word.

I found a general gladness when the news came that Brother Thomas would be returning to the field. From his first coming to the field the natives acquired a respect for him as a hard, energetic, and capable worker. They trust him and believe in him as their leader. Brother Matthew Murdoch and his wife were settling down to work at the Kanyadoto station. I visited them a week before my departure. They were quickly mastering the language, and getting on friendly terms with their black fellow-workers. I am confident they will build up the cause strongly.

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In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety.—*Prophets and Kings*, page 60.



Our new dispensary on the Masai border. Erected and equipped without any cost to the Division.

Carrying the Gospel into Masailand

BY S. G. MAXWELL

MASAILAND originally occupied 500 miles and more of the Great Rift Valley and adjacent country. The warlike inhabitants, a mixture of early Nilotic and Hamitic stocks, held East Africa in a reign of terror similar to the better-known tyranny of the Zulu tribe farther south.

Continually raiding the more peaceful Bantu tribes around them they carried fire and sword through large areas. They had an efficient military system of their own, and no young man was considered a "warrior" until he had blooded his spear.

The coming of the white man with railway and roads restricted their warlike habits. Their country was considerably reduced; much of the European farm land of to-day being where the Masai once roamed with their large herds of cattle. They are now confined to the southern section of Kenya and northern Tanganyika. The whole tribe number about 100,000, about half being in Kenya.

The men are tall, well built, with a noble carriage. They are usually seen carrying a long, heavy spear,

with a double edge blade three to four feet long, and a short sword in the belt. Smearing the body with a reddish-coloured fat is fashionable. A pigtail, attached to the short, woolly hair, is an adornment for the young braves.

The young girls have good features but their limbs rapidly become encased with yards of "telegraph" wire. The neck is also wound round with ever-expanding rings of wire which sway up and down as they walk. Married women are known by wearing two disks of coiled wire over their breasts.

Their houses are flat-roofed and need continual smearing with manure during the rains. The huts are built so as to form an enclosure for the cattle and the dirt and flies are better imagined than seen.

They live largely on milk, blood, and meat. The blood is obtained by shooting a blocked arrow into one of the superficial veins of the neck. The blood is caught in bowls and drunk while still warm.

Though good looking in appearance, the Masai are not a healthy

race. Venereal disease and rheumatoid arthritis are prevalent and the birth-rate indicates that the tribe is on the decrease.

Our work in the Kisii country borders on part of the Masai Reserve. It has long been the aim of our Christians to cross the border with the "glad tidings." But Masailand is a closed area, and the Government are not desirous of having missions work there. Last year we obtained permission to send in two evangelists, but efforts to secure a school have not yet been successful.

The labours of the evangelists have been blessed. Their first convert was a polygamist who on hearing the Gospel put away two of his wives. He is now acting as their interpreter, as Masai is quite a different language from Kisii. Recently visiting their work we were pleased to have an open-air meeting with some thirty present. These come for instruction during the week and on Sabbaths.

As an entering wedge we applied for permission to erect a dispensary, but this was refused. However, we have succeeded in locating this on the border at a market where the Masai continually resort. It is a two-roomed building with a house for the native dresser near by. The dispensary was erected and equipped from local funds without any cost to the Division. A dresser from the Kendu Hospital is in charge and the doctor hopes to visit it monthly. On the opening day this month (April) a large crowd came for help and Dr. Cumings took over 35/- for medicines supplied. We believe the dispensary will do much toward drawing the Masai nearer to Jesus.

The work needs your prayers. The Masai have never shown any special desire for the Gospel. The Government are not anxious for missions to work for them. The evangelists must act discreetly. But we know that some from Masailand will have a part in the coming kingdom and this encourages us to press into this new tribe with an assurance that there will be trophies to lay at the feet of Jesus. Remember the work in Masailand.

The Work in Wales

BY G. D. KING

THE Welsh Mission territory, with its population of three and a half million people, has, more than any other part of the British Union, felt the cold blast of the economic blizzard. The wealthy coal fields of the Welsh valleys are dead. The once booming Rhondda Valley has eighty per cent of the population living on relief. Such conditions cannot be described, they have to be seen to be realized. Many of our most earnest members have been unemployed for seven or eight years. In many churches there are scarcely any of the members employed. Naturally the young people move to more favoured districts. The drain of transfers has been a heavy toll upon our gain in membership. However, the Advent message speaks courage and comfort to those in distress, and it is with praise to God that we report the progress of the work during recent years.

The Welsh Mission force at present numbers eight workers, two of them ordained ministers. All of us have been giving ourselves to aggressive evangelism. The year 1933 was a banner year in soul winning. During that period forty-six were added by baptism and vote, and the year closed with the largest net gain in membership ever experienced in Wales. It was hoped that 1934 would show a yet greater gain. Calls, however, came for two of our strongest workers to leave for the mission fields of Africa. Brother Murdoch and Brother Fielding left their work in Wales at a time when we felt it was a great sacrifice, but sacrifices must constantly be made at home for the work on the outposts of the cause. The year 1934 closed with forty-two added by baptism and vote.

Our membership in Wales now numbers about 450, eighty isolated members and the rest in eighteen churches and companies. Our members have rallied to the call of evangelism most loyally and left the conference workers free for public work. We have a dozen lay

brethren who are giving time on Sundays and Sabbaths to the "preaching of the Word" and their efforts are greatly appreciated.

In spite of difficulty and trial our people in Wales regard the tithe as "holy unto the Lord," and their faithfulness is an example. The Harvest Ingathering total last year passed all our expectations; the goal of £800 appeared a tremendously heavy load, but to our amazement the final total reached was well over £900, a figure we would have considered impossible had it been suggested at the beginning of the campaign; it is the highest ever reached in the Mission.

During the past year two new churches have been organized, one at Hereford, and the other at Barry. In the latter place a splendid church building has been secured and is now free of debt.

The prospects of a good harvest of souls during 1935 appear bright.

Brother W. J. Cannon, a son of Wales, has been conducting a campaign in Port Talbot, a city of 30,000, against considerable opposition. Brother F. Edwards, who came to us from the Gold Coast, has taken up the work at Shrewsbury. In North Wales, where religious prejudice runs very high, Brother R. T. Bolton baptized eleven souls last year. It has been my privilege to conduct meetings in Newport, a city of 80,000. Our work is well known there, and from the start of the campaign our meetings were known as Adventist meetings. There is every reason to expect a good harvest. After presenting the Sabbath the attendance numbers about 250 on Sunday evening, and a good number are attending the Sabbath service. In some districts our workers are welcome speakers at the meetings of various churches.

We ask an interest in your prayers for our work in Wales. Our members and workers in Wales constantly remember the family throughout the Division territory.

Newbold College Graduation

May 3 to 5, 1935

BY A. J. RAITT

There is reason for rejoicing in the family of the Lord,

For alleluias loud and long and glad.

To the soldiers of the Master comes the soul-reviving word,

We have fourteen warriors more to the fighting corps to add; Eager for the battle-front and trust in their God.

For every grace and need to be supplied,

They have counted out the cost and with wingéd sandals shod,

Speed forth to carry help to souls denied.

NEWBOLD MISSIONARY COLLEGE is proud to be able to announce to the SURVEY readers that fourteen of its students have completed their course and are now ready to enter the field. The final days of their stay in college are worth recording.

Three things combined to make the graduation exercises held from Friday, May 3rd, to Sunday, May 5th, an outstanding success. They

were the class, the visitors, and the weather. Of the first I will record but one remark made by a distinguished visitor after the graduation service on the Sunday afternoon. "They are," he said, "the most promising class of graduates I have seen for many a year."

The visitors began arriving on the Thursday and others continued coming right up to the time of the Sunday service. Never before has the college housed so many nor the gymnasium been so crowded. There were about 250 present at the Friday evening service and three times that number before the close of the graduation exercises. It was, indeed, a pleasure to welcome so many friends to the college. Their presence was a proof of the interest they have in the training of our youth for the completion of the task.

The weather, unprecedentedly,

was in keeping with the occasion. The radiant sunshine, the blue of the sky, the fresh green of fields and foliage made a delightful picture. Newbold at such a time is an epitome of the beauties of God's creation.

Throughout the exercises the prevailing note was one of consecration. That was inevitable since everything had to be brought into harmony with the class motto, "Lord, here am I," and their aim, "To win souls."

A fitting introduction was afforded by a baptismal service held on the Friday afternoon, at which nine young people united with the remnant church. Pastor Keough welcomed them into the blessings and responsibilities of fellowship.

In the evening a consecration service was conducted by Pastor G. D. King. His message to all present and to the graduates in particular was that of non-conformity with the world. All they had in life was a trust which must be returned to God in payment for the life given on their behalf. The graduates solemnly declared their whole-hearted devotion to the cause of God, giving Him thanks for blessings received directly at His hands and for others bestowed through the medium of loving parents and friends.

Pastor R. A. Anderson's address on the Sabbath morning was indeed inspiring. He emphasized the importance of holiness and of being absolutely certain of one's calling. To be great we must learn to serve; therein lies success. High aspirations are God-given, but only to be attained by those who will dig deep. Intellectual achievements, he said, would yield fruit for eternity only when united with a life of prayer.

Class night was eagerly awaited. That service, better than any other, gives a clue to the real standard of a graduating class, for in it there is opportunity for display or devotion according to the temper of the class. The 1935 class were obviously conscious of the great appeal of a dying world and expressed in poem, speech, and song, their eagerness to bear the good news of salvation. All who were present at the service had the con-

viction that there was a group of young men and women who had heard the voice of God speaking to them and were ready to yield their all to His control.

At four o'clock on Sunday, May 5th, the graduation service began. The platform was occupied by the visiting brethren together with Pastors Murdoch, Keough, and Baird from the college, the graduates, and the choir. Every available part of the hall was packed with eager listeners. Pastor C. V. Anderson from the Division gave the address. His verve and enthusiasm were communicated to his audience as he vividly portrayed the type of worker needed in the field. Responses were made by A. E. Brooks on behalf of the Ministerial Course graduates, Miss B. Cleary for the Bible-workers, and M. Hardinge who graduated from both the Ministerial and Business Course. Their speeches were worthy of the occasion and the calling. Diplomas and certifi-

cates were presented by Pastor W. G. C. Murdoch, the principal.

A notable feature of the services was the beautiful music, both choral and orchestral. For this the graduates have to thank Brother Otto Racker. The music was undoubtedly a source of pleasure and inspiration to all and contributed very largely to the success of the week-end arrangements. Only one musical item was rendered by a visitor, whom we hope one day to see a member of the school family, Brother Gordon Hyde. His solo thrilled every heart.

Thus in brief we have outlined the principal events of those memorable days. Surely we must praise God that so many more have completed their college course and are now ready to enter the waiting harvest fields. May God's richest blessing attend them one and all and give them abundant increase as they labour with Him to hasten forward the day when our Lord shall return in triumph.

In East and North Poland

BY W. T. BARTLETT

THE conference in East Poland was again held in Pozarki. A temporary enlargement had been made to the church building, but in spite of this a large number had to stand out of doors on Sabbath and be content with what they heard through the open windows. About 600 or 700 were present, not reckoning a hundred children. The attendance was predominantly Russian, and so was the preaching. Brother Eglit was with us from Latvia, and his mother-tongue is Russian, so his help was highly valued. Brother Schwital, the new principal of the Polish school, spoke several times. He comes to us from the school in Czechoslovakia. Twenty-five young people expressed a keen desire to attend the Polish school if only they could secure the means. Brother Wasidlow now represents the colporteur work, and there were several volunteers for this arduous service. It is arduous, at least, in East Poland.

Of the people present, about one-third were obliged to walk to the

meeting or stay away. They walked. Seventy walked over fifty kilometres, reckoning one way only. For thirteen the one-way walk meant over 100 kilometres, and three determined souls plodded 200 kilometres. Many of them had to stand up at most of the meetings, and then, tired out and scantily fed, face the long journey home. One man who walked seventy kilometres was seventy-three years of age. God rewarded His faithful children with a rich blessing at the conference. It is a deep experience to meet with such brethren and sisters, and witness their joy and consecration. One feeble old brother had raised his Harvest Ingathering goal three times over. Another had sold 215 books in Big Week. Another had been brutally beaten by a policeman because he had left "the true church" and joined the heretics. He was still suffering from the injuries received. When these people hear the stirring words of their beloved leader, Brother Babienko, they respond with all their hearts.

They bought up all the available supplies of his new book, and took all the literature that had been brought. The workers carried heavy parcels of literature with them to the meetings. More could have been sold.

Fortunately the weather was dry until the last day. After the Sabbath many had to stay in the building for over an hour because of the heavy rain, which soon converted the surrounding ground into a pool of mud.

The leader of the apostasy movement advertised an opposition meeting on Sunday, with free medical advice. Not one responded.

Brother Kulak was re-elected president. I notice that, in these more primitive conditions, it is not very easy for a president to be re-elected. Simple people expect a lot of a president. They want one of an apostolic type. They deserve it.

In North Poland the conference was held in an upper room. Everyone had a scat. Our poorer members do not like to come as they are into a city. If the conference could be held in a country church, like Pozarki, the inspiration might atone for the discomfort. It may be a providence that the government has prohibited one of our North Poland churches from meeting any longer in a private house. A fund has been started for putting up a building. I wish it were permissible to ask well-to-do friends in other Unions to help this fund. The country is as poor, or even poorer, than East Poland. Two sisters and a child walked 150 kilometres to the meeting, one brother walked 120, and one mother, eighty years old, walked sixty kilometres.

Brother Eglit was at this meeting also. The people greatly enjoyed his preaching and Brother Babienko's. Brother Dzik was re-elected president. Five volunteered for colporteur work. The testimonies were inspiring. One brother, while out Harvest Ingathering, received the news that his home had been destroyed in a large fire that had consumed the village. He was, of course, greatly disturbed in mind but stayed at work long enough to finish his goal, trusting God to help him. Reaching the village he found his house un-

touched though the fire had consumed another house four metres from his own. A young sister told how, living in Russia years before, she had a longing for the Word of God, but there was no opportunity to get any instruction. She providentially found a New Testament which she read privately. On leaving Russia for Poland she learned the truth and realized that this was God's answer to her prayers. She believed that, in spite of the godless policy of the Soviet, there must be many hungering for the living Word.



Farewell

BY J. J. STRAHLE

At the last Autumn Council held at Battle Creek, Michigan, the delegates in session called us to join the Publishing Department of the General Conference. While we appreciate the privilege of connecting with our leaders there, yet we are very reluctant to leave the work and workers in the Northern European Division.

We have truly enjoyed our work, and it has been a real pleasure to be associated with our workers and members in this Division, and to become acquainted with them during our nearly five years' sojourn here. The Northern European Division, with its home fields and missions in Africa, is one of the most interesting Divisions of the General Conference. I consider it a great privilege to have met, not only our people here in Northern Europe, but also those in both East and West Africa.

We wish to thank the Division, the Unions, and the local conferences for their hearty support in making the publishing work what it is to-day. Not only are the literature sales increasing, but a greater harvest of souls is being won to the truth through the work of our God-fearing colporteurs. For this we truly are very grateful.

We shall always remember the pleasant association we have had with our brethren here and pray that the Lord will continue to prosper the literature ministry and all those connected with it.

An Encouraging Experience

BY J. CLIFFORD

THE Kwahu plateau is one of the few thickly populated parts of the Gold Coast. Situated about 1,000 feet above the surrounding country, the inhabitants of this district seem to be a distinct race. They are above the average in intelligence, and are an active people, visiting all parts of the country on their trading expeditions.

Last year an educated native, E. B. Rainsford, of this district, who had heard a little of the truth in Kumasi some eight years ago, was moved to study it afresh. He wrote to our office for literature. Soon he decided to begin the observance of the Sabbath, and sent for a baptismal manual. Five other men joined him, and together they started a little Sabbath-school and also gave diligent study to the baptismal lessons. From time to time they would write asking that different points of faith and practice be more fully explained to them, and recently, in response to their request, Pastor Essien and myself paid them a visit. We were agreeably surprised to see the strong stand they had taken for the truth, and the clear understanding they had of the principles of our faith. After careful consideration we felt that we could not but agree to their request for baptism.

Not all missionary work is so easy or successful. Often we labour hard for months and see little apparent results. We believe that some of our dear people at home have been praying for the work here, and this experience was the result of their prayers. We have faith to believe that more of such experiences will yet be seen in these partly Christianized lands. We solicit the prayers of our people that God may work mightily for us and with us in saving souls.

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