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The Calendar Revision Hearing at Geneva

BY L. H. CHRISTIAN

THOUGH one-sided and limited, the League of Nations in much of its work is far stronger and more fruitful than many imagine. When one spends time there and observes the councils held, with the wide range of subjects discussed, one cannot but feel that Geneva is a vital centre of modern world forces and thought. A decision of the League carries great weight—for weal or woe—in many lands. Think what has been accomplished for labour, child relief, hygiene, temperance, freedom of slaves, oppressed minorities, etc. But to the League also come many projects which are most dangerous. One of these is that of Calendar revision.

Some years ago the League referred this revision to an important board called, "The Advisory and Technical Committee for Communication and Transit." These men again gave it to a preparatory committee. The meeting at Geneva on June 8th was the fourth general meeting of that committee, which is made up as follows: Chairman, M. Djouritchitch (former general manager of the railroads in Jugoslavia); Dr. Platzer, Director of the Statistical Bureau of the Reich, Germany; M. Honorio Roigt, Argentine; M. Alfonso A. Vasconcellos, Brazil; M. Honorato de Castro, Director-General of the Geographical, Cadastral, and Statistical Institute, Madrid, Spain; Dr. Charles E. Marvin, Weather

Bureau, Department of Agriculture, United States; M. André Bertaut, Member of the Paris Chamber of Commerce, and Member of the Permanent Committee of the French National Economic Council; Sir Amherst Selby-Bigge, Bart., K.C.B., former Permanent Secretary to the Board of Education, England; M. Guisepe Armellini, Director of the Royal Astronomic Observatory at Rome, Italy; M. T. Kobayashi, Secretary at the Japanese Ministry of Communications (Observer); Captain Abel Fountoura Da Costa, Professor at the Naval School, Lisbon, Portugal; Professor E. Lipinski, Director of the Institute of Research concerning the general movement of business and price formation, Poland; M. E. R. Sjöstrand, Counsellor on Social Questions, Permanent Representative of the Swedish Government at the International Labour Office; M. Rudolf Farnegg, Secretary-General of the German Industrial Federation in Czechoslovakia; M. Vasa U. Yovanovitch, Vice-Chairman of the Chamber of Industry, Belgrade; Dr. Steuernagel, Director of the German Reichsbahn.

At the hearing on June 8th the following were listed to speak: Mr. Broughton Richmond, Secretary of the International Calendar Association; Mrs. Achelis, Presi-

dent of the World Calendar Association; Mr. Moses B. Cotsworth, Director of the International Fixed Calendar League; The Rev. Dr. M. Hyamson, President of the League for Safeguarding the Fixity of Sabbath, Union of Orthodox Rabbis of the United States and Canada; Mr. A. S. Maxwell, Mr. L. H. Christian, and Dr. J. Nussbaum, nominated by the General Conference of Seventh-Day Adventists; The Grand Rabbi Israel Levi, President of the Israelite Committee concerning the Reform of the Calendar; Prof. Adolf Keller, Secretary-General of the Universal Christian Council for Life and Work; M. Hertz, Chief Rabbi of the British Empire, London.

The Jews presented fifty-five petitions, or rather the same petition or protest from fifty-five different Jewish organizations; of which fifty-two were American, two British, and one Hungarian. For the Seventh-Day Adventists, an excellent petition had come in from the General Conference. Petitions similar in substance had been received from the following bodies:

The Northern European Division of the General Conference of Seventh-Day Adventists; The British Columbia Conference of Seventh-Day Adventists; The Community of Seventh-Day Adventists in Germany; The Community of Seventh-Day Adventists in the Czechoslovak

slovak Republic; The General Conference of Seventh-Day Adventists, Southern European Division, Berne; The Swiss Union of Seventh-Day Adventists, Lausanne. All members of the committee had these petitions.

Every speaker was given the time he desired. Many brought weighty arguments for or against the present Calendar. The written statement by Brother Maxwell was most tactful, logical, and convincing. The writer had the first hour in the afternoon. Those who spoke in favour of Calendar Reform made light of the conscientious fears of religious people who believed in the Sabbath. All their arguments in favour of a change were based on business and profit. But to us it was cheering to see what a profound impression the simple Word of God made on those present. The Lord certainly blessed His message at that hearing. Many friends were won.

Not a little work has been done by the League during the past eight years on this Calendar question. In 1926 the League recommended that national "committees of inquiry into the reform of the Calendar" should be appointed in all countries. Such committees are now at work in Argentine, Belgium, Bolivia, Brazil, Chile, Costa Rica, Cuba, Czechoslovakia, Ecuador, Estonia, Finland, Germany, Great Britain, Guatemala, Italy, Jugoslavia, Latvia, Netherlands, Nicaragua, Panama, Peru, Poland, Portugal, Salvador, Spain, Sweden, Switzerland, and the United States of America. We have sent a list of all committee members in the countries of this Division to our leaders in most of these fields. We should get in touch with these men.

There is a rising tide of public sentiment for this Calendar revision. Mighty business organizations such as chambers of commerce, as well as powerful labour unions, favour the plan. Many national committees seem eager for the new calendar. Others hesitate. Thus the committee in Belgium reports the "fact that certain members of the committee are of the opinion that the interruption of the cycle of weeks would be regrettable, and that it would be dif-

ficult to get public opinion in Belgium to accept it." Italy, too, is very free "to declare itself opposed to the reform of the Calendar, on the grounds that the moment has not yet come for that reform, and that it would involve serious drawbacks in consequence of the abandonment of age-long traditions, while its advantages still appear problematical."

WHAT WILL ROME DO?

Many are eager to know the position of the Catholic Church. We have this word from Poland: "The representatives of the Catholic Church in Poland have not expressed themselves either for or against the reform as their opinion is based on that of the Vatican." The Catholics in France declare: "The archiepiscopal authorities of Paris will be guided by the opinion of the Sovereign Pontiff." For Great Britain the Cardinal Archbishop of Westminster, in reply to an invitation to nominate a representative on the committee, stated that "only the Holy See could deal with a matter of world-wide importance on behalf of the Catholic Church." The Archbishop of Westminster further pointed out that the Holy See had already declared that no sufficient evidence for such a momentous change had yet been submitted to the Holy See.

WHY DO PROTESTANTS NOT PROTEST?

Protestant opinion seems more favourable to a change of calendar, even though this involves the giving up of Sunday. Professor Keller expressed himself at the hearing as favourable, if this calendar revision was for "the good of humanity." "The Chairman of the Protestant Federation of France has only expressed an opinion on the question of the fixing of Easter; this opinion is favourable." We spoke with several really prominent Protestant leaders in Geneva, and all seemed willing to let Sunday go provided they might keep Easter. In England, referring to the general question of Calendar reform, the Archbishop of York stated in a letter of February 12, 1931: "I do not think it would be possible

to say that the opinion of the Anglican Communion generally has been ascertained on the subject of fixing the Calendar. I am, however, convinced that there would be no objection from the Anglican side, provided it was certain that this action would not lead to a division of practice among the Christians." All the quotations of this article are from the typewritten copies at the hearing on June 8th.

The next hearing of the League on Calendar revision comes about October 26th before the full committee. This hearing is likely to be a decisive one and the Northern Division plans to have a representative there. Some may ask: But are we fighting a fad, or facing an issue? We answer: This Calendar revision is a subtle movement in which determined men in many lands have resolutely set themselves to uproot the week, destroy the Sabbath, and make void the sovereignty of God's law. To us of the Advent message it is an urgent call and an open door to bear witness for the truth. Information concerning plans or petitions in this Division to oppose Calendar revision will be sent out by mail. In this crisis every man must do his best.



A Word from Nigeria

BROTHER L. EDMONDS writes from his section of Nigeria that two very promising centres have now thrown open their doors to the message and a nucleus of faithful members is holding out amidst great persecution and trial, waiting for teachers. They are making strong efforts to increase their financial receipts in order that they may be able to meet the pressing calls. Unfortunately a serious trade depression is affecting the country just now, but in spite of this their tithes and offerings are increasing. Let us remember the work in Nigeria.



THE brightest lightning comes from the blackest clouds, and the purest faith from the severest trials.—R. L. Stevenson.

A Life and Death Message

BY R. ALLEN ANDERSON
(London Advent Mission)

"OURS is a life and death message, and we must let it appear as it is, the power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things from God, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul."—*Testimonies, Vol. 6, page 61.*

What a call is this to an effectual ministry! A "life and death message" to be presented "in all its telling force." Such is God's commission to the ministry of His remnant church. In presenting a few thoughts on evangelism as it has impressed me I would first offer a tribute of praise to the Lord for the splendid counsel He has given us in the spirit of prophecy. This counsel has been a great factor in guiding me to some very definite convictions regarding evangelical work in our cities. Within the brief space of this article it will be possible to touch on but two features.

Two great questions press upon us. First, how shall we reach the masses in these large cities? And second, how can we impress them with our message? The second question grows out of the first and becomes the greater, for our work essentially is to win souls and not merely to warn them. To accomplish this soul-saving work God has chosen "the foolishness of preaching." Whatever help other lines of work may be in extending the knowledge of a saving Christ, the special messenger for God is the preacher. But to reach the masses in the large cities of this age and bring them to Christ in preparation for His return will require a special study of both the message itself and methods best suited to its powerful proclamation.

"In the cities of to-day where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it

necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . They must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*"Testimonies," Vol. 9, page 109.*

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help and in harmony with the Word of God."—*Ibid, page 142.*

"Write the vision plainly, that he that runneth by may read." Hab. 2:2 (Luther's translation).

All this is a distinct call to a more effectual proclamation of the message. But having gathered and impressed the congregation, how can we hold them, and that sufficiently long to bring them into the full message? This is of the greatest importance, for the real test of evangelism is not how many people *listen*, but rather how many have *continued to listen*. It is not the *getting* of an audience that counts, so much as the *holding* of the audience. People are usually born with enough curiosity to want to know something of the message of any teacher, false or true. But the real test comes, when, having awakened that desire to come once, we can hold them, and ultimately bring them into the fullness of the light of the truth. If they do not continue to come whose fault is it? In answer let me quote again from the counsel of God's Spirit in *Testimonies, Vol. 6, page 57.*

"Those who will study the manner of Christ's teaching and educate themselves to follow His way will *attract* and *hold* large numbers as Christ held the people in His day."

It is some years since that statement arrested me, and perhaps nothing has influenced me more

than these few words. It seemed as if the Lord spoke to me personally and I could not get away from it. I had been associated with evangelical efforts in theatres, tents and halls, all of which seemed to expect and plan for the time when the interest would fall away; when through sheer apathy to the truth the audience would dwindle down till "the few honest in heart" (as we called them) would be left. The inference was, of course, that all those who had dropped away were not honest in heart. This was the usual order and nobody questioned it. When it came we naturally looked for another place to work.

But faced as I was with such a statement from the Lord I had to admit that it was not Christ's way, for His interest continued to grow, some, of course, falling away, but many more taking their places. That the Lord used better methods was certain. Then I cried to God earnestly asking Him to teach me better methods—to show me "His way." What could His methods be? He had neither money nor prestige, but He held the people. He took the broken timbers of a ship-wrecked world and with His own hands built a bridge between earth and heaven. How I longed to understand His way! But more, I discovered that "the Lord's methods are to be followed."—*"Testimonies," Vol. 9, page 141.*

Anxious to learn, I began to study the work of other great preachers, discovering often that they, too, *held* the people. They did it without the message we have. How much more powerful would their work have been if they had had the truth as we know it! But again, how much more could we do if only we adapted their methods to the preaching of our message! The thought lived with me. To preach the grand old message with a power to both *attract* and *hold* the masses became the very passion of my life. And I believe it still is. But to do that I knew I must "educate" myself "to follow His way."

I commenced, and in some measure at least, have continued that self-education. It meant a definite reconstruction of my whole programme. Every feature of the

work had to be restudied with a view to *holding* the people. I tried to "learn to meet the people where they are." (*Testimonies*, Vol. 6, page 60.) "Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal set phrases, the presentation of merely argumentative subjects, is productive of little good."—*Ibid*, page 67.

In this new study, the message itself became dearer, and, too, it became more real. I say it to the glory of God, that ever since then I have never experienced that distressing realization that "the interest has died down." Why should it? The Lord is "the same yesterday, to-day, and for ever." I have worked in many places since then and always with the same result, i.e., the last meeting having witnessed the largest attendance of any.

By the Lord's help I try not to look upon the people as dishonest

in heart, but seeking to follow His way. I long to see them as He did, as "sheep without a shepherd"—looking for the very message the Lord has given us for them. We are evangelists first, and educators second. If once we can lead souls to the Saviour in real conversion it will then be a joy to teach them all the way of righteousness. "Talk to the sinner with your own heart overflowing with the tender pitying love of Christ. Let there be deep earnestness; but not a harsh note should be heard from the one who is trying to win a soul to look and live. "Oh, Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him!" (*Testimonies*, Vol. 6, pages 67, 66.) May the dear Lord give us the zeal, wisdom, tact, and love commensurate with the tremendous task before us.

What McCheyne says is true today: "It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God."

perplexities, they press forward in their work and the book sales are increasing all the time.

One brother who had not sufficient money and yet was determined to get to the conference, walked just over 300 kilometres. He came in tired but happy, and bore a wonderful testimony to the Lord's goodness and keeping power. At the testimony meetings several praised God for healing and for many real spiritual victories which they had gained.

Brother R. J. Cunitz was elected president of the Posanian Conference, Brother A. Ludtke, the Silesia-Galicia Conference, and Brother St. Kapusta, the Central Polish Conference. Let us pray for the work in Poland.



The Lithuanian Mission Conference

BY H. L. RUDY

THIS year's conference in the Lithuanian Mission was the tenth anniversary of the first conference of the Seventh-Day Adventist Church in Lithuania, held in June, 1921. The members came together from all parts of the country, and the Lord especially blessed the meeting with a good spirit of fellowship, and with plenty of sunshine and rain—within and without. Nearly all who were present testified that they had attended many conferences, but the one this year was the best in their experience. As workers we also felt that the Lord came very near to us through His Spirit.

The reports of the president and of the departments showed a very healthy progress along all lines. Great missionary zeal was especially noticeable. The faces of the workers and the members beamed with joy and enthusiasm as they reported having exceeded their goals in the Harvest Ingathering and Big Week, and pledged themselves to greater service under God for the coming years.

Another special feature of the conference was the report of the progress of the threefold message among the Lithuanians. Heretofore our work was carried on more among the Germans in Lithuania,

Annual Meetings in Poland

BY W. E. READ

It was the privilege of the writer during the month of June to attend three of the annual conferences in the Polish Union. The Silesia-Galicia conference was held at Bielitz, the Posanian conference at Bydgoszcz, and the Central conference at Lodz.

The annual gatherings this year were seasons of real spiritual blessing. Our people came out in larger numbers than on any previous occasion, and both the conference sessions and the devotional hours were marked by the presence of the Spirit of the Lord. In addition to the Union officers and the departmental leaders, Brother F. C. Gilbert, one of the field secretaries of the General Conference, was present. He had just returned from a visit to Jerusalem and the Near East and brought a message of real hope and good cheer. Brother K. Rose from the Baltic Union was also present and rendered excellent help.

At these meetings four of our

brethren were ordained to the Gospel ministry. The work in all lines is making excellent progress. There are certainly better prospects than ever before for the winning of souls in the different fields. Gains were reported in all phases of missionary activity, and the brethren have determined, by the help of God, to reach larger goals not only in soul-winning, but in the raising of funds during the coming conference year. There has been a great need for chapels in Poland, and when the matter was presented at each of the conferences, the brethren very loyally responded by bringing in cash and pledges to the extent of 25,000 Zloty. This means \$2,800.

Our colporteur force is a noble band of workers. Notwithstanding the difficulties they experience, they keep to their task. Sometimes they are imprisoned, sometimes they meet with experiences which mean physical pain, but notwithstanding all these trials and

but during the past few years the field has developed native workers who have been greatly blessed in working more directly for their own people. The pioneer of this phase of the work is Brother Oltin. The Lord has greatly blessed his humble efforts and his full consecration to the work in the Lithuanian language. On Sabbath, May 30th, Brother Johannes Oltin was solemnly ordained to the Gospel ministry, with the heart-felt prayers of God's children that he might serve the field of his choice faithfully and fruitfully till the

work is finished and Jesus comes.

In 1926 the colporteur work was started, and although for a time it made a tottering progress, later years have seen a healthy growth and the prospects for the future are still better.

We feel confident that the Lord will bless His work in Lithuania during the coming year. No "hard times" cry was heard all through the meeting, and everyone in attendance was happy, and trusted in God for greater things in their spiritual experience and Christian service.

the ready and enthusiastic response on the part of our people to the united participation in the coming Harvest Ingathering Campaign, and in the other missionary enterprises of the year. Last year, the conferences in Latvia all went beyond their goals in both the Harvest Ingathering and Big Week.

The prospects for our work in Latvia during the coming year are very encouraging. With the young and strong force of workers in those fields, backed by a loyal and willing people, and the freedom to carry on our work without interference by the State, we feel that God is prepared to bless His work as never before. We look forward to a large harvest of souls in Latvia in the immediate future.



Annual Meetings in Latvia

BY H. L. RUDY

THE Lord richly blessed in all three of the conferences in Latvia. The attendance was unusually large considering the general financial depression throughout the country. Some of the members testified that they had had no hope of attending the conferences this year because of the shortage of money, but that they had placed their desires before the Lord, and He had marvellously prepared the way for them.

As to the general spirit of these three meetings, it can truthfully be stated that a deep desire for a closer fellowship with God and with the brethren prevailed, and that unity and kindness characterized every meeting. The courage and faith of the workers and members far outweighed any fear or thought of "hard times" that may have been present. Yet the seriousness of the present time was sensed by all, and the need of divine help to face conditions in the world and in the hearts of men and women, was greatly felt. The Lord was prepared to answer all earnest prayers, and at every conference, very definite personal victories and blessings from God were reported. A number of souls made their choice to live a Christian life and render obedient service to God.

The direct practical messages which the Lord sent through His servant, Brother G. W. Wells,

were very timely and helpful. Both the workers and the members were greatly strengthened in their Christian experience and daily service for the Lord. The need for a greater measure of the Holy Spirit in the work of soul-saving was very keenly felt. The individual pledge to bring at least one soul to Christ in the coming year was heartily renewed. How good it would be if all could realize that pledge!

The needs of our home and foreign missions received close study, and it was indeed a great source of encouragement to note

Evangelism in the Finnish Conference

PASTOR T. STAHLBERG, Departmental Secretary of the Finnish Conference, has held a very successful evangelistic effort during the past winter in a town of about 8,000 people. Seventy-five souls were baptized as a result of that effort, and twelve of these fully consecrated young people have already entered the colporteur work.



"A RELIGIOUS life is a struggle and not a hymn."



Group of newly baptized members—fruitage of the labours of Pastor T. T. Babienco.

With Our Missionaries

The Advent Message in Uganda

BY G. A. LINDSAY

"STAMLEE, say to the white people, when you write to them, that I am like a man sitting in darkness, or born blind. All I ask is that I may be taught how to see."

Such was the plea that Mtesa, King of Uganda, made to H. M. Stanley, the great explorer, after they had had several visits together and Stanley had told the king about Jesus Christ and the Bible.

There is perhaps more thrill in the mission history of Uganda than in that of any other part of Africa. When Mr. Stanley arrived in Uganda early in 1875, King Mtesa was almost at the point of accepting Islam as the State religion. Although his training was not that of a missionary, and he had not gone to Africa to do missionary work in the common sense of that term, Mr. Stanley realized the seriousness of the situation, and felt it his duty to improve the opportunity and teach, to the best of his knowledge and ability, the "doctrines of Jesus of Nazareth" to the African king. The king called all his chiefs together to discuss with them the new religion that "Stamlee," as he called him, had brought to his knowledge. He told them that the white man had brought a book to Uganda which was much older than the Koran of Mohammed. He closed his remarks with the words: "Shall we believe in Jesus or in Mohammed?" One of the chiefs spoke out at once: "Let us take that which is the best."

The king's plea for light and the desire of the chiefs to take that which was best—Jesus or Mohammed—caused Mr. Stanley to appeal most passionately for "pious, practical missionaries . . . who can teach the people how to become Christians, and cure their diseases." Many offered themselves for service. Soon Protestant and Catholic missionaries arrived, and thus the light came to

Uganda. The way in which the people recognized that which was better is seen best in the fact that, according to the latest statistics, there are about 700,000 who profess Christianity in that country (more than one-half of them are Catholics), and only about 95,000 profess Islam. There are still about 2,500,000 pagans in Uganda. This large number of pagans, together with the horrid infectious diseases that are a plague to the otherwise beautiful Uganda, constitute a mighty challenge to-day to people who love missions and long to save men, women, and children for Jesus.

Our missionaries entered Uganda four years ago. From its very beginning, God has indeed blessed the Advent cause in that part of the field. The spirit of the chief who answered Mtesa, "Let us take that which is the best," is still manifest among the people. In spite of the fact that it takes time to begin a solid work in the mission fields, owing to the ignorant, backward state of mind of the people, and the length of time and the amount of patience it takes to make them ready for baptism, we rejoice with the brethren out there that over 100 souls have already been added to the church. There are still about another hundred adults who are studying the truth and are diligent Sabbath-school members. Fresh calls for workers are coming in from various parts of the country.

Some months ago the chief of a certain district called Brother Toppenberg, superintendent of the Uganda Mission, to his court and asked him to preach to him and to his elders. Brother Toppenberg says that when he had preached for one hour he was going to stop but the chief asked him to continue to speak to them about his beliefs. Brother Toppenberg plans on following up this opening that has presented itself. In another

place in Uganda our missionaries were heartily welcomed by about fifty to sixty people who have, from their own study of the Bible, found the seventh day to be the Sabbath, and were keeping it, not knowing that there were other Christians keeping it, too. These men and women pleaded for a teacher for the children, and an evangelist to teach them the whole truth. They say they want to be ready to meet Jesus when He comes.

Until about a year ago, we had but one mission station in Uganda, located near Mubendi, about 125 miles west of Kampala, the capital. This lone station was found to be inadequate to meet the calls our missionaries were facing. In addition to this western station, it was realized, after some study of the field, that we must have one station in the vicinity of Kampala, where the head-quarters could be located. The wisdom of this plan has been proved by providential guidance in the finding of the site for the station in Central Uganda, in the Kampala district.

Our brethren found several places which they thought were quite suitable for a mission station, but their budget was inadequate to meet the price. Then, in a very remarkable way, Brother Toppenberg was directed to a business concern in Kampala which owned large plantations of coffee, rubber, and cotton.

Owing to the slump in the market for these products, the company was forced to sell some of its estates. One of these was located about six miles outside of Kampala, at Kireka. It was an ideal place, located on the top and down the slope of a hill. Here, in a providential way, the details of which we cannot now give, Brother Toppenberg was able to secure about forty acres of land. It is well developed, and planted with fruit and rubber trees. Al-

though it is crown land, freehold, which is usually very hard to get, the price he paid for it was the same as the natives pay when they buy and sell undeveloped land among themselves. A comfortable house, with four large and two smaller rooms, was already built, and this now houses two missionary families. From this place one has a fine view over large tracts of wooded country. In full view are some of the seven hills on which, like Rome of old, Kampala is built. Two of these hills are crowned by cathedrals, one an Anglican and the other a Roman Catholic cathedral. A third hill marks the residence of the king of Uganda. It is only fitting that the Adventist mission station, and head-quarters of our work in Uganda, should "top off" one hill just outside the city, in full sight of all the others.

The medical work carried on by Brother Andersen at the western station has proved a blessing to the community. When we were at Nchwanga one day, Brother Andersen treated over 100 people. It was sad indeed to see the fifteen to twenty lepers who live in

the leper camp that Brother Andersen has erected for the poor outcasts. Some of them were quite young men and young women, and some even children!

It is only fair to state in this connection that the missionaries from Europe are not the only ones who have volunteered for service in Uganda. Several evangelists and teachers, together with their families, are natives of East Tanganyika or Kavirondo. They have done noble service in a field foreign to them, among a people who speak an altogether different language. One of these families has paid the supreme price, for shortly before our visit, the evangelist died from blood-poisoning due to a wound received in an accident while on a bicycle. He left a wife and several children to go back alone and sorrowful to their people in Pare, East Tanganyika.

Let us remember Uganda in our prayers. There are yet many honest in heart in that country who are pleading, as did their king fifty-six years ago: "I am like a man sitting in darkness, or born blind. All I ask is that I may be taught how to see."

Happenings in the Gold Coast

BY J. J. HYDE

At the close of another tour of work in the Gold Coast, we can say without hesitation that it has been by far the most satisfying tour of our experience.

In common with all producers of raw materials, our people have suffered severe financial loss. Cocoa, of which we produce more than one-third of the world's supply, is almost the only source of income with us. In the space of the last three years the price of the cocoa beans has fallen from 25/- to 30/- down to 5/- to 7/6 per load of 60 lbs.

In addition to this our local political situation has been very tense during the whole of the tour. We have had an armed rebellion in our small town, with the verandah of our house crowded with men streaming with blood, await-

ing the attentions of Mrs. Hyde. We have had a member falsely charged with murder in connection with this riot; and that in a land where concerted lying is an art, is a thing to try the courage of the boldest. We have seen waves of diabolical fury threaten other members whom the "fetish" declared were bringing sickness upon the niece of a chief. We have had two of the most powerful neighbouring chiefdoms without chiefs, and their districts the seat of intrigue and conspiracy by the varying claimants to the vacant "Stools." Yet another chief has been in prison awaiting trial on a charge of offering a human sacrifice, while our own chief was in custody on a charge of murder. One acquainted with African native affairs will realize the signi-

ficance of these facts. We have not known from one day to the next just what turn events would take.

In the midst of all this, we have been privileged to see a deeper consecration on the part of our native members as they faced the difficulties that have come upon them. We have seen individual Sabbath-schools treble their membership in districts where difficulties were thickest, while the total Sabbath-school membership for the whole field doubled itself.

While districts in which we previously did most of our work have been so disturbed, Brother F. Stokes had one of the largest chiefdoms of Ashanti opened to him. To the astonishment of the local people, this chief and his elders invited us to hold our three-day camp-meeting in his town. During that time more than nine hundred of our people were lodged and fed by the townsfolk free of charge, while they also contributed the larger part of the Harvest Ingathering offering of over £80 gathered at one of the meetings.

Our training school under Brother F. Edwards has reached a standard at which the Government is willing to pay half the salary of the teachers. Five teachers have succeeded in taking Government certificates during this time also.

And best of all, 104 souls were baptised a few weeks ago after thorough preparation under Brother Stokes.

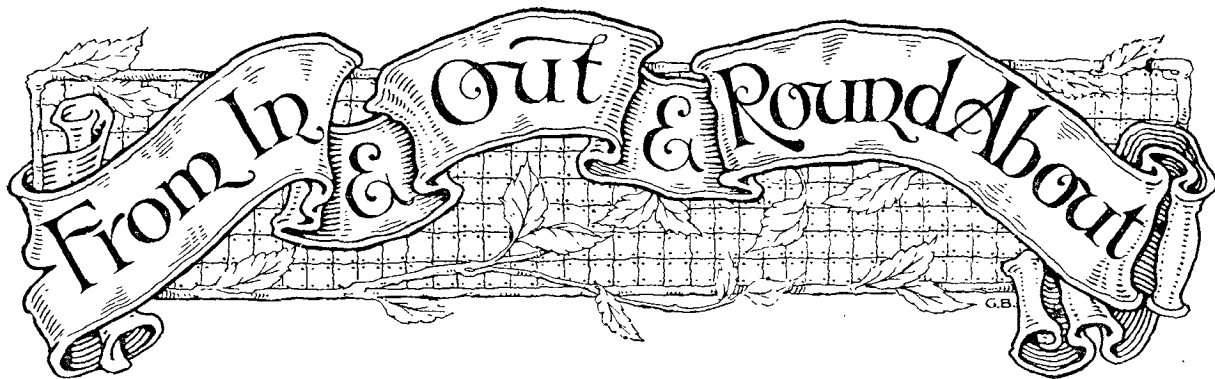
So we give thanks to God for His preserving care during these dangerous and trying times, and for the sustaining grace He has given our members under the trials that have befallen them. The situation politically is even worse now, and we ask you earnestly to pray that wisdom and fortitude be given to all in the Gold Coast during the difficult days that are ahead.

The Advent Survey

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

Editor: Ella M. Eastcott

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lishing House.



THE Harvest Ingathering Bee has again commenced to buzz. The first Harvest Ingathering bulletin has just been sent out by the Home Missionary Department; packets of literature are arriving, and soon all will be in readiness for the great harvesting. We have been looking over the totals for 1930 as listed by the General Conference and are extremely encouraged to find that, with the exception of North America, the Northern European Division had a bigger yield than any of the other world Divisions. There was a lot of "trade depression" talk last year also. So even though the outlook this year may be a bit cloudy we know that the Lord will bless every faithful effort, and again give an abundant harvest.

THE president of the Baltic Union reports fifty-five souls being won to the Lord as the result of his winter's effort. On another page you will see a group of these members. They look happy in their new found faith, don't they? Brother Babienko preached in the Russian language, which was translated into Estonian, and thus two classes of people were reached at one time. The meetings were held in one of their own church buildings, and we are told that only one invitation was extended to the people through the newspaper. Our brother concludes his write-up with a very pathetic note stating that many interested people had to go away because there was no one who could talk with them in their own language. There were no funds with which to employ a Bible-worker. Had there been, Brother Babienko believes there would have been another twenty-five souls won for the kingdom, but because of lack of means these people had to go empty away.

ELSEWHERE in this paper an article appears from the pen of Pastor R. A. Anderson on the principles of evangelism. That these principles are more than mere theories is evident from the success that attends the efforts that are being conducted in North London. Starting in February last with but a meagre budget a large theatre was engaged for Sunday-night meetings at a cost of \$87 per night. Other halls were hired for week-nights, the total weekly expenses being more than twelve per cent of the entire budget. Since then a regular congregation has attended the mission, and even on these long summer evenings between 1,300 and 1,400 people crowd into the building. It is evident, too, that the original budget would allow but a very short effort. But the Lord has led out, laying upon the people themselves the burden of the work. Over \$2,900 has been received in offerings and special gifts during the past five months and, contrary to custom, the same theatre has been hired to continue the work throughout the whole summer period. Practically nothing has been spent for advertising, and for several months the effort has been running with no advertising whatsoever. Pastor Anderson expects to continue strongly where he is for at least another year. In other evangelical efforts he has continued as long as three years in one place. Already three baptisms have been conducted in which ninety-one people have taken part. The last one was held in the theatre on June 28th, when forty-three souls followed their Lord's example.

WE feel sure our readers will rejoice at the splendid progress in Mauritius and Madagascar. The president and secretary of the Southern European Division have

recently returned from these islands, and Brother Rasmussen writes as follows:

"The seating capacity of Rose Hill Chapel (Mauritius) has doubled during the past few years. It now seats comfortably four hundred, but we had at times more than eight hundred people attending our evening services, so that half the audience had to stand outside the building. There is really a growing and an awakening interest all through these islands in the South Indian Ocean. From all parts of Madagascar requests come to our head-quarters in Tananarive in the form of signed petitions, asking for a teacher or a minister. We now have five organized churches on the island, besides eleven groups of believers. The baptized membership is about 150 and there are hundreds in the baptismal classes.

"We hope soon to begin work on Réunion Island. A Seventh-Day Adventist family from Mauritius has recently settled there, and we hope that as a result of their witnessing for the Lord a little nucleus of believers may be gathered. A corps of twenty colporteurs is scattering the printed page all through Madagascar.

"Our believers in Madagascar have also made some real sacrifices in the way of giving liberally for the building of a number of chapels. Excellent buildings have been put up in Tamatave, Tsarary close to Tananarive, and Manjakaray, another little suburb of the capital. In the southern, central part of the island, some hundred miles south of Antsirabé, they have erected a fine school building, which will accommodate from one hundred to one hundred and fifty children. The mission has only assisted with a few thousand French francs in all of these enterprises."