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Our Work in East Africa

By CLARENCE V. ANDERSON

THE territory of the East African Union comprises the whole of Kenya Colony. Brother S. G. Maxwell, the superintendent, is a true-blue Seventh-Day Adventist, and, together with a loyal band of missionaries and native workers, is seeing the task develop in a marvellous way.

Work has been carried on for the Luo and Kisii tribes for many years. The work has steadily grown, but it seems to have taken on new life during recent years. You will readily understand this when I tell you that their church membership is 3,400, while their Sabbath-school membership is 7,500, and the average attendance as high as 7,700. It would do your heart good to see workers and churchmembers alike rising to the task before them. Personal improvement and growth in spirituality is primary in their experience. Everyone is learning or has learned to read. To hear young and old repeat long chapters of the Bible, or some choice passages, or in some cases every memory verse for the year, would cause you to exclaim: "Yes, missions pay!"

But personal consecration always leads to action. These people are all thoroughly organized into working bands. They visit neighbours and market places, holding meetings, praying and talking to the people. This work of the members largely accounts for the many Sabbath-school members not yet entered into church fellowship.

These two tribes are working hard to make their native work self-supporting, and they are succeeding far beyond expectation. The savings to the mission made by this self-supporting effort is being used to branch out and win other tribes to the message. During the past months at least four new areas have been entered. Brother W. Raitt, recently returned from furlough, has opened up work on the coast not far from Mombasa. You would feel happy to see the way our brother has taken hold of the work. I attended an open-air meeting in a village during market day, and it was very inspiring to see about 100 men crowd around to see the picture roll and to hear Brother Raitt speak.

Brother W. W. Armstrong is living on the newly-acquired Karuru mission, near Nairobi. It is beautifully located between the native reserve and the large coffee plantations, and hundreds of natives pass daily. Almost at once some began to inquire concerning our faith.

The Nandi tribe is very warlike and independent and has caused the government more or less trouble through the years. Recently a native evangelist speaking their own tongue has entered with our message. Sabbath morning upon my visit, thirty-six of these wild-looking men, more or less dressed, crowded into Evangelist Hezekiel's kitchen (ten by fourteen feet)

sitting on the dirt floor, attentively listening to the new story of salvation.

The Masai people, like the Nandis, have always gone their own way. They believe that God gave all the cattle in the world to the Masai. It is a part of a good Masai's religion, if he sees cattle in another tribe, to arrange a night raid and bring these cattle back to the rightful owners. The government has been loath to allow the missionary into this territory. Upon my visit, however, permission had just been granted and two native evangelists had gone in with the Gospel message. Courage came to them as they saw forty-seven of these folk attend their first Sabbath service.

A new thing in education was started a year ago, that of a five years' training school for boys. These boys, I think without exception, have been born and reared in Adventist homes. They have not practised the heathen ways. One class of boys had been there one year upon my visit, and the second class had just arrived. The contrast was very visible. Five years of training ought to develop some good strong workers and leaders. Brethren Warland and Hyde need the prayers of God's people as they train the youth of that dark land.

Dr. Madgwick and the Kendu hospital are known far and wide. To see black boys just a few years removed from heathenism caring for the sick and even assisting at

the operating table, causes one to say that the days of miracles are not past. Mention should also be made of the native girls training in the maternity ward. The uplift of the women of Africa means salvation to many in a physical as well as a spiritual sense.

Yes, and there are colporteurs out there. These are said to be missionaries of the highest order. They leave family comforts and support for months at a time, in order to give the message to those who read in other fields. I learned to love these people though my visit was of short duration.

Many miracles are being wrought, in fact, the whole foreign mission programme is a miracle. To see the heathen in his filth and flies, living and sleeping with goats, calves, and chickens, fearful

of evil spirits, with sores and sickness from head to foot, and then see the Christian (remembering from whence he came) clothed and in his right mind, living in a clean hut, having a clean body, all filthy habits having been laid aside, and the smile of intelligent hope on his face, would convince any sceptic as to the inestimable value of missions. And then to hear the grateful greetings and thanks pour forth from the lips of these changed people touches the heart and brings the impressed one to his knees to plead in mercy for the same change of heart, and for greater power because so many others seem untouched by the Gospel.

Lord, send forth reapers!

Missions pay large dividends. Support them with prayer and money.

Progress in Ethiopia

BY C. V. ANDERSON

ETHIOPIA is the only independent country in all Africa. She is very jealous of that freedom—hence keeps herself from too much association with outside nations, fearful of being taken advantage of. Excluding the capital city, Addis Abeba, where some signs of modern conditions prevail, everything moves on as it did way back in Bible times. One is in another world entirely. Ploughing is done with a stick scratching the ground a bit, grain is harvested with the sickle, oxen are seen treading out the corn in threshing, and the ass is a favoured beast of burden. A man's wealth is not in money, but as Abraham's was, in goats, cattle, asses, etc. We travelled through one part of the country where our money was not accepted. Coffee or salt was the medium of exchange.

Someone has called Ethiopia the "Land of Promise." It is easy to get a promise out there but the fulfilment is always an uncertain, future event. "Ishi" is an easy word, passing every lip as a result of some instruction given. It means "Very well," or "All right," and the thing requested would happen were it not for the word "nugga" that follows either audibly, or in thought. "Nugga"

means "to-morrow." So "Ishi nugga" meaning, "all right, to-morrow," explains the difficulty of getting things done within a definite time and also the patience needed in winning these people to the message. "Put it off" may apply spiritually to other countries as well as to Ethiopia.

However, the Advent message is getting a foothold in this peculiar country where the Sabbath of the Bible has been recognized through the years. Here we have needed to apply with special vigour the entering wedge of medical evangelism. We are operating in five centres where European supervision obtains. With the exception of our training school, all are manned by medical missionaries, and a request has recently come through from the chief of another province inviting us to build a hospital there, offering a considerable sum for its erection and maintenance.

These missionaries are doing a noble, self-sacrificing work. All except the Addis Abeba workers are far separated from any other European. Upon my visit Nurse Høvig came in to the Union headquarters from Dessie, not having seen or spoken to a white woman

for a year. Imagine her joy upon meeting with fellow lady workers. Tears of happiness mingled freely with her delighted laughter as she visited about. God bless these folk who unselfishly serve for souls in out-of-the-way places.

The new hospital in Addis Abeba manned by Drs. Bergman and Nicola, is having a wonderful start. Each month sees new victories and God is surely going to give these workers souls for their hire. Dr. Bergman has worked hard to get the place equipped and started. I think that only the Lord and the doctor himself fully know the struggle it has taken. Here is the prayer of Dr. Nicola's youngest son in behalf of his daddy going out to help the heathen: "Dear Jesus, make all the heathen sick, so that Daddy can make them well." We know they are all already sick with that incurable malady, the leprosy of sin. We are glad our missionaries will point them to Jesus, the great Physician, for healing of the soul.

After spending two weeks in Addis Abeba with Brother Sorenson, the Union superintendent, and his fellow-workers in council, Dr. Purmal, of Dessie, and I set our faces westward, planning to reach the Anglo-Egyptian Sudan, and Europe again by way of Egypt. The Ethiopian western boundary was reached after twenty-one days of travel. About half-way, however, the trip was broken into by a fortnight's visit with Missionary Jensen and family at Gimbi. Modern conveyance in the form of a motor-car took us 100 miles west of Addis Abeba. The remaining 400 miles to the Sudan border were made on the back of a mule. Our baggage was strapped to the backs of these little animals as well. Eight days of mule-backing brought us to Gimbi. There are no roads, only trails this way. Here dwells Missionary Jensen and family, working courageously along medical as well as evangelistic lines. A solid work has been started which is destined to win many souls.

Twelve days of slow travelling with donkeys brought us out of the Ethiopian highlands down to the hotter, parched Sudan. Forty hours more of continuous travel

on a large lorry loaded with coffee, mail, and natives, brought us to a railroad and civilization again. We were thankful for God's watchful care over us during the journey. We enjoyed the best of health and a good experience.

Ethiopia is showing faint signs of stretching out her hands to God.

This message has entered the country. It is there to stay. It will accomplish the purpose of God. Pray for the workers of that needy field. Their eyes must be fixed upon the great objective and the promises of God. God can save some of every nation, yes, even the procrastinating Ethiopian.

Logone and Chari, by ferry. These two rivers are mighty waterways which drain a large portion of equatorial Africa, and flow toward the north into Lake Chad. The majority of the population here have been Mohammedans for centuries in the past. Only a few smaller groups scattered throughout the country are following fetish worship. Everywhere the Mohammedan dress was in evidence. Mohammedanism has great power over the people. We returned to our mission station convinced that for the present it was better for us to begin work among the Kirdis people at Mokolo, the first place visited.

We have conducted no school work heretofore on account of the lack of means. This is, however, the greatest need in our field at the present time, and it was decided that we should begin a school for boys as soon as possible, on the plan that all must work on the mission as far as work can be given them, because the mission has no money for their maintenance, and parents or children are not in possession of resources.

The Kirdis people have, up to the present time, been practically free from foreign influence. There are places where no white man has ever yet been. In the beginning they show great distrust. When we explain to them that we have come as their friends to help them and to instruct them concerning God, they wait and watch us for a long time to see if this can really be possible. When their confidence has been gained, and they have opened their hearts to the influence of the Gospel, they will surely become good and honest Christians. We hope that through our school work we shall soon be able to get in touch with several groups of the population.

We need the prayers of our fellow-believers that the Gospel may win its way to these peoples who live in entire ignorance of the saving message.

IN Poland the Union has translated *Seven Laws of Teaching* into Russian and Polish, and printed 1,000 copies of each to help Sabbath-school teachers.

Problems in the Northern Cameroons

BY R. BERGSTROM

MISSION work in the Northern Cameroons has been centred around Dogba during the past three years. This place is located twenty-five kilometres from Maroua, the principal place in the district. One mission station has been built and we have carried on evangelistic work and some health work among the peoples in the near vicinity. The majority of the population are Mohammedans, most of them very fanatical in their religion. In the beginning our plan was to work among the Kirdis people, who are fetish worshippers. They live in the mountainous district between our present station and the Nigerian border. As yet they are in a very wild condition. There are about 120,000 of them. Originally of one language, during the centuries because of war and civil struggles they have been divided into many groups, each speaking its own dialect. At the present time we find twenty-four different languages spoken in this tribe, of which several have some expressions very similar, while others have nothing in common. Some groups of only one thousand people speak a special tongue, while other language groups are larger.

Their houses are built of stone, which is found in great quantities in the mountains where they live. The larger proportion of these people use no clothes. Those that wear some clothing have only a piece of skin fastened around the hips.

During the month of February we had the pleasure of seeing Pastors Nord and McClements. Upon their visit new plans were made for our mission field. We spent a blessed season together and appreciated very much the good counsel

and the valuable instruction we received from these visiting brethren. It was decided that we begin work in a new place as soon as possible. These visiting brethren, together with Brother Johannesen and myself, made two trips out in the country with the view of finding the most likely place for a mission. First we visited a place called Mokolo, which is located in the centre of the district where the Kirdis people live. The place is high, with a healthy location. The French government has built a military station there and an automobile road has recently been built through this mountainous section. Up there among the cliffs and inaccessible mountains we find the largest group of the Kirdis people who are called Matakam, between 40,000 and 50,000 speaking the same language.

Before reaching a final decision we visited toward the east in the Chad territory, which is really the largest part of our field and where we as yet have no work begun. The territory comprises about one million two hundred and fifty thousand square kilometres, but according to the latest statistics the population is not more than one million. This whole field lies as yet untouched by our message. Before we went into this Chad colony we were unacquainted with its conditions. From our mission station at Dogba, we travelled by way of Maroua toward the east as far as Bongor which lies on the borders of Lake Chad. Following the only road which connects the Northern Cameroons with the above-mentioned colony, we continued our journey to Fort Lamy, the government head-quarters for this colony. We crossed the two large rivers,

The East Uganda Mission

BY RYE ANDERSEN

BETWEEN the eastern shore of the Nile and Mount Elgon's lofty slopes stretches the vast undulating plain forming the major part of the Eastern Province of Uganda. This territory is the home of numerous tribes, the most prominent being the Basoga, the Bateso, the Bagwere, and the Badama. Another big tribe, the Bagishu, is living on the slopes and in the valleys of Mount Elgon. This last-mentioned tribe is a very primitive race; intellectually they are very inferior to the surrounding Bantu tribes. Until a few years ago cannibalism was practised. In the evening after a man had died, the relatives cut up the body and ate part of it as a sacred meal. It is believed that this cannibalism is still carried out in secret.

Until the end of 1932 we had done no work at all for the people living in this big district. We have now for more than a year been living in a rented house in the little town of Mbale. During this time we have held many meetings, but we have been greatly hampered by having no chapel to assemble in, the meetings and the Sabbath-school all being conducted in our drawing-room. In two places the interested people have built themselves small chapels and here we are now conducting Sabbath-school and meetings every Sabbath. Other missionaries have been friendly. One of their teachers has commenced keeping the Sabbath. This man knows English well and has a government certificate as teacher. We hope to employ him as teacher and evangelist when he has had some more experience in the truth. Calls are coming in for teachers and evangelists but we have only two native workers, and they have to travel between the different interests the whole time.

During May we conducted an evangelistic campaign in a place called Bugema and we trust that souls will be forthcoming from those interested.

Our Harvest Ingathering has been a success this year. During April I received over £30. This is £20 over my goal. The response

has been very poor from the Europeans, but the Indians have been liberal, even Roman Catholics contributing about £5. One of our native evangelists, Ezekiel Rewe, has collected over seventeen shillings and he is working hard to reach £1. We pray that the next campaign may be even better.

For more than a year we have tried to secure a good site for our mission station. We trust though that the Lord has a place for us, perhaps better than the one we have applied for. It is rather a problem to find a healthy place to

live in as practically the whole Eastern Province is below the water level of the Victoria Nyanza and extensive papyrus swamps cover a large proportion of the country. For our first ten months here we were living in the Indian part of the town, and the dirt and the insanitary conditions have been responsible for our poor health. We are now living in the European section and our health has improved. Mrs. Andersen had an attack of blackwater fever, but she has fully recovered now.

We all thank the Lord for His protection and care, and pray that we may see the work go forward in this field and many souls enter into the kingdom.

The Upper Nile Mission

BY V. E. TOPPENBERG

WEST of our East African and Ethiopian Union Missions, in the interior of tropical Africa, there came into existence, early last year, the latest arrival among the sisterhood of Union missions in Africa—the Upper Nile Union Mission. Although we are well along in our second year we haven't begun to talk much; but we believe friends at home will want to hear from the little ones, too.

In spite of having only four European families, and but little more than a dozen African workers, you have laid upon us responsibility for the Uganda Protectorate and the great Anglo-Egyptian Sudan. Our field is thus nearly 2,000 miles long and about half as wide, its area and population being greater than any other mission in East Africa.

Thus far our work has been confined to Uganda, large provinces of which are still unentered. Pastor Maxwell started work in Uganda, establishing a healthy station near Mubende, about one hundred miles west of Kampala. Until his return on furlough E. R. Andersen did much medical work at this station, and our training school, with V. Rasmussen in charge, is located here.

Freehold land is no longer obtainable in Uganda, but providen-

tially we secured, within seven miles of Kampala, a very desirable freehold estate. The dwelling is beautifully situated on the top of a hill overlooking Kampala and Victoria Nyanza, the largest lake in Africa. This station is called Kireka, and here we have our head-quarters.

Another attempt at expansion is going on in the Eastern Province where E. R. Andersen now is stationed. There it is not only impossible to obtain freeholds, but in the most promising districts the population is so dense that the government cannot even grant leaseholds. Negotiations are now under way for a site in a district not so very far from where we had hoped to start.

Now and then reports come to us from interested ones in Southern and Western Uganda, but these remoter districts we have not been able to enter, and the great Northern Province is also untouched. Still farther beyond lies one of the greatest problems Christian missions and the Advent movement ever faced, the vast heathen and Moslem Sudan.

A couple of years ago we had the privilege of making a tour through these northern districts and into the Sudan. The heathen darkness we saw there strongly appealed to us. Not only do the

people there go stark naked, but the revolting orgies witnessed and the superstition and fear and suffering found everywhere made us feel that we would gladly leave the far more favoured Central Uganda in order to bring the light and truth to these benighted millions of darkest Sudan. In these backward regions medical and educational work are pathetically needed. Where is a consecrated doctor willing to do so good a work in so difficult a field?

While we have nothing sensational to report, the work in Uganda moves steadily onward. We are still hard pressed for African workers. Nearly all of

those whom we borrowed from adjoining fields in opening up the work have returned home, and it will be some time before substantial help can be expected from the training school. The students are young and must be given elementary training before starting on the training course. Although we have no special appropriation for the purpose, we are glad that it has been possible to keep the school running on savings effected here and there. But on our present budget there is going to be no surplus. We believe our faithful believers at home will help to strengthen this most important line of work.

hands or shaking their heads in amazement.

The story of the Advent movement and the experiences of our faithful and self-sacrificing pioneers was studied with great interest. It has helped these workers to catch a glimpse of the spirit of this movement. Our study of the various departments and institutional work of the denomination, and the triumphant onward march of the message to earth's remotest bounds, brought renewed faith and courage to all.

Pastoral training and other practical lines of study were given due attention, and so great was the desire to learn that frequently we found it hard to close the recitations on time.

Our staff of African workers is small, and they have but little training, but we believe that they have gone back to their work with a new vision and renewed zeal to do stronger and more spiritual work than before.

With Our Workers in Central Uganda

BY V. E. TOPPENBERG

ONCE a year our African workers have been called in to a month's "Refresher Course" at which instruction has been given in Bible, history, language, nature, geography, etc. But since our present staff of workers have never attended a denominational school and have had no special training for the work, they know little about the best methods. Not being able to read a European language they have little opportunity of making progress by private study, thus most of them were woefully ignorant of our world-wide work and the spirit of the Advent movement.

The work in Central Uganda having developed more along evangelical than educational lines, our committee laid plans for more aggressive evangelistic efforts, and with this in mind the usual refresher course was changed to be more of the nature of a ministerial institute. Much of the time was given to Bible study, denominational history, evangelism, and other lines of endeavour.

It was a source of great encouragement to us as teachers to see the interest and earnestness manifested. As we delved deeper into the Word and the prophecies in particular, a solemn awe frequently settled down upon us, richly rewarding us for efforts put forth. At different times these hungry

souls were lost in wonderment. With tears of joy in their eyes some would incline their heads covering their faces with their

In Bubonic Plague Districts

BY V. E. TOPPENBERG

SOME time ago a visiting missionary went with me on one of my itineraries. Having no tent I live and sleep for weeks on end in the car. But at one of the churches a well-to-do owner of quite a large house refused to let the new visitor sleep out in the open among the wild beasts, as he expressed it. We were finally induced to occupy a small room, and in this we made up our beds for the night.

A few months later when I made my next tour of the district, I learnt that this man's grown daughter got the plague and died in that very house not long after our departure!

Some time after our return from leave in South Africa I wanted to visit a company of believers who, due to plague in the district, had not been visited for a long time. But I was prevented from going, due to much sickness among us. The Muterspach family had suffered so much from malaria and other illness that they were urged to take a change in the better climate at Nchwanga; but it was

too late, and they had to go to the hospital instead. One by one the missionaries who were here at this station at the time came down with subtertian malaria, and soon they occupied a women's ward in the hospital.

As soon as she had recovered a little my wife went with me on the delayed tour to the companies, and as usual we slept in the car at night. The last day we camped some little distance from a church, but it was not until it was dark and we were ready to retire that someone came to tell us that the wife of the owner of the house nearest which we slept had just died of the plague.

That night we actually caught a flea in our bed in the car! Was it a plague-infested one? So far did my imagination go that after a few days I thought swellings began to appear. But we had done the best we could in the circumstances, and the rest we left with the Lord.

Our workers need the prayers of our dear believers at home.

Public Evangelism in Nigeria

BY M. WHARRIE

"MR ODUNSEI has offered us the use of the sewing-room adjoining his store for lectures on prophecies. It is small, not more than fifteen feet square, but I think I will take it and send out fifty stencilled letters to the chief men of the town, telling them that on Saturday evenings we will conduct Bible studies on current events as foretold in Revelation. We may get ten to twenty men who understand English and are sufficiently interested in the Bible to come. But Ibadan is one of Satan's strong citadels and we cannot hope for big results. The people are so indifferent."

Thus spoke Brother W. T. B. Hyde in the Union office as he asked for a stencil and prepared to get the circulars ready.

On Saturday night, April 14th, we arrived at the room half an hour before the time stated in the letters of invitation and were greeted by a small group of Africans who were sitting around. They said one to the other, "Here he is!" and "Yes, that is the man." We made plans to hold the meeting in the room, but it was so hot that the suggestion to hold it out of doors in the compound surrounding the store was agreed to.

Only a few minutes had elapsed from the time we entered the room to the time we emerged, but when we came out with the few chairs and forms we had brought from the Mission, the compound was packed with a waiting throng. What was to be done? They could not be driven away and yet the discourse Brother Hyde had prepared for the few "highbrows" would be

far above the comprehension of these people, and they would not understand English anyway. Quickly one of the training school boys was pressed into service as an interpreter and before an audience of well over two hundred Africans, Brother Hyde spoke of the love and power of Jesus and of His soon return.

In spite of the fact that the meeting was being held in the main thoroughfare, and motor-cars were passing every few minutes, hooting loudly; with tom-toms throbbing incessantly near by, and nearer still a gramophone blaring out some Western jazz music, the people listened with rapt attention to the words of life.

The meeting closed, and Brother Hyde told the ten to fifteen leading men who had occupied the only seats we had, that now he would explain to them the prophetic words, as he had promised them in his circular letter. They asked that this talk also might be given to them in the open, and so Brother Hyde took a chair and sitting in their midst he explained to them the fifth chapter of Revelation. Did the throng disperse? At least fifty of them remained, standing motionless while the story of the judgment in which we must all have part was told to them from the sacred pages.

Pray for Ibadan with its 387,000 Africans huddled together in one big city. If a few of the leading men accept the truth for these last days it will have a mighty influence on many other lives in this area. We are earnestly seeking for the outpouring of the Holy Spirit.

A few weeks ago, while visiting a Sabbath-school at the foot of the Carpathians, I learned that three men had come from the mountains, a distance of about forty kilometres, on foot, and begged the brethren that they would visit and further instruct them in the message. They said also that there were fifteen others already keeping the Sabbath although in that country there had never yet been a worker. A month ago I was visiting another church and as at the beginning of the Sabbath we gathered about the Word of the Lord, there came two men on a sledge from the mountains in those parts in order to attend the Sabbath-school. They had travelled a distance of fifty kilometres and stayed among us three days. Then they had to make their homeward journey on foot because in the meantime the snow had thawed. Further we received a letter from one Sabbath-school member with a request for baptism. The brother was ready to travel a distance of 230 kilometres on foot, and that in the winter months, for the sake of becoming a member of our church. What a hunger for the message of salvation! It is remarkable with what interest the reports from the mission fields are followed. The poor, afflicted people (Zeph. 3:12) are eager to bring their offerings for the needy mission fields.

We are also very glad that the Lord has made it possible for us to do something for our dear little ones. With great joy and pleasure do our dear brethren and sisters learn that we are now beginning to impart systematic religious instruction to the children. Without doubt this will bring rich blessing to the church, as the future will show.

The mission work abroad is very important to our dear people. No less, however, is the mission work at home. This is a department in which we have done but little in the past. But the Lord gives us in this sphere ever more light, and we are now all convinced that, according to Isaiah fifty-eight, a welfare work must go before the work of Sabbath reform. We have in our larger churches Dorcas groups, where willing members offer their time and labour in order to lessen suffering and need, which already

Experiences in South Poland

BY E. KULESA

It is very interesting to consider the condition of the Sabbath-school work in our conference, especially during recent months. Truly we must say to the glory of God: "The Lord hath done great things for us, whereof we are glad." At the time of the last report our conference numbered

1,310 members. The Sabbath-schools, however, have now reached 1,560. The next report will show a decided step in advance. Our dear brethren and sisters have come to recognize that the Sabbath-school is indeed the heart of the church, which brings, maintains, and develops life.

here and there have reached a climax. The words of the apostle Paul to the Galatians (6:9, 10) are our motive: "Let us do good and not grow weary! In due time the harvest will be given if we do not faint. Now is our great opportunity. Therefore let us do good to all men, most of all to the comrades of the faith."

Nobly have our members in time past done their work for missions. To the glory of God I can say that the Big Week this year became to us a Week of Blessing.

Our dear young people carry their full share in bearing the bur-

dens laid on us. We have twenty-six societies organized, with 314 young people. A total of 10,100 Bible studies and missionary visits, also 4,000 pieces of literature distributed, show the spirit of our youth. It is stirring to attend a young people's meeting where eighty-five per cent study the Morning Watch daily. Our goal this year in this conference is to reach 100 per cent.

It makes us strong and courageous that God's children everywhere are rejoicing in the progress of His work, and we believe that every reader of these lines will remember us in prayer.

atical in their religion and are hard to reach with the truth.

The work of the message was begun here by a few brethren and sisters who became acquainted with the message during the war in Russia or Germany. From the year 1920, these converts were visited by preachers from Warsaw and Lodz and their number slowly grew to thirty. The regular work, however, began in the autumn of 1926, when the writer moved to Grodno and from there was able out of the earlier scattered members to establish four new companies. At present we have eight companies and a conference church of isolated, totalling altogether 135 members. The interest everywhere seems good. Many enemies have gradually become friendly and many souls are thirsting after the pure Gospel.

We have six workers, one ordained minister and five young Bible-workers, of whom three have had a brief training in our Union mission school in Silesia, while two have prepared themselves practically in colporteur work and in the publishing house. If the Lord continues to bless us and grant us health to contend with all the inconveniences and obstacles of travel, many souls will see the light of the last message. We work and pray that by God's grace we may in the spring be able to bring home a goodly harvest of souls.

Our experiences in the work are very much like the experiences of our brethren in Africa. Few railways, few good roads, and many of the lanes are badly worn and bumpy. These must be traversed either on foot or on a farm wagon. One of our pioneers in these regions, Brother T. Will, has well described this travelling as "Spanish massage" after which a man can count every bone and muscle, because each aches so distinctly. The population still lives in many parts in African fashion, in low huts, together with their hens, pigs, sheep, calves, and other animals. The women spin flax and wool, weave and sew their clothing and linen; the men on their part plait shoes out of tree-bark, or make them from pigskin which they tan themselves. In the latter case a piece is taken, holes are cut round

Battling Against Obstacles in North Poland

BY F. DZIK

THIS is the youngest, smallest, and poorest conference in the Polish Union. It was organized on January 1, 1933. Its territory comprises the three north-easterly districts, Bialystok, Nowogrodek, and Vilna, with 83,000 square kilometres and 4,000,000 population. The language of the majority is White Russian, while the remainder are Polish, Lithuanian, German, and Jewish. The soil here is very poor, consisting almost en-

tirely of swamps, forests, and sandy wastes, in consequence of which the poverty of the inhabitants is great, and some 100,000 of them must every year be helped by the government with food supplies, because by January their own are exhausted. Nearly two-thirds of the population are illiterate. Communism and atheism are very actively propagated, especially among the Russians and the Jews; the others, on the contrary, are fan-

Report of Church Schools for the Year 1933

PLACE	No. Teachers	Enrollment	Building	Estimated Value of Equipment	Expense of Annual Maintenance
British Union					
Plymouth, "Fleetwood," North Rd.	2	37	.....	\$ 243.50	\$ 1,555.36
Stanboro' Park, Watford, Herts.	2	61	.....	713.45	1,713.34
Walthamstow, Grove Road	2	39	.....	730.50	1,480.92
East Nordic Union					
Stockholm, Tunnelgaten 25, Sweden	4	17	.....	470.43	1,214.84
West Nordic Union					
Aarhus, Nr. Alle 30, Denmark	2	28	.....	268.81	1,129.03
Esbjerg, Finlandsgade 28, Denmark	1	9	.....	134.41	403.23
Frederikshavn, Haabets Alle, Denmark	1	16	.....	161.29	510.75
Kobenhavn, Suomisvej 5, Denmark	2	31	.....	134.40	940.86
Narum, "Aftenhvile," Denmark	2	23	.....	141.13	1,478.49
Oslo, Kingosgt 1, Norway	2	37	.....	.....	1,881.72
Vejlefjord, Højekole, Denmark	3	12	.....	322.58	645.16
Vestmannaeyjar, Brekastigur., Iceland	2	70	888.88	111.11	555.55
Totals 1933	25	380	\$ 888.88	3,431.61	13,509.25
" 1932	25	394	\$ 1,400.00	2,405.17	12,914.25
" 1931	26	443	\$ 1,400.00	2,900.84	14,896.90
" 1930	25	417	\$ 667.00	2,882.19	17,105.03
" 1929	26	434	\$ 2,680.96	2,683.50	17,802.44

the edge, a little strap drawn through these and secured over the foot. Their food is simple, consisting of black bread, potatoes, flesh, and groats. In summer they add cucumbers and some cabbage.

The Advent message is a great blessing for such people because it brings to them the true faith, and the sure hope of everlasting life; also thereby they come to know about health reform and hygiene. Among our members one can enjoy a peaceful night's rest without being bitten by vermin; at table one finds plates and metal spoons, which are not found in a non-Adventist's home. Among the latter all eat out of one dish with wooden spoons, which the men often carry during the day in the legs of their boots.

Our members might still improve their cooking, but there is scant opportunity to get such help.

Our plans for the future are to win more souls, to organize more churches, and to prepare both young and old for the coming of the Master. Where we have no suitable meeting places, we shall encourage our brethren to erect places of worship, though the extreme poverty is a great obstacle. The Union will help us according to its power, and we are hoping soon to have some chapels of our own, when we shall be able to go forward with greater success in the work of winning souls.

Our poorer members who in the past and even this year received help from the relief fund which the Division has organized, are sincerely thankful and have urged me on the first occasion to thank the brethren and sisters at home and abroad for their Christian love and benevolence. They pray God that He will fulfil all His promises to their dear brethren and repay their liberality a thousandfold.



Among the Ashantis

AGONA is one of the old battlefields in our work in the Gold Coast field.

It is known as the royal seat of Komfo Anotchí, the high priest and leading politician of Ashanti in its days of heathen greatness, and has long been the home of

fetishism and intrigue. Not so many years have passed since two girls were buried alive in the town at the instigation of the fetish priests. Riots and revolutions have been common occurrences.

Our mission has been established in this town for twenty years, and many have been the struggles our missionaries have had there against the powers of darkness. At times half the population has been exiled on account of revolutions, and the work has suffered many setbacks.

It was therefore all the more en-

BROTHER H. F. SCHUBERTH, first president of our Central Division, who was compelled to resign that heavy task through failing health, has rendered us valuable service at all the meetings in the Baltic Union. From the last in Estonia, he was summoned home by his wife's serious illness. Word now comes that Sister SchubertH fell asleep in Christ on July 14th, at the home of her son, Otto, principal of our Darmstadt College. All who have known Brother SchubertH in his long devotion to the cause in Europe will sympathize with him and his children in this great loss, so soon, however, to turn to glorious gain. W.T.B.

couraging to us that we were able to organize our members here into a local church a few weeks ago. Teacher Essien, who has done much to build up the work here during the past year, was elected elder, and local members of proved ability were chosen and set apart as deacons and to fill other offices. The attendance on Sabbaths at our Agona Church is now the largest of any of our churches in this country, and we pray that this advance step may lead to new victories being gained over the powers of darkness.

J. CLIFFORD.



First-Fruits on the Gold Coast

THE new work opened up in the Coast Mission of the East African

Union is developing nicely. Brother W. C. S. Raitt writes as follows:

"The prospects for our work are definitely encouraging. The strong evangelical appeal of our message, its call to consecration, and its stand on Bible truths, are having effect on the hearts and minds of some who have listened for many years to what seemed to have been a less vigorous message proclaimed by other missions. Doubtless our hardest obstacle will not be direct opposition, but the poor idea that people have of what conversion to Christianity means. Beer drinking is practised by both teachers and members of other societies. Smoking and snuff-taking is also a daily habit with many.

"You will rejoice with us to hear that two boys are now taking their stand for the Lord. One of them, who is a houseboy in Mombasa, told his mistress that he couldn't work on the Sabbath. He has come regularly to Sabbath-school for many weeks. For some weeks I had talked to him privately and prayed with him that he would recognize that he is bought with a price, and not his own, and that to 'glorify God in his body' means that he should give up harmful practices such as cigarette-smoking, and so forth. A fortnight ago he came to me on Sabbath morning and said—'Nime shinda'—'I have overcome,' and since then he has not turned back."

This is evidence of the work of the Spirit of God upon the hearts of those people who are anxious to know the better way. He also writes that they are of good courage in their work, and though the field is difficult, expect good returns as a result of the power of God upon the hearts of the people for whom they are labouring.

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