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A Forward Movement in the Gold Coast

BY J. CLIFFORD

THE Gold Coast has a working force of three European missionaries, four African ministers and licentiatees, and two score of younger African workers.

Gold Coast and Ashanti, the sections in which work is being carried on, are dotted with numberless small towns and villages, each under the control of some neighbouring Omanhene. The streets are gay with the brightly-coloured clothes of passers-by, and the courts pompous with golden regalia and gaudy state umbrellas, but beneath it all there is an indifference of the people to religious matters which makes mission work comparatively slow and difficult.

Nevertheless we rejoice in having three thousand five hundred in our Sabbath-schools who have definitely broken with heathenism and are learning the Christian way. A thousand of these are in the baptismal classes, and a further eight hundred and twenty are baptized churchmembers. Some of our believers are isolated, but the majority are grouped into Sabbath-schools, and of these groups eight have been organized into churches with strong lay-leadership.

In many towns in North Ashanti the Advent message has been preached. Often it has seemed as though the ground was stony or the good seed was choked by the thorns. But the work has not been in vain, for we have seen, as at Agona and Wiamasie, scores later turn to the truth, and towns which long rejected the Gospel have now

an Adventist church in their midst.

During the past few years definite efforts have been made to carry the message into some of the unwarned sections of the field. Others will tell of the work being done among the Brongs and the Dwans in the north of Ashanti, and among the tribes in the Korforidua district nearer the coast. We are especially encouraged with the opening of a European station

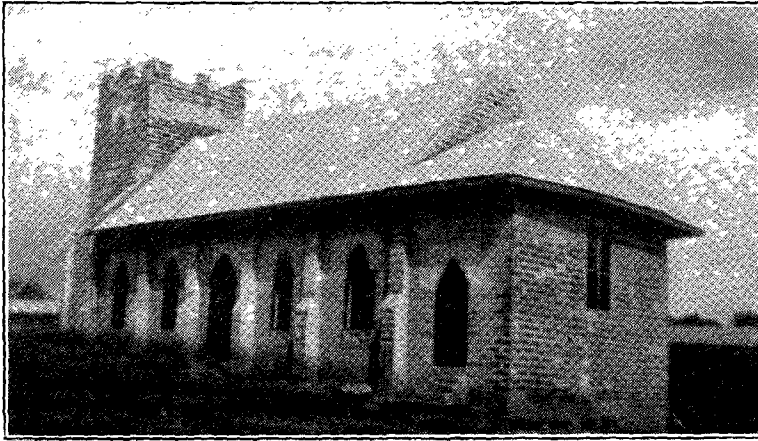


Bringing her babes to Sabbath-school.

in the Korforidua district with its large population; it is a landmark in the development of our field. We have long prayed, planned, and sacrificed to make this new step possible, and after various disappointments, we rejoice to-day that we occupy this territory. Small beginnings have also been made in Kwahu Plateau and the Central Province.

Launching out into these unentered districts in a time of depression has been an act of faith, but God has greatly blessed these forward moves. The old base at Agona, which had a thousand Sabbath-school members in 1931, has released its funds and workers in order that new fields may be entered, yet reports two thousand five hundred as its Sabbath-school membership in 1936, while during the same period the hundred converts in the remainder of the field have multiplied to a thousand; our baptized membership has also doubled, and in the year 1935 the African work was more than eighty per cent self-supporting.

In order to proclaim the message in other districts, as well as to strengthen our believers in the faith, definite plans are being carried forward to extend our literature work. A shilling book, written by Pastor Garbrah in the Twi language, is having an excellent sale, and another is in course of preparation. An enlarged baptismal manual is being printed to take the place of the small one formerly in use. Sabbath-school quarterlies



The church at Agona, Gold Coast.

are printed regularly. Side by side with the production of literature, efforts are being made to teach our members to read in their own language.

Our educational work is full of problems, but the Lord is helping us to meet them. This phase of our work ought to be greatly strengthened if we would advance rapidly into new territory. So far it has suffered in that no missionary has been able to devote his full attention to it. We hope that an experienced teacher may soon be found to aid us in training consecrated workers for the vast unentered fields around us.

Another great field of opportunity awaits us in the medical work, and the people are anxious to support it, but here also we are waiting for a qualified doctor to meet the need.

In spite of the fact that our members have been hard hit by the depression, the tithes and offerings in the field have made steady growth each year, reaching the thousand-pound mark in 1935. But new interests call for more workers and ever-increasing expenditure, as each year we make larger plans and launch out by faith. Still the calls keep coming in. The latest is that Togoland has been entered and the first company raised up. Workers must be supplied to that field. Our isolated believers in Ivory Coast report interests; a French-speaking worker ought to be located there right away. The Moshi and other important tribes in the north are still waiting for the light. Will you not help us with your prayers, your means, and yourselves to win these people to Christ?

The Agona Mission

BY T. H. FIELDING

WE are homeward bound on our first furlough, leaving behind us the land which, during eighteen months, has furnished us with precious experiences. The happy memory is darkened by the sad loss of our dear little baby son who suddenly fell sick and died of a kidney abscess. He lies under Africa's soil in a little grave on our mission compound at Agona. Such sad experiences are hard, but with the blessed hope before us, precious promises ringing in our ears, and His abiding presence ever

near to comfort, we meditate upon the triumphs of God's grace during our first labours in the Agona Mission.

The Agona station is our oldest in the field and until 1931 was the head-quarters of the Gold Coast Mission. In January, 1935, my wife and I began to build on other men's foundations, using the right arm of the message as a lever in our evangelistic labours.

The mission home is situated on thirteen acres of sloping land which had been converted by our

predecessor from jungle to arable land. This we farm, by school-boy labour, for the production of food.

The school, which educates up to standard seven, is government assisted. This added income and greater prestige carries with it many problems. We have sought to overcome some of these by the holding of a weekly teachers' meeting for prayer and spiritual study from *Counsels to Teachers*. The school staff is wholly African, our duties being largely managerial with the exception of teaching Bible to the top standard. This teachers' meeting has proved a great blessing in upholding the spiritual standard of the school.

For the past two years the General Conference plan of the Spring Week of Prayer has been followed, leading to the baptism of ten of our senior schoolboys.

For a number of years the Agona station has been widely known for its medical work carried on from an improvised dispensary. Promises of a doctor have failed to materialize. Hence the skilled services of my wife in general lines of treatment, together with what help I could give, have exercised the right arm of the message. The Lord has blessed our efforts and we have rejoiced to see filthy ulcers and lacerations give place to sound flesh. To care for this phase of our work more efficiently we built an open treatment-room away from the house. We look forward to the day when a hospital will take its place.

We have six organized churches and some twenty companies. The number of Sabbath-schools is thirty and it does one good to watch the teachers drilling the classes on the memory verse and expounding the lesson. How our Gold Coast believers can sing, too! Two of our Sabbath-schools have more than 400 members. In one village it seems as if the whole village is attending our services. There are more than 2,000 Sabbath-school members in the Agona division, with 550 baptized believers. At our camp meeting last December forty were added by baptism, and in March of this year an increase of 120 was registered in the same way. Against this the

losses by death and apostasy are small.

Three new companies have been raised up in the period under review, all largely by layman effort. One of these is in the distant village of Okyeremade, north-east of Agona. This district was hitherto untouched by Christian missions. Started by a member from our oldest church on the coast, himself in poor health, and nurtured for a short time by Pastor Garbrah, twenty strong baptized members now witness for the Saviour in that benighted area. Two of the original twenty-two have been claimed by death, but the rest, now cared for by a tactful evangelist, are growing in grace. The Sabbath-school has a membership of more than fifty. A church school has been begun and the formerly hostile pagans are now friendly.

I have paid two visits to that place, and oh, how my heart has rejoiced at the faithfulness of those dear people. What reverence is manifested in their worship! What holy zeal for the spread of the message! What courage in the face of bitter persecution! Since the beginning of the year they have had many fines to pay in the chief's court. Some of them have been cast into prison, and one of them has served a month in gaol. Another, a girl, has been banished from her village by her angry uncle. Yet the faith of these dear people is strong and their tithes and offerings per capita are unequalled by any other church or company in the Agona Mission.

The other two companies mentioned are holding evangelistic services, and God is blessing their enterprise. The spirit of evangelism is catching hold of all our churches. I wish you could have heard the members of the Agona Church last Easter-time as they went out to preach in a distant village. At 4.30 in the morning we were awakened by the school's drum and fife band which accompanied them as they marched along singing: "I will make you fishers of men." Evangelism is our supreme urge and we constantly promote and cultivate this spirit in the twenty-two under-shepherds under our direct supervision. Six of these workers are teachers in

our day school at Agona and during their summer vacation they all go out on evangelistic tours.

Many of our churches worship in mud buildings, mostly with iron roofs, though some are thatched. At Agona we have a substantial concrete block building. Our largest church, recently organized, is a building with like material. Two other churches are raising burnt brick structures. These new buildings are being financed by the sacrifice of the members themselves.

This year our Union Mission Committee budgeted for a larger

income from tithes and offerings. Last year showed a substantial increase in both these items in the Agona Mission. In Harvest In-gathering we exceeded the previous year's total by £40.

The Spirit of the Lord has led some of the darkest heathen to Jesus. A fetish priest, stool-bearers, keepers of idols, are among the victories of the cross. Young and old have given their hearts to God. True, they have much to learn and much to unlearn, but the Lord's work is onward in this field, and we look forward to returning to our work in the Gold Coast.

Seven Days in the Gold Coast

BY F. L. STOKES

July 17, 1936: To-day I leave Koforidua for a trip of one week into the old German colony, Togoland.

5.30 p.m.: We have arrived safely at our destination for the Sabbath, a village called Anum, meaning "fire," just on the border of Togoland. It is about ninety miles from Koforidua. For the first twenty miles of our journey we enjoyed a tar-surfaced road which later degenerated rapidly into the average African dirt road, full of holes and rocks over which the car bumped and tossed badly.

As we travelled north we began to leave the tall timbered forest country common around my station, and our way led us through

undulating country covered in grass and thousands of palm trees from which oil and wine are extracted. We reached the River Volta, the largest river in Gold Coast, and crossed by the ferry. More miles of degenerate road, and we arrived at our destination, Anum. Two teachers, who are spending their school vacation in evangelistic work, met me and led the way to the chief's house prepared for my stay. A service has been arranged for 7 p.m. The town crier is out and people are beginning to wonder about the queer mission which teaches that Saturday is the Sabbath.

9 p.m.: God has blessed our first meeting. We had an audience of



Some of the believers at Anum.

The British Union

six or seven hundred people. The singing of the teacher and my boy, accompanied by my piano-accordion, was an asset in drawing the people together.

The surprise of the meeting was the number of people able to follow with their Bibles. The old German missionaries did good work, and have doubtless prepared the way for God's final message.

Saturday, July 18th, 9 p.m.: The Sabbath has passed and we have held three services to-day. I wish our members at home could have witnessed our morning service under the village shade tree. A large number of people from the other missions came, and it was an inspiration to watch them following the sermon with their Bibles.

At the close we threw open the meeting for questions, and then came the deluge. These people are intelligent, without a doubt. Their questions showed thought—they knew their Bibles.

I wish you could have seen their expressions as we read scripture after scripture. At last one, who seemed to be the leader of the Christians, said to me, "Master, stop, stop! It is enough. We know you are telling the truth. We are going home to consider it."

Later we had Sabbath-school, another enjoyable meeting. Our evening service, too, was a great success. There must have been a thousand present.

Sunday, July 19th, 2 p.m.: Early this morning we have visited the people in the homes and had some good talks. Later we visited a town called Peki, which marks the border-line of the Togoland language, known as Ewe, and pronounced "Evy." We called on the chief and arranged for a public service, also selling books. Many here read English.

Then I called on the local Presbyterian minister. He had just closed the morning service as we reached his house. Imagine my surprise when he said, "Yes, I know your Mission well. For a number of years I have regularly subscribed to *Present Truth*."

You can imagine the talk we had. He admitted the truth of the

Sabbath, and wondered if we could not persuade the Government to change the day. I endeavoured to show him that the question was not one of government but of faith in God's Word and obedience to its divine commands. We sold him thirty-seven shilling's worth of literature, and left praying that God would convince him. What an experience for a new country!

9 p.m.: We are back at Anum. Another day full of the manifold blessings of God has drawn to its close, and with it have come the first-fruits of our labour here. The subject this evening was the tithe, and once again Bibles were opened and read with convincing results.

After the benediction, one elderly man rose and said, "We don't need to hesitate any longer. It is impossible to err, following the Bible as you do. As for me and my house, we will keep the Sabbath from this day forward."

He wrote his name as a member of the Sabbath-school, and seven more followed, testifying in a similar manner. It has been a blessed experience.

Monday, July 20th, 8.30 p.m.: We have travelled many a long mile to-day, visiting new towns, introducing ourselves to chiefs, and selling some books. We always plan to leave a trail of books behind if we can. Gold Coast lived up to its reputation of versatility when we discovered a village of nudists. These people called themselves "The Church of the Second Adam," and had formed the belief that it was a sin to wear clothes. We tried to talk to these people, but had to leave them when they began to rail against us like mad men.

This is a populous country, and thousands are waiting for the message.

The day has closed with another good service on the street here in Anum. The chief has definitely asked us to establish our mission, and not leave them without a teacher.

Tuesday, July 21st, 9 p.m.: Today has been full of visits and
(Continued on page 8.)

THE British Union Quadrennial Session convened in Watford, July 30th to August 9th. The meeting took the form of a large Camp Meeting, and in spite of mainly unfavourable weather, the attendance was exceedingly good throughout. Fully 2,000 people were present in the large marquee each week-end, and the young people's and children's camps were

Sabbath Am

By W

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In Elgon's land, when
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There sat a motley cro
Who came to hear who
Should fall, to-day, fro*

*It was a time of plant
The secrets of the soil
So wondrously they g
From out the Book, w
They saw the sower s
And watched the circl
The stony ground the
And thorns which cho
The sun's fierce heat
Then lo! into prepare
Seed fell, and flourish
The harvest gained re
The reaper's joy poss*

*O matchless Word!
The lives and ways o
Displays no sophistrie
To lull the senses an
The simple hear and
Rejoice in Wisdom's*

*The noontide passed.
Seeking some balm i
Oh, that the Master
Whose touch of pov
Mothers with babes
The secret of enligh
To know; to lift the
The sordid cares to
The storm-clouds th
Men led the preache
The chief had grant
For school, for wor
Thus passed a Sabt
A day of joy and s*

[Brother and Sister Allen are and have also found a warm

adrennial Session

held in adjoining fields. Throughout the whole meetings there was a fine spirit of Christian unity, and the meetings were very spiritual and heart-searching. Elders Meade MacGuire and F. C. Gilbert of the General Conference rendered invaluable help, and their ministry, as well as that of other ministers who assisted in the programme, was greatly blessed of God.

Kitosh People

Allen

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the Nandi tribe in Kenya Colony, and their neighbours of the Kitosh

Pastor W. E. Read, who was president of the Union during the quadrennium under review, reported many interesting things. He pointed out that there were in this Union of fifty million people, about 1,250 towns with a population of 5,000 or more, the majority of which have never heard the sound of the threefold message.

The total number of souls won by baptism and vote during the four years was 1,794, as compared with 1,278 for the previous quadrennium. The net gain for the four years just closed was 615. The record soul-winning year was 1935, when about 500 were added. The Union membership is now 5,400.

The number of workers was 107, or five more than at the beginning of the four-year period; and in our institutions we employ 203 as compared with 175 persons at the beginning of the period under review.

There had been a great decrease in appropriations from the General Conference which amounted to as much as thirty-six per cent, but in spite of this, our members had rallied very faithfully, and tithes had shown an increase of 3.7 per cent as compared with four years ago, and offerings to missions had shown an increase of 9.3 per cent.

The Stanboroughs Sanitarium at Watford has widened its scope of activities, there being now, not only the Sanitarium as such, but a small hospital with Maternity Department and a large Child Welfare Clinic.

New machinery has been installed in the Food Factory, and the College has undertaken substantial improvement schemes with the help of the Division. Our well-equipped Publishing House has done very strong work in propagating the third angel's message in the British Isles and elsewhere. Altogether our institutions had good prospects of increasing service before them, though there are difficulties which call for consecration and energy to overcome.

Brother Read, as is now well known, has passed on to service as president of the Northern European Division, and will be greatly missed by many people in the British Union, where his services

have been blessed of God during his four years in office.

The Nominating Committee's report made several changes in different departments of leadership as will be seen from the following:

Union President.—H. W. Lowe.
Union Secretary-Treasurer.—A. Carey.

Welsh Mission Superintendent.—S. G. Hyde.

Scottish Mission Superintendent.—L. Murdoch.

Irish Missions Superintendent.—E. E. Craven.

Union Field Missionary Secretary.—G. D. King.

Publishing House Manager.—A. Warren.

Granose Foods Manager.—J. Rigby.

Sanitarium Manager.—A. H. Thompson.

College Principal and Educational Secretary.—W. G. C. Murdoch.

Medical Superintendent.—J. E. Cairncross.

Home Missionary, Sabbath-School, and Y.P.M.V. Secretary.—F. W. Goodall.

Pastors O. M. Dorland and R. S. Joyce are in charge of the North and South England Conferences as heretofore.

We pray earnestly for other sections of the Division family, and we desire a prayerful interest on the part of others, that God may give us vision, wisdom, energy, and consecration to press on in His service in the days that lie ahead.

Our believers were greatly blessed during the conference, and were full of joy in the Lord, and confidence in the triumph of His truth.



BROTHER G. E. NORD, our new Home Missionary Secretary, has arrived, and is already out in the field in the interests of the Harvest Ingathering Campaign. Excellent reports are coming in from various parts of the field.



BROTHER L. A. VIXIE, who for some years has been labouring in the South African Division, has also arrived in England, and will be caring for the needs of the publishing work in our field.

An Outlook over Yeleh

BY S. M. WILLIAMS

YELEH, in the Temne country, Sierra Leone's Northern Province, is a Mohammedan town where our work has been conducted about twenty-four years. But about twenty years ago, the work moved so slowly that it caused a heart-ache to our head-quarters, and they closed this station three different times. However, we reopened in 1930, and since that time until now, there has been a spiritual awakening; in fact, in all our stations in this Temne country the Lord is graciously blessing our work.

EVANGELISTIC EFFORT

On March 9th I went out on evangelistic work and took with me my teacher and twenty-five of our school boys to visit other large towns for three days with drums. The drum was used as a bell to call the people. We dressed the boys like scout men, and in every village and town the boys beat their drums and sang as loudly as they could in English and in Temne. The people would come running as they heard the music and singing together, leaving their work to see us. We stopped the music for a while till we got our lodging. After that the boys started their beating again with singing for about half an hour in the evening till the meeting began. When the music was going on, all the old people who were sitting around the fireside came out and joined us.

The subject of my talk was found in Matthew 22:9: "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." The first meeting we had 196 in attendance, and in the second 182. These meetings were held just about a week before our camp meeting began.

YELEH CAMP MEETING

Our first camp meeting in this field began in March, 1936. We had ours on the 20th on the arrival of the superintendent and the principal of the Waterloo Training School. We had prepared a fine

large booth in the Mission compound by the side of the teacher's house. Forms, benches, and chairs were all ready waiting for the occupants. But when the superintendent and the principal came and saw this beautiful booth, with plenty of space for more seats, they asked me, "How many people do you think will attend the meetings?" I told them about 300. So they at once replied, "If you expect so great a number, then we must increase the seats." They ordered me to get four smart boys to go and cut some bamboo-canes to make more seats. At first I didn't know how they were going to be made, for I have a different idea of how seats are made, but when the bamboos were brought, I saw the superintendent and the principal take cutlasses and begin to split the bamboo into two and three pieces about eight feet long, and nail them on, and after about an hour and a half we had eleven rows of them which were very comfortable to sit on.

A little while after the arrival of the superintendent the chief sent some of his big people with a gift of four fowls and eggs and some rice for the superintendent and principal, for it is their custom to give presents to Europeans and strangers. The gifts they received with thanks. Then the next day a big goat was given to us again by the same chief for our visiting believers. The superintendent delivered all the gifts of rice, fowls, and the goat to our believers who came from the neighbouring chiefdom.

We started our meeting in the booth at 7 p.m. as the church could not contain so great a number. The first meeting was begun by the superintendent, who spoke on the subject "Sin and Grace." The attendance was 152. After the first meeting unfortunately there came a terrible storm from the east which blew down our booth flat; the forms, benches, and pulpit were all down. Early on Sabbath morning, some of the believers and I went to remove the benches and

pulpit, which were covered with bamboo cane and thick palm leaves, before the Sabbath-school began.

The Sabbath-school was conducted with 186 in attendance, the donations for the day amounting to nine shillings and five pence.

The second meeting at 3 p.m. was held by the principal, after the Missionary Volunteer meeting. At 7 p.m. of the same day we had another meeting. Early on Sunday morning, which was the last day of our meeting, I gathered the believers together and we put the booth up again ready for the first meeting, held by me. The subject chosen was, "The origin of evil, the fall of man, the plan of salvation." Another meeting was held by the principal on "Education."

The closing meeting was held by the superintendent, Elder Broberg, in the town, in the chief's court about 7 p.m. Before the meeting began, all the believers and the school children went in procession from the Mission compound down into the town to the chief's court with singing. We sang loudly and solemnly while the procession moved on to the court. Oh, there was never such a day seen since our Mission came into this town. As the procession marched on with their melodious voices, we came to the court, which was already full of people. There came running, old and young, with Syrian traders, into the meeting. The singing was so appealing, it thrilled their minds, and with great wonder and surprise they said, "What is it?"

There was a threat of rain outside, with a cold breeze blowing for some fifteen minutes, but despite this, the whole court was crammed with people, insomuch that the superintendent, the principal, and myself, had to arrange the people on their seats. The court is capable of holding about 200 people; it was so full that some were obliged to stand outside leaning on the court wall, while others were sitting on the verandas, and by the fireside in their houses, leaving the doors half ajar, listening to the message.

How interesting it would have been for you to see how the superintendent held the big men's hands leading them to their seats one by one, right up to the place where

he stood to preach. I was the interpreter on that evening; there was not much space left between us and the people. But before the meeting began there was perfect quietness.

The subject on that evening was "Victory over sin." It was a sermon with practical illustrations, one about a young leopard just taken from its mother to your home, to your children, how it would grow gradually into a large one until one day it would crush the children to death; and another about a match fire, which develops until it becomes unquenchable. But God gave His Son Jesus to die for us.

The attendance on that evening was 254, besides those in the houses. The sermon was most interesting and appealing to the people, Mohammedans as well as pagans.

We were sorry the chief was not able to attend all the meetings, because of sickness, but his heart was with us in the meetings as he expressed himself to us. All his big men were with us from the beginning of the meetings to the end of the third day.

After the meeting was closed, the superintendent and I went to visit the chief in his house, his wives sitting by. When we came from the meeting, it was just about half an hour before a heavy shower of rain came with a breeze which blew down our booth to the ground again.

This camp meeting brought a real spiritual revival into our work here, and we can say, Ever give us such meetings. We had seven meetings, and the average attendance was 144.

MATAMP

After the camp meeting at Yeleh, my assistant teacher and I went with the superintendent and the principal to dedicate the church at Paitfu, Mayeppo, which the Paramount Chief Bai Simra of that chiefdom recently built with corrugated iron sheets and gave to our Mission for worship and for school. After the dedication of the church, early the next morning, we proceeded to Matamp, about eight miles from Paitfu.

This old station of Matamp had been closed for two years and two months through lack of interest of the chief, and no progress made in the work, but it was reopened two months ago, and Teacher S. N. Wright and wife have been sent there to labour again. I have laboured in this station for five years, we have a great number of believers in this place, more than in any other of our stations in the Temne group. But Matamp is a pagan chiefdom, having no Mohammedan settlers.

We arrived in this place, and the chief greeted us, and gave us a grand reception. Teacher Myers of Paitfu was also with us. We had two meetings in this place.

In the first meeting we had 180 in attendance, the speaker was the principal, and the subject "Education." This was very interesting to the chief and his people.

During the meeting the chief and some of the believers asked many questions, and the superintendent answered them to their satisfaction. The chief is a wise and tactful man. He spoke lengthily in putting his questions, but the superintendent answered them all to his satisfaction, and he was much pleased.

We had another meeting in the morning before we left for Paitfu again, when the superintendent spoke on the subject of "The Grace of God," and the attendance was 120. There is a hope of awakening in old Matamp. The chief is building up a nice church house with a grass roof.

MAKALI

On March 27th leaving Paitfu we arrived at Matotoka, where Pastor S. C. Nichol and Teacher Kennick are labouring, to continue our camp meeting there, where a nice church was also dedicated. This is a larger church in size than at Paitfu.

On the 29th we left Matotoka for Makali, a distance of about twenty-two miles under the burning sun. The road is steep and hilly. We walked up and down the mountains these twenty-two miles and got to Makali about 7.30 p.m.

The paramount chief of the town, who is our friend, came with

his big men to greet the missionaries. A hearty welcome was given to us all by the chief and his people. Leaving the superintendent and the principal making their camp beds, we, the teachers that escorted them, went over to the Mission, where Teacher S. F. Dur- ing and wife are living, to get our lodging.

In the morning we walked around our Mission compound, which was very clean. The teacher's house is a real Christian home, and has a beautiful flower garden in front. We also took a walk into the town, which was hygienically kept. About four o'clock we went to visit the chief in his compound. The superintendent thanked him for the help he is giving to our work here. Makali is a Moslem town. The chief, too, is a Moslem, but he loves our work.

The chief promised to build a boarding home for the school children in his country, and told the superintendent that he and his people will be responsible for their children's upkeep. He took us to the spot at once.

After showing us the spot, the superintendent told him he would like to have a meeting in the evening. The chief, though he is a Moslem, was glad to hear that, and he invited us to hold the meeting in his beautiful court. When the time for the meeting came, he sent a boy to beat his court drum to call his people. That large court was full of people both old and young. The chief and his big men were sitting just by us. His Moslem priest was also standing outside the court listening to the message. There were 223 in that meeting. The subject chosen by the superintendent that evening was "Victory over Sin." Here a penny illustrated the simplicity of faith. Anyone who wanted the penny could come and receive it from the superintendent's hand. A boy got up from his seat, received the penny, and went joyfully back to his seat. We can only obtain victory through faith in our Lord Jesus Christ. The chief and his people responded "Tachain"—it is true. The people were very glad to hear the message. Then early in the morning we left to go back to Matotoka.

The Estonian Conference

BY T. T. BABIENCO

THE Estonian Conference convened August 25th-30th in their capital city of Tallinn. At the opening meeting nearly all the delegates were present, representing thirty-eight churches and nearly 2,000 believers. From the start a good spirit was manifested, and God came very near to us. To my mind this was one of the best conferences I have ever attended in Estonia. The unity of the believers, and the harmonious co-operation in conference work, have demonstrated the living faith in the hearts of the Estonian believers in the soon coming of Jesus.

The reports of the home missionary work, the Sabbath-school, young people's work, and book evangelists showed progress, and witnessed to hard work. The first year of their Bible school has been a blessing to many young people in Estonia. The financial report showed a very careful administration, and the faithful support of God's work both at home and

abroad by the Estonian believers.

Pastors Meade MacGuire, W. E. Read, K. Rose, and the writer served the conference with the Word of God. The Bible studies by Pastor Meade MacGuire were very helpful in building up the people in the faith, and the Sabbath service will long be remembered by all who were present. At the last evening meeting on Sunday, led by Pastor W. E. Read, all—old and young—promised God once more to be faithful to the message and faithful to the end.

Pastor E. Ney has served the Estonian Conference as their president for six years, thus reaching the maximum period of office for a local conference president, with the full confidence of the people. He has now given place to a new president, Pastor E. Magi. With new zeal and courage the people and the workers of the Estonian Conference returned home to witness to all people that Jesus is coming soon.

At the Advanced Bible School

BROTHER K. ROSE, principal of our school in Latvia, went from the General Conference to our Advanced Bible School. He writes in the highest terms about that school and we pass on some extracts:

"I heard about the Advanced Bible School at the General Conference, but I didn't take very much notice. Since I have had the opportunity to become better acquainted with the programme and the purpose of the school, I understand much better its benefits and blessings. It now is one of the two things for which I am particularly thankful to God—first, that I had the privilege to attend the General Conference, which refreshed my soul and strengthened my faith in God and the Advent message; and second, that I am now privileged to take part in the studies of the Advanced Bible School." Among the benefits he mentions:

"1. The rich and carefully organized programme. Special studies on the interpretation of the prophecies; a course on our doctrines, entitled 'Systematic Theology'; very important studies in church history; work in Greek or Hebrew, which enables us to dig deeper into the Bible and history, through the use of original sources; education and public speaking.

"2. The teachers and instructors in the Advanced Bible School are not only capable and experienced, they are men who hold to true principles.

"3. The opportunity to become personally acquainted with many workers in different phases from various parts of the world. Here are assembled workers of various colours, races, languages, and nations. This is a great benefit to everyone.

"4. The association of godly

teachers and co-workers, and the opportunity to study and pray together is a great benefit."

Seven Days in the Gold Coast

(Continued from page 4.)

Bible talks. The evening meeting was larger than ever, and as it closed a number of people testified that they had found God's truth and were going to follow it. How happy we are as these honest souls come forward. We must have almost twenty now.

Wednesday, July 22nd, 7 p.m.: We have re-visited Peki and held our promised meeting in that large town. This is our introduction into this new language area. We have only one worker who speaks this new tongue. It is nothing else but Providence working in the way men seem to be provided beforehand. This worker just revelled in preaching his first Adventist sermon in his mother tongue. It was almost music to hear him read the Bible. The chief and his elders were very impressed with our service, and begged us to return soon. They gave us an offering of ten shillings.

Thursday, July 23rd: Koforidua again! We have reached home safely, full of thanks for the blessings of the trip. One last meeting was held in Anum this morning, and our Sabbath-keepers number almost thirty. The chief has given us some land on which to build our church, and we hope to establish a permanent worker there shortly.

It is marvellous to me that in so short a time a group of people can be filled with a love and a zeal for this message. It is typical of this part of Gold Coast. We simply cannot cope with all the calls.

We ask the readers of the SURVEY to pray for the work here, and send us all the help possible.

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Editor: W. T. Bartlett

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