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## Preaching the Cross of Christ

By W. E. READ

"For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

SUCH was the grand decision of the great apostle to the Gentiles, and such should be the determination of every Adventist preacher to-day. Of all ministers of the Gospel of Jesus Christ, the heralds of the threefold message should preach Christ—Christ crucified, Christ living in heaven, and Christ coming again in glory.

The Gospel "is the power of God unto salvation." Rom. 1:16. But Christ is "the power of God" (1 Cor. 1:24); hence to preach the Gospel means to preach Christ. The Gospel is to save from sin, but the Gospel saves from sin because the name of Jesus is the only "name under heaven given among men, whereby we must be saved." Acts 4:12.

The Advent message is essentially the message of Christ, the Son of God. It calls upon us to preach "the everlasting Gospel" of Christ; it develops in the hearts of those who accept it "the faith of Jesus"; it brings counsel to the believers through "the testimony of Jesus"; it provides cleansing "in the blood of the Lamb"; it prepares for the advent of "the Son of God." Furthermore, those who get the victory over every besetment will sing "the song of the Lamb" in the everlasting kingdom.

Sometimes we are charged with not exalting the name of Jesus, and of spending too much time presenting details of the prophecies, or our obligation to the commandments of God. A good deal of this criticism is unwarranted and grossly unfair; on the other hand, it seems to me that at times we have laid ourselves open to criticism in this matter.

"Many remarks have been made to the effect that in their discourses our speakers have dwelt upon the law, and not upon Jesus. This statement is not strictly true, but is there not some reason for it? Have there not stood in the desk men who have not had a genuine experience in the things of God, men who have not received the righteousness of Christ? Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God's sight. Very good indeed was the fruit; but the virtue of the offering—the blood of the slain Lamb, representing the blood of Christ—was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, 'What must I do to be saved?'"—*Gospel Workers,* page 156.

Let us ever remember that Christ should be the centre of every theme we present to the people.

"Of all professing Christians, Seventh-Day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great centre of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other."—*Id.*, page 156.

Let us remember also that there are longing souls in every congregation; souls who are needing help and who, while they may not express their desires, are really hoping and praying for salvation and deliverance from sin.

"In every congregation there are souls upon whom the Spirit of the Lord is moving."—*Id.*, page 154.

"More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge."—*Id.*, page 158.

"As he stands before his congregation, let him remember that there are among his hearers those who are wrestling with doubt, almost in despair, wellnigh hopeless, those who, constantly harassed by temptation, are fighting a hard battle with the adversary of souls. Let him ask the Saviour to give him words to speak that will strengthen these souls for the conflict with evil."—*Id.*, page 152.

"In every congregation there are souls who are hesitating, almost decided to be wholly for God."—*Id.*, page 151.

Again, let us remember that what we preach might be the last sermon some souls in our congregations will hear.

gation will ever hear. Life is uncertain and "the coming of the Lord draweth nigh." As men commissioned to preach the only saving message of mercy, we should bear in mind that souls outside of Christ are lost, and that unless they yield their hearts to Him, they will be shut out of the kingdom of God.

"Some may be listening to the last sermon they will ever hear, and the golden opportunity, lost, is lost for ever. If in connection with the theory of the truth, Christ and His redeeming love had been proclaimed, these might have been won to His side."—*Id.*, page 158.

Shall we not resolve, like the great apostle, to preach Jesus and determine to know nothing among men save "Christ and Him crucified?"

"The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. True ministers are co-labourers with the Lord in the accomplishment of His purposes. God says to them, Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy."—*Id.*, pages 18, 19.

## Colporteur Evangelistic Institutes

BY L. A. VIXIE

THE Spirit of prophecy tells us to "educate, educate, educate young men and women to sell our truth-filled literature." In obedience to this divine command Elder Weak and I have just attended a series of institutes. It was a pleasure and definite help to have the General Conference publishing secretary with us at most of these institutes. Eight were held, with an aggregate attendance of 340 colporteur-evangelists. This does not include the 140 who attended the regular annual institutes held in Great Britain, Norway, and Sweden last January. We regret that no institute could be held in Latvia and Lithuania. In the former, conditions prevented us, while in the latter it was decided to hold it later in the year.

The first institute was at Newbold College, with an attendance of forty-five who signed up to go out canvassing. Their report for June 12th shows that a slight gain has been made over the corresponding five and a half months of the previous year. In view of the many

"Present the truth as it is in Jesus, making plain the requirements of the law and the Gospel. Present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him."—*Id.*, page 154.

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest."—*Id.*, page 159.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science of salvation be the burden of every sermon, the theme of every song."—*Id.*, page 160.

May God help us to be faithful ministers of righteousness, fearlessly declaring the truth as it is in Jesus, and seeking at all times to present every man perfect in Christ Jesus.

irregularities and interferences we are indeed happy to see that the British Union is still on the gaining side. The future looks very promising.

Catholic Poland has struggled against tremendous odds. Yet their courage is good and they are laying wise plans to meet the existing conditions. A forward step to strengthen this department has been made in the appointment of a full-time union field missionary secretary in addition to full-time local secretaries for the four largest conferences. Previously every field missionary secretary carried one or more other departments in addition to his colporteur interests. We are persuaded that with this reorganization we shall see the dawn of a new day in the Polish Union. Their recent institute was attended by twenty-five earnest, eager light-bearers who believe in the message that they proclaim and will not allow persecution or any other obstacle to prevent them from continuing.

When we left Poland for Tallin,

Estonia, we passed through the interesting city of Riga in Latvia. Our brethren there were of good courage. They were learning to commit the future to the all-wise God. We were unable to hold the annual institute which has been their practice for many years, with an attendance of from forty to fifty regular colporteurs. This staff has been reduced to a small figure. They believe that victory awaits them in the near future.

When we reached Tallin we were greeted by thirty enthusiastic young people, eight of whom were student colporteurs. There are few homes in Estonia that do not possess one of our truth-filled books. In spite of this fact thousands of smaller books are still being sold. For the time being they feel that conditions do not warrant a large subscription book. However, a recent action has been taken to publish an abridged edition of *Our Day in the Light of Prophecy*. This will contain over 200 pages. The colporteurs will undoubtedly welcome this fine timely book.

An army of sixty-six triumphant young people had gathered as we reached the beautiful site of Toivoniinna, near Abo, Finland. The scenery was in keeping with the spirit of the colporteurs who seemed bubbling over with courage, enthusiasm, and hospitality. Their hope in God and their confidence in His assistance was beautifully revealed at their testimony meeting. This spirit has been justified in the reports that have come through, revealing that they have made a gain of forty-three per cent over the corresponding period of last year.

The regular institute in Sweden was held last January. Therefore we expected only around thirty student colporteurs at this summer institute. To our happy surprise fifty-two young people were there to receive the training in Christian salesmanship. Several came in to join the others who are going to earn their scholarships. Already their reports give bright hopes of reaching their last year's achievement of twenty full and seven half scholarships which were actually taken out. Many prayers and hard work are the means which these

young people employ to accomplish their aim.

Our next destination landed us at the beautiful Vejleford Hojskole, nestled down by the sparkling waters of the fjord. In this quiet picturesque nook we presented a brief survey of the salient points in Christian salesmanship to a noble band of sixty-five sturdy warriors of whom the Master would have remarked as He did of old, that they had borne the heat and burdens of the day without fainting. The records in years of service which so many had produced have not dimmed their vision of the work, nor abated their efforts. Even physical disability had been completely defeated by a sister who carried off the banner for the highest sales reached during the past year.

The last place, Norway, proved to be a David experience in producing results. Before the stride of a conqueror who goes out in the power of the God of Israel, the giants in the way had fallen right and left. Their humble leader, though suffering from an internal sore, has by earnest prayers and cheering letters offset the disadvantage of not being able to make

personal contacts, which is shown through the recent record of the sixty-eight men who reported last week.

In addition to their winter institute two institutes were conducted at this time, one at their school at Onsrud with an attendance of forty-five and one away up north beyond the Polar Circle with an attendance of fourteen. Pastor Bjaanæs, an old, experienced efficient colporteur leader, led out in this institute as it was not possible for the Division to supply any help.

Again we are reminded that it is not by might, nor by power, but by His Spirit that this work prevails. Jehovah's overruling cloud is still going before His uncomplaining warriors and leading them on to victory. As leaders let us present the call in the highways, byways, and market places, for added labourers in this over-ripe harvest field. While we invite others, let us by personal contact and prayers encourage those who are already toiling in the heat of the day that God may verify His promise in supplying "the requisite talent, courage, perseverance, and faith," which He has promised to those who "put on the armour."

this service and expressed a desire for baptism.

The Finland-Swedish Conference, although small, is ambitious to do a stronger work, and has set its heart upon a sanitarium of its own. Dr. Sucksdorff has done good service already and the conference believes that with larger facilities he could make out of the health work a stronger means of advancing the message under somewhat difficult conditions. They are gradually getting money together for this purpose, and feel the need of a legal society through which they can give effect to their plans. A brief constitution was submitted to the conference and approved, subject to counsel from the Union and Division.

The president of the conference, Brother Blomstedt, had been called to take the presidency of the South Swedish Conference, and in view of some uncertainty as to the future president it was decided that, for the present, Brother G. A. Lindsay should be elected. It was evident that Brother and Sister Blomstedt had very thoroughly won the hearts of the believers. It was felt that he had given himself without stint to the work, and all realized that in him they had had a true friend and faithful shepherd. Brother Forsblom was ordained at this meeting.

At both conferences there was a spirit of generosity, and goodly sums were collected on behalf of foreign missions.

## The Finland Conference

BY W. T. BARTLETT

THE Finland Conference met in Abo from June 15th to 20th. Most of the meetings were held in a large public hall, which was often full. The young people's meetings were well attended each morning, and these were held in our own church building. Brother W. E. Read and the writer were present from the Division and Brother Lindsay and others came from the Union.

Although the reported growth in membership was only thirty, owing to apostasies, there was a forward tendency visible in the work of the conference. The Ingathering Campaign had been a success and it was interesting to note from testimonies how the people had been stirred to keener interest in this campaign by the visit last year of Pastor H. Wilson from Sierra Leone. The proposal was laid be-

fore the conference, and received with favour, to add another year to the school course and extend the facilities to allow of the larger enrolment this would bring. Brother Rintala's report showed that the school had been greatly blessed and that it was also enjoying an excellent patronage of summer guests. Brother Osola was ordained to the ministry. The conference re-elected Brother V. Koh-tanen as president.

The Finland-Swedish Conference met in our own church at Helsingfors. Brother C. L. Bond was with us from the General Conference and his sermons and talks on various phases of the work were much enjoyed. He made an earnest appeal at the Sabbath morning service for rededication and revival of real Christianity in our homes. Several took their stand at

## Vejleford Hojskole

BY H. M. JOHNSON

THE Danish School is having a good school year with some sixty students enrolled. Most of the students who went out in the colporteur work continued all through the summer in that work and reached a higher percentage in sales than before. No doubt this will result in more taking up this kind of work.

Last year there were nine students in the graduating class. This year the second and third classes are quite large—larger than before—which goes to show that the young people are working for the

school and want a good education. The parents also urge that we enlarge our school so that the young people can continue their further education at our own school.

During the summer we had 145 guests compared with ninety-five the previous summer, and for a period all the rooms were occupied. Because of this we have had to install some new rooms for the men to live in during the summer, and build cupboards in the attic in the boys' dormitory, so they can use these rooms in the attic as

guest rooms as well. The guests are very pleased with the walks down by the seaside.

The gardening is growing a little every year, which throws other things on the farm out of proportion. We need more land. We also need a house for the gardener to live in.

As usual there is a good attendance at the baptismal class, and everything goes to show that we will be able to close a good school year, and that God's blessing is over the work.

## The Ivory Coast

BY G. E. NORD

In this large field with its four million people we have no work or workers. In 1913 to 1915 a great mass movement was started by the so-called prophet, William Harris, who traversed the frontiers from the Republic of Liberia to the French Ivory Coast. His simple message was, "Thou shalt have no other gods before Me." He worked among ten different tribes through interpreters, would carry a cross in one hand and a large English family Bible in the other. The country folk would flock to hear him. He was not converted to any religious denomination but had been brought up under the influence of the American Methodist church. He was a sincere and fearless man. He did not preach for money, but tried to bring his hearers to real repentance, and when they showed signs of it he baptized them in the name of the Father, the Son, and the Holy Ghost. The people turned by the tens of thousands, burned their idols and put away their witchcraft and medicine, so that in 1915 it was calculated by the French Government officials that more than 100,000 had joined themselves to the Harris movement. They burned their superstitious symbols, built small churches, began to learn to pray to God, but had no teachers, no translation of the Bible, and very little or no counsel to guide them. Fearing disturbances in war time the Government asked Harris to leave the Ivory Coast, and he was escorted back to the Liberian border.

He showed no ill-feeling over the treatment he received and his parting message to his people was, "Wait and pray. Build churches and one day the white missionary will come and teach you the way."

Ten years these poor believers waited before any white missionary came and yet to-day, as a result of this beginning from dark night to morning dawn for hungry, waiting souls, more than 50,000 are now in the Methodist church. One who visited some of these companies tells how he arrived in one of these villages at midnight. There were hundreds of people in the streets awaiting him, for he happened to be the first white missionary to come. He was taken into a long low building and found 600 seated on the floor. "Harris baptized me ten years ago," the leader of the meeting announced to the crowd. "He told me to preach to the people and so I have done. Now, Sir," he went on to say, turning to the missionary, "tonight we hand over ourselves and six other congregations to your church. Two thousand of us in all, if you will only send us a teacher."

From the supervision of the Methodist mission from Dahomey and Togoland these people are now being taken over by the Methodist church. This village preacher has now learned to read his Bible and his two sons are trained evangelists.

In the church in another village on the table where the Bible is usually kept lay a book. To the

surprise of the first white missionary who visited them and who thought it was the Gospel, he found it to be a book advertising patent medicines. It was a book, but none of them knew it was not the story of Christ. No one could read. Can we wonder that the great cry is, "Send us a teacher."

Another group had built a church where they met on Sunday. "Here we meet, sit down, stand and kneel, but no one says a word," they said; no one knew what to say. Surely such Macedonian calls are serious challenges to Seventh-Day Adventists who have the everlasting Gospel to bring to every nation, kindred, tongue, and people. Can we turn a deaf ear to such an appeal? Shall we not now arise and through faith in the mighty God answer the cry of all these waiting thousands, yea, millions?

In September of last year one of our native pastors, Brother Garbrah, from the Gold Coast, having learned that about ten years ago some of our brethren had moved from the Gold Coast to the Ivory Coast as traders and that there was an interest springing up in different places, was sent to the Ivory Coast to investigate the situation. At Abidjan, the capital of the Ivory Coast, he found eight adult members, four fully-grown boys and two girls, who were keeping the Sabbath. Many of these are friends and relatives of Brother Amu, who was our first brother to move over there and through whom the work has partly been started.

Then he found groups in three or four other places, and some who were ready for baptism whom he baptized. He could not spend much time with them, and as he had no license to preach in the Ivory Coast he had to move about very carefully, but being a native he could more unobserved meet and encourage these Sabbath-keepers.

He brought back a very inspiring report of his visit. We regret we could only visit two of these groups of believers. At Abidjan, where Brother Amu lives with his family, we met another man who had begun to keep the Sabbath while in the Gold Coast, but a native from the Ivory Coast, who had through

our native believers in the Gold Coast come under the influence of the truth. He had attended a little Seventh-Day Adventist church school for some time fifteen years ago and then later came to our mission school at Kumasi, where he finished standard seven. Then he returned to his own home at the Ivory Coast where he married and settled down, but he has continued to keep the Sabbath and through his influence others have become interested, though he is not yet baptized or fully a member.

We were happy to meet this little company and had several meetings with them; they were as happy as children over our visit. They were mostly in the trading business and doing successful work on quite a large scale.

In another far-away village more than 200 miles away and about thirty miles out from the railroad in the bush live two other groups, in all about twenty-one members. The brother who raised up this company had visited the Gold Coast many years ago and through an old brother he had been brought under the influence of the truth. They are natives of the Ivory Coast. This man returned to his country in 1930 and since then has been sowing the seed. At one time there were more than thirty-eight people who had accepted the truth and begun to keep the Sabbath, but as he presented the message of health reform, clean and unclean meats, some of the hearers left, so that now there were only about fifteen in this group, and some seven in another close by. Part of the Bible was missing, but still they were conducting Sabbath services and meeting every morning and evening in the home of this brother who would read some verses from the Bible and then try to expound them before a prayer season. They knew the truth well, as Brother Garbrah also stated, and are strong in the faith. They asked for baptism, and after a thorough and careful examination twelve were baptized, leaving five others to be baptized later. They know about the tithe, but as the leader did not know where to send it, he would not take it himself as he might be misunderstood by the natives, but now they turned over a goodly

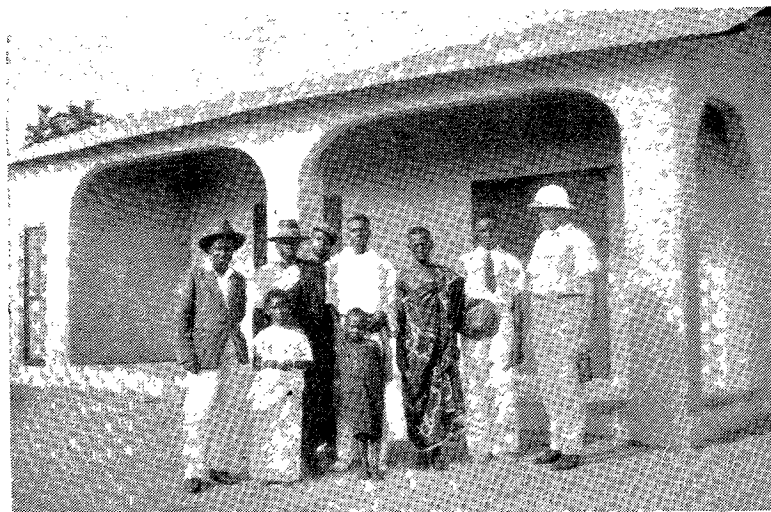


Photo by G. E. Nord

*Group of Ivory Coast believers with Brother Bergstrom standing outside the house of one of them.*

sum of tithe money to Brother Garbrah to take back to the Gold Coast. From this group two fine young men had come walking over thirty miles through the bush and the rest 200 miles by lorry to our meeting at Abidjan, to see and hear us bring them the message. I and Brother Bergström, accompanying me, were the first white Seventh-Day Adventist missionaries to visit the Ivory Coast.

We also spent a week-end with a little group about 200 miles north from the capital city, where we were received most heartily. The chief of the village turned over his house and compound meeting-place for our lodging, and the elder of the Methodist church opened his compound where we met and held our meetings. Our brethren brought us eggs and a live goat for our "chop," as they say. We, of course, returned the goat to them.

On Sunday a venerable old Moslem Malam in his white flowing robes and turban came to the Sabbath-school and deposited five francs and remained throughout most of the services. Though there are only seven who keep the Sabbath, they turned over 4,243 francs—about £38—in tithes and offerings. For ten years they have been alone, waiting for the Lord, waiting for some one, a white Seventh-Day Adventist missionary, and they were loyal. Were they happy to see us? Tongue cannot tell.

From there we went on a couple of hundred miles farther north where the largest tribe lives. Here we found a big Catholic church packed full of natives on Sunday morning. We also visited the Christian Alliance Mission, conducted by Americans, and in the evening we spoke in their church, and were most heartily received and kindly entertained. They have a fine mission station in the centre of the city where a large number of Government officials and white men live. We received some valuable information about the missions and their work and working conditions.

We left the Ivory Coast convinced that it is one of the most fruitful and promising fields in all West Africa. France is tolerant and permits missions to operate without regard to nationality and creed. Beyond protection and civil justice there is no co-operation at all with Christian missions.



At the North England Conference session held at Stockport F. L. Stokes of the Gold Coast Mission was ordained to the Gospel ministry. Pastor C. Lester Bond of the General Conference offered the prayer of consecration and Pastor W. T. Bartlett gave the charge. Pastor and Mrs. Stokes are leaving on the 28th for their mission field.

J. I. R.

## The Polish Union

BY WM. CZEMBOR

WE are happy to be able in this way to greet all the conferences and workers of the Northern European Division, and to tell our brethren and sisters something of the progress of the work.

As is well known, Poland is a Catholic country. The population consists of 18,500,000 Roman Catholics, 7,000,000 Greek Catholics, 3,600,000 Jews, 2,200,000 Russian Orthodox, and 1,700,000 Protestants of all denominations. We are working among all these different religions, with the exception of the Jews. We do work among these with our Harvest Ingathering literature, but that is all. Our efforts up to the present time for the Jews have been in vain. Our work among other classes has been crowned with success. Especially is this so in the eastern section, where most of the population is Russian. We are able to conduct public efforts as well as work from house to house, although our public evangelical meetings are in the usual sense of the word not public meetings. With the help of all our ministers and some lay members, it has been possible for us this winter to conduct work in sixty-two different places. We have fifty-two workers in the cause. Of the sixty-two places thirty-nine are towns large and small, while twenty-three are merely villages. The average attendance of the first six meetings was 100. Twelve of these

places were virgin territory. For many reasons we work in a quiet way, often from house to house. The Lord has helped us to win many souls for Him. In the past year 269 were baptized and nineteen received by vote, totalling 288. As far as we can see this year's harvest will result in not less than 300 being added to the membership.

Tithe and mission offerings show a considerable increase for the first quarter of the year over that of the same period last year. The tithe is up twelve and a half per cent, or Z1.2,320.06. The offerings increased from Z1.5,691.26 to Z1.7,374.91 or twenty-three and a half per cent, partly due to the fact that Big Week began somewhat earlier, with the result that some of the figures came into the first quarter's report.

We have a faithful church and the workers are all of good courage. This year we have experienced much sickness in our ranks.

What more can I say? I think I have told you the most important things. We have no difficulties to speak of, but when we do come across them here and there, the dear Lord helps us out of them all. We love Him and His work. We also love you, our brethren and sisters, and pray that when the work is finished, we, with you, may be gathered in the kingdom of God.

## The North Polish Conference

BY JAN. KULAK

THE name "North Conference" leads one to think of a dark, cold, lifeless condition. Such is the condition in the territory of our conference. We have very few members, although in extent of territory our field is equal to any of the other conferences. It is 28,000 square km. larger than Lithuania. In our territory of 84,000 square km. are sixty-nine towns and over a thousand villages with 4,000,000 inhabitants among whom we have only 175 members, five workers,

and one colporteur. The light of God's truth burns only in nine of these places. The people are very hard, and are not easily susceptible to the work of the Holy Spirit. They interest themselves more in politics and, unfortunately, oftentimes with communism, for our field lies on the border of Soviet Russia, which is, with its godless influence, demoralizing humanity, so that they are without hope. Truly here "darkness covers the earth, and gross darkness the

people," but we have the light—God is our hope—and we believe that He gave His Son also for the people in this conference, and that many will be led to believe in Him and be saved.

As already mentioned, we have only a small handful of workers, and one colporteur. Only in two towns do we possess a meeting-hall, and they are both small, unsatisfactory, and uncomfortable. In the villages our people gather—sometimes thirty to forty—in a small room of some cottage. Often the lamp goes out for lack of fresh air. Up to the present time it has not been possible for us to hold district meetings because we have not the necessary accommodation. This state of affairs hinders, in part, the development of the work. Still in spite of meagre facilities and lack of means, we have undertaken to build three small prayer-houses. One we have already built, and we expect in the next few weeks to dedicate it for public work. We then hope to start the building of another. The cost of such prayer-houses is small, for the brethren and sisters are all willing to help with the building work in any way they can. All are quite poor, many of them extremely so, but they are willing to sacrifice and to help all they can. We have received from the Division, through the Union, an appropriation of Z1.1,500 for this building programme, and to this we have been able to add Z1.1,000 gathered from the churches for a building fund. With this amount we hope to build two chapels. I wish to take this opportunity of thanking the Division in the name of the North Polish Conference for this help.

There are, however, greater difficulties, which are not so easy to overcome, but which we must endure while we do our work regardless of consequences. The people of North Poland are very fanatical, and give us much trouble. Our members are often dismissed from their work, and regarded as mentally affected; in many cases this has been stated on their employment cards. Other members have been falsely accused, and thrown into prison, but these things we do not consider as our greatest difficulties, for we are told

that those who live righteously must suffer persecution. The greatest of all our burdens lies in the fact that, up to the present time, so few have accepted the truth. This causes us great sadness. We would ask all our dear brethren and sisters who read this article to

remember us in their prayers, that the Lord will help us to achieve better results so that from this field also many may stand before the Lord without spot and blameless. In the name of the churches throughout our field, I send you greetings.

## The West Polish Conference

BY E. KLUT

THE West Polish Conference consists of four administrative districts. Two of these, Posen and Pomerelen, were formerly under German rule, while the other two, Lodz and Warsaw, were under Russian. Nearly all the members in this conference speak two languages, either Polish and German, or Polish and Russian. Many speak three or four languages. Of the more than ten million people in our territory, only 662 are Seventh-Day Adventists and these are divided among thirty churches and groups. Ten workers and seven colporteurs actively engage in the promulgation of the truth. The lay members, too, take a part in soul-saving work. They give Bible studies in the homes of the people and also hold public meetings. In one town of more than 22,000, the elder of one church held a public effort which resulted in three keeping the Sabbath, who are now preparing for baptism. In another town of more than 60,000 the elder of the church held a series of lectures, as a result of which six are now in the baptismal class. One brother spent his hours of leisure in doing evangelistic work in one of the villages, and as a result three have been baptized. Others attend our meetings who, we hope, will later decide for the truth.

In view of the ever-increasing unemployment and great need, our churchmembers have taken a lively part in the Dorcas work for the poor and needy. In some churches special programmes were given which brought in over Zl.400 for the purchase of materials. In the entire conference 3,911 people were helped by gifts of food and clothing. During the three winter months, a breakfast of bread and milk was provided regularly for poor children in Warsaw.

In the last Harvest Ingathering we tried out a new method, namely, singing bands. This new experience was much enjoyed by many of our people. In the Catholic districts, where we were not able to give away our literature, the people were greatly moved by the songs sung, and without a word of opposition they received the magazines and contributed for the work. The singing bands have also greatly influenced our churchmembers, increasing their zeal. Members who never before took active part have been encouraged by this method to enter joyfully into the Ingathering and look forward to a larger part in the next campaign. Praise the Lord for all His blessings, continually bestowed upon the work of the West Polish Union!

## Our Work in Lithuania

BY W. STROHL

IN the hope that readers of the ADVENT SURVEY will be interested in hearing something about the work in this Catholic land, I will report a few experiences of our work during the past winter months.

Shortly after the last annual meeting, we were obliged, on

grounds of health, to place one of our oldest workers on sustentation, and also to release our colporteur leader from his duties. This meant that our small band of workers was diminished by two. We now have only six workers, four of whom are evangelists.

We have now 400 churchmem-

bers, which is one Adventist to every 5,600 of the population. It has given us joy that we have been able to open up evangelistic work in three new places.

On account of a new law of the State, it is now not lawful for us to preach in any place where we do not have a church. In order to establish a new church we must have the signatures of at least twenty-five members. The church officers and preacher must be approved by the State.

There are elements busy seeking every opportunity to protest against our activities and if possible have the work suspended altogether. Naturally, under such circumstances, the cause in this field goes along slowly. Our evangelical workers are confined almost completely to house-to-house work and private Bible studies. It is now impossible for us to reach the masses in a public way.

Another great hindrance to the work is the fact that in Lithuania only the New Testament is at the people's disposal. The Old Testament and the entire Bible exist only in an obsolete dialect of the Lithuanian language, and is naturally not appreciated by the cultured young people of to-day.

However, apart from this dark side of the picture, there is also a bright side. Our evangelists, through their house-to-house work, come in contact with many precious souls who are interested, and are able to form small private Bible study groups. In places where we have already churchmembers, these stand by the workers in a helpful way.

We find it necessary to extend the preparation classes for baptismal candidates, for so many know very little of the Bible. As soon as the people hear the message, they take hold quickly, and desire to connect with us, but as soon as they are confronted with opposition and trials they are as ready to fall away. For this reason it is necessary that great care be taken in the preparation of candidates for baptism.

Our literature work deserves special attention. We have only a few good colporteurs, but the Lord has sent us some promising young people who are willing to spread

the literature. But this phase of our work is also beset by regulations, and not all are successful in getting permits from the government. We have good, new, up-to-date literature, and believe that the Lord will touch the hearts of many as the result of its ministry. The colporteur leadership is for the time being in the hands of the secretary.

We believe that the serious times

in which we live, and the events that are taking place from day to day, will lead many who have heard the message to accept it. There is yet much to be done in Lithuania, but we believe, as we, workers and believers, fully consecrate ourselves to the Lord, that the work will soon finish with great power, and many souls from Lithuania will stand before the throne of God.

## The First Sabbath at Samuel Town

BY A. S. NUKA

SAMUEL TOWN is a small native village of about forty huts some three miles from our headquarters at Waterloo. It is the place where the Missionary Volunteer members of Waterloo have endeavoured to put into practice what they have learned. About four years ago a start was made. The first meetings were held under a large cotton-tree, but on account of heavy rains we were compelled to shelter in a small hut. Soon interested ones felt the need of a church building. Over 500 poles were carried on the heads of men from distant woods. One of the interested ones gave a plot of land. Others devoted many hours to putting up the walls, roof, etc. I can tell you, as an eyewitness, it was a grand day when the first pole was driven into the hard African soil and I know it must have been a day of joy and triumph when the last touch

was given and the building dedicated.

On returning to the field the thing of greatest interest to me was to go out and see the completed church and the dear people at Samuel Town. Some of the people came a distance to meet me on the road. The little church was not any more a framework of sticks and clay, but a decent, white-washed, well-kept place of worship. The inside was very tastefully decorated to suit the occasion. Fifteen minutes to nine the church bell was rung. Instead of a bell a piece of iron rail is used, but the sound of it is quite pleasant and serves the purpose well. People began to stream in, carrying boxes and native chairs, as they wanted to be sure of a seat. Of those whom I knew none were missing, except those who had died. There comes in an old woman.

She walks straight up to me—soon I recognize her. She is so happy to see me back. She clasps her hands, welcomes me by repeating several times the word "cabbo" (welcome), almost jumping for joy, and then, suddenly she is around my neck like a little child. Not long after another woman entered and did the same thing. . . . Soon the little place was well occupied, and a native teacher opened the Sabbath-school. One of the attendants offered the opening prayer, a real thanksgiving prayer. How I wished that our people at home could hear the earnest gratefulness of the needy souls in Africa.

There were about forty strong men and women who reconsecrated themselves to the Lord that day, a goodly reward for the efforts of the Missionary Volunteers.



### An Omission

IN the June issue we were compelled to condense some of the reports in order to get them into the paper, and in editing the report sent in by S. D. Jonasson, Field Missionary Secretary of the East Nordic Union, we cut out something that should have been retained. The figure given as the total value of literature delivered—Sw.Kr.293,951.09—is for the colporteurs only. To this should be added the sales from the Publishing House direct, which amounted to Sw.Kr.113,384.49. Brother Jonasson writes that nine new Sabbath-keepers are reported already this year as a result of the literature ministry in Sweden.



ON July 7th of this year all the Division workers met together for the first time since their appointment at the General Conference in May, 1936. During the year every section of our field, except Iceland, has been visited by some of our Division workers. J.I.R.



Photo by A. S. Nuka

Samuel Town church and Sabbath-school members, Sierra Leone.

### The Advent Survey

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