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*Colporteurs' Convention,
Toivonlinna, Finland.*

Service and Fellowship

By G. D. KING

Publishing Department,
Northern European Division

IN ONE of our *Advent Hymns* we have a hymn that speaks about "sharing in the joys of service." Not all of us can stand up and lead a chorus and perhaps very few of us can stand up and sing a solo—at least we might be nervous about doing so—but all of us engaged in one phase or another of this great Advent movement can share in the "joys of service." If "service" be our greatest opportunity and responsibility, then "fellowship" must be our greatest joy and privilege. This Advent movement brings to us both service and fellowship and here in this varied and interesting Northern European Division our lives are greatly enriched, not only by the service we render, but by the fellowship we enjoy as we render that service.

The great apostle Paul reveals in his

letters that, as he laboured and journeyed, he was "ministered unto" by many of his fellow labourers, and as he neared the end of his last and ominous journey to Rome, we are given a revealing glimpse of Paul's own reaction to an act of fellowship which meant much to him as he came to face his judges in the pagan, Roman court. This is the picture from a fragment of Scripture—"When the brethren heard of us, they came to meet us: . . . whom when Paul saw, he thanked God, and took courage." Acts 28:15.

What a wealth of revelation there is in that little glimpse of human love and fellowship. Paul had been a great contender for the truth, a valiant soldier of Christ, a strong preacher, a courageous missionary, and at times, as is often the case with strong and vital men, something of a

controversialist even with his brethren. Now as he nears the end of his journey the fellowship of the brethren is to him a ministry of thankfulness and courage.

It seems to me that to some extent at least, the pages of the *NORTHERN LIGHT* minister to us in that way. Here from these pages the brethren "come to meet us" and as we read of their service and exploits we take courage and are thankful. But then in a more intimate and personal way we enjoy the fellowship of the brethren as they literally "come to meet us" as we journey from one country to another and arrive sometimes



very early in the morning and sometimes very late at night. And there so often on the quay, at the airport, and in the railway station, the brethren meet us and we "thank God and take courage." That is one of the happy personal reflections I have as I look back on my first thrilling visit through the home fields of our Division.

What lovely countries and what delightful people our Division embraces! Holland, Denmark, Norway, Sweden, Finland, Iceland and—Britain! Service in these lands and fellowship with these people offers an adventure and a challenge which surely calls for the best within us and for the utmost which our Lord promises to impart.

Arriving at the Hook of Holland, very early in the morning, here is Pastor F. J. Voorthuis, manager of our Dutch publishing house. He is here to meet us. At Central Station, Copenhagen, as I look out of the carriage window onto a crowded platform full of folk straining to find the face they know, and speaking a language I do not know, there I see the smiling, expectant face of Brother O. S. Sorensen. He is here with a warm bookman's welcome. Then again in Oslo early in the morning, the busy but ever courteous Pastor P. G. Nelson is there at the station and ready to transport us to a very welcome bath and breakfast at our own Treatment Rooms in this interesting capital of the land of the Northern Lights. Stockholm—"the Venice of the north"—is a very quiet place if you arrive early on a holiday morning! It was Whitsuntide (in English, but still called Pentecost in these northern lands) and everything was closed and quiet and the city appeared deserted. But Brother E. H. Larsson, manager of our Swedish publishing house, was "on the job" and ready to escort us out to Ekebyholm, another of our northern colleges of which any union conference would be proud. Flying into Finland—indeed a gallant and lovely land—I arrived very late at night at the airport of Turku (Abo, its Swedish name), wondering a little about the journey over to Toivonlinna, our college campus. There was no need to wonder, for standing on the airport steps was the brother who "came to meet us," Brother J. Onjukka, our stalwart publish-

ing department secretary for the East Finland Conference. His territory, by the way, runs right up to the Russian border. He has some thrilling stories to tell and it was good to see him that night on the airport at Turku, and the fellowship was good as we journeyed in the dark to our delightful college site at Toivonlinna.

What a wonderful vista is Toivonlinna and what a miracle of energy and divine intervention is the story of the erecting of that excellent new administration building which now serves our college in Finland so efficiently! That building

would grace the campus of any American college, but these grand people of Finland deserve all that their energy and God's blessing have given them.

We had a great meeting in Finland. About 150 colporteurs and students were present and the spirit and response was all for which any speaker could wish, but the fellowship and service throughout this whole itinerary was something I shall long remember.

Space at this writing does not permit

(Continued on page 8.)

Revelation of God's Wisdom

By F. D. Nichol

WE SHOULD face the future with the stirring realization that if there were no Advent movement, something strangely like it would need to be set in motion to meet the tragedy of our world. But God, who is never taken by surprise, placed this glorious movement in the world well in advance of the final crash of kingdoms. I see in our century-long history not an evidence of mistake in our preaching, but of wisdom in God's planning. The earth-shaking events of which I speak are occurring in 1951, not 1851, when our poverty-stricken, unorganized handful of members might have been overwhelmed at the thought of suddenly warning a whole world.

God has graciously been preparing us for just such a time as this. To-day we have close organization, well-defined teachings, and efficiently co-ordinated methods of promoting those teachings by voice, by pen, and by radio. After one hundred years we have not so much come of age, as come on the stage. Time and tragedy have brought us into the spotlights of prophecy and world events. We are in the centre of the stage, not because we have changed our message—we have not—but because the world has changed.

Never before have we had such an opportunity to reach the upper, educated classes, the very ones who once led in ridiculing us. And have we not a message for them also? They declare that the

world is at the cross-roads. But there are no cross roads at the edge of an abyss—only up and down. It is our business to tell them how to make ready to go upward.

If world developments teach us anything, they teach us that we have not followed cunningly devised fables. We can face the future with absolute confidence that we are preaching the truth. But that is simply another way of saying that the end of the world is upon us. The scientist is as ready to believe that as we are. He differs only on *how* it will end.

His confession that world catastrophe impends because of man's fearful discoveries, provides us with new proof that Christ's coming is near. God, who ruleth in the heavens, will not abdicate in favour of wise, but wicked, men, as regards the final destiny of our earth. Not man, but God, will bring this tragic world to a close. Now if mankind is ready to provide a flaming, world-embracing, demonstration that sin when it is finished bringeth forth death, then of a surety we must be very near the day when God will declare, "It is finished!"

How soon that awful pronouncement will go forth, I know not. But this I do know, that we have no warrant for moving along measuredly into the future as though we had for ever to complete our task. We can draw on infinite power for the finishing of our work, but not on infinite time.



Two Modern Churches Stand Tribulation

By J. K. Amoah
Bekwai, Gold Coast

ABOUT a year and a month ago, there was political unrest in the Bekwai district of the Gold Coast. This was brought about by a "destoolment case." Such cases abound in Ashanti. The people were dissatisfied with their Divisional Chief for certain reasons. It so happened that the chief in turn dealt severely with the people, and as a result the sub-chief of Jacobu and others who were responsible for the riot were imprisoned by the Ashanti National Council for six months.

The people of Jacobu did not like the situation, and soon rebels gathered together. They beat war-drums, fasted, and devoted their time to drinking and speaking blasphemous words. Satan was at the helm of affairs. He succeeded in urging the rebels to go to neighbouring villages with beating drums and cutlasses to threaten the people not to pay any tribute to the Divisional Chief, but to join them in their rebellion.

The Gold Coast police stationed at Bekwai noticed this and twelve policemen were soon sent to keep the peace. The Jacobus scattered these peace officers who went without guns, and spoiled their lorry, a nine-passenger Morris van. The policemen wandering through the bush managed to reach Akrokerri from where they telephoned to headquarters for help.

The next day, thirty-six fully armed policemen in police lorries, with certain majors and the District Commissioner of Bekwai reached Jacobu, and since many of the inhabitants were ex-servicemen, there was a skirmish. The situation was very pathetic. One policeman died, while many were wounded. Five of the rebels died and many were mortally wounded. Soon the town of Jacobu became deserted; men could not find their wives,

and children could not trace their parents.

On the third day after the incident, the assistant principal, A. M. Moyer, and the writer visited Jacobu to carry away the personal effects of our resident mission worker. He had lost his four children during the confusion but the Lord led them safely home. At Jacobu we saw many doors and windows forced open and left ajar; the town was deserted and completely devastated; all was quiet, except that after a long while a hungry cock crowed to break the monotony. It was quite a pitiful sight.

A few days after the destruction of Jacobu, the police heard that similar trouble was brewing at Fiankoma. The police soon stopped this by setting fire to the whole village. The check had been very severe. One man was killed. Our church building in this town was roofed with shingles and could have caught fire very easily but the Lord was over it and nothing happened to it.

The disorder had scattered our members in these two churches as lost sheep without a shepherd. They lost contact with one another. Prayer was solicited of the other churches for them. The Lord heard these heartfelt supplications. His protecting hand was over His own and not one of these was killed or hurt.

On January 27th of this year, we planned a visit to Fiankoma. We had heard that the brethren working on their cottage farms managed to be present on Sabbaths for church services in the chapel that had withstood the fire. Brother and Sister Moyer, Miss Mohlmann, N. K. Gyimah, and the writer accordingly reached Fiankoma.

Oh! brethren, we have cause to praise God. I wish you could have been there to see how happy they were, singing the

songs of Zion. Our hearts melted with joy as we met together and studied the Sabbath-school lessons. Brother Moyer brought words of comfort to a church in tribulation. And how they listened in wrapt attention!

A communion service was held with these believers in the afternoon. Their faces shone; for a full year past they had been deprived of this spiritual food. There was a great hunger for it among our sixteen baptized members. This noble band of believers had worked hard and gained thirteen new converts, making a total of seventy-eight Sabbath-school members. I will say of these members that they are not one whit disheartened for the loss of any material property. They are praising God for His protection and for His helping them to be active soul-winners.

On February 3rd, we visited another church in hiding. These are the brethren of Jacobu. Two miles west of dilapidated Jacobu, or twelve miles drive from Bekwai you meet a little cottage peopled by the scattered believers together with their new converts. They sit on logs under an airy booth dedicated as a chapel. While waiting for our arrival you hear the twenty-one baptized members, or a total of one-hundred-and-twenty Sabbath-school members singing cheerful songs of Zion.

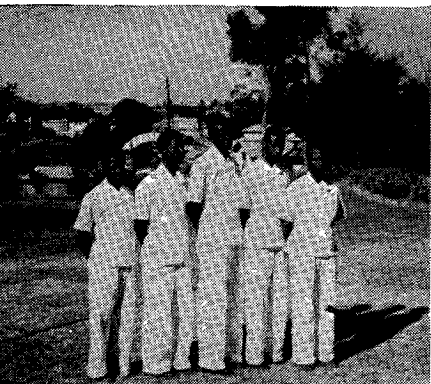
We were happy indeed to meet this fine group of believers which Satan had scattered. They were full of courage, praising God, and were zealous for soul-winning. They gave us their church moneys and asked for more visits.

While I was there, the words of the Psalmist came in clear tones, "When the Lord turned again the captivity of Zion, we were like them that dream. . . . The Lord hath done great things for us; whereof we are glad."

Yes, the full import of the text in Acts 8:4 rings truer in the ears of our brethren at this time: "They that were scattered abroad went every where preaching the Word."

Brethren, if we sit contented without working for the Lord in peace-time, it will be doubly difficult in time of adversity. May God make us all faithful witnesses until He comes.

ZAUDITU MEMORIAL TRAINING SCHOOL



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CLASS



The First Nurses' Training School in Ethiopia



By Lois Bowen

THE Zauditu Memorial Training School officially opened its doors on March 1, 1950. Prior to this there had been much planning and praying. The request for permission to open the school, together with the curriculum, had been presented to the Ministry of Public Health as well as the Ministry of Education some months previously.

Time passed and no permission was granted and we wondered if there was to be a training school! After several interviews and much red tape, the Lord opened the way. The Emperor himself approved of our curriculum and though there was nothing in writing, with his verbal permission we started out in faith believing it was the Lord's work and He would see us through.

The obtaining of students also proved difficult as very few had any background of education. We were happy, therefore, for the class of twelve, six boys and six girls. As is true in some other countries, nursing in Ethiopia is considered the work of servants and it is a long process to convince students and parents that the training of the head, heart, and hand all are necessary to produce qualified medical workers. More boys have applied than we are able to admit, and they usually have more education than the girls. The parents generally wish to marry the girls

off very young, so it is hard to keep them in school. We are thankful for the cooperation of our mission schools in obtaining students.

The first year was necessarily an experiment for our curriculum and plans, and there were, of course, problems to be met and decisions to be made as how best to adapt the nursing education to the country, its people, and its needs. It took much adjustment on the part of students and teachers, but much progress has been made during the year, and we hope and pray that the end of the three years' training will find our nurses as well qualified as we can expect in Ethiopia and with a vision of the great part they must play in the medical work and in the finishing of the work in general in Ethiopia.

At the end of the six months' probationary period, the capping exercises were held—the first such ceremony in Ethiopia, as far as we know. The Minister of Public Health consented to come and give us an address and said some very appreciative things about our medical work. He had planned to leave immediately at the close of his address, but became so interested in the rest of the programme that he stayed till the close. The graduate nurses were all present in uniform, including the one graduate Ethiopian nurse in the

country. She was a non-Adventist girl who trained in Palestine. The girls were capped by one of the graduates and the boys had the badge of the hospital pinned on their sleeve. The candle-lighting ceremony with the Florence Nightingale lamps was very impressive and then the students repeated the Florence Nightingale pledge in both English and Amharic and sang Professor Miller's song, "Like Jesus," also in both languages.

Not long after this, the written permission for our training school to operate finally was received. Now we are planning for a new class in August of this year and every August thereafter, if possible. The object of the nurses' training school is ever to train nurses to carry on the work for their own people—no doubt one of the biggest needs in Ethiopia.

THE FOOD PROBLEM

AS DIETITIAN of the Zauditu Memorial Hospital in Addis Ababa, I have two kitchens to supervise. Dismiss from your mind any picture of gleaming white and stainless kitchens you may have seen, as these do not exactly measure up to that standard! I have learned that a cook and a stove are about the only essentials for a kitchen. In one small building is the native kitchen, so called because the Ethiopian type of food is prepared there. This food consists of a pancake-like bread baked on one side on a large clay griddle over an open fire and is made from millet flour. The whole grain is used and gives a product somewhat comparable to whole wheat in food value. This bread is eaten with a stew or sauce made from split peas or lentils or various vegetables with onions and spices. In their homes the people make the sauce with very strong butter and season it highly with red pepper and meat is usually used.

In the larger kitchen we prepare and serve the European type of food. All the food is served from this kitchen, including the Ethiopian food. Our patients include Ethiopians, Greeks, Armenians, Italians, Egyptians, Indians, Americans, British, and Scandinavians. These have vastly different food habits and it is a problem to know which foods will appeal to them. Many of the people are very reluctant to taste a new food.

Special diets offer a challenge to inte-

grate the patient's native food habits with good nutrition and the special requirements of his disease and still have something he will eat. The religious fast days are another nutrition problem. Not only do the people abstain from the use of meat on those days, but they use no eggs or milk or milk products. There are two regular fast days each week and a two months' fast before Easter. This is probably a definite nutritional detriment as they lack the knowledge and the money to provide other good protein foods.

I am teaching nutrition and cooking to the nurses in the training school. There is a Red Cross training school in one of the government hospitals and I am teaching their students along with ours. They bring them down by truck three times a week for the class. I am emphasizing our own diet and health principles and hope that these students will be favourably impressed. BERTHA SHOLLENBERG.

RELIGIOUS ACTIVITIES

IN AUGUST, 1949, a baptismal class was organized in the hospital which grew out of the interest demonstrated in the class studying the life of Jesus which was offered to the dressers at that time. We regret that a large number of that class dropped out as many found work in other places. However the baptismal class has continued up to the present time. There are fourteen in this class now and eleven of these have definitely asked to be baptized. There are two other boys who have also asked for baptism.

Approximately eleven months ago a three-hour weekly class was begun with the student nurses; this class is still in progress and as soon as it is completed we hope to give them a class in personal evangelism so that the students will be able to give Bible studies to interested patients.

In May, through the efforts of Ato Tebedje, a young man from an English mission became interested in our message and as a result many others came to the compound inquiring about Bible lessons. Some of these boys are still with us.

The total hours of Bible I taught were between ten and twelve hours per week, dependent on ward duties.

ALMA BINDER.



The South England Conference

By J. A. McMillan, *President*

THE South England Conference embraces twenty-two counties, including the county of London, the Channel Isles, the Scilly Isles, and the Isle of Wight. The territory of this conference thus stretches from Land's End in the southwest to Wells and Cromer in the northeast.

The South England Conference is greatly favoured in having within its confines the world's largest city, the headquarters of the Northern European Division, the headquarters of the British Union, and all the institutions of the union organization. The headquarters were moved from London soon after the beginning of hostilities in 1939 and have been located at Watford ever since.

Our church membership of 3,636 is organized into forty-eight churches and sixteen companies. To care for these churches and discharge our responsibilities to the 18,000,000 who live in our territory, we have only fifty-seven workers. Eleven of these are connected with the various departments of the organized work, and thirteen are Bible instructors.

Twelve of our ministers are engaged in active evangelism at the present time. Many of the efforts are now moving up toward their climax in baptism. Pastor T. J. Bradley has just concluded a successful campaign in Chiswick, one of London's congested districts, and on Sabbath, April 28th, some twenty-eight souls were accepted into church fellowship. This is the first large baptism we have had this year and we are confident that others will follow.

The tithe and offerings of this conference betoken a faithful membership. The first quarter's tithe of the year amounted to £11,521—an increase over the corresponding quarter of 1950 of £1,320. There were also £2,293 given for other

missionary objectives and during the same period our twenty-nine colporteurs sold literature to the value of £2,373.-19s. 10d.

At the present time there is the sound of a going among the shops, offices, and homes of the people. The Ingathering campaign calls forth the united activities of our people in a way that no other church campaign has ever exceeded. During the past four years, the South England Conference workers and members have raised the following amounts:

1947	£14,465
1948	£15,470
1949	£16,290
1950	£16,494

It is gratifying to know that the conference has twenty-eight church properties in which our people may worship. The majority of these buildings seat about 200, with two larger churches at Stanborough Park and Holloway, having seating capacity for 550 and 650 respectively. The Wimbledon church building, which was totally destroyed during World War II, is now in process of being rebuilt. We are awaiting permits to begin building a second church in Bristol, and the Croydon church is undergoing repairs which were necessitated by war damage.

There is a spirit of courage and evangelism in the hearts of our workers. There are many cities yet to be possessed for the Advent message, but we are pressing onward with the assurance that the God of battles is superintending the work and He will cut it short in righteousness in His own good time.

BRETHREN, we traffic in holy things, great eternal realities. It is ours to make them communicable to our people. We are not paid to preach; we are given an allowance to be free to preach. We are not in the employ of the church, but the servants of God.—R. G. TURNBULL.

The Advent Message in Ireland

By A. J. Mustard, *President*

ABOUT half a century ago the pioneers of the Advent message came to Ireland. Some of the firstfruits of their labours are still with us. As they talk of those early days one gets the impression that the Irish of two generations ago were more responsive to our preaching than are their descendants to-day. We have about 200 members in Ireland at the present time, and all but thirty-five of these are found in the six north-east counties of Ulster which are still attached to the United Kingdom of Great Britain and Ireland. The rest of the country is known as the Republic of Ireland. The population of the Republic is just over 3,000,000, ninety three per cent of whom are Roman Catholics. The population of Northern Ireland is a little more than one and a quarter millions, about fifty-five per cent of which is Protestant and the rest Roman Catholic.

Our work is organized in two missions which conform to the political division of the country. One is known as the Northern Ireland Mission and the other as the Eire Mission. There are but two fully organized churches in Ireland; one in Belfast, the capital of Northern Ireland, and the other in Dublin, the capital of the Republic. Besides, there are small companies meeting regularly in Shankill, a district of Belfast, and in Portadown, Larne, and Coleraine. In Northern Ireland we have at the present time three ordained ministers, one licensed minister, and three lady Bible instructors. There are also seven regular colporteurs. In Eire there is one ordained minister, who also acts as president of the two missions, one lady Bible instructor, two health workers, and one full-time colporteur.

We possess only two places of worship in Ireland, in Belfast and Dublin. Both are badly situated for evangelism. The lack of reasonable facilities is one of the great handicaps to the work in Ireland. Efforts have been and are now being made in both cities to provide better accommodation for our members. In Dublin lack of funds has delayed the realization of this goal; in Belfast financial stringency

and religious bigotry have combined to defeat us.

In Northern Ireland religious prejudice and bigotry on the part of the Protestant section of the community is our strongest enemy. It prevents us from having the use of some fine halls in the city of Belfast, and hinders our efforts to secure vacant sites in some of the smaller towns in which we seek to establish our work. It manifests itself in opposition of other sorts when we do obtain facilities to do evangelism. In an effort to overcome this prejudice we have embarked on a policy of erecting our own halls of a temporary nature in any town where we can find an opening and place an evangelist. One such hall is now in use in Coleraine. At the present time we are trying to establish a second hall in the Portadown area. So far we have not succeeded.

There are, however, two lines of work which go well in Northern Ireland—the Ingathering campaign each year and colporteur work. We understand that Northern Ireland has the highest per capita for the Ingathering campaign of any organized field around the world. We gathered £8. 7s. 7d. per member in 1950. Our number of colporteurs is increasing steadily, and so are our sales, of course. In the first four months of this year our total sales are almost treble the figure reported in the same period last year, which was itself a very good year.

In the Republic of Ireland our problems are very different from those we meet in Northern Ireland. Here we meet all the power of the “beast.” The country is in the strong grip of the Roman Catholic priesthood. We have a small but very faithful and energetic church in Dublin. Only four of its membership, however, have come out of Rome. All the others have a Protestant background. This fact is significant. It indicates that nearly all our efforts have been directed to the very small and steadily decreasing Protestant minority, and until recent years we have made no real effort to win the Irish Catholic for this message. In

this country we are not allowed to “Ingather,” and strong colporteur work is difficult because all books have to be imported, and are subject to a very tight censorship. Even Bibles, which must be imported, carry a heavy duty.

Two years ago we organized a Christian Culture Correspondence School, with the object of reaching the Roman Catholic population with carefully prepared Bible lessons. The Douay version of the Bible is used. The lessons are graded in three courses, and anything which might be construed as an attack upon the dominant church is avoided. Though facilities for advertising are meagre, 400 enrolments have been received, most of which are from Roman Catholics. Results are varied and interesting. Generally speaking, the lessons are well received. Some detect their non-Catholic origin quickly and refuse them; others carry on. In some cases we have known the students to show the lessons to the priests and that usually means they have to drop them. One of the saddest features of this work has been to see many promising young people forced to discontinue study by hostile parents or priests. When that happens there seems nothing we can do. Three persons have been baptized so far from this work, and a few more are keeping Sabbath and preparing for the rite. A small number of Roman Catholics have gone through almost to the end of the courses we offer and manifest a very keen interest. We believe this method of labour will prove increasingly fruitful.

Eighteen months ago a Health Institute was opened in Dublin under the care of Brother and Sister H. E. Nix of Hinsdale Sanitarium. In this institute simple treatments are given and health lectures have been delivered. From a slow beginning the patronage has increased until now our workers are kept fairly busy. This work is still in its infancy, but its influence is already greatly appreciated. Its future is bright with promise.

Ireland offers a serious challenge to the Advent people. Once known in the Christian world as the “land of saints and scholars,” it is to-day the abode of religious bigotry and spiritual darkness. Yet once again the light of truth will shine brightly in Erin’s Green Isle.

ITINERATING IN WEST AFRICA—3

A Visit to Nigeria

THE next stage of our journey took us into the State of Nigeria. At Lagos we were met by Brother H. S. Pearce, manager of the Advent Press, who motored us to Ibadan, Nigeria's largest city and the headquarters of the West Nigerian Mission. Here we were hospitably entertained in the home of Pastor and Mrs. J. J. Hyde. Pastor Hyde is the president of the field, and G. L. Annis was at the time of our visit the secretary-treasurer. He has since been called to the secretary-treasurership of the union. Here we also found E. E. Hulbert, who is in charge of the Voice of Prophecy.

From Ibadan we visited Erunmu where a rather novel welcome was accorded us by the churches of that district and their friends. The road for a great distance was lined with people, and a great banner of welcome borne by the church elders preceded our cars. The church was packed and hundreds tried to find a place outside the doors and windows. Before we left the church an endless file of school children presented a gift to us from the churchmembers. By the time the procession had passed in and out of the church for possibly fifteen minutes there was a large stack of yams weighing perhaps half a ton, two hundred eggs, and two live turkeys. We thanked the churches for these gifts and then asked that they accept them, or at least the greater part of them, as our contribution toward a school building they were erecting; and they seemed very happy. Next we inspected the 330 school children who, with their school band and arranged according to classes, were lined up on the school grounds adjoining the church. A visit to the *Bale* (paramount chief) followed. He appealed, as he has done for years, for the establishment of a secondary school in his district.

A strong hospital is being operated at Ife, under the direction of Dr. S. A. Nagel, at present assisted by Nurses Frances Martz and Sylvia Turtill, and Mr. and Mrs. R. V. Santini. Nearly 40,000 patients were treated in the hospital and dispensary last year, and the

devotion of doctor and nurses to their task was very inspiring. The commendation of the Oni (king) of Ife, whom we visited, was most gratifying. He is a real friend of the hospital and of our mission. Above his seat in the audience chamber are pictures of himself and Mr. Winston Churchill, as well as letters and honours from H.M. the King.

A Sabbath was spent at the Awtun Station where Pastor and Mrs. Farrow are located. Several hundred believers gathered in a large open-air service on the Sabbath, which was also attended by the paramount chief and his counsellors. Later in the day a formal visit was paid to the chief, who when we departed insisted on making a present to us of a well-fed and apparently very lively duck, which was carried by his son to our car and safely encaged in the luggage compartment, under the chief's scrutinous eye. In the evening the churchmembers sent us a letter signed by their elders expressing appreciation for our visit and enclosing in the envelope a five-pound note to apply on our expenses! As we reflected on the apparent poverty of so many of those we had seen at the service, we were greatly moved by this very generous expression of their gratitude.

Travelling again in Brother Pearce's car we left Awtun for East Nigeria. At Asaba, after a two-hour's wait, we crossed the Niger River on a ferry steamer, landing at Onitsha on the eastern side. Late that afternoon, and with our car and selves heavily covered in dust we arrived at Ihie, the site of the Nigerian Training College. L. R. Downing is in charge, assisted by Mr. and Mrs. Brendel, Mrs. Downing, and a staff of African teachers. There are 300 students at this school, many of whom have had years of denominational service and who are now taking advanced work to better qualify them as evangelists or teachers. It was encouraging to meet with this forward-looking group of students.

Aba is the headquarters of the East Nigerian Mission. Here we spent some happy days with Pastor and Mrs. W. J.

Newman, Pastor and Mrs. W. G. Till, and Pastor and Mrs. J. D. Meade, and their associate African workers. Brother Newman is the president of the field, which has a church membership of over 4,000, with other adherents numbering over 10,000. The district leaders had been gathered in and we met with these and the local workers. Visits were also made to some of the nearby village schools where we inspected possibly a thousand pupils. It was touching to hear the children, many of them non-Christians, singing such songs as: "Heavenly sunshine, heavenly sunshine, flooding my soul with glory divine. Heavenly sunshine, heavenly sunshine, hallelujah, Jesus is mine." In some of the schools it was interesting to note the songs the teacher—or his pupils—chose to sing on the occasion of our visit. At one school in another field the teacher celebrated our arrival by having an infant class sing for us: "Lord, send a revival, and let it begin in me."

In North Nigeria our little Dove plane was met at the Jos airport by Dr. and Mrs. J. A. Hyde. In their delivery wagon (they call it a kit-car here) we were driven to Jengre, where Dr. Hyde is operating a front-line dispensary, with accommodation also for in-patients in thatch-roofed huts. His hospital ward is now nearing completion. The church and school activities of Dr. Hyde are not one whit behind his medical service, and it was he who presided over each of the meetings during our visit, while Sister Hyde sat at the organ. The field over which Dr. Hyde has spiritual jurisdiction measures about four hundred miles in one direction and seven hundred in the other, and has a population of over eight million people. His force of workers, including those in the hospital and school number fourteen in all, and not very well trained, but oh, so devoted to their work, and so well able to quote the Scriptures. We left this lonely station conscious of the great task confronting these workers and praying that God would greatly multiply their pioneering service for Him. A. F. TARR.

NEWS FLASH

PASTOR E. D. DICK has returned to America after having attended meetings of the Netherland Union and the East and West Nordic Unions. Pastor Dick is no stranger to this Division, having served as educational secretary before taking up the secretaryship in the General Conference. Pastor Dick's help has been greatly appreciated wherever he has been.

Pastor L. L. Moffitt, Sabbath-school secretary of the General Conference, was a welcome visitor to Edgware in the middle of May. Pastor Moffitt was on his way to the Central European Division. He plans to attend the Youth Congress in Paris in July and will probably spend a short time in the British Union before returning to the States.

Pastor A. F. Tarr has been on a brief visit to Great Britain in connection with the graduation ceremony at Newbold Missionary College. He left for Norway on June 7th for meetings of the East and West Norway Conferences, and will then go on to the North Swedish Conference. Also attending the West Norway meeting will be Pastor Axel Varmer. At the East Norway meeting Brethren E. E. Roenfelt and J. W. McFarland of the General Conference and Brother Axel Varmer will be present. Attending the North Swedish meeting will be Brethren E. B. Rudge and T. J. Bradley.

Pastor and Mrs. E. E. Cossentine were unexpected visitors at the graduation ceremony at Newbold Missionary College. They spent June 3rd and 4th in England on their way back to the States.

A welcome visitor to the Division office was Brother F. Brennwald, associate auditor of the General Conference, who has recently completed an audit of the Division accounts.

Word has come regarding the elections in the East and West Nordic Unions, which are as follows—Pastor A. Lohne is now the president of the West Nordic Union and Pastor C. Gidlund is the new president of the East Nordic Union. Pastor K. Tilstra has been re-elected to the Netherland Union. We welcome these officers in their new responsibilities and pray that the Lord will bless them in their service for Him.

Miss B. Crayfourd, formerly of The Stanborough Press Limited, has joined the Division office staff. This has been necessitated by the departure of Miss E. Carroll who plans to leave for Canada shortly with her mother.

Miss Kathleen Grant of Leeds, England, has accepted a call to connect with the West African Union Mission office at Accra as secretary-stenographer. She will be a very welcome addition to the staff at Accra, where at the present time there is much need of additional assistance.

Congress Personalities

ALMOST every day brings us fresh news of interesting personalities who are planning to attend our Youth Congress.

Miss Laura Clement, our beloved *Youth's Instructor* editor, is leaving New York by plane for Rome on July 1st and will visit Italy, Switzerland, Germany, Holland, London, and then Paris for the Congress.

Our three world M.V. leaders, Brethren Dunbar, Lucas, and Skinner, will also be present. Pastor R. S. Lowry, the M.V. secretary of the Southern Asia Division, is bringing a national with him. Pastor P. H. Coetzee, the M.V. secretary of the South African Union Conference, arrives at Brindisi, Italy, on June 27th and after visiting Europe will attend the Congress.

Pastor D. V. Cowin is bringing a delegation of five West African youth to Congress from the West African Union Mission. Several Australians have already arrived in England. One young lady, only nineteen years of age, has travelled all the way over on her own to be at Congress.

At their own expense, a group from Hollywood is bringing equipment for the taking of sound-movie pictures of the Congress. Over fifty delegates from North America leave by special Constellation plane on July 23rd for Paris.

We wish all who travel to Paris at this time a safe and happy journey and great blessings as they attend this momentous gathering of European Advent youth.

E. L. MINCHIN.

IMPORTANT!

AS the mailing list of the NORTHERN LIGHT is still in the process of being compiled, we would greatly appreciate a report to the office of any names of workers who might have been omitted inadvertently, or of papers going to wrong addresses.

THE EDITOR.

Service and Fellowship

(Continued from page 2.)

the telling of all the good folk we met on this first contact with many of the brethren. Our publishing brethren in these home fields are full of energy and courage, and strong plans for an advancing work are being made in all these countries. Problems and perplexities are many, but the brethren are deeply aware of the provision of power to meet every need. Our colporteur force is a faithful, gallant army carrying the battle to the enemy in all these lands. Some have served the Lord many years. In every land I met colporteurs who had over forty years of service in the literature ministry. The spirit of progressive planning and of evangelistic advance is a welcome sign that the publishing ministry is fulfilling its high purpose indicated for it as the work moves on to its triumphant climax.

As "the brethren came to meet us" with their warm hearts in fellowship and their ready hands in service, we "thanked God and took courage."

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EDITOR MRS. A. F. TARR

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