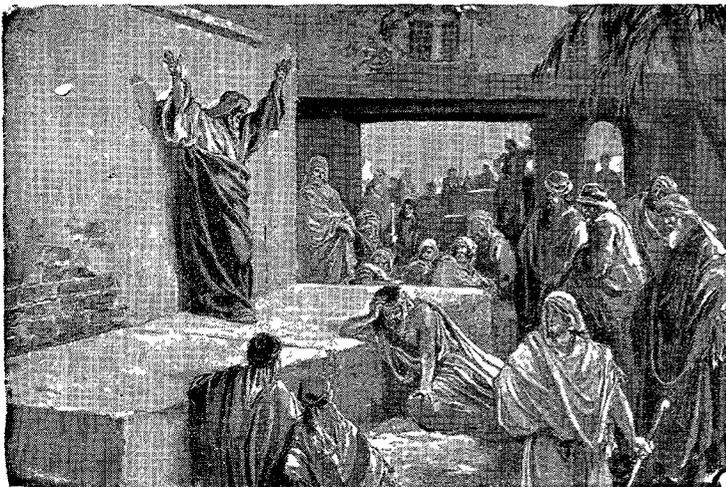




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The Finishing of the Work

By A. F. TARR, *President*

Talk given at the 1953 Fall Council During the Sabbath Afternoon Symposium.

In a time of crisis in ancient Jerusalem, the prophet Jeremiah calls for a return to the "old paths."

WE THANK God this afternoon for the mighty witness of the Advent message in the far-flung divisions of the world. With you we who work in those foreign fields have dedicated our hearts and labours unreservedly to the colossal task that confronts us. We are deeply conscious of the rapid passing of time, and of the stupendous task that remains to be done. But we rejoice that the work in all of our fields is onward.

Only four months ago a country that throughout our history has been barred to all mission endeavour except that of its state church was, we are glad to report, entered by one of our missionaries. Andreas Nielsen, a Dane working in the Faeroe Islands, entered Greenland on June 27, 1953. For three months Brother Nielsen laboured intensively, visiting hundreds of homes with Icelandic and Danish literature and conducting public meetings wherever permitted. When the time came for him to leave, Brother Nielsen, reporting encouragingly on his visit, concluded with this

message from the Lord's servant: "The light of truth is to go to all the dark places of the earth in a much shorter time than many think possible." — *General Conference Bulletin, 1893, page 298.*

We in the Northern European Division believe that we are living in that "shorter time" of which the servant of the Lord wrote. We believe also that it imposes upon our world-wide work a responsibility that each division organization must seek humbly yet mightily to discharge.

When, in ancient Jerusalem, God's professed people were confronted with a crisis, this message was delivered by the prophet Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. Constituting a background to this message we read: "Blow the trumpet in Tekoa: . . . for evil cometh out of the north, and great destruction. . . . Woe unto us! for the day goeth away, for the shadows of the

evening are stretched out." Verses 1, 4.

We, too, are living in a time when "the day goeth away, and the shadows of the evening are stretched out"; and if we are to finish *our* work and to attain to the rest that comes at the end of *our* road, there must be a treading again of the old paths — the patriarchal paths, the early Christian paths, the paths of the reformers, the early Advent paths, yes, and the paths of our own early fervour.

The treading of these paths will bring us back to that *old-time confidence* in God, which proved such a mighty bulwark in the lives of godly men of old. Such confidence as Noah manifested when on dry land he built an ark, and as Abraham showed when he raised the knife to slay his son. It was this confidence that moved Moses to renounce a throne, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25. And coming down to our own movement 3,000 years later, it caused a man like Joseph Bates,

though himself nearly penniless, to embark on a publishing programme that astonishes the world today.

Dominating the lives of these men was an expectation of God's miracle-working power that transcended all of the combined forces that were pitted against them. It was this power that Elijah claimed when for three and a half years he shut the heavens against dew and rain, and when he called for fire from God to devour a water-logged sacrifice. What mighty power Moses anticipated when he struck the sea with his rod to make a crossing for the hosts of Israel, or when later he called for water from the rock to assuage their thirst! In New Testament days Peter and John laid claim to the same power when they commanded the cripple at the temple gate, "In the name of Jesus Christ of Nazareth, rise up and walk." It was in anticipation of a similar power that 2,000 years ago God featured His remnant church as mighty angels flying "in the midst of heaven" and lightening the earth with their glory.

Inseparably associated with the old paths was an old-time economy, when material things were relegated to the background and spiritual values were transcendent. It was an economy under which men were "more precious than gold," and two coats too much for the disciples; when their marching orders were to "provide neither gold nor silver, nor brass nor script" but to "seek . . . first the kingdom of God and His righteousness," believing that all material things would be provided them.

In our denominational history there was a time when sacrifice was the accepted lot of every Seventh-day Adventist, when the expression "to spend and be spent" was almost daily on the lips of the workers. How vivid still are the memories of our childhood days in South Africa when the monthly cheque from the conference office would reach our home. Time and again when the letter was opened it would contain the word that the tithe had not come in as had been hoped and that the wage could only be paid in part. The hope was expressed that it would be possible to make it up by the end of the quarter, or at least by the end of the year. Almost without fail, however, the letter ended with that dearly loved phrase, "Yours in the blessed hope." Money was scarce, wages could not always be paid, but our ministers, undeterred and undaunted, pressed on in their courageous service, cheered by that buoyant "Yours in the blessed hope."

Actuating men who trod the paths of old was a fervour that must live again in the lives of those who bring to a glorious

triumph the work that they began. It must be a fervour like Elijah's when he boldly condemned the wickedness of kings, or like the disciples whose valiant witness was adjudged by their enemies to have "turned the world upside down." Such fervour alone can combat the last-day forces arrayed against us and cause a witness to be borne that will belt the globe.

Accompanying this experience must be an old-time devotion to the Word of God and to prayer, which will cause us with Jeremiah to testify: "Thy words were found, and I did eat them," and with David to say: "Evening and morning and at noon will I pray and cry aloud." It was



MIRACLE

I ask for neither name nor niche
In corridor of fame,
Nor thrill of sense, nor touch of gold,
Nor laurels in earth's game.

I only trust my Lord all-wise,
By miracle of grace,
Will grant a faith enriched by love,
And then—to see His face!

Alfonso N. Anderson



when our pioneers devoted whole nights to prayer and a searching of the Word that they were enabled to discover some of the essential doctrines that we preach to the world today. And what of the prayers of the disciples who "when they had prayed, the place was shaken wherein they were assembled together," or of Daniel and Isaiah? Sometimes one wonders how our prayers must sound in angel ears when compared with theirs. Or how Heaven must grieve when our little cares or even our ministerial or administrative duties are allowed to encroach so heavily on time that should be spent in private devotion. At a recent workers' meeting in Britain a Bible worker, speaking on evangelistic methods, made this humble contribution: "Prayer is more important than publicity." And how true we find this to be in every line of denominational endeavour.

In the call to the old paths is a call to an old-time sense of responsibility; like that of Abraham when he set out from the country of his fathers "not knowing whither he went." Or like David's, when he advanced alone to meet the giant Goliath, that defiant enemy of God's

chosen people. Did not the disciples sense this acutely when, despite the magnitude of their task and the forces arrayed against them, they were constrained to exclaim: "We cannot but speak the things we have seen and heard"?

It is in such a spirit that it behoves workers in our division organizations to labour today. They are called to bear upon their hearts the needs and interests of so many different nationalities and countries. They must be void of all national bias. They must be alert to foster all lines of service with equal interest; literature must be published in every major language within their territory. Schools and medical institutions must be operated wherever required; evangelism maintained at the highest level. The entire working forces must be distributed fairly and according to changing conditions, always with the dominating objective of proclaiming this closing message in the remotest corners of their fields. Dangers, both to work and workers, must be detected by eyes constantly anointed with the heavenly eyesalve, and in all relationships a spirit of mutual confidence, courage, and good cheer must constantly inspire to greater achievements.

An old-time resourcefulness is indicated by these old paths to which we are called. Do you remember the men who removed a roof to bring a friend to Jesus? We need a resourcefulness like that today, adapted to our modern age when the accumulated ingenuity of the evil one is let loose like a flood upon a helpless world. We need to devise new ways and means of attaining our objective and of accelerating our own programme so as to outdistance his. But it requires a determination no less marked than that characterizing any previous epoch of man's service for God.

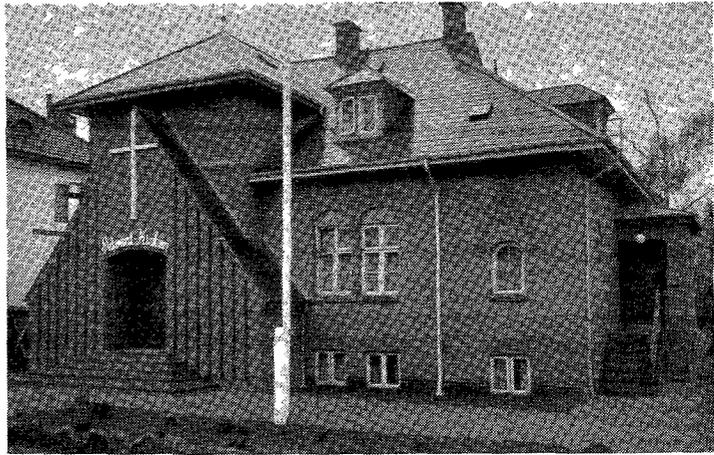
The old paths call us back to an old-time fellowship, a fellowship especially marked in these days of national barriers and animosities. Such fellowship will enable us to say as David of old: "I am a companion of all them that fear Thee." And might it not afford even in our day such blessings as came to hospitable Abraham who, entertaining strangers, entertained angels unawares? This fellowship will overreach even denominational boundaries and help us discharge that sometimes overlooked yet God-inspired responsibility: "His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and Heaven looks upon them as brothers to sinners as well as to saints."—*The Ministry of Healing*, page 104.

In an interview once accorded us by Tahkin Nu, prime minister of Burma, Tahkin Nu inquired whether our doctor who was present was able to speak Burmese. The doctor, not long resident there, replied that he was not. "Let me send you a teacher," the premier requested, "for you cannot work successfully in Burma unless you love the people; and you cannot love them unless you know them; and you cannot know them without knowing their language." Even in this statesman's mind there was the necessity for an understanding fellowship between the missionary and those whom he sought to help.

It is not always easy, especially in foreign fields, to convince men of the sincerity of our regard for them. A mere verbal assurance carries but little weight. And how easily can distrust and doubts be awakened in their minds by just a simple act or word! A fellow missionary seemed once to have lost the confidence of his congregation. The people he served were sure he did not "love" them. On investigation it was found that he had once been overheard to remark concerning them that they were "hard nuts to crack." However innocently it might have been intended, it caused these people in their foreign and analytical way of thinking to picture themselves as nuts under a stone held in the hand of the missionary, and for ever after that picture remained in their memory. How guarded the worker must be that even his casual expressions give no offence to the ears of a discriminating people.

The old paths call us back to *an old-time personal witness*. What a rich harvest was Philip's when, called from serving the multitude, he focused every energy of his being on the salvation of that one hungry soul—the Ethiopian. Division workers in their international travels have a unique opportunity of witnessing to fellow-travelers whose duties and whose station in life might normally prevent their ever coming in close touch with Seventh-day Adventists or reading our literature. Many are surprisingly earnest and eager and simple in their religious outlook. Among them also are "the poor in spirit," and those who "hunger and thirst after righteousness" as veritably as any in the humbler walks of life. Here it is that a personal, man-to-man witness must be borne. And ought not the responsibility for such a witness to be felt by every worker and member, and opportunities be sought to meet the people as they throng the mighty trade routes of the world?

(Continued on back page.)



New Church Dedicated at Odense

By Thv. Kristensen

President, West Danish Conference

NOVEMBER 7, 1953 was a great day for God's people at Odense, West Denmark, when a new church building was solemnly dedicated to the glory of God and the proclamation of the third angel's message. Already early in the morning, visitors began to arrive from all over the island of Furen, as well as from other parts of the country. Among them was our oldest member in the conference, ninety-five-year-old Brother Hanson, who had come by train from Assens.

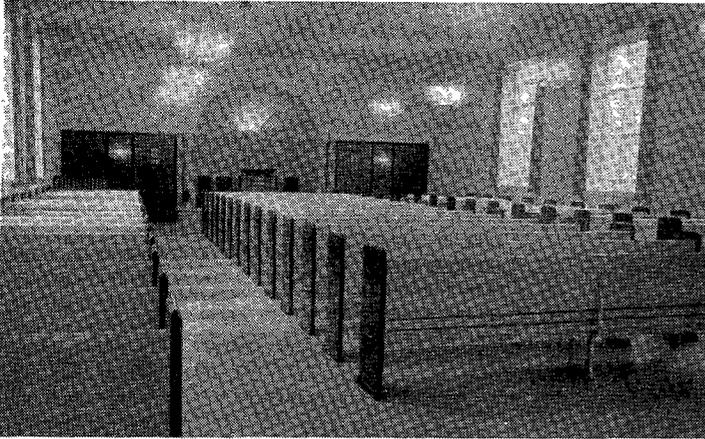
The church was filled to capacity during all the exercises of the day. At the Sabbath-school hour, Pastor G. E. Westman reviewed the previous lesson and Pastor A. Muderspach, president of the East Danish Conference, had the lesson for the day. Vejlebjerg College was well represented by the principal, Pastor A. Varmer, who preached the morning sermon; by the Bible teacher, Pastor Norskov Olsen; and by the College male quartet, which, under the able direction of Mrs. Norskov Olsen, did much to create the atmosphere of worship and reverence which made the day such an outstanding occasion.

The dedication service took place in the afternoon. After the opening hymn. "With joy we here are gathered," Pastor Varmer read a scripture reading from Psalm eighty-four and Pastor Muderspach led the congregation in prayer. A hearty welcome was extended to everyone present, including the Press and non-Adventist visitors, by the pastor of Odense church, Brother Børge Olsen.

The Division was represented by Pastor Emanuel Pedersen, who was himself born in Odense. Pastor Pedersen preached the dedicatory sermon. Taking as one of his texts the Lord's command to Israel of old to "make Me a sanctuary, that I may dwell among them," he said that God, in those words, opened His very heart for fallen man, revealing to him the innermost desire of His own loving self—His passionate longing to have communion with man restored to what it once was. In building sanctuaries or places of worship for the living God, man, on his part, signifies his desire to draw near to God and to abide in His presence. Only when we have the presence of God continually with us can we meet with success in life. As the glory of the Lord filled the temple of old, so the glory of God will also fill this house when it fills the hearts of those who worship here. The glory of God is the beautiful character of Jesus Christ revealed in man.

Though this church, Pastor Pedersen pointed out, has been built by the Advent people, it has not been built for them alone. It belongs to the stranger as well, whoever he may be. It is for everyone who wants to come and worship in the name of the Lord. It is a church for the city of Odense.

Pastor Olsen offered the dedication prayer. Pastor Thv. Kristensen, president of the West Danish Conference, gave a brief sketch of the history of the church. It was organized in 1902, but only two of



Interior of the new church in Odense, Denmark which has a seating capacity of 300.

the charter members are still alive. One is Sister Marie Hanson of Washington, D.C.; the other, Pastor Pedersen's father, Brother P. Pedersen, who was present in the congregation. The new church, said Brother Kristensen, has a seating capacity of 300. In addition there are two small halls and a large basement hall which holds 200 people. Brother Kristensen thanked the architect, contractors, and artisans for the excellent way in which they had done their work; and he thanked the members for the willing spirit in which they had offered of their means and of their time. Finally, Brother Kristensen expressed the hope that the new church might be a blessing to the city of Odense.

Several speakers followed, among them the architect, Mr. J. Kargh, and Mr. Jensen Larsen, who spoke on behalf of the contractors and artisans and presented the new church with a beautiful pulpit as a gift from them. Mr. Kargh had also made a presentation to the church but, said Pastor Kristensen, he wanted the nature of it to remain unknown.

Greetings were brought by many visitors and by telegram.

When the closing hymn had been sung, Pastor T. Pedersen offered the benediction. A Sabbath of rich blessings, a day long to be remembered, came to an end for the Odense church.

or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19:27-29.

As Peter's question indicates, some of Christ's immediate disciples made considerable sacrifices to follow Him. Peter himself, with John and James and Andrew, had given up his fisherman's calling to follow the doubtful one of following an itinerant preacher. Matthew had given up what was a lucrative career in those days as an income tax collector. Later, Paul gave up his place in the highest councils of the nation, and as a ruler in Israel. Nicodemus and Joseph of Arimathea sacrificed their wealth and places of honour in Judah to become meek and lowly followers of the humble Nazarene. Like Moses before them, they esteemed "the reproach of Christ" even "greater riches than the treasures" of this world.

The love of Christ still captivates the hearts of men. The story of His sacrifice has its old compelling power. Just as gladly and cheerfully today they give up position, wealth, honour, and earthly friendships to become disciples of Jesus. This is true wherever the love-story of the cross of Calvary is told. In the civilized lands of Europe and America, in the heathen lands of Africa and the South Seas, in the ancient lands of India and Japan, the constraining power of the love of Christ makes its mark on the loves and ambitions of men and women. Great and wonderful sacrifices are made. Worldly ambitions are put aside. In meekness and humility men are turning from earthly allurements and are finding their happiness in bearing the cross of Christ. They have "respect unto the recompense of the reward." They look "for a city which hath foundations, whose builder and maker is God." Heb 11:26, 10. They aspire to life eternal, which gift the Lord shall give them "at His appearing." Let me tell you about some of these heroes in darkest Africa.

Isaiah Kyereme (pronounced che-re-me) is now one of the leaders of the Seventh-day Adventist church at Kofiase, Ashanti. He is a simple, lovable Christian, a humble follower of Jesus Christ. As a youth he had attended our mission school at Agone, about twenty miles from Kofiase. There he came under the influence of a godly teacher who instilled in Isaiah's soul a love for the Saviour, and a steadfast purpose which was soon to be tried. In due time he returned to Kofiase, and was the herald of the Advent message to his

(Continued on page 6.)

"He That Hateth His Life"

By Pastor A. J. Mustard

President, Gold Coast Mission

HE THAT loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25.

"To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal. . . All who have borne with Jesus the cross of sacrifice will be sharers with Him of His glory."—*The Desire of Ages*, pages 623, 624.

Christ's sacrifice has been the inspiration of the best that men have thought and said and done. The selfish human heart naturally takes for itself all that comes within its reach. It grasps but does not give. It will leave another to die rather

than make a sacrifice of its own to save. Of mankind the Lord has said, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jer. 13:23.

But the example of Christ has inspired men to higher and better things, yea, even to the copying of His own example of sacrifice. Men and women, in every age and every clime, have given up houses, lands, earthly prospects, power, thrones, livelihood, husbands, wives, children, parents, friends, and homes to follow in the steps of the Man of Galilee. And they have not followed in vain. The apostle Peter asked, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Jesus promised, "Every one that hath forsaken houses, or brethren,

The Family Altar

By H. L. Rudy

JOHN HOWARD PAYNE, the author of *Home Sweet Home*, ended his life as American Consul in Tunis, Africa, where he died and was buried. Later, America sent for his body and buried it in Washington, D.C. In the funeral procession down Pennsylvania Avenue his body was preceded by the Marine Band, and followed by the President and Vice-President of the United States, and members of the Cabinet, Congress and the Supreme Court adjourned to do him honour. Why? He had simply written a song about "Home" and in that lyric he struck a chord that immortalized his name.

What makes the home—the Christian home—the most wonderful place on earth? It is the spiritual foundation upon which it is established, and that foundation is prayer and the Word of God. What a blessing the Christian home is when daily a portion is read from the Holy Book, as husband and wife and children pray to their heavenly Father for daily supplies of grace, with thanksgiving for God's goodness and loving care.

The family altar has been designed by the Lord to be the spiritual centre of the home, where all the members of the family can be taught of God, and derive wisdom and strength for daily living. There the Bible is to be read, and the art of prayer learned. This must become a daily and life-long practice in the home so that the benefits of the family altar will be enjoyed by husband and wife, and the children as they come and grow up in the family. Here is a work, therefore, that calls for great faithfulness and constant vigilance.

As a church we have long appreciated the importance of family worship in the home, and have endeavoured to provide encouragement and helpful suggestions for the successful conduct of the spiritual devotions in the home. Again this year, very special emphasis is being given to this great institution the Lord has given His children. How could any family begin the new year, or perhaps even a new home, without establishing the family altar where it has not already existed, or by making the Word of God and prayer the daily food for the soul as the integrity of the family altar is continued and maintained? It is hoped that great spiritual power may be experienced in every home throughout 1954.

PRIME MINISTER OPENS ADVENT PRESS

By H. S. Pearce
Publishing Manager

THE publishing family of the West African Union and its many friends were made happy on the afternoon of Sunday, January 3rd, when they witnessed the opening ceremony of their new publishing house, The Advent Press, which is situated on a beautiful site overlooking the ocean at Accra, Gold Coast.

There were some 200 people present to listen to the speech of the Prime Minister, The Honourable Dr. Kwame Nkrumah, and to witness his official opening of the premises. It is gratifying to us that such a busy personality as the Prime Minister should honour us with his presence on this occasion and it speaks well for the religious freedom afforded to all denominations in this quickly developing field.

Following the opening service, the Prime Minister was conducted through the premises. He expressed himself very favourably concerning all that he saw.

Pastor G. D. King, Publishing Secretary for the Northern European Division, was also in attendance and, prior to the Prime Minister's speech, delivered a short address in which he set forth the purpose and aims of the new publishing house. He aptly likened it, standing as it does on the seashore, to a lighthouse, sending out



A. F. Tarr, The Honourable Dr. Kwame Nkrumah, Prime Minister of the Gold Coast, and J. O. Gibson.

beams of light to a world in the darkness of doubt and fear.

During the ceremony, Pastor A. F. Tarr, President of the Northern European Division, presented Dr. Nkrumah with a copy of Pastor W. L. Emmerson's book, *God's Good News* and Pastor R. D. Vine's book *God's Answers to Your Questions*, stating that these books were given as a token of appreciation of the freedom of the press and religious safeguard to all citizens by Dr. Nkrumah's government.

Pastor J. O. Gibson, President of the West African Union, was the chairman, while Pastor H. D. Wilson led the congregation in prayer.



G. D. King, Division Publishing secretary addressing the gathering at the opening of the Accra Advent Press.

WORK IN THE NORTHERN TERRITORIES

By N. E. Ampate

THERE is no such word as impossibility with God. All things are possible with Him, but we human beings often find things impossible and discouraging.

When I was transferred from Obuasi to the northern part of the Gold Coast to Salaga, an important slave trading centre in the olden days, I was discouraged by some friends. They told me so many tales concerning this place. I told them that God would lead me, so I answered the call.

When I came, I found that some of the things my friends told me were untrue. I prayed for strength and guidance. All the other tribes in the north are afraid of the Konkomas because they are hostile and have, on occasions, killed people. It is wonderful that the Konkomas have accepted the truth more than any of the other tribes. God alone can change bad people into good people. I now have 120 regular Sabbath-school members. God is wonderful.

Mass Literacy

I found a great need to start literacy classes for my out-stations because before any church can be established firmly, some of the believers must know how to read the Bible and instruct the people if a teacher is not there, otherwise the church will be a weak church. I have thirty-four students studying the Twi primer and some have completed the first primer. God has given them heavenly wisdom to study. I tell you, brethren and sisters, as God turned Saul the persecutor to Paul the



Konkomas in festival dress.

apostle, so will He turn these Konkomas to Konkomas the preachers.

School Wanted

Recently I was in my room when four of these people came in. They said, "Teacher, tell Okanja [white man] at Kumasi to make a school for our children. We want our children to be educated in a Christian school." Is this not interesting? The light has reached such people.

This picture shows some of the Konkomas wearing their festival dress. How fearful they look, but now those who have accepted the truth have put these dresses away.

May the Almighty pour His heavenly blessings upon the work in the northern territories.

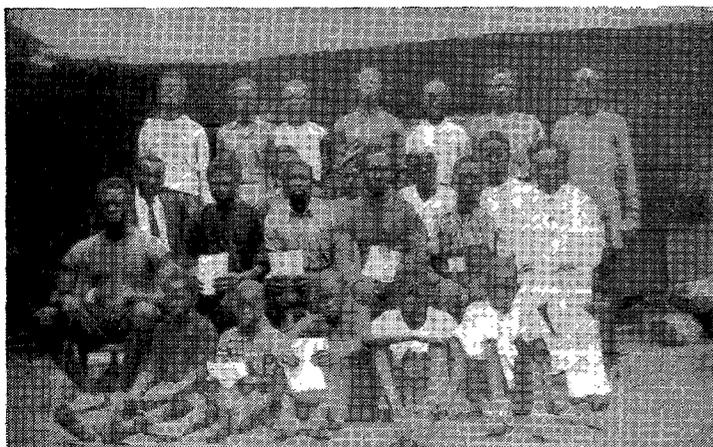
"He That Hateth His Life"

(Continued from page 4.)

people. A church was raised up, and he became its first elder. But presently a problem arose. His uncle, who was the tribal chief, died, and Isaiah, through matriarchal descent, was next in line for the stool. The people let him know that he was to become the new chief, and Isaiah was faced with a dilemma. To accept the chieftainship involved the practice of certain rites and ceremonies offensive to the conscience of a Christian. He would be expected to pour libations of wine and blood to the spirits of his ancestors. He must offer sacrifices of sheep. He must take certain oaths and perform certain fetish rites. He must take part in devil-dances and take many wives.

Isaiah was troubled. How could he accept the chieftaincy and be true to God? If he became chief, he knew he must leave the church and the people he loved. If he refused to become chief, his people might turn on him and destroy him. He was faced with the choice of Moses, and like Moses, "by faith . . . refused to be call'ed [chief] . . . choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The matter was placed before the paramount chief of the state, who, providentially, was favourably inclined toward the Adventists. So, with the payment of a fine, Isaiah was released from his tribal obligations and remained free to worship God according to his conscience. He spurned the abotiri (headband) of the chief, and will one day wear the crown of righteousness which the Saviour shall give him. I think he will then be glad he made that choice.

About ten miles distance (as the crow flies) from Kofiasie is the town of Sekodumase, where is another church of Seventh-day Adventists. The MV leader is a young man by the name of Enos Okyere (o-cher-e). He is an active lay preacher, too, and owns a lorry which he uses in his evangelistic work in the villages. Enos is also a young man of quiet and noble Christian character. The people of Sekodumase came to admire him for it, and when their chief abdicated the stool, they came to Enos and invited him to be their chief. But Enos, like Isaiah, knew that he could not perform what was required of an Ashanti chief and remain a Christian. So he refused the invitation. The people were incensed and, as did the Jews of old, who "would come and take Him [Jesus] by force, to make Him a king," they conspired



A Konkomas literacy class, Pastor Akyano is seated on the left and the writer is on the right.

together to make Enos their chief, using force if necessary.

But their schemes were known to a friend of Enos, who warned him to flee, inviting him to hide in his own house. Enos remained hidden for some days. Then, for some unknown reason, his friend's attitude toward him changed. He went secretly to the plotters, told them Enos was hidden in his house, and encouraged them to come and take him. But now their evil schemings became known to some of the churchmembers, and they ran to him, warned him against his supposed friend, and urged him to flee. Enos fled, just in time to escape the men who were already on their way to take him.

Borrowing a bicycle, Enos fled along the main road out of the town. His pursuers, learning of his escape, went after him in a lorry. Enos heard them coming, and hurled himself off his bicycle and hid himself in the dense jungle beside the road. The lorry sped on and arrived at the next village, where the men learned that Enos had not arrived. Knowing that he must have hidden somewhere along the road, they returned and stopped a woman whom they met to ask if she had seen him. "Yes," she said, "I passed him on the road." After much argument, and realizing that to find Enos in the bush would mean a prolonged search, they gave up the pursuit.

Enos remained hidden. Presently, some of the churchmembers came to find him, and learning that he had not arrived at the next village, they guessed that he was hiding somewhere along the road. So, returning, they began to sing some of the hymns that Enos knew so well, and he, hearing them and knowing they were his friends, came out of hiding. They advised him not to return to Sekodumase, but to go to some distant town until such time as the people, tired of waiting, would choose someone else to be their chief.

John Kwakye (kwa-che) is a bright, intelligent teacher in one of our mission schools. But he, too, by descent, would one day become chief of his tribe. There may have been a time when he looked forward with pride to his future dignity, but the coming of an Adventist preacher changed all that. He became a Seventh-day Adventist, and attended Bekwai Training School to be trained as a teacher. Came the time of the term holiday, but John, unlike the other students, did not go home. The principal, surprised to see him still there, asked the reason, and John told

him that the people had sent for him to be their chief. "But," said John, "I cannot be a chief and a Christian at the same time." "Why not?" asked the principal, for he was curious to know. "You won't understand, sir," he said, "but I would be expected to do many things that a Christian may not do. So if I become a chief,

I can no longer be a Christian; but this I am not willing to do."

So Isaiah, Enos, and John, like the worthies of old whose names they bear, are loyal to Christ, having scorned worldly honour, because they looked forward to the reward of the one who sacrifices his earthly life that he might live for ever.

SANITARIUMS AND HOSPITALS, 1952

	Capacity	No. of patients	No. Out-patients	Charity Work in dollars	Physicians	Nurses	Other Employees	Total Employees	Student-Nurses
Ekebyholm Summer Sanitarium, Sweden	75	270	—	285	1	9	40	50	—
Gimble Mission Hospital, Ethiopia	50	1742	13710	300	1	2	20	23	—
Haile Selassie Hospital, Debre Tabor, Ethiopia ...	26	1015	4000	3280	1	1	10	12	—
Hopeaniemi Sanitarium Finland	20	357	20	—	1	4	6	11	9
Hultafors Sanitarium, Sweden	124	1905	—	4938	2	26	81	109	12
Ile Ife Hospital, West Africa	90	2754	55000	1500	2	12	80	94	60
Nyhyttan Sanitarium, Sweden	75	1328	—	1965	—	9	50	59	—
Skodsborg Sanitarium, Denmark	257	3800	570	17466	6	41	193	240	42
Skogli Sanitarium, Norway	50	728	—	691	1	5	23	29	—
Stanboroughs Hydro, England	58	706	753	2043	—	12	26	38	—
Toivonlinna Summer Sanitarium, Finland	80	280	339	—	1	4	37	42	—
Zauditu Memorial Hospital, Ethiopia	85	3103	36103	4100	3	7	—	10	32
Total	990	17988	111389	\$36568	19	132	566	717	155

CLINICS AND DISPENSARIES

	Capacity	Patients Treated	Charity Work in dollars	Physicians	Nurses	Other Employees	Employees Total
Eritrea Mission Dispensary Ethiopia	40	4800	164	—	1	6	7
Helsingfors Hydro-Electric Institute, Finland	50	10207	195	1	4	—	5
Kurbadet, Oslo Norway	260	59672	520	1	18	35	54
N. Norway Clinic Tromso, Norway	150	16008	—	—	7	14	21
Ranelagh Health Institute, Dublin, Eire	12	1599	615	—	2	1	3
Ras Kassa Clinic, Addis Ababa, Ethiopia	35	5128	615	1	2	—	3
Stockholm Hydro-Electric Institute, Sweden	75	17030	335	—	11	3	14
Total	622	114444	\$2444	3	45	59	107

A. ANDERSON, M.D., Division Medical Secretary

NEWS FLASH

A. W. CORMACK, of the General Conference, A. F. Tarr, and E. L. Minchin returned from West Africa on February 5th. They report good meetings, with, in most cases, record attendances. A. W. Cormack left for Washington, D.C., on February 7th.

E. B. Rudge and G. A. Lindsay returned to the office on January 27th, having spent six weeks in Ethiopia attending the union annual meeting, and visiting all the mission stations in Ethiopia. They report fine progress along all lines of endeavour, particularly in the field of evangelism. Many open doors beckon for entrance.

E. W. Pedersen has spent a few days in the office before accompanying W. A. Scharffenberg, General Conference secretary of the Temperance Association, in a campaign through the Division. Owing to the housing problems here, Pastor Pedersen has not yet been able to move his family to England.

L. Mark Hamilton left Addis Ababa for Accra, Gold Coast, on January 23rd. In West Africa, Dr. Hamilton will be joined by Professor G. M. Mathews, associate secretary of the General Conference Educational Department, and D. V. Cowin, Educational secretary of the West African Union, in conducting a number of educational conventions in West Africa.

A. F. Tarr and G. A. Lindsay are attending auditing meetings in the continental unions from February 4th to 23rd. Pastor Tarr joined Pastor Lindsay at Stockholm on February 8th.

A. Karlman, the auditor of the Division, left for West Africa early in February. He will audit the West African Union books.

At the time of the visit of the Division representatives to Ethiopia, three of the Ethiopian workers were ordained to the Gospel ministry. They were: B. Takale of the Begemder Mission, Dessie Kassahun of the Wollo Mission, and Tabledje Gudaye of Addis Ababa. The fact that some of their own sons were ordained, proved to be a great encouragement to the Ethiopian churchmembers. Until now they have had only one Ethiopian ordained minister, Pastor M. Ogbazghi.

On Sabbath, December 19th, a new church was organized in Quandeba,

Eritrea, about fifteen miles from Asmara. E. B. Rudge led out in the service. About twenty members constitute this new church. Most of these have recently accepted the truth as a result of Pastor J. H. Wollan's evangelistic campaign in this place.

The annual reports for tithe and mission offerings for 1953 are now in from the whole Division. The returns are very good. The total sum is \$499,587.55, which is an increase of \$18,578.11 over the returns for 1952. The larger share of this increase belongs to the Ingathering receipts. The total returns of the Harvest Ingathering campaign is \$284,518.21, an increase of \$13,690.03 over 1952.

It is with deep regret that we announce the death of Pastor Kaarlo Soisalo of Finland. Brother Soisalo has not been in good health during recent years. Our sympathies go out to his wife who is left.

We are happy to report that D. J. Clarke, who recently underwent an eye operation in London, has returned to West Africa. We wish him good health and much of God's blessing as he resumes his work again in Sierra Leone.

G. A. LINDSAY.

The Finishing of the Work

(Continued from page 3.)

It was this willingness to bear personal witness on the part of a worker that caught the heart of the much honoured Mahatma Gandhi and caused him to treasure the encounter for over forty years. On two different occasions Mr. Gandhi most enthusiastically assured us that Seventh-day Adventists were his best friends. One reason he gave was that on an occasion in South Africa he was invited to introduce our missionary at his opening evangelistic meeting. When the time came to begin there was but one person in the audience, yet the missionary was willing to commence his service on time for the sake of only one. "I did not count myself," Gandhi said, "I was only a coolie barrister." But the memory of that service for a single individual lived with that great man till his dying day.

As he told this story on the second occasion, we were walking side by side to his own prayer meeting where thousands were in attendance. As we said good-bye at the foot of the platform, he grasped my hand and these were his farewell words: "Mr. Tarr, I hope that you and every Seventh-day Adventist will be just as faithful as the missionary I have been

telling you about today"—the missionary who was willing to preach a sermon for the sake of only one!

It was a few months later when Mr. Gandhi was taking the same walk that we had taken together that day, that a man dashed out of the crowd and fired the three fatal shots that brought him dying to the ground. But those last words of his will always ring in my memory, and present a constant challenge to the personal witness that his great soul had admired so much in a Seventh-day Adventist missionary.

Possibly no greater tribute could ever be paid a worker in any age than to say of him, as is recorded of the early preacher, Barnabas: "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." Could any of us wish for any better account of our service than this? Could this be the experience of all of our workers in all of our divisions, how quickly would our task be finished and our Redeemer come! Yes, in these closing hours, when "the day goeth away" and "the shadows of the evening are stretched out," it will be by a return to the old paths—paths that were trod by godly men of old and left for our ensample, that the work of the remnant church will find its glorious fruition.

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Alf Karlman ...	Auditor and Asst. Treasurer
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E. L. Minchin	Sabbath-School, and Missionary Volunteer
EDITOR	MRS. A. F. TARR

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