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NEW YEAR GREETINGS

from the President

A Happy and a Prosperous New Year to every reader of the "Northern Light"!

WE WISH we could grasp your hand and tell you this personally, and also add our personal appreciation of what each has done to further the work of God during the year that has passed. Through your tithe and offerings, through your personal witness—in public evangelism, in colporteur service, in teaching, in medical ministry, in office or departmental work, or through lay-service in its many branches—each has made a contribution that no other could do. The sum total of that service is that many hundreds now rejoice in the Advent message. We are so very happy to have these added members with us as we journey toward the kingdom. We want that journey to be a joyful one, and one from which none will ever want to turn back.

There may be those who, during the past year, have found themselves buffeted about by the enemy. Their path has been rough and thorny. Temptations have at times seemed insidious and insistent. To all of these may the New Year bring new hope and confidence in their unfailing Leader, and in His power to make them more than conquerors.

To some there may have been the question, How long until the glad fulfilment of the Advent promise? How many more years might it still

be till Jesus comes? To these might we say, If Jesus had come ere now, say during this past year, would His coming have found you ready? It may be that you are one of those for whom the judgments of God have been purposefully restrained, and that the decree, "Hurt not the earth . . . until we have sealed the servants of our God" has given you personally the much needed opportunity to "make your calling and election sure." This New Year must surely witness a supreme determination to find our places among those who are sealed for the kingdom.

But more than this: a further opportunity now stretches before us to gather into the fold a host of others, including our neighbours and friends and relatives, whose salvation we may not have sought as diligently and earnestly as we should in days gone by. The coming of a New Year should re-inspire us in this all-important service. It should re-awaken us to our denominational objective, "Into all the world in this generation." In public evangelism, in literature evangelism, in health evangelism, in youth evangelism, and in personal service everywhere, our efforts should be intensified as we enter the New Year. In tones which we cannot mistake

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"Like unto men that wait for their Lord."
Luke 12:36.

*Is He coming, coming soon—
He for whom we watch and wait—
Hope of all the desolate?
Is He even at the gate?*

*Is He coming, coming soon?
Will the Lord no more delay?
Is He surely on the way,
Coming, even in our day?*

*Is He coming, coming soon?
All around the white fields lie:
Echoes still the Master's cry,
"Until I come, occupy."*

Edith Hickman Divall.



Inisha, in Oshun Country, Nigeria

By Sherman A. Nagel, Junr., M.D.,
Medical Secretary, West African Union

Inisha Maternity Centre.

INISHA is more than just another up-country village in rapidly developing Nigeria. For Inisha has today one of the most modern rural Maternity Centres in this country of some 30,000,000 people. Inisha Maternity Centre, a twenty-one bed obstetrical hospital, has an interesting story that links it to the large chain of Seventh-day Adventist owned or operated medical institutions throughout the world.

It was back in the year 1947. I had received an urgent appeal from the town fathers of this village to come and open up a medical clinic in their town. Inisha is approximately fifty miles from the Seventh-day Adventist mission hospital, Ile-Ife, and in those days it was reached only by a most hazardous journey over a narrow dirt road which during the rainy season became a jungle-lined trail filled with chuck-holes and carved into deep ruts.

In West Africa where the patient doctor ratio is still about 40,000 of the population to each doctor, it was not because we had not enough medical work at Ile-Ife that the staff there decided to accept this call to extend our medical services. Somehow, this call seemed more urgent, if possible, more needy, and Providence was leading us.

Packing the hospital's half-ton pick-up truck with needed medicines, injections, and dressings, the journey was started. A number of our senior African staff and male nursing students from the School of Nursing joined effort to assist with the clinic. Reaching the little village of Inisha, with a population of 10,000, great crowds of children and adults turned out to welcome us. "Ti Dokita

has come to our town! Ti Dokita has come to our town!!"

The town fathers informed me that I was the first white doctor to visit their village and to bring medical assistance to them. The welcome was most heartening and sincere. There was no medical building available then in which to conduct our clinic; however, the uniformity of the spirit of welcome was well manifested when the pastor of the Anglican church in the village offered to vacate two of the classrooms of their day school for temporary clinic facilities.

This was just the beginning of many happy and profitable visits to Inisha during the years. The appreciation and co-operation of the community will long warm the hearts of those who have worked with and for them. Especially do I well remember the day when the town fathers asked if the Seventh-day Adventist Mission would establish a permanent medical building and clinic in their town. I assured them that I knew the staff at the Ile Hospital were keenly interested in trying to help them and their people.

However, it was with regret that I had to tell them that the Mission then had no funds for capital investment in their village, and that what resources were available were being used to build up the Ile-Ife Hospital to become a strong teaching medical centre. This did not discourage the hearts of the people of Inisha in the least. Already they had their next question ready. "How much, Dr. Nagel, would be needed to build a suitable clinic building and a small residence for the nurse to live in?" Having done considerable building at Ife I hastily gave them a figure, which easily represented a day's salary for each wage earner of their community. Would this discourage them? Would the influence of the native medicine men turn the tide against this venture?

It was but a few days, when I returned again to their village, that the funds were turned over to my safe-keeping, and Inisha Seventh-day Adventist Dispensary, for it bears the name of our mission, was soon to become a reality.

Faithfully the African charge nurses have carried on their deeds of love and mercy at this dispensary, and faithfully, every two weeks, have the doctors or nursing sisters from the hospital at Ife travelled at times that very difficult road to conduct their regular clinics. The

*Officials and Dr.
Sherman A. Nagel
at the opening
ceremony of the
Inisha Maternity
Hospital.*



spiritual and temporal blessings of this unit, however, were to expand.

The Inisha people, unique in their spirit of progress and interest in civic betterment, and having become extremely appreciative of the medical work the Seventh-day Adventist Church was doing in their midst, approached me with another challenging question. "Would the Seventh-day Adventist Hospital medical personnel at Ile-Ife be willing to expand their medical contribution to the Inisha community by building and supervising a maternity hospital in their area?"

There was no doubt of the need. There was no question about the deservability of this humble up-country community. But again came the big question—where was the money for this much larger project coming from? Could this community afford such a project? The Mission had no funds to expand its present medical facilities in Nigeria.

The town fathers waited for their answer. Once again the hard facts had to be laid before them. Interested in the project? Yes, very much so. But the Mission had no funds to establish a twenty-one bed maternity hospital in their area.

"But how much does the doctor think such a hospital might cost to build and equip?" I hardly dared to answer their question, for I knew such a project could easily take a week's earnings from each of the bread earners in the town. Could this energetic, though financially weak, community find such money?

I had not many weeks to wait, however, for after telling them the amount, to my great surprise, three-fifths of the necessary funds were turned over to my custody with the promise that if the pro-

The large crowd that gathered from far and near to attend the opening ceremony of the Inisha Maternity Centre.



ject could just be started the balance of the necessary funds would soon be forthcoming.

To draw up the plans, to have them denominationally and governmentally approved, to draw up building contracts and purchase supplies, took some time. Then came the signal for the project to begin. The towns-people by the hundreds turned out to clear the forest and uproot the jungle from the selected site. The main building, 150 feet in length, built of cement block construction, in due course of time came to completion and the grand opening day arrived.

I quote in part from the Government's Press Release, Western Nigeria Information Service paper: "The town of Inisha . . . was in gay mood on Tuesday, October 18, 1955. Nearly all the 10,000 inhabitants of the town turned out to take part in a great ceremony—the opening of their . . . Maternity Centre.

"The opening ceremony was performed by the Minister of Public Health, Western Region, the Hon. S. O. Igho-

daró, who in the course of a short speech said: 'I congratulate you and rejoice with you on this splendid effort. . . . The Regional Government is appreciative of your self-help and that is why approval has been given for a £1,000 grant for the completion of this building. Your government realizes that no nation can rise without its women, and no nation can survive without its children, and a Maternity Centre such as this, is an embodiment of these two truths.'

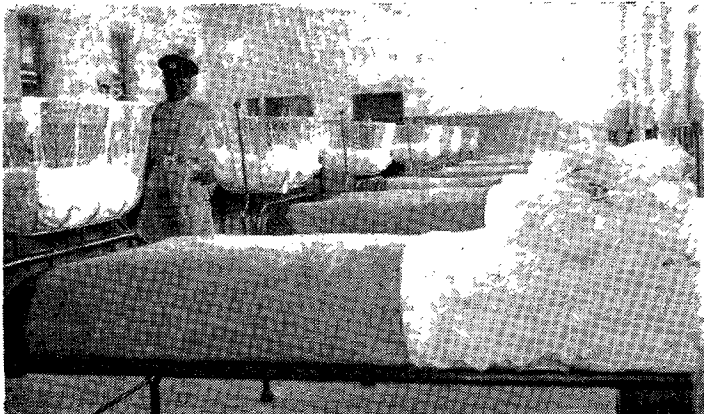
"The history of the Maternity Centre was told by the Medical Director of the Seventh-day Adventist Mission, Dr. S. A. Nagel. Nine years ago, he said, the Mission started its medical work in Inisha. . . . A year or two afterward, the people of Inisha built themselves a dispensary. They soon found the great value of this dispensary and felt the next step would be a Maternity Centre.

"The Chiefs and Councillors got together and summoned a mass meeting of the people and the project was enthusiastically accepted. Five years ago contributions started.

"The Seventh-day Adventist Mission administered the funds, drew up the plan for the Maternity Centre and supervised the building. The people cleared the forest land, 800 feet by 800 feet, and now an elegant and well-equipped Maternity Centre is in operation in Inisha to serve not only the people of Inisha but those in the neighbouring towns and villages as well.

"Mr. J. A. Woye, member of the western House of Assembly, on behalf of the Inisha people and the Olokuku of

(Concluded on page 7.)



A view of one of the wards in the Inisha Maternity Centre, a twenty-one bed obstetrical hospital.

gether these dear souls composed the entire church membership in Scotland.

The Monteith family earnestly laboured in the colporteur work, striving to win others to the message in Glasgow and yet feeling almost overwhelmed by the task facing them. Brother Monteith sold *Present Truth* until he had 500 interested people reading this grand paper each week. Soon there were those who wished to keep the Sabbath, and as work with Sabbath free was very difficult to obtain, Brother Monteith divided his list of *Present Truth* subscribers among them and so the new believers went out to share their new-found faith.

By October of the same year, other families from England and Ireland came to help with the work. The first communion service ever held in Scotland was celebrated in Glasgow in a small hall in the Cowcaddens district.

In 1903 Elder Ritchie conducted an effort and had a fine baptism of thirty souls. How those early Sabbath-keepers must have rejoiced! And so we see the steady, although sometimes rather slow, progress of the work in this field, until in 1953 we had 400 baptized members. Today the figure stands at over 500. Surely we can "praise the Lord for His goodness, and for His wonderful works to the children of men."

The willingness and faithfulness of this small membership can be well appreciated by the way in which Scottish Sabbath-keepers uphold the work by means of their faithful tithing.

When we realize that the sum of £18,000 has been willingly given to the Lord during the years 1952-1955, we know that many of our members are in a position to claim the promise of Malachi 3:10.

The words, Harvest Ingathering, hold no dread for our Scottish believers, for our total grows yearly. Nevertheless it has taken really hard work and willing service as the following figures indicate: in 1953 the amount of £2,308 was collected; in 1954, £2,864, while over £3,000 was reached in 1955.

We have churches and companies in the following towns: Edinburgh, Glasgow, Dundee, Aberdeen, Dunfermline, Kirkcaldy, Stirling, and Kilmarnock, but of these only four meet in their own church buildings. In Edinburgh our church, which seats about 500 people, is indeed a beautiful and dignified building. The one in Dundee is smaller, seating 100, while Dunfermline houses about the same number and was recently erected for the small sum of £1,500. Our most dignified and beautiful building is to be found in Glasgow, and this has only recently been acquired. It is capable of seating about 700 people and was purchased for the small sum of £8,000. We in the Scottish Mission are very thankful firstly, that we can see so clearly the guiding hand of God in the acquisition of this fine edifice, and secondly, for the financial assistance of the British Union in the purchasing of it, and last but not least, to the Glasgow members themselves for raising the wonderful sum of over



The Advent church in Edinburgh, capital city of Scotland, also known as "the modern Athens."

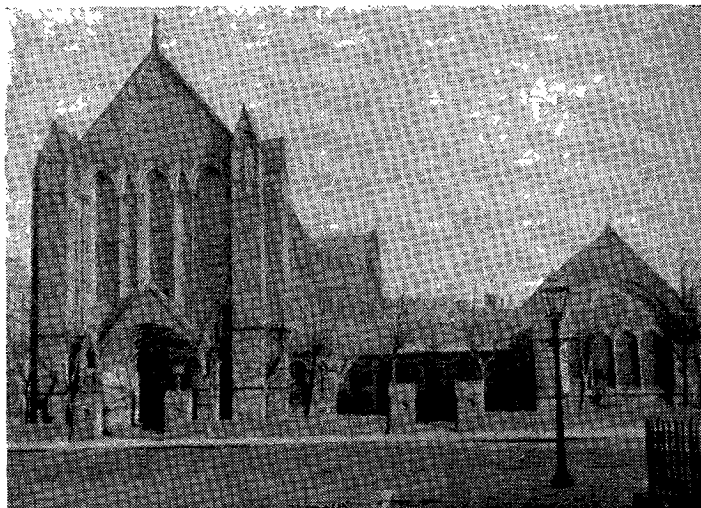
THE SCOTTISH MISSION

THE total land area of Scotland constitutes about a third of the British Isles, but north or south, east or west, a thread of history and romance binds Scotland into a whole, despite the diverse characteristics of the soft spoken Gael and of those whose blood may be Saxon or Scandinavian.

The population of Scotland numbers about 5,000,000, and lies mainly between the Forth and Clyde rivers, the greater part of the country being but thinly populated. Glasgow is the largest city and is second only to London in Britain.

The Advent message first came to Scotland in the month of July, 1898. When Brother McEvoy attended Adventist meetings in Ireland, there was not a single worker in the Scottish field. However by August of that year, a family by the name of Monteith decided to offer their services to help build up the work in this area, and reached Glasgow to find just one family, Sister Bleasby and her son and two daughters, and one other single man. In the north of Scotland a Sister Cox was keeping Sabbath, and to-

The beautiful, new Advent church in the city of Glasgow.



£2,000. We must realize also that this building would never have been acquired but for the fine evangelistic work of Pastor I. McGougan and his team. We know too that Pastor McGougan would be the first to acknowledge the medical "arm" which played so important a part in attracting souls to hear the message. Dr. Gertrude Brown gave valiant service in the early part of the campaign, and we witnessed a large influx of souls as a result of this combined programme.

The Cinema Campaign conducted by Pastor D. J. Dabson in Dundee was a singular success and no praise is too high for the wonderful faith of Pastor and Mrs. Dabson in attempting such a large-scale campaign with the promise of so little money. Had not great faith been exercised, the rapid increase in membership would never have materialized. Pastor and Mrs. Dabson were ably assisted in their endeavours by the helpful co-operation of Brother K. Smith.

Pastor C. D. Baidam has confronted a number of difficulties in his campaign in the city of Stirling and much prejudice still remains, and our prayers are with Pastor and Mrs. Baidam as they labour together. They hope very soon to have a baptism which will be the first-fruits of Pastor Baidam's ministry in that area.

Our newest recruit to the Scottish Mission worker force is Brother G. Bryan who has recently graduated from Newbold College. He is caring for the work in Dunfermline and Kirkcaldy and has ambitious plans for the future. Special mention should be made of the way in which Mrs. Bryan is caring for the Dorcas Welfare work.

Under the able leadership of Brother M. C. Roe, the literature sales have continued to increase, and are now amounting to over £8,000 a year, and this with a reduced number of workers.

The needs of Scotland are varied and numerous, but we feel that first and foremost on the list, after the need for increased membership, comes the urgent cry for church schools. Particularly do I long to see one of these schools established in Glasgow where we have so many fine young people and children. Then we

would like to see the inauguration of a Medical Department which would propagate our teachings through the channel of medical aid. Of course, our ever needy cause is that of evangelism, and my prayer is that God will in some way make it possible for us to evangelize those lar-

ger towns of Scotland that so much need the proclamation of our message. I am confident that if we are given the means and the men that Scotland will yield as rich a harvest of souls as any place in the Northern European Division.

BERNARD KINMAN, *President.*

FROM THE FINLAND UNION

By G. A. Lindsay, *Treasurer*

AT THE quadrennial session of the East Nordic Union Conference held in Stockholm early in June this year, it was voted to divide the field into two union conferences to be known as the Finland Union Conference and the Swedish Union Conference provided the Northern European Division and the General Conference gave their approval to the plan. Approval has now been given by both these organizations.

The reason for the dividing of the East Nordic Union is chiefly due to language and monetary problems. As is well known, the Finnish and the Swedish languages have no common ground. Each belongs to an entirely different language group. Sometimes members of the union committee have had to speak through interpreters in their discussions in order that all could understand them, and this was very tiresome and slowed up the work considerably. Formerly the Swedish language played a more important rôle in the general affairs in Finland than nowadays. At one time most of our ministers in Finland knew the Swedish language. Many had attended our school in Sweden. Now our school in Finland, like our schools in other countries, places more emphasis on English than on any other modern language taught in the school. Hence, Swedish cannot continue to be the official language of committees on union-wide interests. The same language problem was also the deciding factor in permitting the Swedish Conference in Finland to join the conferences in Sweden to make up the Swedish Union.

Monetary problems due to national currency regulations and exchange restrictions also contributed heavily to the

dividing of the field. With the union headquarters in Sweden, tithes toward the support of the union conference from the conferences in Finland and other funds belonging to the union could not be sent out, and as a result the conferences became heavily indebted to the union. Although this problem still remains in a limited way with the Swedish Conference in Finland, it can be handled more easily, since the conference has only about 600 members.

The actual dividing of the East Nordic Union will not take place until the end of the year, but the newly elected officers, departmental secretaries, and the union committees have already commenced to function and to plan to strengthen the work in the newly formed unions.

It was my privilege to meet with the Finland Union Committee for several days in late September. Many phases of the work were given careful attention and plans were laid for aggressive soul winning and to build further on the foundation laid by the pioneers of the Advent movement in Finland. The brethren constituting the union committee are men devoted to the cause. Some have already had many years of experience in important administrative work; some have proved themselves to be successful soul-winners. We believe that God will greatly bless their earnest endeavours, for they want to do His will and follow the guidance of the Holy Spirit.

The union committee meeting was held at the Toivonlinna school. A fine group of young people are in attendance and the enrolment has reached the hundred mark. Many of the students have earned scholarships in the colporteur work. The

summer sanitarium, carried on in the school buildings during the summer months, enjoyed the very best patronage. So much so, that they were not able to accept all who wanted to go there for treatment and care.

One great outstanding need in Finland becomes very evident when one travels and visits churches in Finland. It is the urgent need for houses of worship. Most of our churches hold the Sabbath services in rented halls or in private homes. A much more effective work could be done if there were more churches or chapels of our own in which our people could worship together.

In one city a brother, whom the Lord has blessed in a remarkable way in his business, that of producing health foods, has taken it upon himself to build a church for the Adventists in that place. Many of the members are working in his factory. The church, which can well serve as a model for other places, will seat about a hundred people and will cost when finished approximately from \$10,000 to \$12,000.

On this visit to Finland it was my pleasure and privilege to meet again dear old Brother Anders F. Lundquist, the very first Finn to accept the Advent message. He is now ninety-seven years old. He accepted the truth in Liverpool, England, seventy-one years ago in 1884, through the ministry of Brother Drew, who was a missionary among seamen. Brother Lundquist was then a mate on a Finnish sailing vessel. When he returned to Finland he testified to the truth in his native town, Raahé. In a letter written to the editor of the Swedish publication *Sanningens Harold* (The Herald of Truth) dated November 10, 1885, he wrote: "We are the only ones in Finland so far that keep the Sabbath of the Lord. I am a seaman [mate] and I accepted the third angel's message in Liverpool last year through Brother Drew, and since I returned home I have kept the Sabbath holy. I have nearly all the books that the Adventists publish in English and some in Swedish, also many tracts. . . . I am writing so that you may know of my acquaintance with the truth and I believe it will be a joy to all God's children to learn that also in Finland there are some who are waiting for

Christ's soon return."

Yes, in one man's lifetime has come to pass what we see in Finland today. One of the earliest Adventists in Finland rejoices because of what he sees. The growth and stability of the Advent movement is a constant joy to him. Brother Lundquist still hopes to live to see the

return of his Lord and Saviour to gather His own, but if God wills it otherwise he is satisfied to go to his rest for a little while. Our brother is now mostly confined to bed and is tenderly cared for by the wife of his second marriage, who has been a devoted worker in the cause for many years.

Institute of Scientific Studies for the Prevention of Alcoholism

E. W. Pedersen, *Temperance Secretary*

TEMPERANCE history was made when in August, 1955, the first European Institute of Scientific Studies for the Prevention of Alcoholism convened at the University of Geneva, Switzerland. The course, which lasted for two weeks, was sponsored by The International Commission for the Prevention of Alcoholism and The International Bureau Against Alcoholism, and had as its father the dynamic personality of Elder W. A. Scharffenberg, of the General Conference Temperance Department. Modelled after The Scientific Studies annually held at Loma Linda, it is the plan that this summer course at Geneva shall become a yearly feature of the temperance cause and programme in Europe.

Director of studies was Dr. H. Möller of our Gland Sanitarium, Switzerland, and secretary, Mr. Archer Tongue of The International Bureau Against Alcoholism.

One could not but feel impressed by the many eminent lecturers that had been secured, each one an expert and specialist in his particular field: Prof. Dr. Andrew Ivy of Chicago; Dr. L. Goldberg of Stockholm; Dr. E. M. Jelinek of Geneva; Prof. Henri Gachot of Strassburg who also served as a most capable interpreter; Dr. L. Fisher of Collonges; Dr. C. Van den Berg of the Hague; Dr. F. Mikie of Jugoslavia; Dr. U. Tuominen of Helsinki; Dr. Thalia Potamianos of Athens; Rector O. Sundet of Oslo; Mr. Groes-Petersen, chief of traffic police, Copenhagen; Mr. Cecil Heath of London; Dr. Beaven of Washington—just to mention some in order to

show the wide area from which they had been drawn. Prof. Ivy and Prof. Goldberg were especially outstanding. The former is well known to us. Though not a Seventh-day Adventist, he could hardly be more Adventistic in his approach to the alcohol problem, as well as in his presentation and conclusions. Prof. Ivy is director of the Scientific Studies for the Prevention of Alcoholism at Loma Linda.

And what did we do? To enumerate a few of the subjects dealt with would indicate the nature and level of the course:

- The Physiological Action of Alcohol.
- The Pharmacological Mechanism of the Development of Alcoholism.
- The Rôle of Non-alcoholic Drinks.
- Economic Aspects of the Alcohol Problem.
- The Drunken Driver. A Sociological Study.
- The Importance of Temperance Education in the Prevention of Alcoholism.
- Alcohol and Work.
- The Rôle of the Government in the Prevention of Alcoholism.
- The Rôle of the Doctor in the Prevention of Alcoholism.
- Co-operation between the State and Private Organizations in Combating Alcoholism.
- The Fight Against Alcoholism as a Public Health Problem.
- Relations between the Men of Science, the Alcoholics Anonymous and the Movement Against Alcoholism.
- The Prevention of Accidents due to Intoxicated Road Users.

Under What Conditions Should Alcoholism be Considered as a Sickness?

The Organization of the Control and Treatment of Alcoholics in a Swiss Canton.

The Influence of Alcoholism on Future Generations.

Legislation and the Alcohol Problem.

The Historical Development of the Ideology of the Temperance Movement.

Nutrition and Craving for Alcohol.

Alcoholism and Heredity.

The Sociological Aspect of the Alcohol Problem.

The Educational Aspect of the Alcohol Problem.

The Rôle of Women in the Prevention of Alcoholism.

Governor Wagnsson of Sweden who is chairman of the Board of Directors of the Institute and also the president of the International Commission, European Section, presided at the first meeting and introduced His Excellence, Prof. Dr. K. F. Gökey, Governor-mayor of Istanbul who delivered the opening address. Students had come from near and far, from many countries and different walks of life. Eighty-four names were on the roster, but about one hundred were in attendance. The Adventists were well represented; so much so that a delegate (a Catholic father) observed to someone that the Adventists were too numerous and too much in the picture. Our own Division had supported this new temperance venture very strongly and sent the following delegates: Ingrid Albner, Sweden; D. Karlsson, Sweden; H. Mandell, Finland; A. Unhola, Finland; A. Varmer, Denmark; F. J. Voorthuis, Holland; C. D. Watson, Britain; E. W. Pedersen.

Even though, as Governor Wagnsson remarked in his opening speech, "This Institute is an experiment, and we shall learn from our mistakes," it can truthfully be said that it was a success. Not only were the lectures good, but the discussions following each one were fruitful. It became quite evident that the teetotallers had the advantage of an unassailable position over their moderate friends. It was obvious that those who will be won over to the other point of view are the moderates.

At Geneva we felt, as we did at Loma Linda last year, the tremendous amount of good-will toward us, even interest in us, from others because we can speak temperance with them and they with us. Surely, temperance is a worthy cause in itself. But it is more than that. It is part of our great Advent message. We must give it the place it deserves.

The strength of the temperance work lies in its divine purpose. Education and enlightenment is the need of the hour. People must be given the facts about alcoholism. Also in this respect must men be told the truth, and the truth shall make them free. We believe that the spiritual man enters very prominently into the temperance picture; so do many others. Surely, we need to move into the position God has assigned us in the temperance movement of our day: "In the forefront of the battle."

The Geneva Institute is a move in the right direction. It calls for our prayers, our interest, and support.

New Year Greetings

(Concluded from page 1.)

events everywhere proclaim earth's closing days. On every hand and in every land the futility of man's endeavours to remedy the world's ills is becoming more tragically evident. The intervening hand of God alone can do it, and surely that hand cannot be long restrained. In these few remaining years—if indeed years there be—let there not be on our part a word, an act, or a prayer withheld that might direct the multitudes around us in the way of the kingdom.

In this spirit, therefore, let us cross the threshold of the New Year. Let us remember that in the supreme task before us, as well as in our own individual lives, there is adequate power for all our need. He who said, "All power is given unto Me in heaven and in earth," still says, "Lo, I am with you alway, even unto the end of the world." With that promise before us, the year 1956 must surely witness unprecedented advancement in the lives and service of every worker and member in the Northern European Division. And this is our New Year's wish for you. A. F. TARR.

Inisha, Nigeria

(Continued from page 3.)

Okuku, President of Odo-Otin District Council, thanked the Seventh-day Adventist Mission for their good medical work, and the Regional Government for the £1,000 grant."

This gay day with its activities for the people of Inisha was well covered by the Press and a half-hour government sponsored radio programme broadcast recordings of this day's high-lights over Radio Nigeria.

But the medical work has brought far more than temporal blessings to the community of Inisha through the practice of medicine. Thousands of patients and their relatives have heard of the blessed truth that we as a people hold dear by the spoken word, by the prayers, and through the literature ministry that is carried on daily at this medical centre by its consecrated staff.

In August this year, just one month before the opening of this medical unit, twenty-two souls gave their hearts to the Great Physician at the close of an intensive effort put on by the hospital chaplain of the Seventh-day Adventist Hospital, Ile-Ife, who went to Inisha for some weeks for the purpose of conducting the effort.

The town fathers have given a very splendid piece of ground just across the main highway from the Inisha Maternity Centre upon which our Mission will eventually erect a church building. I say eventually, because the financial resources of our yet relatively small company of believers at Inisha are not great. But I have faith to believe God will provide the means as He has impressed the hearts of those who have means in times past to give.

May Inisha Maternity Centre, operated by the Seventh-day Adventist Mission, be a strong tower of spiritual and temporal blessing to the people of Oshun County, Nigeria, British West Africa.

"Even though on the right track, you'll be run over if you sit there."

"When I dig another out of his troubles, I find a place to bury my own."

NEWS FLASH

FOR the first time for many months all the officers and departmental secretaries of this Division have been together. Busy days have been spent in binding off the work of the recent Winter Council.

Pastor A. F. Tarr, the Division president, leaves on December 26th for an extensive visit to West Africa and Ethiopia. On the same day Pastor E. B. Rudge, Division secretary, leaves for a six-weeks' visit to Ethiopia.

The Division treasurer, Pastor G. A. Lindsay, left by air on December 12th for West Africa, where he expects to attend the quadrennial constituency meeting and make visits around the field to the various institutions, schools, and stations. He plans to spend two months in this work.

In connection with the yearly meetings held in the mission fields of West Africa and Ethiopia for the current year, we are happy to report that arrangements have been made for Pastors A. Lohne and C. Gidlund, presidents of the West Nordic and Swedish Unions respectively, to spend a few weeks in mission field visitation. Pastor Lohne sails for West Africa on December 12th, and Brother Gidlund a few days later leaves Stockholm for the Ethiopian Union. We are sure these brethren will be warmly welcomed by our missionaries and members in the fields to which they go.

Pastor H. S. Pearce, for many years connected with the work at Stanborough Park, and now manager of the Advent Press, Accra, returns to his field of labour by air during the last week in December. We rejoice with Brother Pearce and his associates in the excellent work that is being developed in the literature ministry in West Africa through the Advent Press.

Sabbath, December 10th, was a high day for the members of the London Dorcas Societies, who in recent months have been so energetically promoting the

welfare work. Elder T. L. Oswald led out in a series of meetings on this day in the New Gallery, when a large company of our churchmembers interested in Dorcas and welfare work were gathered together. A special feature of the meeting was an afternoon service conducted in the interests of the leaders of the welfare work.

We are happy to report that Miss Sylvia Turtill, one of the nursing sisters on furlough from the Ile-Ife hospital, Nigeria, is now enjoying excellent health following her period of furlough. She sails for her field of labour on December 28th.

A very welcome and much needed associate in the work of West Africa, in the person of Miss Barbara Leigh, leaves for her new field of labour on December 26th. Miss Leigh, who has been connected with our institutional work in the British Union for a number of years, now joins the office staff at the West African Union Mission headquarters, Accra.

On December 1st, Pastor and Mrs. E. Keslake and daughter sailed from Liverpool on their return to West Africa. Pastor Keslake is the newly appointed Home Missionary secretary for the West African Union. Together with his family he has recently concluded a period of furlough in the United States. We were happy to have Brother Keslake with us for the Home Missionary Convention and Winter Council of the Division, held recently at Skodsborg.

Welcome visitors to Stanborough Park are Brother and Sister B. J. Williams, who have been connected for a number of years with our mission activities in the Southern Asia Division. Brother and Sister Williams, with their three children, are returning from furlough in the United States, and are looking forward with pleasure to a resumption of their tasks in the needy field of India.

Miss Vera Lauderdale, formerly on the staff of the Stanborough Secondary School and who some years ago responded to a call from the Southern African Division to connect with the Kamagambo Training School, is now home on furlough. Miss

Lauderdale has served as head of the normal department of the Kamagambo Training School.

We assure Miss Lauderdale of a warm welcome on her return to the home base, and express to her our hope that she will have a happy and restful period of relaxation among her friends and relatives at Stanborough Park.

Two mission families, well known in the British Union, have recently returned from their respective spheres of service in the Southern African Division. C. T. Bannister and wife, secretary treasurer of the South-East African Union, reached London after an absence of some seven years.

From the same division comes Brother and Sister M. B. Musgrave and their children. Brother Musgrave has been a mission station director in Tanganyika, and upon resuming his connection with the field will be serving as a secretary-treasurer in one of the local missions.

Together with his wife and children, Brother Musgrave, after spending a brief sojourn at Newcastle visiting relatives, is spending some time at Stanborough Park.

E.B.R.

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NORTHERN LIGHT

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