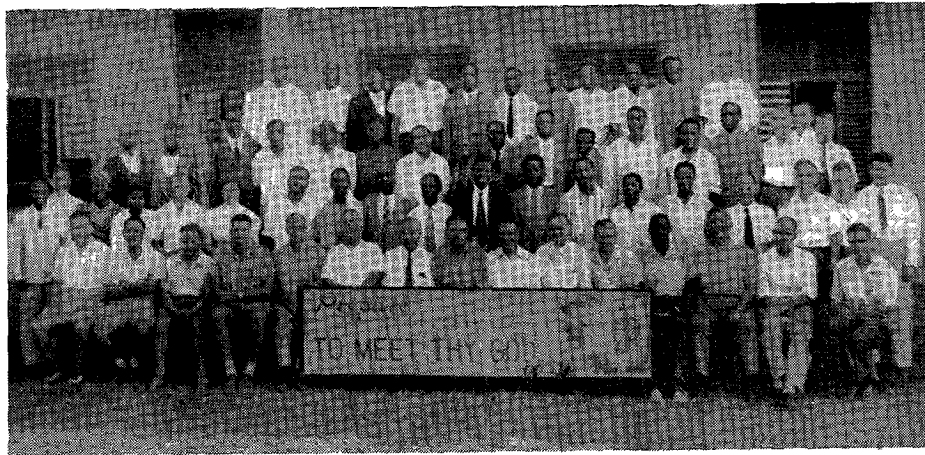


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West African Union Constituency Meeting

FROM east and west delegates arrived at Bekwai in the Gold Coast. Some came in the comfort of air travel, but the majority motored in lorries over the rough African roads which in some cases were just tracks. In spite of the thousand miles or more those from the west and from the east journeyed, all arrived safely. "Prepare to meet thy God," greeted us as we assembled for the opening meeting. Yes, as Pastor J. O. Gibson pointed out, we have much to do to prepare the 45,000,000 in our field to meet Jesus.

What a pleasure it is to meet old friends and to make new acquaintances as we see the work of God progress in this needy field. The messages of the sacred day brought solace to those who were troubled, and inspiration to those who were discouraged. It is not possible to record all the names although, as Pastor G. A. Lindsay mentioned in his

By W. J. Newman,

President, Gold Coast Mission

Sabbath sermon, we like to see our names in print. "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven," should be our goal.

Committee work can be very boring, seats can become very hard, but to listen to the inspiring reports of progress and the many doors open to the third angel's message was a wonderful inspiration. The need for missionaries, doctors, and teachers, was brought very vividly before us. Oh! how we long for volunteers from the home field to come over and help us.

During this quadrennial session there has been a forty-five per cent increase

in our membership. Thousands of others are preparing in the baptismal classes, and 175 schools are giving an Adventist education. In our five medical units many are learning for the first time about the soon-coming of Jesus. The Voice of Prophecy and the literature ministry are virtually reaching millions of souls in West Africa; the former having graduated 4,000 students and the latter selling over £58,000 worth of literature.

Pastor A. Lohne said, in one of his messages, that our competitor should be "yesterday," not to be better than others but to be better than we were yesterday.

The urgent need of giving more responsibility to our African brethren and the great shortage of funds caused us to decide that two returned missionaries would not be replaced. For the first time, one of our experienced, trusted Africans

(Continued on page 6.)

IMPRESSIONS BY AN AFRICAN LEADER

By C. B. Mensah

"REJOICE, rejoice," sounded the ser-
vant of God on the first Sabbath of the
West African Union Constituency Meet-
ing which was in session from December
30, 1955, to January 4, 1956.

G. A. Lindsay, Division treasurer,
reaffirmed our hope in the assurance of
Christ to His followers, and that the
basis of our rejoicing is that our names
are written in the Book of Life.

Joy, sweet fellowship, and the satis-
faction of feeding on God's Word
prevailed among us and this blessed
experience was climaxed by the testi-
monies of the delegates as the Division
president, A. F. Tarr, revealed the
blessedness of the "blessed hope."

From the opening day of the session
to its close, the motto, "Prepare to meet
thy God" (Amos 4:12), was vividly
kept before us. The motto formed the
theme of the welcome address of the
Union president, J. O. Gibson.

The prayer meetings at 7 a.m. and
morning devotions at 8.30 a.m. were very
precious and those who missed them lost
yet another privilege.

Who will ever forget the words of
encouragement from J. J. Hyde as he
revealed the will of God for His children
as recorded in Isaiah 34:1-13, or the
topics: "Results of the Pentecostal Rain,"
and "The Playing of the Second Fiddle,"
given by Alf Lohne, president of the
West Nordic Union?

The enthusiasm of R. Erdmann, visit-
ing pastor from Dakar, Senegal, French
West Africa, was no less appreciated than
the solo that he rendered so ably. The
wonderful revelation of avoiding excuses
as recorded in the story of the making of
the golden calf in Exodus 32:24, was
expressed by C. D. Henri, as "not rearing
a golden calf." Mention should also be
made of the contributions of W. J. New-
man, G. M. Ellstrom, and H. J. Welch.

The items of music rendered in ver-
nacular by the different delegates en-
livened the meetings. Everyone felt the
presence of the Spirit, and all hearts
were filled with joy for being near the
Lord for five days that were spent on
the campus of the Bekwai Institution.

MY FIRST DAY IN AFRICA

By Alf Lohne



THE sudden
change from
shivering in the
arctic cold of the
north in the cold-
est winter we have
had for forty
years, to perspir-
ing under the tropi-
cal sun of Africa
was a shocking
but, at the same time, delightful ex-
perience.

The day I entered the plane in Oslo,
Norway, the temperature was eleven
degrees centigrade below zero. In the
raw, damp cold I was forced to dress
heavily as we always do in the middle
of winter here. The aeroplane made a
short stop in London, and M. E. Lind,
who was at the airport, wished me a good
and safe journey to what he called "a very
hot place."

Twenty-four hours later I disembarked
in the city of Enugu in the very heart of
West Africa. W. J. Newman, president
of the East Nigerian Mission, and A. E.
Farrow, Educational secretary of the same
field, met me at the airport. Pastor New-
man has since been appointed to the
leadership of the Gold Coast Mission
and Pastor Farrow is now the president
of the East Nigerian Mission.

The two brethren were dressed very
lightly, in shorts and thin shirts. In spite
of this, they perspired freely as the sun
seemed to stay directly above us, heating

up everybody and everything. When I
met them, I was dressed in heavy
underwear and a suit made for other
conditions. I felt like being in a steam
bath with my clothes on.

As soon as we arrived at the place
where we were to stay overnight, I
wrenched off my heavy clothes as quickly
as I could and, putting on something
more suited to the climate, I felt better.

There was not much time for relaxing
or for adjusting myself to the new and
strange conditions, for Pastor Newman
told me that a meeting had been arranged
for the same evening, and I was to be the
speaker. This was one of the things I had
looked forward to with some misgiving.
First of all, I would have to preach in
English which is not my mother tongue.
To converse in English is fairly easy, but
to preach in it is something different.
Those who have tried it know what I am
writing about.

Secondly, the audience would consist
of African natives. This was my first
visit to Africa, and I knew nothing of
the approach to these people who have
been reared under conditions so com-
pletely different from mine. Some of the
stories I had heard about visitors trying
to speak in Africa or Asia as they had
done in their own home countries, had
caused me no little worry. So many had
failed to make the contact because of
illustrations used about things which just
did not exist in the tropics, and naturally
therefore they were not understood. The
same would obtain at home in Norway,
were a speaker to refer to something we
had never seen and could not even
imagine.

Because I had worried about this, I



The session started
on bended knee.

East Nigerian
delegates in prayer.

tried to prepare some manuscripts before I left. Now I wanted to find my notes and think through my sermon for the first evening in Africa. But I could not find the bag containing my Bible, all my notes, and several other things. The bag was not in the room, and not in the car. Suddenly I remembered that I had put my bag and my suitcase on the ground when greeting the missionaries who came to meet me at the airport. My suitcase I had along, but we had forgotten the bag on the ground outside the airport.

"You will never see that bag again," the brethren assured me. And they told me a few examples of thefts that illustrated the sad fact that honesty in the cities of Africa is not much better than in the big cities of Europe.

They mentioned Alf Karlman who, when he was in Freetown, happened to put his hand in his pocket, and was not a little surprised to discover that there was already another hand in his pocket which had crept in from behind. They also related a story of a missionary who was travelling in one of the small, slow-going trains. He sat by the window with his umbrella between his knees. He leaned back and tried to relax as the journey began. But suddenly he felt the umbrella slide up from between his knees and elegantly float out of the window and disappear. When he looked out he found that a man had been running alongside the train as it pulled out from the station and had stolen the umbrella out of his hands through the open window.

I heard other interesting but not too comforting stories along the same line as we drove to the airport office to try and find the lost bag. When we entered, my eyes at once searched all over the room for the bag. There it was, lying on one of the desks! I could have embraced the man who, with a good smile, handed it over to me. One of the airport men had found it and taken care of it.

I shall never forget my first meeting with our believers in Africa that same evening. About fifty Adventists had gathered in the church, and in addition, about the same number of non-Adventists. Before I even saw the church, I heard the singing a long way off. And what singing that was! Full of life, full

of rhythm, full of melody! These believers belonged to the Ibo tribe, and I found everywhere that they were wonderful singers. Very few of them have ever seen any music, but they do not need it. They seem to have music in their very being. They sang different parts so that the entire congregation seemed like a well-trained choir. In all the meetings I later attended, the singing always intrigued me. Members of other tribes also did wonderfully well.

When I entered the pulpit the church was full. The women sat on one side, and the men on the other. Many, who could find no place in the church, filled the window openings.

What should I say to these people? I began by reading the first line of John 3:16. "Do you know this text?" I asked. All the Adventists nodded. "Will you then please repeat it together with me?" I asked again. Then, as with one mouth, they all rendered this wonderful text. No audience of white believers anywhere could have done better.

At once I felt the contact. These people, looking so different from any congregation I had ever addressed, loved these inspired words, and needed this message in the same way as all those I had spoken to in other countries. I have found that the message of the love of Christ is always timely, under all conditions and to all people.

Some of those I met that evening made a great and lasting impression on me. One of them was a young man. He was not yet baptized, but wanted to join the church. "What kind of work are you doing?" I asked him. "I work for a big firm here in Enugu," he answered, "but my boss will not let me have Sabbath free, so I probably will have to try to find another job." What this decision means in a country where there are hundreds of thousands wanting a job, can only be imagined.

I also met an older man. The native evangelist told me that he worked for the railway company. A short while before the company had offered him a better-paid job with shorter working hours. But the new job demanded that he should work on Saturdays. "What did you answer when you had that offer?" I asked him. "I told them that I had settled that question a long time ago," the

man said. "I am not going to work on the Lord's day."

Doubtless our brethren and sisters in Africa love the truth just as much as any of us do in Europe or anywhere else in the world. The hope of the second coming of Christ is just as real and just as dear to them as it is to the rest of us.

That evening, when Brethren Newman, Farrow, and I sat talking together in our room, I suddenly discovered an ugly creature creeping on the wall just above my head. It was a lizard nearly half a metre long, having a red head and a blue tail. Looking straight at me, its head went quickly up and down as if it enjoyed the thought of staying overnight in the same room as this newcomer to Africa!

"Look," I said to Brother Newman, "I am not going to stay here tonight if creatures like that are creeping about!"

He laughed and pointed to the other wall where three other lizards of the same kind ran up and down, once in a while stopping to nod their heads in their strange and peculiar way as if thoroughly enjoying themselves.

"We like them in our bedrooms," the brethren said, "for these fellows eat the mosquitos that spread malaria."

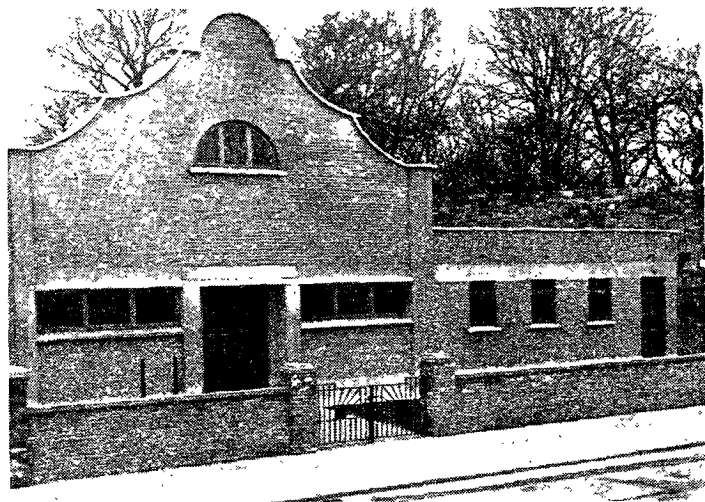
Of course, I had to believe what the brethren said, but I could not help looking suspiciously every so often at these lizards playing tag on the white wall of the room.

When I crept under the mosquito-net, I found that all the bedding consisted of was one white sheet. However that was more than plenty in the heat of the tropics. When the lights were put out, I saw that a firefly was visiting us. It flew round and round making shining circles in the air. When it came close, the light it sent out was so strong that I could clearly discern the mesh of the mosquito-net.

Hour after hour I lay awake, admiring the little insect carrying the light wherever it moved. Finally, when I went to sleep, it was with the wish in my heart that my life might be like that—sending out light wherever I go!

So ended the first day of my visit in West Africa. Nearly eight weeks more followed—weeks spent with African believers at wonderful camp-meetings,

(Concluded on back page.)



DUBLIN'S NEW CHURCH

By A. F. Tarr

IT was a long-to-be-remembered privilege to share in the joy that came to our members in Ireland on Sabbath, March 17th. Not only was that day St. Patrick's day, an institution which every Irishman, Roman Catholic and Protestant alike, dearly cherishes, but it was a day on which Seventh-day Adventists particularly could rejoice. For at eleven o'clock that morning there was to be dedicated in Dublin a carefully planned, well-erected, and delightfully appointed little church which Advent believers in Ireland can hereafter regard as their spiritual home.

Moreover this "home" of theirs is understood to be the first Protestant church to be erected in Dublin since 1890. For seven years our members have worshipped in a part of the city where, because of the nature of the surrounding community, much damage has come to their building and property. Only those who have visited the place can fully appreciate the situation of those who worshipped there. For years the members have longed and prayed—and worked—for a more suitable building in more desirable surroundings, and March 17th was the day when their dreams—and hopes—at last came true.

To judge from the faces and the words of those gathered together that Sabbath morning, this was about the happiest day of their lives; and not alone of the

believers in Dublin: for from distant places isolated members attended, rejoicing in the possession of this stronghold of their faith in which they, too, might share, in Central Dublin. From as far away as Belfast members came in a chartered bus to share with their Dublin brethren and sisters in the blessings of that happy occasion. These Belfast members fully appreciated the joy that filled the hearts of their hosts that day, for they, too, are in hopes of a more representative church building—hopes that now point toward a possible realization before the end of 1957.

Anticipating the presence of visitors, the Dublin sisters, with characteristic Irish hospitality, had prepared—partly in the new Dorcas kitchen—a delicious lunch which was served in the MV and Dorcas hall at the noon and evening hours.

Much to our sorrow W. W. Armstrong, president of the British Union, was prevented by illness from officiating at the dedicatory service, but there were present from the British Union, N. H. Knight, C. Wilson, and W. G. C. Walton. O. M. Dorland, president of the Irish Mission, took a leading part in the various services and spoke on the Sabbath afternoon. W. G. Nicholson, who, until recently, had served as pastor of the Dublin church, spoke at the Friday evening service and gave a history of the

building project from its inception. In addition to being pastor, Brother Nicholson had carried heavy responsibility in the erection of the building, including the preparation of the plans, and the purchase of all materials. Sister Nicholson had had much to do with the interior decorations and furnishings. To this energetic couple the members of the Dublin church are deeply indebted. It seemed most fitting that Pastor Nicholson should, on the Sabbath morning, offer the dedicatory prayer. In this prayer the entire congregation shared, having first stood in rededication of their own lives to the cause and service of God.

We wish for the Dublin church and for Pastor and Sister R. H. Bainbridge, who now take the oversight of the work in Dublin, God's rich and signal blessing, as from this new meeting place they go, forth charged with His power to bear to the hundreds of thousands in that centre of Catholicism, their personal witness of a soon-coming Saviour.

Training Africa's Women

(Concluded from page 7.)

making. The hygiene covered two one-hour periods and the Dorcas work was dealt with by four different people. I spoke on membership and reporting and three African ladies divided the rest among themselves. One African lady spoke on visiting the sick, another dealt with helping the poor, and a third spoke on visiting the widows and encouraging other women. They did it very well and received very good attention.

At the end of each session the officers from all the societies came to the school for planning and business, and the next Sunday the school moves on to another centre.

To some meetings we will also take the Elementary Teacher Training girls along, especially when we shall teach sewing. This will give them an insight into Dorcas activities.

This is, in brief, what we have started carrying out, and with God's help we will be successful and hope to be of some encouragement to the women who otherwise never leave their village.



The Division Home Missionary Council

By E. W. Pedersen

WE ARE a council, congress, convention-conscious people. Experience has taught us to be. Prudence and our own human nature remind us regularly of it.

Our Division Home Missionary Council, preceding the Division Autumn Council at Skodsborg in November, met a real need. The frequency with which departmental secretaries come and go, and the prevailing practice in some places of regarding departmental service as a side-line, or as a convenient stepping-stone to something "higher," make it desirable, as well as essential, that regular opportunities be provided for needed instruction and counselling in order that uniformity of action and efficiency in service be maintained and further developed. An ideal would be to have such Division councils at the beginning of each four-year period. That would better enable us to plan for and embark upon a similar long-range plan of progress. If, at the same time, more stability and continuity in service of departmental personnel could be achieved—including working conditions which would allow the secretaries that singleness of purpose and effort so essential to success—we would be in a far more advantageous position to carry out a stronger and therefore a much more fruitful soul-winning home missionary evangelism.

At Skodsborg all unions were represented; the Ethiopian Union by its president. With the exception of two, all conference Home Missionaries secretaries were in attendance. Even isolated Iceland and

far-away Northern Norway had sent their men. In addition, the Division committee had invited all union presidents and secretaries, and all conference presidents to our council. Such evidences of appreciating the importance of the closest co-operation between the executives and the department is most encouraging. Home Missionary secretaries are anxious to give of their very best, and their very best will help produce the very best from our magnificent membership. We merely

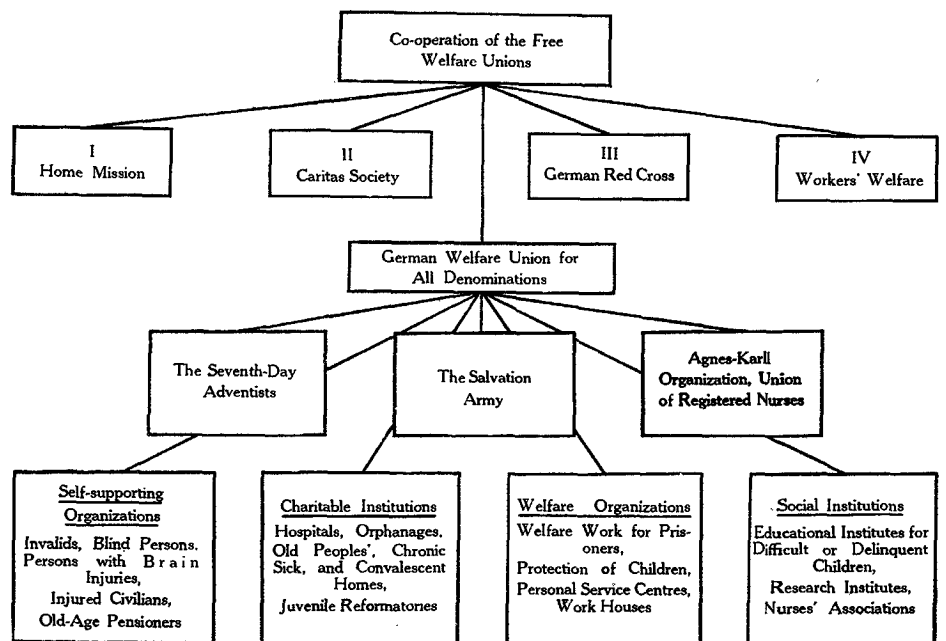
claim sympathetic understanding and unstinted support. In this Division we are getting it.

For those who had had the responsibility for planning and arranging the Council, it was gratifying to learn that the consensus of opinion declared it a success. Gratefully we thank our heavenly Father for His blessing.

Elder T. L. Oswald's presence was largely responsible for our meeting becoming such a rich and profitable occasion. His vast experience as a world Home Missionary leader added weight to his contribution. His instruction was instructive; his inspiration, inspiring. We are indeed indebted to the General Conference for sending him over. The globe is rapidly diminishing, and this message is extending to a degree that forces upon us an ever-growing realization of the fact that in spite of our colourful differences, there are harmoniously blended similarities in our world-embracing design of Home Missionary evangelism, and that we all can learn valuable lessons from one another's problems, progress, and methods.

During the last day of our gathering we were privileged to welcome A. L.

ORGANIZATION OF THE FREE WELFARE WORK IN GERMANY



Ham and C. W. Bozarth of the General Conference. At the morning devotional hour Brother Ham gave an inspiring and thought-provoking study.

Added flavour to our Council was given by O. Brozio and W. A. Wild, Home Missionary secretaries of the Central and Southern European Divisions respectively. The war carved Europe up, raised barriers, and let down curtains which it is still hard to look over or through. Yet the members of the Advent family in this old continent have much in common and much to give each other. Our Division committee had kindly extended an invitation to these two sister divisions to associate with us on this occasion.

For many years the Central European Division has had a reputation for its splendid Dorcas Welfare work. We were eager to learn more about it and from it. Brother Brozio satisfied our expectations both informatively and instructively. The place which Seventh-day Adventists' welfare work occupies in the Organization of The Free Welfare Work of Germany is well illustrated by the diagram on the previous page.

As a nation-wide Danish Dorcas Welfare Convention was to convene a week later, this presentation of the place, value, and blessings of a strong welfare programme, as carried out to the south, was as timely as it was helpful and inspiring.

Elder Wild was more than a mere name. The old sanitarium chapel all but caught fire. Here was no faked enthusiasm for Home Missionary ministry. It was the genuine article, carried to the surface by the strong undercurrent of love for the task. And it was catching, so much so that even our most sedate and experienced diehards turned glow-worms.

We had requested Brother Wild to speak about the Schools of Lay-evangelism he conducts in his Division. And he did! One of the resolutions unanimously passed recommended such schools in our own Division.

The contributions of these visiting brethren were much appreciated. So were those of the other delegates who had prepared topics for presentation and discussion. A report of the Council will be sent out to the delegates in due time.

The last meeting, last impressions: Upturned faces of men consecrated to the sublime Home Missionary ministry; a

feeling of joy and gratitude to be associated with them; a parting look at our catching motto radiating from the Home Missionary protecting shield with its piercing sword—the caption under which we had met to become and to be: “Men Mighty in His Service.”

THE IMPORTANCE OF CHRISTIAN EDUCATION

By W. I. Smith
Principal,

Newbold Missionary College

THE Bible and psychology are agreed that a young person's standards of conduct are determined more than anything else by the standards of the groups of which he is a member—in the home, the school, and the community. Infants are not born members of any social group. Children must be trained to become Seventh-day Adventists. Our particular spiritual characteristics must be preserved and passed on to our children, else our church will cease to exist. And this process must be carried on with great diligence. “These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children.” Deut. 6:6, 7.

Instruction must be started early.

“As the twig is bent the tree is inclined.” The hearts of the young are easily impressed. The lessons at mother's knee and in the very first years of school are far-reaching in their influence. Therefore we are instructed: “The church has a special work to do in educating and training its children that they may not, in attending schools or in any other

West African Constituency Meeting

(Concluded from page 1.)

was elected as secretary-treasurer for East Nigeria, our largest field. May the Lord help us to carry out the message of Pastor A. F. Tarr to make a highway for our Lord by our acts of love.

Before we said good-bye we dedicated our all to the finishing of the great commission Christ gave to us. Pray for the workers and lay members in West Africa.

association, be influenced by those of corrupt habits.”—*Counsels to Teachers*, page 173.

Instruction must be consistent.

The teaching of today must be supplemented by conduct which reinforces and strengthens the good impression tomorrow and on subsequent days. An eighteen-months-old baby refused to take his nap. After he kicked and screamed for five minutes, his mother gave in and the nap was omitted. That night when he was put to bed he repeated his tantrum, but this time he was spanked. A day or so later he refused to take his nap without being rocked, and after five minutes of screaming he was rocked. Next day again he demanded rocking and was spanked.

The principle of consistency applies uniquely in the religious life. There, example is far more potent than precept. How you do speaks so loud the child can't hear what you say. One example in the seats is worth ten precepts from the principal's desk. Therefore in his total environment, the child should be protected from worldly influences and should be indoctrinated with Adventist education.

Instruction must be persistent.

Because our modern civilization is very complex, it takes more years of instruction to establish fixed habits in the young than in former times. We are admonished to establish elementary schools, secondary schools, and colleges so that our young people may have “the blessings and privileges of an education at our schools, that they may be inspired to become labourers together with God.”—*Counsels to Teachers*, page 44.

As older members of the flock of God we are to accept responsibility for guiding our youth and for assisting them financially, if necessary, so that they may be enabled to bring about this much desired end.

It is the most important work of the church to become interested in saving its youth. No other provision as yet devised is comparable in effectiveness to the wonderful system of Adventist schools. Let us each therefore do all that we can, with the help of the Lord, to make them more readily accessible by all our children and youth.

Training Africa's Women

By Miss A. S. Nuka

(Although this article was received some months ago, it is still of great interest to those engaged in women's work in the mission field, in view of the good success that has since attended Miss Nuka's efforts.—Ed.)

SINCE I took over the Women's Welfare district work, we have launched out on an entirely new project—a Travelling Welfare school. This school is meant to take the place of the training institutes that we organized and held during holidays in our school at Ihie, Nigeria. This new school idea was prompted by the fact that only a few women could attend a long institute, and they themselves not being too well informed and not being able to read, were not able to be of much help to the rest of the women in their respective churches.

We divided the whole district of nineteen churches (and this is one of thirteen similar districts in the East Nigerian Mission) into six centres which are central to a group of churches. This arrangement enabled many more women to attend. The school is in session at a centre almost a whole day at a time—at least from 9 a.m. to 5 p.m. We plan to hold school every second Sunday at some centre until we

Women of East Nigeria who await the aid and influence of the Dorcas worker.



make a complete round in the district, and then make a second and a third one in each year.

We have eight special subjects that we want to cover this year, namely (1) Spiritual studies on some special topics, either requested by the Dorcas societies or of our own choice; (2) Compound Hygiene consisting of studies on germs, malaria, flies, sundry worms, etc.; (3) Child care; (4) Diet; (5) Breadmaking; (6) Soap making; (7) Sewing; and (8) Dorcas work. We have intended to cover these studies in three rounds within this year.

The first session was held on January 30th, in the remotest corner of the

district. We assembled in a thatched but airy little church—airy because there were no walls at all! There were not enough seats to accommodate all those who came, but we soon improvised some by putting planks across two chairs. At the opening time there were thirty-four Dorcas sisters present, but by the time we were well on the way there were over seventy people there—even men could not keep away. The session was climaxed by bread baking. We had two ovens made out of an old petrol drum, and it is amazing how well they served the purpose. Twenty-four little loaves were baked in these two ovens at one baking and these were sold to any who wanted them at 3d. each. So we covered our outlay of expenses on that, and seventy people learned how to make bread. Is that not a good project?

The Bible study was based on the thought, "What is it that makes us different from others?" which was their own request handed in at the officers' meeting two weeks before at the Training College, Ihie.

The Federation officers are all of some schooling and speak English. Each had a part in teaching in one or the other way. We were five in number, so it was not too much for any of us.

The folks really appreciated it, and we had a good discussion on Dorcas work, too. So we hope that some inspiration was obtained from the effort. We the officers, were thrilled over the situation for we received the best of attention and interest.

In this first round to the centres in the district we are teaching compound hygiene, Dorcas work, Bible study, and bread

(Continued on page 4.)



A fine group of Dorcas women in East Nigeria.

NEWS FLASH

A. F. TARR joined with officers of the British Union Conference and the Irish Mission in the dedication service of the new church erected in Dublin, Eire. It is said that this is the first Protestant church to be built in Dublin since 1890.

E. B. Rudge has spent some time in the Swedish Union in the interest of the Home Nursing programme as outlined by the Medical Department of the General Conference.

J. A. Simonsen, Educational secretary of the Division, with Sister Simonsen, returned to the office in Edgware early in April after attending educational conventions in Ethiopia. In March Pastor Simonsen delivered the commencement address during the nurses' graduation exercises at the Empress Zauditu Memorial Hospital in Addis Ababa. The Emperor and the Empress and other members of the royal family attended the graduation exercises.

E. W. Pedersen has been spending some weeks in the West Nordic Union, holding Home Missionary conventions and workshops. Most of the time has been spent in the North Norway conference, which is located north of the arctic circle.

In the April issue of the NORTHERN LIGHT, two pictures of colporteurs in Africa were published in G. D. King's article entitled "Sowing the Seed." Concerning the first picture D. L. Chappel, Union Publishing secretary, gives the following further interesting information about the Africans appearing in the picture: "Under God's blessing these few men delivered £3,634 (\$10,175) worth of books from April, 1953, through September, 1955. The Ivory Coast is a strong Catholic country and the colporteurs meet many obstacles. They desire an interest in your daily prayers. One of the Mission teachers was first contacted by a colporteur." The worker seated on the right of Pastor King is not G. M. Ellstrom, as given in the caption, but is G. C. Vaysse, a colporteur from France who has joined the worker force in the Ivory Coast. Brother Vaysse

has recently been caring for the Voice of Prophecy in the Ivory Coast as well as his colporteur work, until the arrival of Gerard Gutekunst as the new Superintendent of the Ivory Coast. Brother Gutekunst who passed through London recently, is now spending a month with his people on the Continent prior to his leaving for West Africa. Concerning the second colporteur picture, Brother Chappell comments: "Colporteur Paul Emelogu, of Kano, is here telling one of his thrilling experiences to four other colporteurs who work in the north, when they met at the Aba Institute last year. The other colporteurs are from left to right: I. A. Nwachuku, Kano; P. O. Emelogu; R. N. Etufugh, Jos; E. A. Otuokere, Zaria; and M. W. Agomo, Jos. Together they delivered £1,131 worth of literature during the first nine months of 1955. All of them are Ibos from East Nigeria."

On March 11th, Newbold Missionary College turned out *en masse* to take part in the Missions Extension campaign for 1956. Coaches transported the students and faculty to their distant territory. At the close of the day it was reported that some 6,700 magazines had been sold, and in addition, gifts amounting to over £19 had been received. After all expenses had been paid, about £112 was credited to the Missions Extension fund. This is by far the largest amount ever gained by the College on a Missions Extension day and the number of magazines sold is also a record.

The Spring Week of Prayer at Newbold College was conducted this year by O. M. Dorland, president of the Irish Mission, from March 2nd to 10th. A good spirit throughout the week led to a deeper consecration by all who participated.

A very gracious invitation has come to the youth of Britain from O. Jordal, MV secretary of the West Norway Conference, to join three hundred Norwegian youth for a holiday in the mountains of Norway.

On February 4th, during "The Best Saturday Night in Town," at the New Gallery, London, the film, "The Eternal Flame" was shown. This film is a record

of the Paris Youth Congress of 1951 and has been kindly lent to us by Pastor Ned Bristow of Glendale, California. Since then quite a number of societies have had renewed to them, through its colourful sequences, the challenging motto, "Lève-Toi—Eclair Le Monde!"

My First Day in Africa

(Concluded from page 3.)

and in the company of missionaries whom I learned to respect and admire.

They were weeks full of exciting and inspiring experiences.

I attended five camp-meetings and met several thousand of the 17,000 baptized believers and 40,000 Sabbath school members in West Africa. The Union Mission president, J. O. Gibson, all his fellow missionaries, and other workers did their utmost to make my stay profitable and full of interest.

May God richly bless those who have left so much and who have given the strength of their life in mission service.

My visit with them and seeing their work will long linger in my memory and be a source of inspiration in my life and in my work.

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