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BEKWAI SEMINARY WEEK OF PRAYER

By H. I. Dunton Headmaster,
Bekwai Secondary School

The annual Week of Prayer is a notable week in the Adventist programme of education. It is a time when spiritual objectives are given special emphasis and the time-table is relaxed so that the speaker may not be too constricted in his work.



Secondary School, Bekwai

their ambitions, their hopes and fears, still others to ask for counsel in facing difficulties and besetting sins. Friday evening when with great determination a large number of the students and some of the faculty stood to express their

On Sabbath, November 3, Pastor H. S. Pearce, Manager of the Advent Press in Accra, commenced a series of talks based on the theme song for the week "When Jesus Comes the Tempter's power is broken." In his first meeting Pastor Pearce showed that God is willing to fill us with His spirit if we will only place ourselves where we can be filled. The succeeding morning and evening meetings brought home to us the very practical nature of Christian living. We re-lived Bible scenes as they were vividly reconstructed for us, and we were brought to realize that the same Power is at work, in the world today as in the days when Jesus went about healing the sick and forgiving sins.

desire to serve God and be like Him. The closing sermon, on Sabbath morning, sealed our resolution that we would go through to victory



Students were invited to meet with Pastor Pearce privately and many of them went, some for a chat, others to confide in him

"Prayer is the Key. . ."

and fulfil God's purpose for us. Pastor Pearce has returned to Accra, but the songs he taught us are still on the lips of the students and we believe that the message of God still remains in their hearts, preparing them for the day of final victory.

Evangelism In The City of Lagos

By G. A. Solademi Evangelist,
West Nigerian Mission

Though many small efforts have in the past been held in the city of Lagos, the Union recently planned to have Pastor C.D. Henri come to Lagos for city evangelism. About two months ago, Pastor Henri came to start his work.

The West Nigerian Mission of Seventh-day Adventists arranged to have three Evangelists assist him in his work. Mr. J.E. Adewoye, Lagos District Leader; Mr. J.D. Owolabi, an evangelist in the Ibadan District and Mr. G.A. Solademi, one of the youngest evangelists in the field who came all the way from Okitipupa district, assembled at Lagos. On the 22nd of September, handbills were distributed and posters were put up inviting the people of Lagos to attend the meeting.

On the evening of 23rd September (Sunday night) the attention of the Lagosians was directed to Lisabi Hall where they might listen to Pastor C.D. Henri the American Evangelist. The Subject for the night was "What is Coming Tomorrow? You Can Face the Future Unafraid." The people were interested and happy because they were told that there would be meetings four nights a week. The attendance for the night was over 250.

Right from the beginning of the meetings, our church members, teachers, the church elder and the treasurer joined hands to make our effort a success. The attendance grew every night. Just as the effort began the work of house to house visitation was also started.

When the Sabbath Truth was presented, and the Decision Cards were passed around 50 people signed to keep the Sabbath. Many people took their cards home to think and pray about it. The second night, after the Sabbath presentation, eighteen more people signed their cards.

Dear brothers and sisters of West Africa, we the members and workers at Lagos need your help in personal and public prayers. Please remember us when you pray.

Writing For The Messenger

The Editor

As we understand it, the purpose of this journal is to keep the entire West African Union field informed concerning the progress of the work of God in this Union and in each field and institution and to help to bind the Adventist Church in all West Africa together in common objectives, a spirit of fellowship and in loyal united achievement. To accomplish this purpose the Editor needs your help very much. We invite especially all our workers to send in material.

What kind of material do we want? First of all we need many brief news notes, giving names, places, dates and events. These should be very brief, ordinarily 25 to 75 words each. We also need short articles describing interesting and encouraging experiences. Baptisms, Evangelistic efforts, Lay Evangelistic efforts, rallies of various kinds, ingathering and colporteur experiences make excellent material. When you write these up be brief, direct and avoid moralizing or preaching a sermon. Give the facts, simply and accurately. If you have found a new or better way to do evangelism or an effective method in leading the churches, write it up and send it in.

Here are a few simple suggestions for preparing your manuscript:-

1. Type it if possible, double space.
2. Leave good margins and space at the top of your sheet.
3. Articles should be kept short. Ordinarily we cannot use articles much longer than three double spaced type-written sheets.
4. Use simple language and avoid flowery expressions.
5. Be sure your names and places are spelt correctly and that your facts are accurate.
6. Above all write and write often.

Thank You

I wish to express my deep appreciation to the workers who have from time to time furnished articles for the "Messenger." Your contributions have helped greatly in making the paper one of interest to the field. With the December 1956 issue I have ended my work as editor and Pastor H.J. Welch has taken over for the time being and he too will greatly appreciate your contribution of articles of news or inspirational items which can be used in the paper. Again I say thank you and may God bless you all. Jesse O. Gibson.

M.V. To Have Special Membership Card

By Howard J. Welch

Missionary Volunteer Secretary
West African Union Mission

This New Year 1957 is a special year for Adventist youth for it marks the fiftieth anniversary (Golden Jubilee) of the Missionary Volunteer Society. In West Africa as in all the world a special drive is on to enroll every Adventist youth and junior in the Missionary Volunteer Society. A special Golden Jubilee membership card has been prepared and is available to every member, either Junior or Senior, through the Mission M.V. Secretary. These cards will be given only to Seventh-day Adventist juniors (ages 10-15) or youth (ages 16-30) who are definitely enrolled for the year as members of the Missionary Volunteer Society. Members who are not connected with a church having an organized society may enroll through their District Leader or through the Mission M.V. Secretary.

Watch for further announcements of interest to all Missionary Volunteers.

August Effort

By D. K. Asare, District Leader,
Mampong District

The laymen in the Mampong District have the love of soul winning. These laymen are workers of many kinds; the tailors closed their workshops; the carpenters also closed down their work; the farmers stopped their farm work and all with one accord put their hands to the plough of soul winning.

Jesus spoke through Paul, the Apostle as found in Ephesians 4:11-13. "And he gave some, apostles; and some, prophets, and some, evangelists, and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ: Till we all come in the unity of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Jesus the head of the church has given to every Christian some powers, and there is a work for each individual to fulfil. These verses read that He has given various gifts to different Christians in order to fully equip His people for the work of serving.

In harmony with these texts we have Singing Bands, Laymen, Dorcas Society, Home

Missionary, Missionary Volunteers in our church and you would be happy to see them all with my only Evangelist, Joseph Anto, fully equipped by Christ for the work of serving. The singing bands with great joy sang through the streets of Blengo, about six miles from Mampong. The Dorcas Society, the Home Missionary and the Missionary Volunteers entered individual homes calling strong and weak, old and young to the meeting; so soon, we had an audience of over seventy for the first meeting, and the second day the laymen turned out in great numbers, so they were divided into two companies and half of them were sent to Obobeng to sow the seed there. An old fetish priestess renounced her former faith and gave herself to Christ. Young men brought their charms to be burnt. In twenty days fifty-three precious souls turned to Christ. We have thirty-three at Blengo and twenty at Obobeng. Thus we have two new stations opened.

Now these newly converted Christians need a place of worship. "What is to be done for them?" I asked the laymen. They at once wasted no time, took axes and cutlasses to bush and brought back sticks, and in ten days a Church building had been erected 20ft x 40ft, half roofed with thatches. The second village also has a building 15ft x 20ft nearly completed. Thus the lay preachers did excellent work and a very good example was given to the people, and the workers left the village amidst a great joy.

If we do not go to our neighbours to proclaim the gospel it will never be proclaimed. Christ is using our feet to carry His gospel to the doomed world. Christ is using our tongue to proclaim His gospel to the lost men. How can we fail Him?

MAKE YOUR M.V MEETING INTERESTING

(Continued from page 7)

after a 15 minute devotional talk each member is encouraged to give a short witness for Christ. Ask each one to speak only two or three sentences; no long speeches.

7. Family night. Let one family lead out.

8. A programme on the Christian Home and Marriage Ideals.

9. A programme on vocations suitable for Adventist Youth.

10. A complete musical programme perhaps centering about well known church hymns.

11. A programme of reports from share your faith bands.

From the above you can see that the possibilities are unlimited.

Women Speak

By Ed
Home Miss
West Africa

Some questions have arisen in the Union about the appearance of women in public meetings in our churches at some places. The reason for the questions is because of the instruction given to the Corinthian Church as recorded in 1 Corinthians 14:34-35. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church."

Commentators differ widely in their conclusions from this instruction, and the Spirit of Prophecy is absolutely silent on the matter as far as I have been able to ascertain. Hence my feeling that no matter what comment I might make I will certainly be considered correct by some and in error by others.

There is no denominational pronouncement on the subject, though at times editors of our church papers have answered this question or related questions in the question columns. Therefore, I cannot hope to pass on to you any comment which in any way is to be considered a denominational position rather than which is presented here, represents my own personal opinions based upon such research as I have been able to carry out in my limited personal library.

There are a few principles of Biblical exegesis for resolving obscure and controverted texts, which are applicable, that it may be well to review and to apply them:

1. What is the thought conveyed in the original language?

2. A text is to be understood in the light of that which the author is discussing and must be related to that which precedes and follows.

3. Statements must be compared with other statements in the Bible made by the same author or other Bible writers.

4. A statement must be understood in the light of the backgrounds of the author and those to whom he is writing as to time, place, circumstances, customs, etc.

5. Examples of similar events which were approved or disapproved by the inspired writers.

Let us apply these principles to the problem in hand:

1. A study of the original of the word "speak" in the text before us (1 Corinthians 14:35 "for it is a shame for women to *speak* in the church.") is most enlightening. The two Greek words most commonly conveying the thought which we in English express by

the word "*Speak*" are "*Laleo*" and "*Lego*." James Strong makes a clear distinction as to the usage and meaning of these two words in his Greek-English Lexicon. Under the word *Lego* we find the following definition:—"Properly to lay forth i.e. (figuratively) relate (in words usually of systematic or set discourses; . . . *Laleo* means an extended or random harangue")

Another Greek-English Lexicon—by Thomas Sheldon Green defines *Laleo* as:—to make vocal utterances to babble, to talk. He defines *Lego*:—"To speak, make an address or speech." Liddell and Scott define "*Laleo*" as:—"To talk, prate, speak, converse."

In his comments, Rev. Prof. T. Croskery notes that the word in our text is taken from the original word "*Laleo*" and calls attention to the fact that it means "To talk, chatter, babble"—*Pulpit Commentary*, Vol. 48, page 41.

This being so we can see that the Apostle Paul was not here referring to something prepared and proper, but rather to the unnecessary chatter, babble and interruptions of a divine service which is bad enough when made, by men and even more reprehensible when made by women. All through the 13th and 14th chapter of 1 Corinthians the Apostle uses the word "*Laleo*" each time we read "speak". Undoubtedly, he has in mind that spontaneous speaking which is not the result of thought and preparation. Further support of this view is given in the words of the Apostle "If they will learn anything let them ask their husbands at home." Do not voice your disagreement with the speaker during the service it is not the place to question or cavil. Truly it is much better for us all to remember "the Lord is in His Holy Temple: let all the earth keep silence before Him." Habakuk 2:20 rather than to come to church and sit there and babble, and interrupt and raise foolish questions and carry on in such a way as to attract attention. In nearly every church we find some who will do so.

When in the house of God let us conduct ourselves with the best decorum possible. If you have something prepared, and the officers of the church call upon you to present it then by all means do so, but if not then "Study to be quiet." 1 Thessalonians 4:11.

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2. Just what is the burden of the apostle Paul in the 14th chapter of first Corinthians. A careful study of the chapter would indicate that the Apostle was disturbed by reports which had reached him of the confusion which existed in the public worship. He therefore devotes chapter 11 to a discussion of problems related to the Communion service. "Disorders of the Corinthians on these occasions are censured by the Apostle, 1 Corinthians 11: 21-30," Parkhurst, "Greek-English Lexicon" under word "Agapai," Chapter 12:1-30 discusses the use and abuse of spiritual gifts and the need for recognizing God ordained order in the church. Certain offices command more respect than do others. All are necessary to the proper functioning of the church, just as the parts of the body are vital to its proper functioning. Thus each one should have respect for the other as a member of the body of Christ.

Then we come to chapter 14. Here the great burden of the Apostle Paul is to correct such disturbances as are caused by promiscuous speaking in the church either when under, what some considered to be, the gift of tongues, or by some of the women who, recently emancipated by the gospel, were now able to attend divine services with the men, a thing prohibited under Judaism, and by many heathen religions. We see the same thing out here in West Africa. Women do not enter the mosque for instance, and in many of the tribes women are excluded from association with men in religious meetings except on special occasions. The great burden of the apostle is clearly introduced in chapter 10:31-33 where he counsels us "do all to the glory of God. Give none offence, neither to the Jews nor the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." All our church services should be conducted in such a way as to glorify God and to give no offence to either those within the church or those without. We can not give offence and then hope to save the offended.

He summarizes the counsel which is calculated to remove the reasons for the disturbances which had been reported to him, in the following words:

"Let all things be done decently and in order." 1 Corinthians 14:40.

3. Unfortunately there are few other texts bearing on the point involved to which we can appeal for aid. But we will notice such as there are.

While many find in the writings of the Apostle Paul such statements as would lead them to conclude that women are inferior to men and should therefore be kept under subjection to men, it is through the Apostle Paul that inspiration has seen fit to give to us the strongest statement on the equality of the sexes in the christian religion. (See Galatians 3:26-28.) Existing religions in Paul's day certainly made a distinction between the sexes, always subordinating the women to the men. In many societies a mere boy had greater privileges than did a grown woman. Customs prevailing at the time were such that any decent self-respecting woman would not attempt to push herself forward in any public gathering to speak. For one to do so would be considered bold and brazen, even indecent. Christian women should not lay themselves open to criticism by exercising all their rights and privileges in the gospel, but they could know that as far as the teachings of Christ were concerned there is no distinction in the Christian religion because of sex. With this as a basic teaching of the Christian religion, due care must be exercised in what is done by women who live in a community that is not entirely christian so as not to cause offence. Paul had already told the Corinthians that while "all things are lawful for me. . . all things are not expedient." 1 Cor. 10:23. We cannot ignore local situations. We are still in the world, and must, without violating principle endeavour to "live peaceably with all men." Romans 12:18.

Earlier in the letter to the Corinthians the Apostle gave instruction as to how women who are attending public services should dress, particularly if they were to have part in the service either as one "that prayeth or prophesieth." 1 Corinthians 11:5. Both of which necessitated speaking. In prayer one speaks to God. In prophesying one speaks for God. Obviously from this text it should be very clear that there are appropriate times in which women may speak in public. To think otherwise is to make this text absolutely meaningless. When a woman is to speak in public then let her be careful to dress modestly so that those who see her will know that she is not a froward woman, one of low character, as were most of the women who would do such things in Corinth at that time.

Precisely for the same reason, to protect the reputation of the godly women of the early Christian churches, the Apostle Paul, when counselling Timothy, who was to share with him the burden of the churches, and who would bear even greater responsibilities after the departure of the great apostle, saw fit to pass on to him that which he had found to be a safe practice "but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Timothy 2:12.

4. One cannot divorce the writings of the Bible from the circumstances under which it was written, and the backgrounds of the writer and the ones to whom it was written, and hope to arrive at a complete understanding of the truth which is being conveyed.

When Christianity entered upon the scene, it was a radical departure from the religious beliefs and practices of the day. Even Judaism, to which it should have been closely related in ideology, had degenerated through the centuries so that it was very much like the heathen ideologies around it. Early christian converts all came from non-christian backgrounds, many times wholly at variance with the privileges of Christianity. Things were particularly bad in Corinth. "Corinth was of the wicked cities; if not the most wicked, in the apostles day." Its position and commerce brought to it every form of idolatry and corruption, and licentious men and wanton women from all over the world. In the language of that time, to "Corinthianize" was to play the wanton. There were idolatrous women, priestesses, devoted religiously to lives of abandon. They appeared in public with dishevelled hair and frantic actions. The best classes of women, Jewish, Roman, and Greek, appeared in public veiled.—M. C. Wilcox in "Questions Answered," page 209.

Dean Farrar observes, Christian women rose to give their opinions and that without a veil on their heads, as though they were not ashamed to be mistaken for the Hetairae, who alone assumed such an unblushing privilege. So, far from being a scene of peace, the Sunday services had become stormy, meaningless, unprofitable.—*The Life of St. Paul*, page 177.

With such conditions prevailing in Corinth and remembering that the church in that place was made up from converts having just such a background (see 1 Cor. 6:9-11) it is little wonder that the apostle gives the advice he does which was calculated to preserve the church from disgrace.

He was urging upon the Corinthian women that they conduct themselves in conformity

to those practices which were characteristic of the better class of women. At no time should their conduct be such as to identify them with the profligate.

As Christians we never make a mistake to conform to the rules of polite society. The ideas of good form and social ethics in the community can usually be subscribed to by the Christian community. It is well for us to study the rules of etiquette and then to practise them. It will elevate the church in the eyes of the community.

5. That holy women have taken part in divine services through the ages is evident as we study the word of God. Miriam led a large group of women in a service of praise after the miraculous deliverance at the Red Sea. Exodus 15:20. There are many who as prophetesses spoke for the Lord. Deborah a prophetess judged Israel. Judges 4:4. Huldah the prophetess instructed Hilkiah the priest and other important men in her day. 2 Kings 22:14-20. Noadiah is listed as a prophetess by Nehemiah. Nehemiah 6:14. A time was to come when even more of the young women under the outpouring of the spirit would prophesy. Joel 2:28,29. Peter saw this prophesy fulfilled at Pentecost. Acts 2:17,18.

Turning to the New Testament we find Anna, a prophetess, speaking at the time when Jesus was dedicated to the Lord in the temple. On this occasion she addressed "all them that looked for redemption in Jerusalem." Luke 2:36-38. Philip the evangelist had four daughters "which did prophesy." Acts 21:8,9. In our own day the prophet to the remnant church, Mrs. E. G. White, frequently presented her messages in public.

Though Apollos was a great preacher, an "eloquent man, mighty in the scriptures" it was not only Aquila, but his wife Priscillia with him who took Apollos to one side and "expounded unto him the way of God more perfectly." Acts 18:24-26. "It was perfectly right for women to speak in a proper way in public." M. C. Wilcox in "Questions Answered," page 210.

The comment of T. W. Farrar on 1 Corinthians 14:34 presents what I feel to be a safe interpretation of the apostles instruction. "St. Paul evidently meant this to be a general rule, and one which ought to be normally observed; for he repeats it in 1 Timothy 2:11,12. At the same time it is fair to interpret it as a rule made with special reference to time and circumstances, and obviously admitting of exceptions in both dispensations, as is perhaps tacitly implied in chapter 11:5. "Pulpit Commentary."

From the above study it would seem safe to conclude that there is no reason to prohibit women from speaking in the church provided no reproach will be brought upon the church because of customs that would prohibit women from doing so. In other words it is not inherently wrong, or contrary to Biblical teaching and practice for a woman who is capable to teach a Sabbath School Class, take charge of Sabbath School or the Missionary Volunteer meetings or even to preach. There was a time here in West Africa when women took little or no part in public affairs. Today it is different. More have technical training. More and more they are having to address groups of citizens both men and women. The old attitudes are rapidly changing. For women to speak in public is not only tolerated but fully accepted in the more progressive urban centres. We will hear more and more of women in such places leading out in church services. To many who are still living closer to the old order it may appear to be wrong for they quite naturally argue "it would not be right here."

Make Your M.V. Meeting Interesting

By Howard J. Welch

Missionary Volunteer Secretary,
West African Union Mission

So you have started your Missionary Volunteer Society meeting. Probably you meet on Sabbath afternoon or Friday evening. Good for you! May God help you to have many enjoyable and profitable times together.

With good organization and good leadership you are off to a good start. But here the work begins. If the youth of the church continue to come and to find inspiration you must make those meetings so packed with interest, enthusiasm and variety that you can't keep the folks away; even the grandfathers and grandmothers will be on hand and wish they could turn back the years and be an M.V.

Here are a few suggestions to help your Executive Committee in its planning:-

1. Make plans well ahead (preferably for a whole quarter) so that your programmes have some connection with each other.

2. Assign parts well in advance and be sure each person knows exactly what you want

him to do. *Don't* just read parts from the M.V. Kit unless you want to kill your society.

3. Be sure that every member has a chance to do something. Beware of using a few talented ones all the time. Your Secretary should keep a list of members in some kind of chart showing each time any one has a part on the programme.

4. "Variety is the spice of life." Long speeches every meeting are good sleeping medicine. Have many short activities with much variety for example:-

- a. Short lively talks.
- b. Special musical numbers.
- c. Little plays or dialogues on spiritual subjects.
- d. Demonstrations of soul-winning activities.
- e. Open discussions on worthwhile topics.
- f. Bible quiz contests of various kinds.
- g. Story telling of Bible stories or of other character building experiences.
- h. Use pictures, film strips, object lessons.

5. Have a rousing song service. Sing choruses, sing well known hymns. Get everyone to singing with enthusiasm. Plan some special numbers.

6. Relate your programme to the needs of your group. Have an objective or over all aim in every programme.

7. Start your programmes on time and keep them short. If a speaker runs too much beyond the assigned time pull his coat tail, ring a bell or quietly say "time is up." (Of course don't do this to a guest speaker.)

For those who do not have as yet access to the M.V. Programme Kit here are a few suggestions for programme subjects. You will think of many more. Some of these are being successfully used by M.V. societies in West Africa.

1. Scenes from the Lives of Bible Characters. A programme could present young men of the Old Testament or young men of the New Testament or women who knew Jesus. (This could be a series of programmes.)

2. Presentation of Christian Virtues with programmes on such subjects as:- Temperance, Honesty, Courage, Purity, Courtesy. (This could be a series of programmes.)

3. One or more programmes on lessons from Nature, God's Other Book.

4. Programmes on various ways of sharing one's faith.

5. A series of programmes on incidents from denominational history.

6. A testimony Meeting programme in which

(Continued on page 3)

News Notes

✘ We welcome Brother and Sister Christie and baby who arrived early in December and are connecting with the East Nigerian Mission. We trust that the Lord will richly bless this family as they join the staff in East Nigeria.

✘ Pastors Gibson, Ellstrom and Henri left on the 20th November to attend the Northern European Division Council which is being held this year in England.

✘ We welcome Dr. and Mrs. Cherney who arrived early in December. This family is connecting with the Ife Hospital for three months prior to taking up an appointment at the new Ahoada Hospital in East Nigeria.

✘ We welcome Brother and Sister Collins and son Donny to the Gold Coast. They are joining the staff of the Bekwai Training College. We wish them God's richest blessing in their work.

✘ We rejoice with Brother and Sister John Farrell, who are connected with our Bekwai Secondary School, on the birth of their daughter on 29th November 1956.

SIERRA LEONE

✘ On Sabbath November 3, the twin babies of Pastor and Mrs. J.N. Vandi were dedicated in the Moyamba church. Pastor A.M. Moyer led out in the act of dedication.

✘ Brother John and Kirsten Muderspach are happy to announce the birth of a son, Frank, on 16th August 1956.

✘ A standard six leaving certificate will be issued by the Mission to those successfully passing a common examination. The Mission authorities in co-operation with the head teachers are endeavouring to raise the standard of the class work in Mission operated schools.

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P. O. Box 1016, Accra, Gold Coast.

Editor - - - - - H. J. WELCH

ADVENTIST TRAINING COLLEGE, WEST NIGERIA

✘ "Life" was the theme of the Week of Prayer held at the Adventist Training College by the Principal during the week of October 28 to November 2. During these meetings the life Christ wants us to live was presented to the students and staff, starting with a consecrated life and closing with eternal life. As a climax to this special week, fifteen students were buried beneath the waters in baptism, thus openly proclaiming their acceptance of Christ's way of life.

✘ The Adventist Training College held its first annual Commencement exercises on November 16-18. Pastor Dare, veteran worker in the West Nigerian Mission, gave the Consecration service on Friday evening. Mr. S. Gustavsson, Secretary-Treasurer of the Mission, gave much food for thought in his sermon on Sabbath morning and Pastor Ellstrom, President of the Mission, gave the Commencement address on Sunday morning. Twenty-five students were given diplomas by the Principal signifying they had completed their two-year course of study. It is hoped that many more students, both those finishing the Elementary course and those finishing the Higher Elementary course, will pass through the portals of this school to a wider service for their Master.

✘ An important part of a student's training for service with the mission is the training he receives in Missionary Volunteer activities. Beneath the trees on the college compound, eighteen Master Comrades, twelve Comrades, and eighteen Friends were invested as a result of their work in this field during the year. Mr. Adewusi, Missionary Volunteer Secretary, and Pastor Ellstrom, President of the West Nigerian Mission were present to assist in the service. Pastor Ellstrom gave the charge.

Appreciation

We wish to thank all our kind brothers and sisters in Christ for the many letters and telegrams of sympathy at the time of our great loss. Your prayers have sustained us. God gave the dear little one to us in Africa on the Sabbath day and God called her to rest in Africa on the Sabbath day. We thank Him for the two years and three months she brought joy and happiness to our home. We look forward to the great resurrection day when we shall be united with those who have gone before.

Pastor and Mrs. A.M. Moyer and Billy.