

WEST AFRICAN ADVENT

MESSENGER

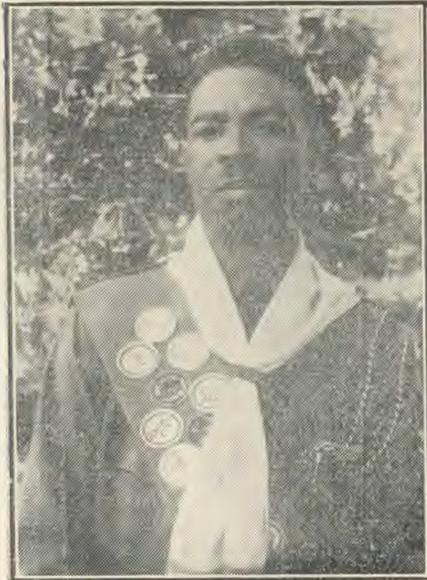
VOICE OF THE WEST AFRICAN UNION OF SEVENTH-DAY ADVENTISTS

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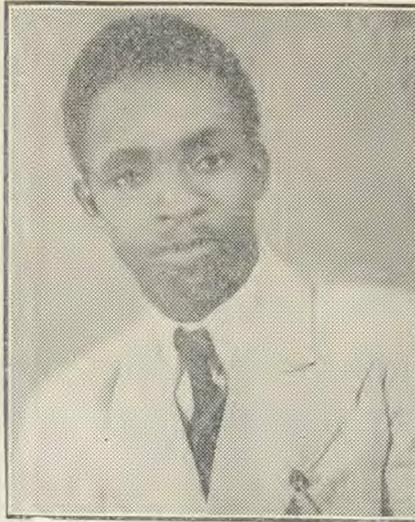
JUNE, 1951

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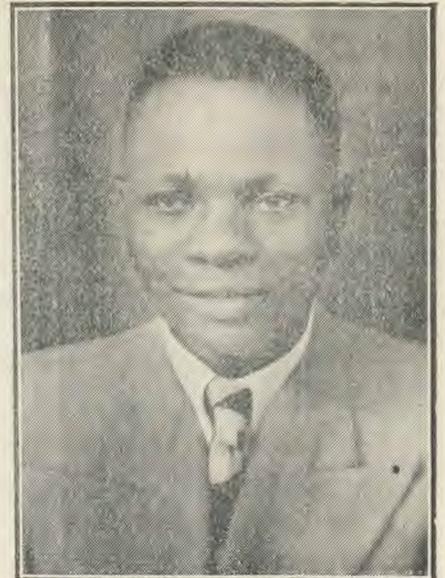
Our Delegates to the Paris Youth's Congress



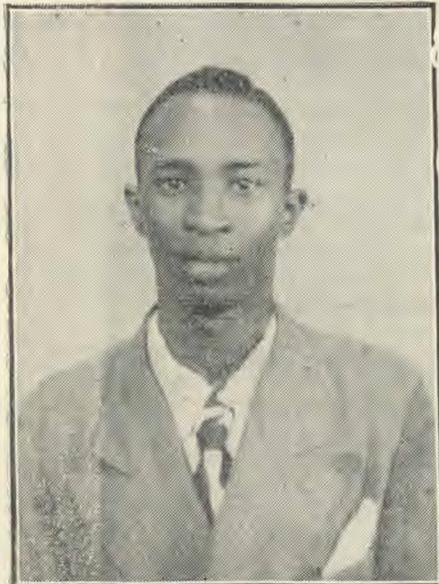
E. V. Watson



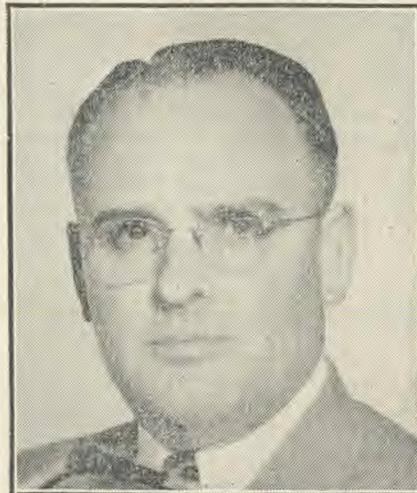
M. A. Moses



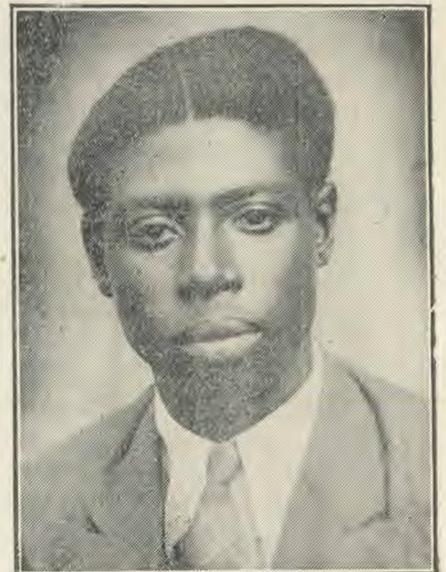
J. A. Makinde



M. I. Harding



D. V. Cowin



S. A. Adusei

The Advent Messenger

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P. O. Box 1016, Accra, Gold Coast
D. V. Cowin - Editor
R. Munderspach - Assistant Editor

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J. O. Gibson -- President
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Investiture In Sierra Leone

By J. O. Gibson

It was my privilege on the 15th of April to be present at a very interesting Investiture Service at Bo, Sierra Leone. This mission field is unique in that it is our one field in West Africa with an African in full charge of the Missionary Volunteer work in the field. Brother E. V. Watson, M. V. Secretary there, had the programme all arranged well in advance of my arrival.

During the processional four Sunbeams, nine Friends, three Master Comrade candidates marched in and took their places. Many good reports had previously come from the fine progress of the M. V. work in Sierra Leone. When the group marched in one good reason for its success was very apparent. The President of the mission, Pastor E. Keslake and his wife were both candidates for Master Comrade Investiture and his two children were among the ones

to receive Investiture into lower classes. This keen interest on the part of the field leaders is without doubt one of the factors of the success of the M. V. work in that field.

The M. V. Secretary had a very fine programme arranged with many good talks, stories and explanations of the work covered in the various classes. Music tactfully interspersed with the other features made a very interesting programme.

Pastor and Mrs. Keslake wore the new suggested uniform for the field. It consisted of an ivory coloured shirt or blouse and light tan trousers or skirt. The trousers had a red cord sewn into the seam. The overseas cap of tan with the red border was worn by Brother Keslake, and Sister Keslake had designed a hat of the same material for the girls. They were very attractive uniforms indeed.

The interesting programme lasted about one hour and was brought to a close by the very appropriate hymn, "Thy way, not mine, O Lord" after which the benediction was pronounced.

Keep up the good work Sierra Leone M. V's. You are doing well.

Where It Comes From

By B. A. Walton

Although I have visited many churches in Britain during the time I have been here, yet much of the time I have worshipped with the members of a small church here in the north of England. It is an interesting church. There is a man from India, his wife from Burma, a man from Wales, my wife and I who have lived so long in West Africa, and also the other members from this part of the country. We are all very happy together and I shall be sorry when the time comes for us to leave them.

This church has no church building at all. The members meet in a room in the house of one of the members. Last quarter they exceeded their Sabbath-school goal by about eighty per cent and the previous quarter it was the same. The mission offering for our work in other coun-

tries is always much larger than any other offering.

Just now is the time of the Harvest Ingathering Campaign. Every single member in the church is taking part and even though the campaign is not half over, about one hundred and fifty per cent of the church goal has already been collected and it is planned to double and if possible treble the goal. One of the members is an old man about 70 years of age but he also joins in with the others and collects. He wants to have a share in getting money to hasten God's work in lands across the seas. Sometimes we are out collecting money until 10 o'clock at night. Though this is a true picture of this church here, yet I am sure that it is also a picture of what happens in many churches throughout Britain.

What is it that inspires this enthusiasm, where does it spring from? It springs from love! Love of the Saviour who died for all men; love of our brothers and sisters in lands far away, and love of the people of every land and nation who have not yet heard of the Saviour's love and of Jesus who is coming soon again. We want to hasten the Saviour's coming when the saints of every land will meet before God's throne to sing the song of victory.

There are so many places in West Africa where there is no S.D.A. church and where the people are not looking for Jesus to come. Let us all join together and do our part to spread the truth so that soon this Gospel of the Kingdom may have gone to all the world and Jesus may come to take us all home.

• • •
"From age to age the Lord has made known the manner of His working. When a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made it manifest that there is a God in Israel who will maintain His law and vindicate His people."—*Testimonies.* Vol 9, pages 91, 92.

Deliverance

By Andrews Albert Sarffo

Let us all give thanks unto the Lord for His mercies endureth for ever.

Wide, wide as the ocean,
High as the Heavens above,
Deep, deep as the deepest sea,
Is my Saviour's love.

I became an Adventist member in the year 1936, and two years later I started school.

Through the many mercies of the Almighty One, I was able to finish the elementary school in 1948 in our senior school at Agona-Ashanti. I was appointed by the mission to my town—Sekodumasi as a pupil teacher, there I did my best for the church and the school, and whereas Satan, the mighty foe is around, he caught me in his trap, and I fell sick for a year.

So I prayed earnestly to God for help to heal me from this sickness. Some of my friends denied me and tempted me to consult juju, as Job's wife and friends did. I had courage but they still persisted and said to me that it is better for me to go to a juju called "Kwaku Fri" and I shall be healed immediately.

I replied, "Naked came I out of my mother's womb and naked shall I return thither, Blessed be the name of the Lord."

I still prayed earnestly to God, and He heard my voice and I remember the words of Isaiah 43:2, which follows: "When thou passest through the waters, I will be with thee and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shall not be burned; neither shall the flame kindle upon thee." Let us remember the good things that the Lord has done for us.

God brought me back to life and formed the crew of workers again. I have vowed to do His will till my life ends.

Brethren, take the armour of God and fight against Satan. Let us all take these words for our aim.

"Nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

More Newspaper Publicity

By D. L. Chappell

It was voted at the recent Union Committee Session that greater efforts be made to get more newspaper publicity for our missions in West Africa. During 1951 we are anxious to have as many mission stories as possible printed in the newspapers.

Arrival of new personnel, missionaries going on furlough, visitors from the Union and from overseas, camp meetings, youth meetings, school closing exercises, Ingathering campaign, construction of new buildings, opening of new schools, and clinics, and reports of medical work are some of the items which make good mission stories for newspapers.

Newspaper publicity affords an effective, inexpensive, way of keeping ever before the people our mission activities, activities which in time will make an impression on the minds of many.

Your mission superintendent will welcome your mission news stories. Be alert for stories which your mission can submit to the newspapers.

Woman to Woman

(continued from page 8)

Fatu has a solution also for this. She told her that such water should be filtered before boiling, and that the best and easiest thing for that was a sandfilter which is made like this: Take a large clay pot, make a small hole in the bottom. Cover the hole with wire gauze. Now cover the bottom with a good layer of clean small stones or broken up bricks. Next put a layer of gravel and then a layer of sharp sand. Place this pot over another pot or a bucket. Pour the muddy water in and it will come out through the hole quite clear.

Susannah thought a moment and said, "I have learned a great thing today. I will henceforth always boil my drinking water. I will no more go to the stream to wash my boy's soiled clothes. I will not throw the excreta of my sick boy in the bush, but bury it carefully. I will always wash my hands with strong soap before eating or handling food, for I do not want to get that nasty sickness."

Yes, Susannah learned a great lesson,—have you? Will you follow her example?

Colporteur Report for April, 1951

Name	Hours	Orders	Deliveries
East Nigerian Mission:			
Onwubere, N. M.	80	57 12 6	38 17 0
Osarobey, A. G.	98	1 13 0	3 3 6
Ubani, A. A.	132	8 0 0	8 16 0
Ugboaja, J. O.	80	166 14 0	26 4 6
Miscellaneous	7	15 6	3 10 0
Gold Coast Mission			
Abbey, N. K.	135	51 0 0	34 10 6
Achampong, A.	68	4 18 0	4 18 0
Amoah, A. G.	96	102 10 0	63 10 0
Ampim, J. K.	65	12 8 0	9 0 0
Arthur, H. Y.	83	29 12 1	25 3 1
Brown, E. L.	186	108 4 0	43 10 0
Buoh, F.	1-0	16 16 0	16 16 0
Clerk, C. A.	128	26 1 0	22 18 0
Daitey, A. N.	149	57 5 0	45 19 9
Nkansah, E. D.	171	13 0 0	6 4 0
Odiabene, E. Y.	48	22 0 0	15 0 0
Quarten, J. A.	110	46 5 0	12 10 0
Seraku, T. O.	48	26 15 6	6 15 0
Miscellaneous	150	89 18 9	15 4 6
Union totals for April 1951:	1974	841 8 4	402 9 10
Union totals thus far in 1951	9980	4146 15 10	1595 13 2

Note: Only those colporteurs who work 40 or more hours per month have their reports printed in the "Messenger".



E. E. Keslake—Superintendent,
Sierra Leone

Sierra Leone Mission

E. E. Keslake—Superintendent

----- Sec.—Treasurer
P. O. Box 26
Bo,-----Sierra Leone

Doings in Sierra Leone

By E. E. Keslake

In my office there hang two maps of Sierra Leone. On one is shown the places where our work is represented by churches and schools.

The other shows the language distribution in the country.

To me these maps are a constant challenge. While we are grateful to God for the places we have entered and for the two languages in which our message is being proclaimed, these maps fairly shout that we have only begun.

In order to carry on more effectual work the mission has been organized into five districts. It is for the district leader to build up and strengthen the work in his area. He must make use of available resources to establish new companies, and to reach out for new interests. He cannot rest until he is assured that every man, woman and child in the district has heard this final message. To accomplish this he must evangelize personally, and then he must rally to his aid every member that they, too, may join him in evangelism. Every member must be a working member.

Aside from the workers in these districts we have two workers assigned to the task of extending the work into new areas. We can not be satisfied unless our work is expanding. How I wish that many more could be added to these two pioneer workers to push out in all directions.

These pioneers, Pastor S. C. Nicol and Brother T. K. Kagbo, are working in Magburaka. Possibly I should tell you that Magburaka is destined to become the most important city of the northern province of Sierra Leone. Pastor Nicol re-

ports a good interest developing. Some fifty people are attending his Sabbath services already.

Is the Bo District, right in the city of Bo itself a large effort has been completed. Thousands heard the message delivered by Pastor H. Wilson the district leader. It was a source of great joy to join in a special service held in the Bo church a few Sabbaths ago when fifty-six people were formally received into the hearers class as a result of this effort.

Had not Brother T. E. Harding been assisting in the Bo effort he would already have been reporting on his proposed evangelistic endeavour. Soon he will begin and then we believe a new day will have begun in the Giema district. Brother Harding has been relieved of all school work this year so that he can devote his full time to evangelism.

With the aid of a projector and film-strips Pastor J. B. Terry is planning to hold meetings in the Free-town church.

The great need is for strong lay-evangelists, who can lead out in the work of their own churches and communities and to raise up new companies in close proximity to their churches. Two schools have been planned for training laymen to do this work. One in the Mende and the other in the Temne language. At these schools vernacular reading will be taught as well as Bible and denominational leadership.

New strength has been brought to the Missionary Volunteer and Sabbath-school Departments by the appointment of E. V. Watson as de-

Our Delegates to the

E. V. Watson Sierra Leone

The Sierra Leone M. V. and S.S. Secretary was born in April 1919. His training was obtained in the Government Model School at Free-town and S.D.A. Training School at Waterloo. Employment followed in several government offices until he became a senior clerk in the Civil Engineer's office. Religious scruples caused him to leave this work and with his wife to join the S.D.A. church. Both are Master Comrades.

M. I. Harding Liberia

Our M. V. representative was born one of the several sons of a veteran African worker, Pastor I. W. Harding. He was born in Sierra Leone, West Africa. He had his schooling in Sierra Leone Mission schools. Teacher Harding has always been interested in the activities of the Missionary Volunteers and has done much to create interest in the hearts of M.V.'s at the Monrovia Mission school where he is acting principal.

M. A. Moses East Nigeria.

He was born in June 1918 at Umuogele, East Nigeria. His education beyond the primary school, at Aba, made him a Higher Elementary certificated teacher and a matriculant. He was baptised as an S. D. A. in 1936. Today he is a tutor in our Nigerian Training College at Ihie. His wife Mabel is also an S. D. A. They are the parents of four daughters. He is a Master Comrade.

partmental secretary. He has been a most enthusiastic promotor along these lines, but was not able to go into the churches due to his office duties. Now that he will be able to travel from place to place I am certain that new life and energy will take hold of the Missionary Volunteers and Sabbath-school members.

Sabbath-School and Evangelism

By C. D. Henri

A major obstacle to the progress of the Sabbath-school work in Lower Buchanan, where the main mission station for our work in Grand Bassa is located, has been overcome.

Since 1937, when our work began here, we have been unable to interest the civilized people of the town enough to even visit our services. Our congregation was composed mostly of school children and the native people. For four months now, we have been holding evangelistic services on Sunday and Wednesday nights. As a direct outgrowth of these meetings, our Sabbath-school attendance has doubled, and the wonderful part is, many of these new Sabbath-school members are from the leading civilized element of the community! We praise God for this advance and look confidently to the future when these fine people will become full members of the church.

The Sabbath-school now is composed of three classes—civilized,

native and children. To increase interest in the Sabbath-school and stimulate giving, we have made a very simple goal device. It is a church building with three coloured windows, representing each class. When the individual class reaches its goal, the light from a flashlight shines through that window. The inscription on the church reads—"Let your light so shine." So very simple and yet the marked increase in offerings and attendance attest its effectiveness.

Perhaps we have outgrown the use of Sabbath-school goal devices in the homelands, but in West Africa they are mighty potent! Give it a trial.

Our Sabbath-school offering for the previous 13th Sabbath was a trifle over £2:10s. But this 13th Sabbath it was above £13. As God blesses the simple material means we endeavour to use for the advancement of His cause, please pray for us, that we may be instruments divinely used.

A Faithful Tithe-Payer

By J. O. Olomojobi

Brother Samuel Ajayi is a native of Iragbiji, a town in the West Nigerian Mission. He was once a Sunday-keeper. Because of his zeal and enthusiasm he was made the leader of the company.

He was a sojourner in the Northern Province. There the Gospel Message finds him. Now he is a strong faithful Sabbath-keeper and

tithe-payer in his home town.

We workers in Ikirun and district visited his farm to see his tithe in yams, which amounted to twenty-one shillings. He also marked all his colanut trees as tithe, for he pays tithe on every crop he planted knowing "the earth is the Lord's and the fulness thereof." We had a season of prayer with him on his farm. This old man and his family pay tithes of about five pounds in a year. They are very rich in spirit, and gladness shines from their countenance, for they have the blessing which results from tithe-paying.

Tithe-paying is not a demand but mere due homage to the almighty God. For He does not gain by it. It is a heritage of rich blessing to all who pay it faithfully.

Israel failed to pay tithe in their days. They lost the guidance and the blessing. "When one came to an heap of twenty measures, there were but ten: when one came to the press fat for to draw out fifty vessels out of the press, there were but twenty." Haggai 2:16.

God does not really depend on our tithes to accomplish His purpose on this earth. But it is the sign of our gratitude and loyalty and a pledge of our sincere service. He could send one of His angels to finish the work. It is an holy and honourable work which God graciously permits us to participate in. And tithe provides the means.

Pray for more zealous, enthusiastic and faithful tithe-payers so that we may do God's will and finish His work.

Paris Youth Congress

D. V. Cowin

West African Union

A farm in the state of Nebraska in the U. S. A. was the birthplace and early home of this delegate. He was born in 1905. Primary and Secondary education was obtained partly in the Public Schools, and partly in S. D. A. Schools. From Union College and the University of Denver he earned appropriate degrees to prepare him for the work he is now carrying. He is a Master Comrade.

J. A. Makinde

West Nigeria

The parents of this delegate were among the very first company of Adventists in all of Nigeria. He was born in Ibadan in 1915 and completed his primary school work after encountering many difficulties, he was baptized in 1931. He served as a teacher evangelist for a number of years. Later he was sent to the Training College at Ibie for further evangelistic training. He is a Master Comrade.

S. A. Adusei

Gold Coast, Ivory Coast

Samuel was born 22 years ago at Korforidua in the Gold Coast. Following the completion of his Primary School training he spent some time as a teacher and then went to the S. D. A. Seminary at Bekwai to prepare for Evangelism. His first station was Ofinso where he won 110 souls in 1951. In that same year he became one of the first two Gold Coast Africans to be a Master Comrade.

Giving—An Act Of Worship

By A. M. Moyer

The act of giving is worship whether it be in the primitive means of appeasing gods or the Christian way of paying tithes and offerings to his God. In Buddhism, Mohammedanism, or whatever form of worship, giving is the integral part of the relationship between the suppliant and his god. The worshipper recognizes a superior being upon whom he is dependent for daily sustenance or else a being who will avenge his wrath upon one failing to give.

The Christian gives, or at least he should, because he recognizes God as Creator and sustainer of life. The first two chapters of the book of Genesis records the beautiful story of creation. God, with Christ withheld nothing from man to make him happy. God even granted man the power of choice. The third chapter of Genesis records the abuse of the power of choice by man which was the gift of God. The eternal precept was broken and "the wages of sin is death" (eternal destruction). God, a perfect Being, could not change His perfect law. Man was hopelessly lost and rightfully so.

This world is just an iota in comparison to the universe and God could have wiped it out of existence, but along with the vanishing world would have gone His justice. Isaiah speaks concerning this world in diminutive terms, "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance." (Isa. 40:15). One drop of water out of a bucket-full would never be missed, yet that is the comparison of this world to the universe. Then just try to comprehend the minuteness of one individual out of the millions and tens of millions who have been born since sin entered into the world. For God it was impossible to obliterate the world or to save the world and all its sinful inhabitants and still be a just God.

Christ as Co-Creator with God was moved with compassion in be-

half of the helplessness and hopelessness of humanity. The Father could not accept the angels, who offered themselves as saviours for man, because they like man were created beings. Thus Christ was accepted by God as "the Lamb slain from the foundation of the world" (Revelation 13:3) in the behalf of the *individual* repentent sinner. Christ removed the Crown from His head and handed it to His Father along with the sceptre. Christ offered to come to earth and be born in the flesh, live a life of poverty and service, be abused and mocked as foretold by Isaiah (Isaiah 53), wear a crown of thorns upon the brow which wore the crown of the universe, and died the death of sinful man in order that all men may have the opportunity to live throughout eternity.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*Desire of Ages*, page 25.

God emptied heaven by the gift of His Son expressing His deep affection for the creatures made in His own image by His hand. "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Through Christ man received the blessings of the day including food, shelter, and most of all the protection of God. If it were but for these blessings alone, man owes to God tithes and offerings. Man is merely a dependent of God. Through Christ, man has not only received the blessings of the day but more than these he has received the priceless gift of salvation. Christ not only played the part of Creator but also of Redeemer. God has rightly asked man to return tithes and offerings,

as an act of worship, to the one who is the giver of all things.

In the early days of the history of this world Cain and Abel recognized God as the one to be worshiped through sacrificial offerings. The first thing Noah did after leaving the ark was to build an altar unto the Lord "and offered burnt offerings on the altar" (Genesis 8:20). Jacob at Bethel promised God, "Of all Thou shalt give me I will surely give the tenth unto Thee." (Genesis 28:22).

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to his creatures, and that to him man's gratitude is due for the good gifts of his providence.

"The tithes . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. "The seventh-day is the Sabbath of the Lord thy God." God reserved to himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—*Patriarchs and Prophets*, page 525-26.

In the time of Christ the offering was an act of worship. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. . ." (Mark 12:41). Note that the Master wasn't interested in *what* they gave but he was deeply concerned *how* they gave.

"Christ called the attention of the disciples to this woman, who had given all her living." He esteemed her gift of more value than the large offerings of those whose alms did not call for self-denial. . . . Thus He taught that the value of the gift is estimated not by the amount, but by the proportion that is given and the motive that actuates the giver."—*Acts of the Apostles*, page 342.

The widow worshipped God though her gift, the two mites, ". . . in spirit and in truth: for the Father seeketh such to worship Him." (John 4:22). The true measurement of devotion is

not the amount given but it is how the gift is given even though it be very minute. With the gift of the suppliant should be his life presented on the altar of God. "The gift without the giver is bare." Liberal giving usually leads to liberal service, but both the gift and the service are inspired by true worship.

S. D. A. Teachers' Institute

By J. A. Mensah

On April 30th, 1951, the school teachers of the Gold Coast Mission attended a joint workers' institute at Bekwai with their brother evangelists at which various inspiring sermons and addresses were delivered by experienced senior workers, including such important topics as Finding God Through Prayer, Self-Improvement, Knowing Ourselves, Planning a Year's Work, The Workers' Manners and Deportment and a Sermon Demonstration, all of which were ably handled.

Crowning this first institute was the ordination service held on behalf of three African workers who in the eyes of the church authorities had contributed a great deal towards the advancement of the Masters' cause in the matter of soul-winning and leadership. These were Brothers Asare of Kete-Krachie district, Appiah-Dankwa of Kumasi district and Amos Amofa of Abiriw in Akwapim.

On the next day (4th May) followed the first school teachers' institute which was really worthy of the name. This was ushered in with Pastor Stearman's devotional address on the indwelling of Christ which brought to light some of the imitable and transferable qualities of Jesus the Master Teacher.

Mr. A. Bulwinkle, the District Commissioner at Bekwai, favoured the institute with a talk on the Teachers' relation to the Community, in which he drove home the need for training, higher qualification, self-improvement and enthusiasm to fit a teacher for the efficient leadership of the Gold-Coast villages and towns whose inhabitants are now awakening to the existence of many types of prob-

lems, the greatest of which is that of Education. He then outlined some of the various ways in which both male and female teachers could help to foster social development and civic responsibilities. Mr. Davidson, an Education Officer at Bekwai, too, gave a revolutionary talk on Arts and Crafts for which, he said, there should be separate buildings or rooms.

Pastor D. V. Cowin once more intensified the tone of the institute with scheduled talks involving child psychology and with humorous but instructive maxims given spontaneously. Miss Mohlman who is in charge of female education at Bekwai gave talks to show that children are not all alike, and that girls can be educated on almost the same footing with boys. She also carried the attendants to a higher degree of inspiration on the wings of music with the help of her magnificent piano accordion. Pastor Welch's talk on Christian recreation did much both to settle and unsettle some of our preconceived ideas on the subject, thus enabling us to know the effects which a proper recreation should and should not produce. He backed the several quotations from the writings of Mrs. White with his own rich personal experiences.

Many African teachers, too, contributed their quota towards the success of the institute. Some of the topics which they treated were School Discipline, Lesson and Notes Preparation and Demonstration, Bible Lesson Demonstration, Teachers' Responsibility to the Mission, and Common School Faults.

The Acting Assistant Director of Education in Ashanti addressed the institute on the Implications of the Abolition of the Government's Primary School Leaving Certificate Examination and made clear how the concomitant evils which might ensue (in leaving the final Std. VII examination in the hands of school masters) would be stemmed and eradicated eventually with the headmasters' realization of social responsibility and self-respect.

The institute was a definite success and made every teacher who attended it a better instrument for the dissemination of true knowledge and the salvation of souls. For

this reason Brother J. C. Vetter, the educational secretary who was responsible for this unique institute deserves special congratulations.

Gold Coast Lay Institute

By J. C. Vetter

The Gold Coast Mission is a busy place; the workers are busy people and we are trying to inspire the laymen to that same busyness of soul-winning.

During 1950 we tried to lay the burden of the Sabbath-school on the laymen. We have asked all the teachers and evangelists to turn the Sabbath-school responsibilities over to the layman. That is being done with more and more success.

But of course this was not enough for the laymen to do. They must be given an opportunity for lay evangelism. Not only the opportunity but the encouragement; to accomplish these desires we felt a Lay Preachers Institute would help. Accordingly we held a five days institute from December 28th to January 2nd, at our training school at Bekwai. There were 84 of them that came and they seemed to have a good attitude toward the institute. They feel the burden for souls in a way that they did not feel it before.

On Sabbath they divided into two groups and went preaching from house to house in two nearby towns. When the day was over they had won 31 people. Their courage was high, so they requested time from the next afternoon to do more soul winning and again they won 13 people. We were especially pleased with these 13 souls as they were in a town where much seed sowing has been done, but it seemed we could never reap any thing.

On the last day these laymen pledged themselves to try and win 1500 souls in 1951. They were anxious to be about the task of soul-winning which is illustrated in the fact that one layman won a seat-mate on the train as he proceeded to his home.

The Gold Coast is ripe for harvest. By using all our teachers, laymen and evangelists we are still too few for what needs to be done in this very needy field.

From

Woman to Woman

Sponsored by the Women's Welfare Organisation

It Has Happened

At last! Indeed, can it be true? Have our repeated pleas, urging cries, and the many unuttered, but cherished wistful longings of our hearts at last received hearing from those that have the final say? Such and similar exclamations will be heard in the ranks of our women folk, who over the years, either have been anxious to help their fellow sisters, but did not know how and where to start, or themselves wanted help and did not receive it.

Yes, the Union Committee during its annual session in March this year took action to the effect that Women Organisations be formed throughout the Union field with the aim in view of organising our sisters into bands of study and help. In those organisations our sisters will improve themselves in knowledge of things pertaining to their sphere of activity particularly, and will in turn impart it to those less fortunate than themselves.

Through the columns of this section of the Messenger will appear regular write-ups from the pen of women of experience on essential topics, such as general and personal hygiene, baby care, simple treatments in case of common ailments, diet, housekeeping, sewing and many other helpful hints. They will be written in very simple language, easy for everyone to follow, all with the purpose in mind of fostering better and happier conditions in the homes of our own people and also for helping others.

All said and done, it is the woman who makes or undoes the home. If she knows and applies the underlying principles for wholesome cooking for instance, good health and vigour will radiate from the faces of her household. And, if she neglects personal hygiene or does not observe the elementary essentials in general sanitation, there will be sickness and

misery in the home. So the old, but never out-of-date saying, "The hand that rocks the cradle rules the world" has stood the test of time and will continue to be true as long as the world will last.

Health is said to be the greatest wealth of man. When we are well, we are usually happy. When we are happy, we make others happy, for happiness is contagious. Health lost—everything lost—lost is interest in work, gone is taste for food, no vigour in play, and even sleep has wandered away. What would we not give to reclaim health? Scores are the testimonies of men of means, who have lost this treasure of treasures. They would be willing to give all they have to regain it. But what can we offer to claim our health? Therefore, will it not be wiser, that when this precious wealth is still ours we do everything in our power to retain it.

Yes, to a very large extent it does lie within our power, fortunately, either to make or to undo our own wellbeing and that of our family. God, the Creator, when he made the first pair of humans, provided for their future welfare. The very elements that constituted man's body God placed in nature, within an easy reach of man.

In these columns we will endeavour to offer write-ups on those essential factors that make for that much coveted treasure,—our health. Watch out for them, study them, apply them in your own life and teach them to others, by example and word.

We also invite voluntary contributions from any lady who has something helpful to offer by which her fellow sisters can be helped. It may be an outline of study on a specific topic of interest to women, or a write-up on something of a general nature, or only a few hints,—all is welcome.

Those Wigglers in the Water

By A. S. Nuka

"Oh, Fatu, I am so glad you came," said Susannah to her friend who came to visit her, "I am very worried about my little boy who is sick. I think the evil spirit of that wicked woman, Jezebel, has come to trouble him. Before she died she said that she was going to revenge me. Now she is trying to kill my boy. I saw blood in his stool."

Fatu listened. She tried to remember something she had learned about germs, for she had been to school. Then she suddenly asked her friend where she drew her drinking water from. Susannah told her that she fetched it from the village stream, and she added, "But I did not see anything in the water, it was very clear and clean."

Now Fatu remembered what she had learned about water-borne diseases and told her friend that some dysentery germs must have got into the bowels of her boy and were causing the trouble. She reminded her friend how some people in the village had similar trouble and she had seen them wash their soiled clothes in the stream, thus depositing some germs in the water which must have now got into the little boy through drinking water. She told her that germs were too small for our naked eye to see. This was great news to Susannah. Fatu told her too that there were many other diseases which could be got through drinking contaminated and stagnant water, such as cholera and typhoid, and that all of these were spread by germs from faeces reaching our food or drink, and that the safest way to avoid them was to boil the drinking water. She told her that she herself boiled a large kettleful each night and stored it in a big clay pot well covered with a clean piece of cloth. In the morning the water was cool and her family enjoyed a refreshing drink.

Susannah's interest grew in this new theory and she enquired further what should be done to water that is drawn from a water pool—a dug-out—where the water was not clear.

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