

# MESSENGER

VOICE OF THE WEST AFRICAN UNION

MISSION OF SEVENTH-DAY ADVENTISTS

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# CHRIST

## — THE CENTRE OF ALL TRUE PREACHING

### Part IV

By M. K. Eckenroth

We now turn to seven basic truths that are the (fundamental) basis of every sermon that we preach.

#### 1. The Love of Christ.

"In order to break down the barriers of prejudice and impenitence the love of Christ must have a part in every discourse." — "Evangelism," page 285.

People come to hear a religious speaker so they may discover the way to God.

"More people than we think are longing to find the way to Christ. . . . But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other.

"Theoretical discourses are essential, . . . .

but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel." — "Gospel Workers," pages 158, 159.

"Many of the ministers have departed from Christ's plans. The praise of men is coveted, and they strain every faculty in an effort to hunt out and present wonderful things. The Lord bids me counsel them to

walk humbly and prayerfully with Him . . . . Be willing to be little men handling great subjects." — "Evangelism," page 134. (Emphasis supplied.)

Christ centred preaching is not merely an emphasis applied to certain subjects or some doctrines. It is to be fundamental that all our subjects are to be filled with Christ.



The members of Bipoa, Gold Coast, believe in having a neat, well kept house to meet their Maker in. You too can make your church neat and attractive. God will be honoured if you do, and others will be attracted to meet with you.



## 2. The Cross.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. . . . Every truth in the word of God . . . must be studied in the light . . . of the cross of Calvary. . . .—the Son of God up-lifted on the cross. This is to be the **foundation of every discourse** given by our ministers."—"Gospel Workers," page 315. (Emphasis supplied.)

A power not witnessed before by our ministry will attend the preaching of the Word if we will only remember these glorious truths of utmost importance. The power of preaching the Advent truth is resident in this cross-centred presentation of truth.

"Centuries, ages, can never diminish the efficacy of this atoning sacrifice."—"Testimonies to Ministers," page 92.

"Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. . . . We should never forget that love—the love of Christ—is the only power that can soften the heart and lead to obedience."—Ellen G. White, in "Review and Herald," June 13, 1912, page 4.

"As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God."—Ibid, March 11, 1890, page 146.

It will ever be true that "If ye love Me," ye will "keep My commandments." But there is a vast difference between an attempt to "keep" the commandments for works' sake and actually keeping them because of a great love for Christ. Christ is calling for a ministry to lead people to love Him. Then in that love His commandments become promises of sweet assurance that His children will not ever desire the things of sin.

## 3. Conversion.

"There are many who want to know what they must do to be saved. . . . **and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. . . .** Strong and earnest appeals should be made to the sinner to repent and be converted."—Ibid, Feb. 22, 1887, page 114. (Emphasis supplied.)

The teaching of **the way to Christ** is to be woven into the fabric of every sermon.

Nicodemus, "a teacher in Israel, a man

among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion!"—Ibid, May 5, 1896, pages 273, 274.

Is it possible that some of us today, in our preaching, likewise stumble along without making the powerful appeal to conversion our central theme? "In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."

## 4. Practical Godliness.

"Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse."—Ibid, April 23, 1908.

"Every Sabbath they want to hear something definite explaining how they can be saved, how they are to become Christians."—"Evangelism," page 350.

## 5. The Second Coming.

"All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope. This hope is to be bound up with all our words and works, with all our associations and relationships."—"Evangelism," page 220.

## 6. Corner for Children.

"At every suitable opportunity let the story of Jesus' love be repeated to the children. In every sermon let a little corner be left for their benefit. . . . If children early become familiar with the truths of God's word, a barrier against ungodliness will be erected, and they will be able to meet the foe with the words, "It is written."—"Gospel Workers," page 208.

A story, an illustration, a text, or a lesson drawn from contemporary experiences with children often times provide this "corner" for children in our sermon. This tends to keep the sermon simple, which is very good for every sermon.

## 7. Close with an Appeal.

"At the close of every meeting, decisions should be called for."—"Testimonies," Vol. 6, page 65. "In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—Ibid, Vol. 4, page 396. A sermon without a response is like a farmer continually planting seed but never seeking a harvest.

"There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made



for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance." — Ibid, page 447.

"Some ministers err in making their sermons wholly argumentative. There are those who listen to the theory of the truth and are impressed with the evidences brought out; then, if Christ is presented as the Saviour of the world, the seed sown may spring up and bear fruit to the glory of God. But often the cross of Calvary is not presented before the people. Some may be listening to the last sermon they will ever hear, and the golden opportunity lost, is lost forever." — "Gospel Workers," page 157, 158.

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the World."

This is a condensation by E. E. Hulbert of the addresses by M. K. Eckenroth given at the Washington Bible Conference in September 1953. While we have not always given his exact words, we have endeavoured to give in a simple manner the basic thoughts of the addresses.

The addresses delivered by Elder M. K. Eckenroth, as reported in the first Volume of "Our Firm Foundation," are of such importance to our Adventist workers that we are presenting them through the columns of the Messenger in six parts. Parts 1 and 2 were published in the Messenger in December 1953 and January 1954. We commend to all readers, both employed and lay-members, an earnest study of the most important counsel which follows.—Editor.

(To be Continued.)

## The Investiture

By Mrs. Rowena F. Fitcher

Our Investiture Service on Sabbath, November 7, brought to a fitting climax months of interesting and concentrated study on the part of many of our Missionary Volunteers, in the completion of their Progressive Course requirements.

Investees from the Training College, Secondary School, and Practice School, together with students and visitors, assembled in the Forsythe Memorial Church, and, in spite of the intense heat, a spirit of reverence and worship prevailed.

We were happy to welcome Pastor A. J. Dickay, Associate President and M. V. Leader for East Nigeria, as our special speaker. Pastor D. V. Cowin, visiting us from the Union M. V. Department assisted. Praise to God was given in special music prepared

by a girls' trio, and a group of Master Comrades.

In his talk, Pastor Dickay told us that our mission in life should be to work the works of Him that sent us, while it is day, for the night cometh when no man can work. (John 9:4.) In this connection he reminded us that we are labourers together with Christ — a strenuous work. We are also "Ambassadors for Christ" — a work of important responsibility, needing a Christ-like character. Pastor Dickay exhorted us to band ourselves together as an army of youth, and to march forward to finish the work of God in the earth.

At the close of this address, the Senior and Junior Pledges were given by the Investees. This was followed by the Presentation of Insignia to 192 candidates: 10 Sunbeams, 12 Busy Bees, 59 Friends, 19 Companions, 54 Comrades, 38 Master Comrades. All stood to attention while Pastor Cowin solemnly delivered the charge, and every head was reverently bowed as he gave the Consecration Prayer. In response, the Investees then sang a hymn of consecration — "I surrender all", and our service closed as Pastor Brendel welcomed the newly invested M. V's into the ranks.

Although our Progressive Course work did not commence in E. Nigeria until 1946, since that time progress has been rapid, and young people have been keen to qualify themselves in Progressive Course work.

We can rightly claim to be the first Mission in the whole of West Africa to invest Master Comrades — for in 1946, three of our Mission workers — Pastor Onwere, Mr. Esiaba and Mr. Moses received their insignia. The following year Mr. Esiaba joined our College staff, and led the first College class in a two-year study period, culminating in an investiture of 27 Master Comrades in 1946. This plan of including Progressive Course work in the College curriculum has been adhered to, and we are happy to report the following investitures of Master Comrades:

1950	—	35	Master Comrades
1951	—	40	" "
1952	—	43	" "
1953	—	38	" "

With you, we pray that these earnest young Missionary Volunteers may continue to hold the torch of truth aloft as they leave this training ground, that their faithful witness may bring many out of heathen darkness into the glorious light of God's saving grace.



## Not Far from the Kingdom

By Pastor David H. Hughes

Liberian Mission.

On December 6, 1953, in Monrovia, Liberia, at 7.00 p.m. the Centennial Memorial Pavillion illuminated the surrounding area as a multitude numbering well over one thousand filed into the large doors of the elegant edifice.

Inside the Pavilion fast filled to its capacity with people from all walks of life. The atmosphere was animated by a musical background of favourite hymns and spirituals. Finally, the crowd settled back with a collective sense of anticipation as three men quietly took their seats facing the large audience. After the opening song, introductory remarks were made by Evangelist D. H. Hughes introducing Elder Cormack, Field Secretary of the General Conference. He made timely remarks and offered prayer for the success of the campaign. After the announcements and special music, Evangelist C. D. Henri, who was the speaker for the evening, arose from his seat and preached a sermon that piqued the interest of all that heard it. This was the beginning of forty nights of sermons, after-meetings, and special prayers to capture the turbulence of the soul through Christ.

This evangelistic campaign was not different from any other campaign. The days of preparation called for hours of planning, study and much prayer. The local church was also aroused to lend its ever needed influence. A few days before the opening night, Elder Cormack arrived in Liberia on his itinerary of the West African Mission Field. His presence at such a time was of great importance. He was introduced to President W. V. S. Tubman and enjoyed a personal interview with him. The future progress of the work of Seventh-day Adventists in Liberia predominated their discussion. The wise and practical advice and suggestions of Elder Cormack was of real value as the meetings progressed. His departure to other parts of the field was keenly felt.

Holding an evangelistic campaign in a large city as Monrovia, the capital of Liberia, is no small task, but a very serious one. Every advantage was sought and every disadvantage avoided, but there were still a number of handicaps that plagued the meetings to the last night of the series. One great handi-

cap was the lack of a Bible Teacher. It was necessary to fill the gap by using two elementary school teachers with no previous evangelistic training or experience. The heterogeneous audience was divided into four groups: the upper group and the middle group, the lower group and the native element. The meetings were largely attended by the upper and middle groups. The two inexperienced Bible workers were qualified to reach only the native element and the lower group. This shifted an added burden upon the two evangelists shoulders. The greatest handicap of the entire campaign was one that is very rare in evangelism. The Liberian Government graciously permitted the evangelistic company the use of the Pavilion, including the eight-hundred chairs in it. All social and political and religious organizations looked to the government for the use of these chairs on special occasions. It so happened that these occasions were plentiful. Different organizations came at sundry times and removed half or all of the chairs without notice.

Hours were spent in locating the chairs and getting permission to take them back. Practically every week, sometimes two or three times a week, the evangelists who should have been visiting the interested ones, or at study, were racing back and forth over Monrovia seeking, finding and hauling chairs for the meeting that night. There were times when the chairs could not be located and the meetings suffered as a result. But despite these handicaps, God blessed the meetings.

The Monrovia Bible Crusade was the name given to this series of meetings, and it was truly a crusade! The impact of the truths presented was felt in every quarter of the capital. . . High and low, rich and poor were all faced with the age old problem of what to do with Christ. Many were called, for they came by the hundreds throughout the series of meetings. Many were strongly convicted by the Holy Spirit. A spiritual warfare raged during these days. For an example, one man under strong conviction took his stand on the Sabbath question three times at three different meetings. Yet when visited in his home by the evangelists and encouraged to get his Sabbaths off he sought every excuse for not being able to keep it. One high government official came every night without fail and sat on the second or third rows with his wife, catching every word falling from the speaker's lips. He secured every piece of literature given away and purchased every book



which was sold. He came to the mission home seeking spiritual counsel and a better understanding of the wonderful truths presented. He graciously invited the evangelists and their families into his home. His wife gave gifts to the evangelists' wives, yet this man who was so close to the Kingdom failed to go all the way and publicly take a real stand for the truths presented. On the other hand, fifty converts came over the line, sixteen of which are being prepared for baptism. His word will not return void.

It was discovered during these meetings that literally hundreds are not far from the kingdom, but not far from the Kingdom will be too far if we who have the truth fail to do all that we can and should. By His grace and for His sake let us arise and finish the work He has given us to do.

The evangelistic company consisted of C. D. Henri and D. H. Hughes who preached alternate weeks, Mrs. Jane Hughes, organist and pianist, Mrs. C. D. Henri, assistant song director, and many Liberian young people who operated the projectors, acted as ushers, distributed announcements and were helpful in many other ways.

## A Lay Preacher's Influence In Guatemala

By J. Ernest Edwards

Beginning in 1939, Sosa Y. Sosa one of the outstanding lay preachers of Guatemala, went through repeated trials for Sabbath-keeping while working for the United Fruit Company. Finally the foreman complained to the general manager. He described the problem he had, trying to keep things running smoothly while one of his employees was not willing to work on Saturday.

Mr. Haas replied, "Why put up with that? Get rid of him!"

Brother Sosa was dismissed, but that night the general manager was unable to sleep. He told his wife that an upset stomach caused his sleeplessness. The next morning he called the foreman into his office and inquired about Brother Sosa's work. He was informed that the Saturday-keeper was one of his best workers but that he persisted in this foolish idea of keeping Saturday as the Sabbath.

Mr. Haas said, "I'll get him to give that up. Find him and send him in!"

When Brother Sosa came to the manager's office he was informed that in the world today one cannot keep the Sabbath. The general manager concluded, "Now just give me one good reason for Sabbath-keeping!"

Brother Sosa quickly grasped this opportunity, and gave a complete study on the law of God, the Sabbath, and the change of the Sabbath. The manager, convicted by the study, gave our brother his work back again, with Sabbath privileges. Then he issued an order that all Adventists in the United Fruit Company were to be granted regular Sabbath leaves.

Years later the manager of the United Fruit Company became head of the railways of Guatemala. When he was approached two years ago for an Ingathering contribution he said, "I know Seventh-Day Adventists, but you do not know me," and he told of his experience with Brother Sosa. He gave the solicitors £50 and interviewed each department head in his office, presenting our workers and appealing to his staff for their donations.

Brother Sosa, a leading soul-winner in Guatemala, conducts evangelistic meetings every night. He has just finished a lay effort, and eight persons have been baptized.

(Reprinted from the "Review and Herald," General Church paper of Seventh-Day Adventists)

## The Town Of Don't You Worry

There's a town called Don't-You-Worry  
On the banks of the river Smile;  
Where the Cheer-Up and Be-Happy  
Blooms sweetly all the while.  
Where the Never-Grumble flowers  
Bloom beside the fragrant Try,  
And the Ne'er-Give-Up and Patience  
Point their faces to the sky.

In the valley of Contentment,  
In the province of I-Will,  
You will find this lovely city,  
At the foot of No-Fret-Hill.  
There are thoroughfares delightful  
In this very charming town,  
And on every hand are shade trees  
Named the Very-Seldom-Frown.

Rustic benches quite enticing  
You'll find scattered here and there;  
And to each a vine is clinging  
Called the Frequent-Earnest-Prayer.  
Everybody there is happy  
And is singing all the while.  
In the town of Don't-You-Worry,  
On the banks of the river SMILE.

—I. J. Bartlett



## An Unusual Address of Welcome

By Pastor J. J. Hyde

The visit of eminent persons to an African town is usually the occasion for the presentation of an Address of Welcome. And if the eminent visitor or visitors occupy a position that seems to make it worth-while doing so, the Address of Welcome will not fail to ask for this or that amenity or privilege to be granted or accorded to the community.

Hence when we hold special meetings in an African town and an Address of Welcome is offered to us, we expect to be asked to give the town a school, or if they have one, a higher school, or some other institution which the inhabitants think would enhance the status of the community.

You will judge, then, with what happy surprise we recently received the following Address.

"We are greatly obsessed with joy to welcome you warmly to our town for this important meeting. We have been longing for such a meeting and now our wish is accomplished. We are sure that some of you who come from far places have had difficulties on your way, but we thank God that you are all here safely to rejoice with us at this meeting. We ask God's blessing on every one of us who attends this meeting.

"We are greatly indebted to the Seventh-day Adventist Mission . . . . .

"As you continue with your meeting, we will always pray for you and we ask you to pray for us and our town, too. We would like you to remember the lukewarm members among you and ask God above to reclaim them. We would also like you to pray for more souls to be won for Christ."

"We welcome you all, and we pray that our Father may lead you throughout this meeting and forever."

We are,

Yours Very Faithfully,  
Chief and Elders.

We would like to receive many more Addresses of Welcome couched in these terms.

## The Unknown Colporteur

By Pastor E. E. Hulbert

An unknown colporteur sold a book to a family many years ago. In the course of time, a Presbyterian Minister, travelling round the world on an evangelistic tour, stayed with his family in this very home. His wife was taken ill, and had to stay home on Sunday while the rest of the family went to church. Looking for something to read — something suitable for Sunday, the only book she could find was a copy of "Bible Readings for the Home Circle." As she opened the book on her lap, it fell open to the chapter on the Sabbath. She read that one chapter, closed the book, and determined she would keep the next Sabbath — and every one after. This she did to the end of her life.

Naturally, having so readily accepted the Sabbath truth, she expected that her husband would only need to be shown this chapter in the book, to see the truth for himself, and he would accept it. Imagine the good lady's surprise and disappointment, therefore, when on the contrary he flew into a terrible rage, and would have nothing to do with Sabbath keeping.

True to her decision, the wife continued to observe the Sabbath throughout her life. Her son, who tells the story, said, "It nearly broke up our home." But today he, and several others of the family, are workers in the cause of God. He himself is none other than Pastor L. K. Dickson, Vice President of the General Conference! He told this story in the Accra Church on Sabbath morning when he was visiting last year.

### A Sharer in Souls Won

Continuing the story, Pastor Dickson said he counted that colporteur — unknown, and perhaps unsung, as a sharer in his labours. The hundreds of souls he has baptized will be credited in part to that colporteur's account. Pastor Dickson counts him as a sharer in his travels around the world.

Take courage, colporteurs — perhaps you, too, will meet "hundreds" in the kingdom of heaven who are there because you sold a book, and somebody else read it, was converted, and became a successful worker for God.

Brethren and Sisters — yes, sisters too! — there is a great work to be done in the colporteur ministry. Why not take a hand in this great work, by joining the great army of colporteurs who are carrying the printed



message all over the world? It's a thrilling, gratifying, experience to place the message in the homes of the people, and to have so many answered prayers as God gives the consecrated colporteur success in this work. God bless the colporteur ministry!

## The Colporteurs Speak

While I was canvassing Mr. B. A. Watson, an Agricultural Officer in Calabar, Nigeria, he stated that he was busy then and invited me to come to his home on Sunday.

When I visited him in his home, he asked me several questions concerning man's condition in death, hell, and where man's spirit goes at the time of death. After I answered his questions with Bible texts, he revealed that he was a Catholic, and that he was satisfied with my answers. He then placed an order for "The Bible Speaks" with a ten shillings deposit. I thank God for sending me to this earnest seeker after truth.

In addition to selling message-filled books, I have conducted a branch Sabbath school in Calabar, a city where we have no church and one that is many miles from an Adventist church. Being separated from the area of our work by the Calabar River, this place is truly a "new fort" that needs to be captured for Christ. I was made happy recently when the mission superintendent visited Calabar for the purpose of surveying the land prior to sending an evangelist here to follow up the interest among my book customers. Pray that God will bless his efforts.

Young Achor.

During the two days when Mr. Chappell worked with colporteur Ehido and I in Enugu, we took him to a number of our old customers who had bought books from us. Mr. Chappell described some of our big American books to these men (we did not have copies of them with us), and to our pleasant surprise a number of them placed orders without seeing the books! One man who ordered "The Hope Of The Race" already had seven Adventist books.

Marcus Agono.

**SPECIAL! SPECIAL!**

**Special Date:**

**August 7, 1954**

**Special Occasion:**

**COLPORTEUR  
RALLY DAY**

**Special Message:**

**By L. H. Davidson,**  
Publishing Secretary of the  
Gold Coast Mission.

**Special Interest:**

**To YOU**

A copy of Brother Davidson's message was sent to each mission superintendent, who in turn had the message translated and sent copies to the local churches. Thus, on 7th August all our members will be reminded anew of the heaven-ordained colporteur ministry and of the part it is playing in the overall programme of evangelism throughout West Africa.

**Special Call:**

To all those who have a God-sent burden to be a colporteur evangelist. Write to your mission office for a colporteur application form.

**Special Blessing:**

For all who respond to the call of God to enter the literature ministry—

**NOW!**



## Colporteur Report for April 1954

Name	Hours	Orders	Deliveries
<b>East Nigerian Mission: S. A. Njoku, P.D.S.</b>			
Achor, M. N. Y.	70	23 19 0	32 18 0
Agomo, M. W.	205	70 19 0	19 12 0
Amarihe, I. O.	145	26 2 0	28 18 6
Emelogu, P. O.	277	195 5 6	74 13 0
Etufugh R. N.	217	81 1 0	15 0
Njoku, C.	388	55 16 0	30 6 0
Ochinhwa, T. M.	279	114 9 0	84 13 6
Ogbonna, J. I. D.	241	121 6 0	43 19 0
Onuri, S. O.	253	173 7 0	60 17 0
Onumadu, E. A.	165	77 1 0	—
Owuala, N. E.	95	134 10 6	—
Ubani, A. A.	127	213 10 0	7 11 6
Akwalaka, I. O.	61	13 5 6	8 0
Miscellaneous	20	3 0	12 13 0

### Gold Coast Mission: L. H. Davidson, P. D. S.

Ampofo, I. K.	250	180 19 6	86 19 6
Ampin, J. K.	102	28 10 0	11 5 0
Aboagye, D. K.	64	22 16 0	—
Arthur, H. G.	48	56 18 8	34 4 10
Brown, E. L.	47	21 0 0	44 10 0
Baffour, E. K.	93	29 5 0	31 3 6
Boakye, A. Y.	93	29 5 0	31 3 6
Boateng, W. D.	104	41 7 0	7 10 0
Boamah, S. K.	47	11 15 0	—
Bonsu, G. Q.	219	78 9 9	13 19 0
Clerk, C. A.	165	74 10 0	41 5 0
Daitey, J. A.	76	54 14 9	31 3 6
Dankwa, J. K.	96	35 4 0	3 8 0
Kusi, J. K.	72	23 5 0	50 7 0
Nkansah, E. D.	48	13 18 0	7 19 0
Okyere, E. K.	66	31 5 0	27 10 0
Quarten, J. A.	194	171 18 0	61 2 6
Twum-Antwi, B. A.	221	168 2 3	91 12 9
Miscellaneous	126	55 17 9	39 8 3

### Ivory Coast Mission:

Jacob Gbessin	224	47 3 5	47 3 5
George Assagon	285	58 13 6	58 13 6

### West Nigerian Mission: S. Gustavsson, P. D. S.

Hope Oriaku	130	63 4 0	23 15 9
Ladipo Joseph	145	64 6 0	16 6 0
Miscellaneous	50	13 0 6	11 4 0

Union Total, April, 1954	5458	2,725 19 10	1,194 16 0
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Union Total thus far 1954	14681	7,684 9 10	3,974 19 10
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## The Advent Messenger

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P. O. Box 1016, Accra, Gold Coast.  
Editor - - - - - G. L. ANNISS

## At Rest

### Pastor H. E. Lynch-Shyllon

Pastor H. E. Lynch-Shyllon passed to his well-earned rest in the very early hours of Tuesday, May 25th. Most of his 67 years he had given to work of the ministry in the Seventh-day Adventist Church in Sierra Leone. For much of his life he has not enjoyed vigorous health but he gave himself unsparingly to preaching the message of the Second Coming of Christ.

Pastor Shyllon spent his early years in the teaching profession at the Waterloo Training School. Many grown men today, remember studying under his competent leadership. The year 1921 found him appointed to a school in Moyamba, where he also astored the church, and was given his Ministerial Licence. In 1929 the Bo church of the Seventh-day Adventist Mission called for his services, and from this time forward he gave his full time to the work of the ministry, being ordained in that year.

Altogether, 21 years of Pastor Shyllon's life were spent in the Moyamba and Bo Districts before coming to the church in Freetown in 1935, where despite failing health he continued loyally to represent his heavenly Master.

Even in his later years when his frail and ailing body precluded his taking active part in preaching, he still assisted by keeping the church accounts very efficiently.

It was always a source of happiness to meet him in his home, and as long as he was able to speak, he enjoyed nothing better than to talk of God's goodness and His leading through the years. Another soldier of the Cross has laid down his armour; will another stalwart step into the breach and continue to fight?

Pastor H. E. Lynch-Shyllon's funeral took place on Tuesday afternoon, the 25th. The service was conducted by D. J. Clarke in the Seventh-day Adventist Church, Circular Road, where a large congregation of fellow-members, relatives, friends and sympathisers, gathered to pay their last respects. The interment was at King Tom Cemetery.