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The Lord's Tithe

By A. J. Dickay

Associate President, East Nigerian Mission

Tithe Sabbath is a day when we are to be reminded of our responsibility to God and to the carrying forward of the Advent Message into all the world, and of the great part played by the tithe in the fulfilment of this task.

The tithe is one-tenth of all we get. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27 : 30, 32.

The Lord Himself instituted the tithe plan for the support of His ministers. We do not know how far back in the past He instituted the tithe system, but Genesis 14:20 tells us that tithe-paying was known before the days of Abraham and Melchizedech. And also that Abraham the friend of God paid tithe to a servant of God—Melchizedech. Jacob also, the grandson of Abraham, knew of tithe-paying as a duty enjoined upon God's people to give the tenth of all that they shall get. Genesis 28 : 22.

When the Lord called Israel out of Egypt, and gave the priesthood and service of the tabernacle to the sons of Levi, the Lord, in order to raise fund for the support of His ministers the Levites, enjoined upon

the children of Israel to pay tithe. Lev. 27.

The Lord said, "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."—Numbers 18 : 21.

The Lord has also ordained that this same financial plan shall be used for the support of His ministers of the Gospel. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9 : 13, 14.

We are stewards of God's possessions. Tithe-paying is an acknowledgement of the fact that God is the owner of all things. He claims the tithe as His own, hence failure to pay tithe is robbing God.—Psa. 24 : 1; 50 : 10-12; Haggai 2 : 8; Mal. 3 : 8.

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel labourers in their work."—"Testimonies," Vol. 9, page 249.

Tithe-paying is a spiritual duty. It is an honour shown to God. It is to be given joyfully as a result of the love and honour due to God

from a redeemed soul. "Honour the Lord with thy substance, and with the first fruits of thine increase." Prov. 3 : 9.

Christ recognised tithe-paying as essential. He classed it with judgment, mercy, and faith. Matt. 23 : 23. Those who pay their tithe show that they honour and acknowledge Christ Who is "High Priest after the order of Melchizedech" "unto whom even the patriarch Abraham gave the tenth of the spoils." Hebrews 6 : 20; 7 : 4; (see Gen. 14 : 20)

Tithe-paying "is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in the world . . . No one can excuse himself from paying his tithes and offerings to the Lord."—"Testimonies to Ministers," page 307.

Tithe-paying is an act of faith and, strengthens faithfulness. No one checks to know how much you earn or get. And when you faithfully check your earnings and deduct a faithful tithe from it that makes your faith stronger and your faithfulness a voluntary act. And that is what God values.

A great blessing is promised those who pay to God a faithful tithe, and if you will repent and begin to render to God His tithe, you are included in the blessings pro-

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Evangelism In the Gold Coast

President's Notes

By A. J. Mustard

August is the month dedicated to all-out evangelism. In this brief period, the church gathers together its strength and strikes a mighty blow for Prince Immanuel. Evangelists, teachers, and laymen have joined hands in 42 efforts conducted in the Gold Coast Mission in August of this year. 138 workers laboured together with God for the saving of the lost. Of these 60 were laymen and 40 were teachers on vacation. When God's people, by sacrifice, enter into the task of evangelising the world, something is bound to happen. It is reported that 250 have been won for the truth in these efforts this year, and the gathering of the harvest is not yet completed.

Outstanding in the efforts this year was the one conducted in the important town of Bechem, Ashanti, with a population of 6,000 of whom 60 per cent are Roman Catholics. We had no representation in this town and first meetings of our evangelists were greeted with hooting and stone-throwing. But the chief was friendly and the opposition soon died. 29 souls were won, and plans are already made for a church building to be erected on a splendid site given us by the chief.

Among the Mohammedans of the Northern Territories five efforts have been conducted this year and 96 souls have been won by the three workers we have in that vast area. Prospects there are very bright but the labourers are few.

At last it seems we shall soon be able to record that medical work is being done in the Gold Coast Mission. Four or five qualified medical personnel have been won to the truth and wish to use their abilities to help the Mission. We have requests from an equal number of places for us to manage dispensaries set up by

the local authorities and we are now closely examining this prospect. We hope this gap in the Mission programme will soon be filled.

Efforts are being made to make our churches and companies more independent of ministerial care and more efficient in soul-winning. By the time this report appears in print Laymen's Councils will have been held in all parts of the Mission. Instruction is given in the conducting of departmental activities in the churches, the duties of church officers, church discipline and standards, church organisation, etc. These efforts seem to be appreciated by our laymen and work has now begun on a "Manual of Church Order" which will be published in the Vernacular and will, we believe, help to fill an obvious need in the life and service of our churches. There is no doubt about the eagerness of our church members to learn how to give acceptable service to God. Anything we can do to release our ministers from the task of supervising church life will provide them with greater opportunity for actual soul-saving work—the work to which the gospel minister is specifically called.

Plans have been made to add a secondary school department to Bekwai Seminary. It will open in January, 1953. A goodly number of applications have been received. We are eagerly looking for the return of Pastor H. J. Welch from furlough as the time when final commitments will be made in the plans for the expansion of Bekwai.

Our Gold Coast colporteurs go on breaking records. In the first 8 months of the year their total sales were only a few pounds short of the total for the whole of 1951. A very profitable Institute has just closed at Koforidua, at which careful instruction in the principles of Gospel salesmanship was given by Brethren D. L. Chappell and L. H. Davidson. Visitors to the institute were J. O.

Gibson and G. L. Anness from the West African Union, and Pastors Stearman, Vetter and the writer.

Accra Evangelism

By Jesse O. Gibson.

As some of you know, Pastor T. J. Bradley had arranged a major campaign here in Accra this year, but due to our inability to secure a hall it was cancelled and he went to Kumasi. I have felt deeply burdened over the lack of evangelism here in Accra and so we decided to run a Bible Class in a double classroom in the Accra Community Centre. This has been in operation twice a week now for the past three months.

The Union office force, with the exception of Brother Chappell, have been assisting me in this class, which is known as "Pastor Gibson's Bible Class." (Brother Chappell is sponsoring the prison Sabbath school which has some 50-60 regular attendants) Brother Annis has been leading out in the music. Miss Muderspach operates the projector, and my secretary, Miss Grant, cares for the distribution of literature and cares for the prayer list. Pastor Agboka looks after the record, as we keep a regular register of attendance, and he takes the class part of the time I am here and while I am away.

We have a prayer list which has lengthened to about 15 feet with items which have been requested that we pray about by class members. We have a special season of prayer each evening praying for these items. We are happy to report that one of the class member's father who had been given but two days to live by the doctors has been healed by God as a result of earnest prayer.

We are happy to report that we have had good attendance from shortly after the time which we started. There are approximately 50 enrolled as students of the class and last night there were about 45 present. This was a bit above the regular attendance. We have presented the tithe question and several of the members have accep-

ted it as the plan of God and have started paying their tithe. The Sabbath is to be presented the first of the next month. As we are holding our meetings in the Community Centre we are spending a little extra time and putting special emphasis on conversion, consecration, prayer and other spiritual things so that as far as possible the people will be converted before the Sabbath is presented. Then too, we don't want to cause any debates in the public Community Centre which might be embarrassing to us.

About half of the folk who are attending are Voice of Prophecy students. The others are friends and those reached by circulars and through colporteur contacts and so forth. We are happy to report that already four have taken their stand for the Sabbath which has been presented to them outside of the class, and there is one more who is taking his stand this week and intends to keep his first Sabbath this coming week.

Fellow workers, it is a real thrill to see these folk give their hearts to God. Please remember us constantly in your prayers that God will help us win many more of these people of the well-educated class to Christ.

Gold Coast Colporteur Institute

By L. H. David, p.D.S.

The Gold Coast Colporteurs met for their annual council at the S.D.A. Church, Asokore, Koforidua District from September 9-17, 1951. It was the most inspiring institute we have held in the Gold Coast.

On Tuesday, September 9, the colporteurs came in from the field; some started on Monday, travelling nearly 200 miles in order to be there on time.

Pastor J. C. Vetter, the M.V. and Education Secretary, on his way from the Togoland brought in a number. One fainted on the way, he said, but would not in

spite of his efforts to persuade him, return home. He was taken to the Koforidua hospital when they arrived but after a few days rest he was able to attend the meetings.

Every heart seemed to be happy as Pastors C. B. Mensah, P. H. Stearman, A. J. Mustard, J. C. Vetter, Brethren D. L. Chappell and Q. B. Brimpong led out respectively in our devotional services each morning. Brother D. L. Chappell, our indefatigable Union Publishing Secretary, in an able manner instructed the colporteurs on the general procedure in Christian Salesmanship. Sabbath, September 13, was a red-letter day in our institute when we were blessed with a galaxy of august visitors. From the West African Union came the President Pastor J. O. Gibson, with his wife and daughter, the Secretary Treasurer, Brother G. L. Anniss, and his wife, and Misses R. Muderspach and K. Grant.

From Asokore town came the Chief and his Elders in colourful Kente cloth accompanied by their retinue. Pastor J. O. Gibson in his sermon gave a resume of the colporteur work from its beginning up to its present stage.

Our Sabbath afternoon symposium sparkled with light as the colporteurs entertained the gathering with their rich experiences gleaned from the field. Brother Anniss, in an interesting talk, outlined and laid emphasis on five important qualities a colporteur must possess in order to achieve success.

The chief asked that we share our meetings with his people. On Sunday night a gon-gong was beaten and almost the whole town came out to see some Film Slide pictures shown to them in the town by Pastor Vetter. Before the institute came to an end Brother D. L. Chappell gave the book "How to win Friends and Influence People" as a little token to a number of the

colporteurs who worked at least 800 hours and delivered £150 worth of books.

To the Stearman family for their hospitality and energetic help, we offer our profound gratitude.

Facing the North

By C. B. Mensah

In the Northern part of the Gold Coast lies a territory stretching from the Volta River at Yeji to the French border line beyond Bawku with the possible population of about one million.

The need of evangelising this area has been the main concern of all our mission Superintendents and the workers in the Gold Coast.

Not until recently has work been started in three places of this vast area. The many language-groups in this territory in which the message is to be sounded present a real problem, but the need of saving the souls is even greater.

In spite of superstition, idolatry and Mohammedanism which are a real challenge to our few workers there, they press forward, entering into the towns, villages, and cottages with the message of the soon coming of our Saviour.

One group of the inhabitants known as the Konkombas seem to be much interested in the message. These people are scattered throughout the land. They are mostly farmers, living in their farms, rearing fowls, cattle, and pigs. They are industrious but live rather a wild life.

They use cutlasses and cudgels on those who annoy them and this often results in a whole village participating in bloodshed.

Because of jealousy most of them follow their wives to the market, watching closely the behaviour the women towards other men, for it is strictly prohibited for women to talk freely with other men.

The lower lips of the married women have holes in which large glass beads are worn to identify them as married as well as to stop them from talking to other men.

During their war dance they wear head dresses with horns of wild beasts to denote what savage groups they belong to, at the same time covering themselves with the hide of that particular beast, crawling or pouncing according to the characteristics of the beast.

They have the belief that one day the "Sky God" will call all the dead from their graves to a better land and so bury their dead either sitting or standing just to enable them to come up quickly when they are called.

The fear of evil spirits has so dominated their lives that they often perform sacrificial rites to appease them.

They believe that any unfortunate person with a malignant sore has misbehaved himself towards the spirits who are supposed to torture any one that falls into their displeasure with pains and aching. They offer sacrifices of fowls and animals, sing songs and beat drums to implore their help for the relieving of the sick.

Thanks be to God, that where the night is darkest the light shines the brightest. Our workers go to them freely and doors are being opened and many branch Sabbath Schools have been started amongst them. The need now is for more workers to care for these interested ones who have six-day week instead of the regular seven-day week. Those that are interested in the truth live cleaner and healthier lives now; they clothe themselves properly, while gradually relinquishing their brutal living. They love to sing Christian songs and listen attentively to the gospel message.

With your help and prayer, there is more hope for the establishment of the work among these benighted souls.

The Lord's Tithe

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mised,—“Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord

of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Mal. 3:10.

Non-payment of tithe brings a curse. “Ye are cursed with a curse: for ye have robbed Me, even this whole nation.” Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.” Mal. 3:9, 8.

No one ever gets richer by withholding his tithe, and no one has been poorer by giving a faithful tithe. Those who withhold their tithe are mixing a curse with their possession, and those who pay their tithe are mixing God's blessing with their possessions. Which would you prefer? God's blessing or God's curse?

Every church member, men and women, boys and girls, old and young, gospel workers, teachers, nurses, and all; members who work in business houses, traders, farmers and all, let us honour the Lord by giving to Him His tithe. The success of the Advent Message in all parts of the world from the time of the rise of this Message to the present time has been due to faithful tithe paid by God's people. Now a greater fund is required to carry on the work to its completion and the Lord will come.

Let us all re-dedicate ourselves and our property to God for the finishing of His work on earth. With the servant of the Lord, let us say in our hearts, “I am wholly Thine, my Saviour; Thou hast paid the ransom for my soul, and all that I am or ever hope to be is Thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to Thine own name's glory.”

May this year and the years ahead show an increase in our tithes individually because of our determination to work and earn in order to give God His own.

The Promise Tested

By W. H. Williams

Under-Treasurer, General Conference.

It was through Malachi that God sent the urgent invitation to His

people: “Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.” Mal. 3:10, 11.

This promise has been put to the test over and over again. Some may encounter difficulties in deciding the amount of their “increase,” but if the problem is approached in a spirit of prayer and devotion, it will soon be made clear.

This story is told of how the problem of deciding the increase was solved in one of our mission stations in Africa. It was on a Sabbath after the harvest, and our European missionary availed himself of an opportunity during his sermon to remind the church of God's providential love and care. The native chief was so moved by the sermon that he requested the church members to remain after the close of the service.

He asked the members if they were willing to testify of God's love and care manifest in the abundance of the recent harvest. All were willing; so he went to the blackboard, and, after asking the head of each family the number of measures of corn he had harvested, wrote the number on the blackboard. The total of the harvest conveyed an impressive picture of God's providential care. He then reminded the members that it was again time to till the ground, and that already the locusts were approaching that territory. He asked the question: “How only is it possible to secure protection from this plague?” and the members answered by quoting the promise found in Malachi.

Then there was written by the side of the number of measures harvested the number of measures which belonged to the Lord as tithe. Thus everyone knew how much he owed to the treasury of the Lord. The next week the missionary witnessed the members bringing a “full” measure of tithe to the treasury of God.

God did verify His promise to those good people, and He will likewise bless all those who will pay their tithes joyfully and with thanksgiving. God will not fail us if we accept His invitation, and the "windows of heaven" will open on our behalf.

Missionary Activities

By A. B. Dankwa, Cold Coast

We greatly thank the Lord for His manifold blessing upon the church at Patriensa during the first six months of 1952.

Patriensa is only three miles away from Konongo on the Agogo road and is the only town in the whole of Ashanti-Akin where we have a good church, although there are two other smaller companies besides.

My wife, our two little children, Mercy and William and myself arrived here on January 10, 1952 to take up the dual appointment as the evangelist-in-charge of the local church and a teacher in the Patriensa middle school. Life in the church was quiet; people had grasped an interest in the M.V. movement, yet they had no definite plans to follow. The whole machinery of the organisation had to be reviewed and consequently a committee of seven was set up to study and discover means to bring about some improvement. We reorganised and started the Progressive Classes right away. Friday M.V. meetings were well-planned with varied programme to cater for all ages. Interest was now so much arrested that members suggested our publishing the movement.

Definite plans for open-air services were laid, and for four consecutive weeks we held meetings outside with special programmes which received the admiration of our attendants, who averaged 300 a week. At one of these meetings we were privileged with a visit from Pastor S. Appiah-Dankwa, the Kumasi District Leader, and Brother S. M. Adusei, the Assistant S. S. and M.V. Secretary. Their presence brought much

blessing to us. The next day 22 of our members were invested as Friends. What an encouragement this was to the entire church.

The 13th Sabbath of the first quarter was given special attention. A programme, such as had never been given before, was presented. Our little church became so crammed with people that some of us had to remain standing throughout the service. The first Sabbath in May proved another special blessing to us, for it was then that Pastor J. C. Vetter preached his first sabbath sermon after his ordination.

In June, a new M.V. project was put into operation. Members were divided into four groups, each with an able leader, and were enjoined with the following duties respectively:-

Giving Bible Reading in the homes;

Singing and praying for the poor;

Doing practical hygiene;

Doing free services—supplying firewood, water etc, to the weak, poor and the needy.

Rotation of work came at the end of each week. Volunteers moved smartly and jauntily as they went about their assignments. This project has stimulated some to action. These are those who feel "the gospel must reach all" and therefore go about on Sabbath afternoons Sharing Their Faith with people in the town and in the neighbouring villages. The result of our project cannot be over emphasised. I think the angels in heaven must have rejoiced as the old ladies came to me time after time, thanking God for the kindness shown to them. The townsmen and members of other churches have been given food for thought. They realise we are no more slumbering; the members are widely awake and revived.

In the middle of May, the Mass Education Team launched a Literacy Campaign here. Consequently a night school for illiterates was opened. We discovered danger in this in connection with our being Seventh-day Adventists. Members were not attending

evening services because they had to be punctual at school, and more than that, teachings regarding singing and some other things contrary to our principles were conducted. The decision was made that we run our own Literacy Class. The church elder, a very strong and experienced man, forewarned our private action and advised that our plans be made official. Accordingly I sent an application through the Education Department to the Mass Education Officer asking for a two-day course starting on Tuesday, June 10.

On the morning of Tuesday we were busy making plans for the course when I was summoned to the Chief's Council to answer the question why I was establishing a separate school. At once I recalled to memory the experiences of Paul when very often he was charged with "sedition, introduction of strange doctrines and stirring and upsetting the town." The elder and I seized that good opportunity to preach our message and explain the underlying Biblical reasons why we as a church can never be united with any church, even though all others are unified.

About 9 o'clock the officers arrived—four men and one lady. The course started right away. In all, 16 Twi literates took the course; of these 4 came from the surrounding villages. God is behind all our movements and activities. While the course was in session. Mr Quano, the Regional Mass Education Officer for Ashanti, arrived in his car for the course, What a joy it was! We know all doubts and discontentments would be removed. He addressed the gathering, and went further to address the chief and his people. His speech is worthwhile reading. I quote a part below.

"I am glad you have invited us to run this course for you, This is a thing no other church has ever done. I know the S.D.A.'s as hard workers. Around Bckwai the students who have taken our course, go out voluntarily promoting the "Literacy drive". Here in Ashanti-Akin S.D.A.'s have come

forward again. I back you up. Go forward!"

This was a real source of encouragement to us. All our opponents looked as if they had been dipped into water. Our average attendance at the school is 60 and 70 including a few non-Adventists. In addition, our women are getting lessons in Housecraft twice a week from a lady, arranged by same Department. This is a great advantage to the whole town.

On June 11, our M.V. members took part in a 'bonfire' service when all, including those invested, appeared in their official M.V. outfits. Over 800 people gathered around the fire. The Volunteers sang joyfully, "Go marching in," as they marched around the fire seven times, and the spectators sitting around were reminded of that blissful day when the saints will go marching into the city.

"The time is short, Jesus is coming soon;

What is to be done, must be done quickly.

We pray that all our activities may be a means of preparing the people to be ready with Jesus when He shall come.

A Devoted Life of Self-less Service

By D. K. Omoleye

Many good personalities have lived on this earth of ours from creation up till the present generation. But the history of Jesus of Nazareth excelled them all. His was a devoted life of self-less service that has no equal. Immediately after His baptism, at the commencement of His earthly ministry, He said, "For the Son of man is come to seek and to save that which was lost." "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." These two short statements from the mouth of the Saviour, portray in the heart of every living child of God, the very kind of life the Son of man came to live here on earth, nineteen centuries ago. He came to live, serve, and to save mankind.

Now He has gone up to heaven, but before He left, He did His part of the great work of saving souls; and left behind Him for you and me, a part of the same work to be done. Shall we disappoint Him by failing to do our part?

Here is the disposition:—God is going to use clean consecrated vessels, the very instrumentalities of which you and I are a part today. And God is not going to make use of you and me until we are made clean, and really fitted to be used according to His own purpose. He is daily waiting for you and me to come to Him and receive our full portion of the Holy Spirit.

Not until the Apostles of old went through such an experience, were they able to witness boldly for their risen and ascended Lord; and we also need the Pentecostal Power.

I believe we may learn something tangible from the experience of Martin Luther, that great Reformer, of the eighteenth century, a man who knew no fear but the fear of God, when he was called to appear before kings, judges, and church dignitaries, to give answer of his faith. Luther fearlessly witnessed for Christ, and so should we. Some of his friends said, "They will burn you, and reduce your body to ashes, as they did with John Huss." He answered, "Though they should kindle a fire all the way from Worms to Wittenberg, the flames of which reached to heaven, I would walk through it in the name of the Lord. I would appear before them, I would enter the jaws of this behemoth and break his teeth, confessing the Lord Jesus Christ." G.C. page 153. But before Luther could reach such a dynamic stage of life and decision, before he could face life even unto death, for the sake of the Master and the Gospel Truth, he had received the gift of the Holy Ghost.

God needs many modern Luthers, such men who will without fear warn the whole world with the third angel's message, the last message of mercy to the perishing world. It is true, "The harvest is plenteous but the labourers are few."

Take Ife Hospital (Nigeria) for an example:—Many patients come to the Hospital to procure their physical health. They remain with us just for a few days or weeks, and during their short stay, they, of course, learn something about the truth; and many have been convinced. But when they return to their respective homes, we have nobody to go after them as a worker, so we hear of many no more. Something more, and better must be done. Such people must be followed after by our workers, if we really mean to gain them for Christ. Yes, we need men like Luther, who will render devoted lives of self-less service, and plenteous will be the result. The sure promise of the Lord is still for us today, "And Lo! I am with you always." He himself has shown us the excellent method of soul-winning. Let us pray the Lord of the harvest that He might send more consecrated labourers into His harvest.

News Notes

We are glad to report the safe return of Pastor G. M. Ellstrom to the Ivory Coast, after spending his furlough in America. Mrs. Ellstrom is expected back in a few weeks time.

Pastor and Mrs. Vetter and family, from Kumasi, leave on furlough on December 1st. We wish them a safe journey and an enjoyable furlough, and look forward to their return in 1953.

Recent news from America informs us that Pastor E. D. Dick, for many years Secretary of the General Conference, has been appointed President of the Theological Seminary. Pastor D. E. Rebok is the new General Conference Secretary.

Operation Mille-Won: It has previously been reported that 1120 souls were baptized on 6th September, but we are pleased to report that a final check on the baptisms for that day reveals a total number of 1132.

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Two of A Thousand

By J. C. Vetter

As we walked in single file down the path and through the bush of the rain forest of Togoland, we could not help but be a bit carefree. The bush grew high on either side of the well-cleared path. In some places the trees formed a complete canopy overhead. The sun winked at us from the edge of a long puff cloud and twinkled at us between the leaves and branches. An occasional bird flitted across our path and scampered away from sight in the bushes on the other side. Now and then a splash of tropical colour floated by in the form of a butterfly. "Whither bound," you ask? Listen closely to the song we are singing. It tells where we are going.—

Yebehiam wo asu no so,
Nea abofo atiatia;
Asu a emu tew sen fi,
Nyame ahengua mu no.

Yiw, yebehiam asu no so,
Asu fefe, asu fefe no a,



Joyfully we marched down the well-cleared path as we sang, "Shall we gather at the river . . . ?"

Efi Nyame 'henguam sen so;
Yene 'hotefo behyam.

Shall we gather at the river
Yes, we'll gather at the river,
The beautiful, the beautiful river
That flows by the throne of God.

Yes, we were gathering at the river. True, not a big one. Some would call it too small for a river, but it was beautiful. Overhanging trees clustered with tropical vines and banked with small bushes. The sun splashed on the water and sparkled on the bright green leaves and the gentle breeze twirled them in a friendly welcome.

What had we come for? We had come to this spot to bury two of a thousand, and to see them come forth from the watery grave to newness of life in Christ Jesus.

Over the hills and far away were other rivers, streams, and water holes where others of the thousand were being buried in baptism also.

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We were cut off from them by distance, but yet we were with them in Christ our Saviour.

So our candidates took their place beside Pastor C.B. Mensah and we sang "Our Saviour, Pattern, Guide," as we faced the pool of burial. Then Pastor Mensah spoke to the candidates and exhorted them to continue in godliness, and warned them that they would not now be free of trouble and temptation, but that power was now assured them to be able to overcome if they were tempted.

It was hardly noticeable that a cloud had shaded us from the sun, but as Pastor Mensah led the candidates into the water the sun burst forth in full glory. As the candidates were laid to rest in the watery grave and came forth with a big, big smile, we could not help but think of that time when "the dead in Christ shall rise" (1 Thess 4:16). As one young man came forth he had a smile of happiness on his face that was typical of what the "dead in Christ" will have when they come forth from the grave on that glad resurrection morning.

With light steps we retraced the path to the church. As we came



After the Baptism, "two-of-a-thousand" smile broadly with Pastor C. B. Mensah (right) who baptised them.

into its shade of the late afternoon some very wonderful news was broken to me. It was like water from the streams of life.



Another soul realised her need of Christ and plans to be one among the hundreds-of-thousands who will be saved at Jesus' second coming.

A young woman of the town had gone to the stream with us. She had seen the two candidates go down into the watery grave. She had seen them come forth with new courage and newness of the Christian life. She saw that they had something she did not have. It was food for the hungry, water for the thirsty, life for the dead. Timidly she told the brethren, "I want to be an Adventist, too." So now she is an Adventist in the Hearers' class. After she has studied the Hearers' lessons she will join the Baptismal class. When she has studied all of those lessons and is sure they are a part of her life, the church people will walk through the rain forest of Togoland to "Gather at the River" again. A pastor will exhort the brethren and as he lifts the candidates from the watery grave they will come forth with a triumphant smile of victory.

Warning

By Jesse O. Gibson

There is an off-shoot group who are not true Seventh-day Adventists who are known in America as, "The Davidian Seventh-day Adventists" who are often called, "The Shepherd Rod." Their address is Waco, Texas. No doubt many of you, as workers, have received their literature from time to time. Their literature at times is very clever and deceptive, and I would like to warn all of our workers of this and suggest they destroy any such literature as it may tend to deceive our people who may not be too well grounded in the truth.

There is now another off-shoot group who call themselves, "Research Committee of Un-Adventist Activities." They are also printing literature and sending it out to parts of West Africa. Like "The Shepherds Rod" they quote prominent Seventh-day Adventist leaders on certain subjects. They also quote extensively from the writings of Sister White. They claim to be those who are searching out "The Shepherds Rod" and other organisations which are not true Seventh-day Adventists; and pretend to be true and loyal Seventh-day Adventists.

This group have been given an interview with the leading General Conference brethren but have failed to prove their points. I would like to warn you also against this literature which comes out under the name of "Research Committee of Un-Adventist Activities." They are definitely not, as they would have us believe, a group appointed to check error, but are sending out this literature extensively, quoting the Spirit of Prophecy and prominent officials in an endeavour to lead our people into error.

I would suggest to our workers that this literature be burned and not allowed to circulate where it might cause damage.