

WEST AFRICAN ADVENT

MESSENGER

VOICE OF THE WEST AFRICAN UNION

MISSION OF SEVENTH-DAY ADVENTISTS

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No. 2

OUR MAGAZINE MINISTRY

BY D. L. CHAPPELL

Union Publishing Dept. Secretary

Seventh-day Adventists publish 348 periodicals, so states the 1954 Yearbook of the Church. Some of these papers are prepared primarily for church members, while others are published specially for non-Adventist readers. The latter type are called evangelistic journals, for they are "The Lord's means of keeping the message for this time continually before the people."—

Christian Service, page 145. Our "West African Tidings" magazine is designed to do just that.

The first issue of this evangelistic journal appeared in October 1954 and the second issue was published in February 1955. The third issue will be ready before you read this article. At the present time, "West African Tidings" is a quarterly publication, but as the circulation increases, it will become a monthly magazine. But how soon will that be? THAT DEPENDS ON YOU AND YOUR BRETHREN.

When you and other English literate church

members in West Africa respond to "God's call for workers from every church to enter His service as literature evangelists . . ." (*Colporteur Ministry*, page 200), the time will not be distant when "West African



Brother A. C. Solomon, of Accra, finds a ready sale for the second issue of "West African Tidings" "It's easy," he says, once you learn the canvass." Brother Solomon here displays the "Tidings" and his "colporteur smile."

Tidings" will be issued monthly and will be one of the "means of *quickly* giving the sacred light of present truth" to the peoples of West Africa. What is your response?

We encourage you to say, "Here am I, Lord, send me," as did Brother A. C. Solomon of Accra. This enthusiastic magazine colporteur has sold over 2,500 copies of "West African Tidings." And this in his spare time, too.

How does he do it? What does he say to the people? "It's easy, once you learn well the printed canvass and approach the people with a smile," Brother Solomon tells those who enquire of his outstanding success as literature evangelist for God. Here's his canvass for the second issue. (Blue cover.)

"Good afternoon. My name is Solomon. I have come to show you the latest issue of "West African Tidings." Opening to page two, he continues, "The first section presents NEWS AND VIEWS FROM HERE AND THERE. (page 5) In this inspiring article you will learn more about the stars and their message to mankind today. (page 8) Here is an interesting message telling about the things discovered in recent years in the city of Abraham of old Bible times. (page 12) After reading this helpful article on BE YE THANKFUL you can appreciate more fully God's many blessings to you day by day. (page 14) And in the back, there's a special section just for the children. So all the family can enjoy this fine journal. (He then closes the magazine and hands it to the person as he says) There you have sixteen pages of wholesome reading with ten pictures for only 6d." And most people reach for their money!

You, too, can sell hundreds of "West African Tidings." Ask your District Pastor to submit your name to the Mission Treasurer as magazine colporteur for your area. Then send for a good supply of this evangelistic paper to sell. A printed canvass will accompany the packet of magazines. Memorize it well, and as Brother Solomon says, "It's easy after that."

As you conduct your magazine ministry, remember this promise: "It is the Lord's work, and a *blessing* will attend those who engage in it with *earnestness and diligence*." —*Colporteur Evangelist*, page 35.

"As long as probation continues there will be opportunity for the canvasser to work"—*Colporteur Ministry*, page 11.

Report from Freetown

By David J. Clark

Freetown, Sierra Leone, is a city of chapels and churches with several mosques for good measure! Many of the chapels are named as memorials to early missionaries, some of whom gave their lives in the service of God, and Africa.

There is one church in this city which is still affectionately known by the older citizens as Babcock's church. That stalwart pioneer, in whose footsteps we now endeavour to tread, is remembered by many, now retired, who then were small boys. Standing on the platform of this church, which was built in 1907, one is conscious that other feet have hallowed the place.

We remember the Babcock family when they arrived on Stanborough Park, the Seventh-day Adventist headquarters in Britain, in 1916. Their homeward-bound ship had been torpedoed; they were wearing all that they had! For several months while Pastor Babcock lay very sick with fever made worse by the soaking in the sea, we became school-boy friends with Foster and Arlington, the two sons. The third was just a baby.

But now we must stand where their father had so staunchly preached.

Forty years ago there were no newspapers; but now we take advantage of the more widely circulated, Sierra Leone Daily Mail to announce the public meetings to be held in the Seventh-day Adventist church on Circular Road. That first night the place was packed and outside the crowds surged at every possible window. The church is not large but at least two-hundred crowded in.

The campaign had started just as the wet season began and some had told us the people would not come out in the rains. They did come that first night, and it did not rain! We prayed and Elijah's God arranged for the rain not to fall on Sunday afternoons for the whole six-months! On not more than three occasions did the rains interfere, and then not seriously, by falling between six and seven in the evening. Even then it ceased by just after seven and people from the nearer homes came out. Once it rained very heavily during the service and it was only with great difficulty that one's voice could be heard above the roar of rain pelting the pan roof. (corrugated iron.) Most of the people stayed, and the rain stopped completely just as we finished

the closing hymn. Only the few who ran off early got wet that night!

TWO YEAR'S GROWTH. The first Sabbath we met with the church here in Freetown, just seven persons were in attendance—we three increased it to ten! At the end of 1954 the Sabbath school had a membership of 35 with an average attendance for the year of 31, and for the past several months there have been 38—40 attending each Sabbath morning.

The Missionary Volunteer Society has recently restarted after a lapse of several years and as many as thirty attended with fifteen enrolled in the progressive classes.

At the end of 1952 the Church Expense Fund had a small deficit, now after two years, it has a modest 'nest egg' of £15 and all bills paid!

The Sabbath School offerings too, have increased steadily as the membership and attendance has grown. The total for 1952 was only £20. For 1954 it is more than double this figure and considerably in advance of the amount given in 1953. Higher attainments are hoped for and planned for 1955.

BLACK DIAMONDS. All who attend the Sabbath School are not baptised, though most are now enrolled in the various classes. Many are learning to keep the Sabbath very appropriately and this is the more marked in a place with so much religion which has become superficial and pharisaically ostentatious. On high days and holidays one could almost imagine having stepped back one-hundred years into the Victorian era. Morning coats and stripes with grey or black toppers are much in evidence, though many are much the worse for wear and age, and many school boys look stiff and starched in something akin to Eton collar and boater. (stiff, flat straw hat) Matrons and maidens are likewise well-dressed but not so ante-dated!

One fine cultured Christian woman, who has been keeping Sabbath for more than a year and a half, first learned of the importance of the fourth commandment from a faithful lay-member about twenty years ago. Her determination to find and follow the truth has led through a deal of domestic trouble but now she is more fully rejoicing in fellowship with God's remnant church.

A young man whom we met shortly after our arrival here and who works as a mechanic at one of the garages told us he has received his schooling at Adventist mission schools. He attended all our Sunday evening meetings but it was not till the Week of Prayer services (of 1954) that he told us of his conviction to

keep the Sabbath. "It is about time I decided," he said. He made his decision and arranged with his foreman to be free from work on Sabbath and has been allowed to make up the time on other days of the week.

THE STORY OF SORIE. (Pronounced Soorie.) The story of another young man goes back almost as far. Our houseboy had taken some Voice of Prophecy leaflets and distributed them near his home on the opposite side of town. That was in the latter part of 1953.

(Continued on page 6.)

AN URGENT NEED

The Autumn Council budget committee of the General Conference in America was faced with calls from the various mission fields amounting to *over* eight million pounds for the year 1955. After struggling for days, the committee was able to provide only about seven million pounds. That means that the budget for this year for the world field is one million pounds *less* than what is *urgently needed* at this time.

This fact brought into sharp focus the need for greater mission offerings. It led the General Conference Committee to make an urgent request of all Sabbath School members "to look forward to *doubling* our present rate of giving as soon as possible." The reason for this earnest appeal for more Sabbath School offerings is evident. I am sure that we here in West Africa want the budget for operating God's work around the world to *increase*, not decrease, each year. Let us put forth every effort to respond to this important call "to *double* our weekly Sabbath School offering as soon as possible." God will abundantly bless.

Note to pastors and church leaders:

We should deeply appreciate your reading the above appeal to your Sabbath School members. Thanks.

—Union Sabbath School Department.

LAND of my DREAMS

BY R. D. VINE

Since my early boyhood, when an elder brother was called to labour in Nigeria, West Africa has had a prominent place in my thoughts and dreams. His long weekly letters, telling of the people, of the church, and of life in general, were always perused with eager interest. Though I'd never seen them the members of the Elele district somehow became very dear to me. It was easy for me to visualize them. I felt that houseboy Mark—now a faithful pastor, and little house-girl Eunice—now the headmaster's wife at Jengre, were close personal friends.

Quite naturally, in those early years, I developed a real longing to swell the glorious Advent chorus in that great and needy field. I would be a missionary—and in what better place than among the friendly people of West Africa!

In view of these early dreams, which somehow have doggedly persisted through the years, my joy and pleasure in having the opportunity, as an editor, to visit the west coast, was very real and very considerable. From the opening scene of November 11th, when pastors E. Keslake and D. Clarke mercifully delivered me from the overwhelming welcome by the dock boys of Freetown in Sierra Leone; to the last scene at Kano a week or so ago, as the air station cameleer blew his silver trumpet to announce my plane's departure for London, the experience has been a scintillating succession of brilliant highlights. There have, of course, been the lowlights as well; but these have merely served to throw the highlights into sharper relief.

It would take a book, not a page, to accommodate the report I'd like to write. A meagre reference to just a few impressions must suffice. Foremost is the gratifying fact of the onward progress of God's work. The splendid schools at Konola, Bekwai, Ihie, and elsewhere; the fine medical institutions, and the dignified churches at Monrovia, Accra, and Aba, unite in providing a stirring testimony, not alone to wise and vigorous leadership, but also to God's great power and goodness.

Foremost among West Africa's great assets must be reckoned the superb publishing house

at Accra. Delightfully situated and pleasingly proportioned, it looked at first sight more like a Riviera hotel than a printing house.

As general living standards rise, and the widespread literacy campaigns expand the circle of the reading public, so will there be an ever growing demand for the publications of the Advent Press. Truth can be disseminated in no more effective way than by means of tracts, magazines, and books. The spoken word of the preacher makes its impression, stirs the heart, and arouses convictions, but most of what is said is soon forgotten. The written word on the other hand, abides as permanent witness. Without passion or argument, it clearly sets forth God's saving truth in a way that folk, in the privacy of their own homes, may study at leisure.

Sister White was shown that the work of spreading the everlasting Gospel would be finished largely by means of the publishing work. She also saw that when other phases of our work have had to cease, when public evangelism as we now know it is no longer possible, the ministry of the printed page will continue. She says, in fact, that it will go on bearing its silent testimony, and bringing multitudes to the light of truth, until probation closes.

I got particular delight in Freetown when visiting the French consulate. There on the receptionist's desk were several copies of "Our Times" from the Stanborough Press. Some good soul had obviously been busy in the Lord's work. A little later, at Accra, I had the pleasure of seeing one of our intrepid colporteurs actually on the job. At the main entrance to the Kingsway Stores was Colporteur Clerk, discussing the virtues and merits of his truth-filled books with a member of the Kingsway staff. We trust he was successful.

There were so many satisfying things I saw during my itinerary that a mere list of them would absorb more space than is available. I think of the day I accompanied Pastor Keslake to Yele in the Temni country of Sierra Leone, to see the fine new elementary school—a day made more memorable by the fact that we were later stranded for the night

at the Teye river. I remember with pride the appreciative remarks of Professor Dempster and Governor Sherman at the Konola and Bassa graduation services, as they commended Adventists for their fine work of education and spiritual uplift in Liberia and elsewhere.

Then there was that memorable Sunday morning in Begretto's blue lagoon, where Pastor Ellstrom baptized a score of Ivory Coast converts. There was the repeated joy of meeting with so many of God's people and workers at the many camp meetings in Gold Coast and Nigeria. There was the school campus at Elele, on the site of what was once the district's horrifying "bad bush"—to me a symbol of the light which soon will conquer darkness. And finally there was that thriving outpost of Adventism at Jengre in the Muslim north.—All these will provide ineradicable memories, and inspirational subject matter for talks and articles for years to come.

Much has been done in West Africa, and for this we give God glory. But much still remains to be done. There are baffling obstacles which hamper the onward progress of God's work in that far-flung field. Ubiquitous Catholic tentacles stretch forth with unflagging vigour and almost frightening vitality. Islam, stultifying yet satisfying, constitutes a religious colossus whose opposition must be faced with fact and courage by the remnant church. Illiteracy is still a tremendous obstacle to the speedy finishing of the work, to say nothing of the isolation and inaccessibility of so many millions who are still in mental and spiritual darkness.

It is right to assess the nature and strength of the foes we face. But wrong to be discouraged by their overwhelming proportions. For God is with us, and His truth will assuredly triumph. He has a thousand ways of finishing quickly His work, where we may see none at all. Appropriate for us as for Ezekiel, that faithful prophet of the exile, is the Lord's entreaty, reminding us of our main task as His last-day representatives.

"Be not discouraged if the message is, at times, unfavourably received, or resisted by its opponents. The important thing is that you be steadfast and faithful in your witness. Do not be unduly worried about results. Rather let your greatest concern be to let folk see that 'there hath been a prophet among them.' " (See Ezekiel chapter two.)

May every worker and member measure up to God's expectation in what is undoubtedly time's last hour.

Why Adventists Tithe

By Carl W. Guenther

Pastor, Pittsburgh Shadyside Church

The motive for loyal financial support of our cause that is so familiar to Seventh-day Adventists and that leads the church to such large per capita giving is a constant marvel to the leaders of other faiths.

Only a few days ago I received a letter from the pastor of one of the large churches in our city asking me if I would share with him some of the material that we use in stimulating giving.

This sort of request is not uncommon. Some years ago while labouring in another field I was asked by the pastor of another church to meet with his church council. After asking some questions about the per capita giving of our congregation he said: "Mr. Guenther, would you please explain to our council how you get your people to pay tithe and give such a large offerings."

It is not easy to explain to people who are not familiar with our blessed hope why our people give as they do. The matter of tithing and the giving of free-will offerings is more than a church requirement. It represents a buoyant hope that exists in the hearts of all true believers. It is tied into every Bible doctrine and every hope that is cherished in the hearts of the Lord's people. We are Seventh-day Adventists because we believe in the soon return of our Lord. But we also know that we shall never realize that hope until this gospel of the kingdom has been carried into all the world. This hope not only stimulates a loyal support of the cause, it also drives God's faithful children on into active missionary work.

Because our faith is solidly built upon Scriptural teachings, it is a commonly accepted belief that the God who gave us the promises of our hope also outlined clearly for us the means whereby the work is to be carried on. God is the owner of every material thing, and while He has entrusted these material benefits into our hands, He has intended that by the means of tithes and offerings His people might share with Him in the joys of furthering His cause and speeding the day of deliverance.

God made a great investment in the plan of redemption when He gave us His Son (John 3:16). Now He asks us to share with Him in

this great project; first, in giving Him our hearts, and, second, in bringing to Him our tithes and offerings. This plan does not leave us without compensations even while we live in this world (Malachi 3:8-12). But Jesus revealed another principle that we must not overlook, "Where your treasure is there will your heart be also" (Matthew 6:21). Every true Adventist has learned that the more he gives to the cause of God the less he cares for the material things of this world and the more thoroughly he is wedded to the city of God and the earth made new.

Inspiration has set forth the attitude of every sincere believer in the cause of God. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Corinthians 9:7). A gift that is given grudgingly is of a little use to the cause of God, for God is not poor. Everything in this world belongs to Him, and He could readily supply the needs of His work without the help of man. But men and women who have experienced the joys of salvation and fellowship with Christ take delight in the furthering of His cause. Thus it is the cheerful giver who delights the heart of God, and it is the cheerful giver who benefits from his own giving. His harvest is not withheld, his business prospers under the blessing of the Lord, and he is a most happy man. He is sharing with the Lord that which belongs to a mutual ownership. His heart and the heart of his God are bound up together in one common cause—the building up of the kingdom of Christ. Giving is a great joy.

Report From Freetown

(Continued from page 3.)

In April of 1954, one lad whom we had never met came in search of me. He had already completed the Preliminary Course of the Voice of Prophecy studies and had written to the Ibadan office of the Voice of Prophecy stating he would like to be baptized. Pastor Roger Coon passed our name and address to him and hence his arrival at our home. (Pastor Coon had also written us, telling us of Sorie Sesay and his address, but the letter did not reach us until after we had met Sorie.)

The first time Sorie called at our home I was out; the second time also I was out; so he said he would return in the evening. He

did; but I had not returned and did not till 8 p.m. He waited till I came, and this is what I learned from him.

For several years Sorie had been searching for the truth and in his effort had written to various countries for information and tracts etc. Even saving used postage stamps and sending them, in exchange for which he was given a supply of tracts! The leaflet inviting him to write to the Voice of Prophecy appealed and he enjoyed the studies better than any others.

When he called on us his mind was already set on keeping the Sabbath and being baptized. He was ready to lose his job if need be! and he wished to join a baptismal class. He kept the very next Sabbath and has not missed one since. He pays his tithes faithfully and is already actively engaged in church work.

Up to this time, so we were told, no one had retained his work and gained Sabbath privileges from a government department. But Sorie has done just that! Sorie Sesay is an apprentice carpenter in the Road Transport Department, Body building Section. The European in charge was a kindly fellow who would be most disturbed if regarded as other than a Christian. His comment when approached was: "Mohammedans get time off when they want it, so why shouldn't anyone else? We do not want to interfere with religion!" Yes, it was as easy as that, yet it had not happened before.

This zealous youth of twenty years has been instrumental in leading another six or seven young folks and for several months they have come to our home each Tuesday evening for Bible classes and each Friday and Sabbath evening for sunset worship. Also in their home village of Congo Town it was possible to have the use of the (Methodist) church of another Mission for Thursday evenings for a considerable period. The boys did the advertising and the stewarding. Each Sabbath afternoon we took a supply of used papers—"Signs," "Our Times," "Youth's Instructors"—all stamped with "S.D.A. Mission" and our address, and together with the young men, visited each home in the village. Several other villages have similarly been visited faithfully and thousands of copies of truth-filled literature have been an excellent introduction to the homes, as well as to real missionary work for these new converts, and they like it!

We want to say a very big "THANK YOU" to all those who have so kindly and so faithfully sent roll, after roll of used papers for

free distribution. Also to those who so graciously sent in their four shillings to Brother Warren of the Stanborough Press to pay for the new copies that were sent regularly for over a year—more than 100 each fortnight! We have also been receiving 15 subscriptions to the Signs each week from kind though unknown friends in America. You all must share in the reward of souls won for the Master.

Freetown still needs your kind help. Will you please, continue to send all the used or new papers and magazines so that there be no lack of the good seed of the Gospel? The seed may not all fall on good ground—hence the need for ever greater supplies of seed.

A direct result of the distribution of the literature is that four people have subscribed to "The Bible and Our Times," and three have subscribed to "The Signs of the Times." The postman is now spreading the Gospel too.

Ordination of

D. J. Clarke and A. O. Kennick

After a lively Sabbath School at the S.D.A. Church, Circular Road, Freetown, on the 26th February, a very impressive ordination service followed in which Brethren A. O. Kennick and D. J. Clarke were ordained into the Gospel Ministry.

At 11 a.m. that day, Pastor J. O. Gibson, the Union President, Pastor E. Keslake, the Superintendent of Sierra Leone Field, and Pastor J. S. Myers of Matatoka occupied three chairs respectively on the rostrum under the strain of sweet music from the fingers of sister Clarke.

Pastor Keslake in lucid style and manner made introduction of the two pastors on the rostrum, including Pastors Nicol, Terry, Leigh, Tharawoli and Vandi who were occupying the front seats, and explained to the audience the purpose of the service. This was followed by the opening hymn—The Old Hundred—All people that on earth do dwell, Sing to the Lord with cheerful voice. Pastor J. S. Myers offered prayer beseeching God's presence and guidance throughout the service. This was followed by a solo—The Wounds of

Jesus—rendered very appealingly by Sister Clarke and accompanied on the organ by Mrs. Stuart.

From the text Joshua 3:5 Pastor Gibson preached the ordination sermon. For full thirty minutes he kept the audience spell-bound on the meaning of sanctification as applicable particularly in the life of a minister, and outlined some of the great possibilities at our advantage when we become fully sanctified in the service of God. In conclusion he admonished Brethren Kennick and Clarke, and expressed his desire that they remain faithful in their ministry.

Following this inspiring address was the "laying on of hands." The two candidates stepped forward and knelt on the rostrum and were encircled by all the ordained pastors. From the lips of Pastor Keslake came the ordination prayer which was very touching, and towards the end of which all the pastors laid their hands very solemnly on the heads of the candidates.

Upon rising, the group formed into a semi-circle with the newly ordained pastors abreast Pastor J. B. Terry who audibly and solemnly gave the charge. Pastor S. C. Nicol then stepped forward and happily welcomed Pastor D. J. Clarke and A. O. Kennick into the ministry with a warm hand shake. It was most striking the way each of the other ministers followed up in this warm welcome accorded these newly ordained pastors!

In the opportunity offered them for a brief talk, Pastor Kennick gave a short history of his life and how he found entry into the Mission School and finally into the work in he has served twenty-five years.

Pastor Clarke on the other hand was very much choked with emotion as he ejaculated the privilege he has had to be born in a Seventh-day Adventist home and the way God has led him to be of use in the work. His talk won the sympathy of the congregation.

After the talk the congregation rose and sang a hymn after which Pastor J. B. Leigh pronounced the benediction.

I am not bound to win, but I am bound to be true.

I am not bound to succeed, but I am bound to live up to what light I have.

I must stand with anybody who stands right; stand with him while he is right, and part with him when he goes wrong.

—Abraham Lincoln.

Colporteur Report

for Jan.—March 1955

Name	Hours	Orders	Deliveries
East Nigeria Mission: S. A. Ihemeje, P.D.S.			
Achor, M. N. Y.	650	268 7 0	69 2 0
Agomuo, M. W.	284	87 17 6	30 17 6
Akwalaka, I. O.	296	204 6 6	132 5 6
Amarihe, I. O.	121	52 9 0	48 19 0
Emelogu, P. O.	270	251 10 0	116 1 0
Etufugh, R. N.	232	161 8 0	43 13 0
Nnanji, S.	64	10 2 0	26 4 0
Nwarungua, A.	83	5 3 0	14 4 6
Nwauzo, E.	202	28 6 0	27 4 6
Ochingwa, T. M.	577	362 0 6	145 0 3
Onumadu, E. A.	261	124 10 0	83 7 0
Onuiri, S. O.	348	163 4 0	177 10 0
Otuokere, E. A.	257	34 7 6	23 1 6
Owuala, N. E.	417	100 13 6	149 11 0
Onwunali, S.	55	13 2 6	23 8 6
Uban, A. A.	299	168 10 0	77 0 0
Nwachuku, I. A.	191	165 3 0	20 1 0
Njoku, C. U.	96	14 10 0	23 17 0
Miscellaneous	20	12 2 0	12 14 0

Gold Coast Mission: R. D. Mawutor, P.D.S.

Agyei, Danso	165	84 9 10	63 13 1
Agyemang, E. T.	553	177 2 0	116 0 6
Ampim, J. K.	153	48 14 0	50 7 0
Ampofo, I. K.	276	305 16 6	197 13 6
Arthur, H. G.	211	108 2 9	38 10 9
Boakye, A. Y.	142	105 3 6	25 19 3
Bonsu, G. Q.	287	131 2 0	35 16 6
Clerk, C. A.	501	245 10 0	167 7 0
Daitey, J. A.	440	225 5 3	95 15 3
Dankwah, J. K.	402	142 13 0	119 0 3
Duku-Boateng, W. O.	406	278 3 0	94 18 11
Glover Vincent	66	38 10 0	17 5 0
Kusi, J. K.	122	187 11 6	64 6 6
Mensah, W. G.	445	202 11 6	42 7 6
Nkansah, E. D.	192	44 16 0	13 6 6
Odai David	175	184 3 0	61 1 3
Ofori, Samuel	195	122 11 2	122 11 2
Osei, D. K.	40	16 15 0	23 10 0
Quarten, J. A.	410	300 7 6	54 11 0
Enim, M. A.	120	74 16 0	48 10 0
Nyame, I. K.	115	47 0 9	7 2 9
Nimako, J. O.	120	50 13 6	2 1 6
Ohimeng Johnson	376	241 1 6	66 10 0
Twum-Antwi, B. A.	70	36 3 0	42 8 0
Miscellaneous	90	101 1 7	107 3 4

The Advent Messenger

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West African Union Mission of
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P. O. Box 1016, Accra, Gold Coast.
Editor - - - - - G. L. ANNISS

Name Hours Orders Deliveries

Ivory Coast Mission: G. M. Ellstrom, P.D.S.

Gbessin, Jacob	278	153 1 6	153 1 6
Assagou, Georges	258	33 3 2	83 3 2
Bakka, Jean	315	149 14 1	149 14 1
Amadou, Ba	92	41 1 2	41 1 2
Vaysse, Georges	253	226 17 4	238 9 11

Liberia Mission: R. W. Simons, P.D.S.

Miscellaneous	118	153 16 9	153 16 9
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West Nigeria Mission: S. Gustavsson, P.D.S.

Alaribe, S. N.	257	19 17 6	22 19 6
Anyatonwu, G.	196	41 11 9	41 18 3
Chima, F. O.	159	18 15 6	65 8 0
Gogoh, M. A.	86	17 16 3	5 12 6
Joseph, Ladipo	505	125 7 3	85 13 3
Onwere, Godfrey	233	4 2 6	16 6 0
Oriaku, Hope	447	274 11 6	103 5 6
Oshundele, E. O.	418	57 6 0	20 18 9
Oyerinde, Daniel	206	57 17 0	12 8 0
Miscellaneous	8	21 5 0	5 0 0

Union Total

March 31st, 1955	14,624	7,174 0 1	4,120 14 1
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Union Total

March 31st, 1954	9,223	4,958 10 0	2,780 3 10
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Voice of Prophecy ANNOUNCEMENT

We would like to draw the attention of our believers and workers throughout West Africa to the following two announcements from the Principal of the Voice of Prophecy Bible Correspondence School:

(1) All mail intended for the institution should be addressed to: The Voice of Prophecy, Private Mail Bag, Ibadan, Nigeria. Under no circumstances should "S.D.A. Mission" or "Box 19" form a part of the written address on the outside of the envelope, since the West Nigerian Mission receives its mail separately from the Voice of Prophecy, and the inclusion of these as part of the address only results in confusion in the Post Office and delay in forwarding to us.

(2) During the absence of Pastor and Mrs. Coon from the office on furlough, Pastor R. O. Wosu, senior Instructor, will serve as Office Manager. This is effective as from the 1st May 1955.

Any correspondence relating to applications, enrolments, or complaints of any kind should be addressed to him during this period.

Roger W. Coon,
Principal.