

1977



# Messenger

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTIST CHURCH IN WEST AFRICA

## TO EVERY CORNER



*Within the area of the West African Union there are eight countries with a population of around 29 million. What a tremendous challenge it is to us. The Three Angels' message is to reach these millions somehow.*

*Every person within our territory is loved by God and should learn about His love. We, as a Church, have received the commission. The challenge is before us. How can we do it?*

*One way is with the printed word. We have been shown that our literature should be as streams of light penetrating the darkest corners of the world.*

*"The servants of God will hasten from place to place to proclaim the message of heaven." By thousands of voices, all over the earth the warning will be given." GC 612.*

*"Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible." Chr. S. 145.*

*The duty to perform is clear. Not because of money, even though money is necessary in order to live in this world, but because men and women in every corner of our field need to hear the message of God's love, salvation through Jesus Christ.*

*We have about 90 literature evangelists within our Union field. I thank God for every one of them. But the number must grow. There must be many more literature evangelists, fulltime and part-time, involved. We have the tools. Like every tool they need to be improved upon and sharpened. But a tool needs a hand to use it, needs a will to make it perform.*

*The challenge is; "go forward, despatch your individual duty and leave all consequences in the hands of God. If we move forward where Jesus leads the way we shall see His triumph, we shall share His joy." 5T, 71.*

*Let us "act our part by being true to the work of God, and bring His message to every corner of our large and challenging field.*

**S. B. Johansen  
PRESIDENT**





## BRIEF HISTORY of the PUBLISHING WORK

"I cannot go everywhere," said Joseph Bates, as he began his mission in behalf of the Seventh-day Sabbath in 1845 and 1846. "I cannot go everywhere, but a book can." And he sat down to write his book. It contained 48 pages. A little small for a book, but a little large for a tract, and so we will call it a booklet. To make up for the lack in size he chose the following title: *The Seventh-day Sabbath. A Perpetual Sign. From the beginning to the Entering into the Gates of the Holy City, According to the Commandment.*

It was the study of this pamphlet by James and Ellen White, added to by Bates' personal teaching, that convicted them of the claims of the Sabbath which they accepted.

So began the publications of the Sabbath believers. At that time, of course, we were not an organized denomination, nor did we have our present name, Seventh-day Adventists. From 1845-1848 several other small pieces of literature emanated from Bates and White, but in November of 1848 Mrs. Ellen White was given a special vision in which she received instruction that her husband, James, was to begin publishing on a regular basis and it took Brother White several months to organize and plan for such a venture. In July of 1849 he ventured forth with the first issue of *The Present Truth*. Only 1,000 copies were printed but the assurance from heaven was that these would be blessed and people would respond and more funds would be made available for more publications. This certainly has proved true. *The Present Truth* was followed by *The Advent Review* in 1850 and later by *The Youth's Instructor* in August of 1852.

At first these were given away, but in 1853 it was decided to place a price on them. *Ministers holding tent meetings discovered that it was easier to sell these little publications at prices from 2¢ to 35¢ than to find willing readers of free copies.* A report by J. N. Loughborough of the sale of \$50.00 worth of literature at a tent meeting in Michigan brought forth the jubilant remark from James White, "This shows our books can be sold."—*Review and Herald*, August 22, 1854, p. 13.

By 1854 other items had been added and we had a number of pamphlets, tracts, and even a hymnbook. Twenty-six items all told. Records show that one copy of each publication could be

secured for the total price of \$3.00. To purchase a copy of each item Seventh-day Adventists publish today would cost several thousand dollars.

Elder James White placed all of his energies behind the growing publishing programme and the Lord blessed it. It is also interesting to note that the ladies had a good part in the development of the distribution of our literature. In the little and old town of South Lancaster, Massachusetts, in the middle 1860's, a group of earnest Christian women, led by Mary L. Priest, devoted themselves to visiting and praying for the sick, ministering with their hands to the needy, and telling others of the blessed hope by distributing tracts. Young Stephen N. Haskell, Director of the Southern New England mission field, noticed the service of these diligent ladies and envisioned a churchwide work of the same character. He therefore encouraged the group and led them to extend their work by correspondence and the mailing of literature to a much wider field. In 1869 the group was organized as the Vigilant Missionary Society, with Mrs. Roxie Rice as president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

Every Wednesday afternoon at 3 o'clock these women met to pray and to talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature.

Elder Haskell soon extended the organization to the whole conference, developing a close knit and efficient organization. This attracted the attention of James and Ellen White, who visited Massachusetts to study the plan. Elder White immediately published his findings and urged other conferences to follow the lead. This was widely done and opened the way for the General Conference of 1874 to form the General Tract Society and to invite Elder Haskell to travel in all the conferences promoting and organizing.

The name of this organization changed as time went on. It began as the Vigilant Missionary Society, but Brother Haskell changed it to the Tract and Missionary Society. Later he shortened this title to Tract Society. Then as we began to reach outside of the United States it was again changed to the International Tract Society. In 1924, however, it was felt that this old name was inadequate and so the new name selected was Book and Bible House, and by this name we are known today. However in some areas of the world this title has been changed slightly to read Book and Periodical Agency.



# Messenger

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GAMBIA MISSION STATION  
D. Harrison

Since 1924, when our name was changed, we have indeed grown and have added many hundreds of new titles to our catalogue of books. Basically the church has developed three different types of books. First there are the trade books which are used principally by Seventh-day Adventists. Then there are the subscription books which are distributed by literature evangelists around the world to those not of our faith. The third category is textbooks. Many textbooks are provided for the use of our young people in our schools. In addition many wonderful journals are produced from month to month throughout the world field. Tracts and booklets are in plentiful supply too, — a complete arsenal of literature.

It is interesting to note that the publishing programme began in 1849 with the issuance of *The Present Truth*. On October 1, 1860, the name Seventh-day Adventist was adopted as a denominational title, and on October 5, 1861, the first conference was organized. This was the Michigan Conference. God led in the organization of a publishing programme first and we do have the wonderful assurance that it will continue to play a most important role in the spreading of the gospel until the close of probation.

Adapted.



While canvassing in Jamaica, the very year I (Levi H. Davidson) planned to do college studies, I got a letter from the West Indies Union stating that a call had come through the General Conference, from the West African Union, for another Jamaican and I, that we were to go to West Africa to work; and that I should answer saying whether I would accept it or not. As a single young man, I did not have anyone else to consider as to whether I should accept it or not; therefore I decided at once to go and I answered the letter to that effect.

I received a second letter from the West Indies Union stating that I should go to the Andrews Memorial Hospital or clinic for a thorough medical check. When this was done, fifty pounds (£50) were given me to make preparation for the trip. I was told that Brother E.L. Brown a graduate from the West Indies College would also be going and that Sierra Leone was to be our destination. However when we were ready, we were told that we should go instead to Gold Coast, now Ghana. This was all the address given to us. We landed in Accra, at 2.00 a.m. on Tuesday, October 11,

weeks we sold books for our support.

Before Brother Brown and I went to Ghana there were a number of books (mainly Trade Editions) piled up in each ministerial district; a minister would sell probably one or two each month, especially at camp-meeting time, which he would not even bother to report to the Mission Secretary-treasurer. When Pastor Gibson built the Mission office, with a portion for the Book and Bible House, he went from district to district, collecting all these books. This formed part of the stock of the Book and Bible House. Pastor O. B. Brimpong was asked to be the manager. Some of the ministers were not too happy about what Pastor Gibson had done and began to show dislike for the publishing work, but not for long, because the colporteur work had come to stay.

Our first Literature Evangelist Institute was held in Agona, January 12—19 1950. Pastors McAdams and Robinson from the General Conference and Pastor Gibson, the President of the Mission, were present. In attendance were eighteen colporteurs whom we had recruited.

The Minutes were as follows:

## MINUTES OF THE WEST AFRICAN UNION PUBLISHING DEPARTMENT MEETING

D. A. McAdams  
J. J. Hyde  
H. S. Pearce  
J. O. Gibson  
D. V. Cowin  
D. L. Chappell

The following recommendations were made:

1. That the Union Publishing Secretary be encouraged to issue a monthly bulletin: the bulletin to be prepared for the missions and the publishing secretaries. Each alternate issue be prepared so, if desired, it can be sent on to each colporteur. This is to be an experimental programme.
2. That names of colporteurs who work forty hours or more per month be printed, with certain records, in each issue of the MESSENGER, the Union paper.
3. That the Gold Coast Mission be requested to release one of the Jamaican colporteurs for work in

# The PUBLISHING WORK in GHANA

1949-1954

by  
L. H. Davidson

They were as follows:

Name	Area
Paul Fosu	Techiman
Hayford Acquah	"
Daniel Owusu	"
A. K. Gidigidi	Baia
Joseph Kontoh	Mampong
Ebenezer Nkansa	Abompe
E. A. Achampong	Osiem
C. A. Clerk	Accra
Andrew Daitey	"
M. A. Enim	Abiriw
Abraham Agyei	"
H. G. Arthur	Aworowa
Abraham Adai	Oforikrom
William Odanti	Akuma
A. Amoah	Kpando
V. K. Glover	Jasikan
J. K. Ampim	Okaidjakrom
J. T. Coundoh	Kete-Krachie

Shortly after the Institute, the Mission Committee asked me to be the Publishing Secretary, beginning February 1, 1950, and that Brother Brown should go to Accra to canvass.

Brother D. L. Chappell the Union Publishing Secretary landed in Accra in March 1950.

Pastor D. A. McAdams returned to Ghana shortly after D. L. Chappell, and a Union Publishing Committee convened.

1949. Knowing not where to go at that hour of the morning, and with no one to meet us, we searched the telephone book to find the address of the Mission headquarters, but to no avail. We did not know under what heading it was registered. We stayed at the airport hotel and at daybreak took a taxi and went in search of the Mission office which was not far from the airport. The taxi driver circled it once or twice and then charged a large fare of eighteen shillings, which was much money at that time. The Union president's wife remonstrated with the driver about the amount, but had to pay it to him. After spending six days at the union president's home in Accra, on Monday October 17th, we were sent by train to Kumasi. Pastor J. O. Gibson then president of the Ghana Mission met us at the railway station, and took us to Kwadaso where he was building the Mission headquarters.

On Sabbath, October 22nd, Pastor Gibson took us to the Agona church where I preached my first sermon on the Publishing work in Ghana, with Pastor C. B. Mensah as my interpreter. From then on we were taken to a different church every Sabbath, recruiting prospective colporteurs, and this work extended into camp-meetings that convened in the latter part of November and into the first part of December. During those

Sierra Leone, shortly after the Union Constituency Meeting in January 1951.

4. That the Union Publishing Department Secretary itinerate in Nigeria, in the interest of the colporteur work, during May-June 1950.
5. That a Gold Coast Mission Colporteur's Institute be held in December 1950.
6. That the following books be printed: In the Twi language:
  1. God's Light for this Time vol. I
  2. My Bible Story (Paper for Sabbath School)
  3. Story of Redemption - Two Volumes
  4. Paradise Home
  5. Book of Daniel (small book)
 In the Ibo, Yoruba, Hausa and Mende languages:
  1. Steps to Christ
  2. Paradise Home
  3. Book of Daniel
7. That the two Union Departmental Secretaries give study to a student colporteur scholarship plan.
8. That we ask the full Union Committee to give study to the question of members of a baptismal class being permitted to join a church colporteur band.
9. That study be given to the pre-

(Continued on page 4)





Ghana Literature Evangelists with their leaders. They come from Central Ghana Conference, South and North Ghana Missions. Pastor M. A. Bediako, seated and wearing a chequered jacket, is the Central Ghana Conference President.

(GHANA from page 3)

- paration of colporteur recruiting literature and posters.
10. That the Union field be circularised for a name for the new press which is to be located in Accra.
  11. That the following definition of a "regular" colporteur be adopted:
  12. "A "regular" colporteur is defined as one who works a minimum time of thirty hours per week, or 120 hours, this being the aggregate time from at least thirty reports per annum. Only 'regular' colporteurs shall be eligible for sustentation benefits."
  13. That "Colporteur Courtesies" be studied and presented to the full Union Committee.
  14. That the Union Committee give study to the problem of proper Book and Bible House Working Capital.
  15. That the Union Committee give study to the financial relationship between colporteurs and the Book and Bible House, and that the local missions give study to having a ceiling on colporteur orders, requiring that the colporteurs remit 55% of retail value of books delivered. The colporteur is to send in weekly 50% of the deposits received. Whether inventory of books on hand may be counted in balancing the colporteur's account with the Book and Bible House, to be decided later.
  16. That Book and Bible House order all books from the Union Press, but order periodicals through the Union office. Overseas workers may order their personal books through the Union office.
  17. That in publishing new literature, after approval of the Union Book Committee, the institutions involved make arrangements through the Union for financing and publishing.

In the event of the publication being in English the Press will stock and finance the edition. In the case of vernacular literature a definite contract for the complete edition be entered into between the press and the field concerned, and that the full price be payable in three annual payments, the total being paid by or before the third year, it being understood that in the event of the field ordering more than a third of the stock in a year, the full price of the said purchase be paid when bought.

18. That a publishing committee be formed in each mission; the members of the committee to consist of mission superintendent as chairman, secretary-treasurer, Book and Bible House Manager as secretary, and the publishing department secretary. This committee would approve colporteur applications, issue identification cards to colporteurs and review the work and accounts of the colporteurs periodically.
19. That the Union Publishing Department Secretary be requested to gather copies of tracts, and tract material, making suggestions for tracts to be used in a series, and printed in English and vernacular.

Pastor D. L. Chappell came to Kumasi, Monday July 10, 1950. We discussed for three days, among other things, recruiting, visiting colporteurs, office work, the Book and Bible House and the importation of books from various presses.

In that year we sold over £3,000 worth of literature and won over fifty souls. The pecuniary and spiritual success of the individual colporteur fired and inspired the whole field to the extent that many of our teachers, ministerial interns, church elders and other members of the

church wanted to join the colporteur army. The conference Committee had to rule against the teachers and interns leaving their post of duty to take up the colporteur work.

Our second institute was held at Bekwai December 19-26, 1950. D. L. Chappell was the principal teacher on salesmanship. In January 1951, Brother E. L. Brown was sent to Ibadan, Nigeria to head the publishing work in that field. At the end of the year he was asked to go to Lagos to sell books on a self-supporting basis again. By the middle of 1952 he was back in Accra colporteur-ing. I left him there and went to Newbold College in England.

Brother N. K. Abbey was also employed in 1951 to be my assistant in the publishing department. Around the middle of 1952 he gave up and went to Newbold College in England. Brother Richard Mawutor succeeded him and he eventually became the publishing secretary when I left.

In the year 1951 we sold over £10,000 worth of books, and our colporteur force had increased so rapidly that by September 10th—17th, when our institute was held at Agona, there were over thirty colporteurs present. Pastor G. D. King the Northern European Division publishing secretary arrived in Kumasi on September 7, 1951 to attend the institute. Before this the West African Union was not attached to any Division.

At the Ghana Mission Session held in 1951, the delegates sensed the impact of the publishing work and voted for a more rapid distribution of our books.

WHEREAS: We as Seventh-day Adventists believe in the imminent return of Jesus and know that we must trim our lamps and have enough oil in our vessel to meet Him, and whereas, the present Gold Coast government education accelerated plan has created a desire in the people for reading, and the public have found Seventh-day



Adventist literature to be the best on the market, **WE RECOMMEND:** 1. That our members be encouraged to buy and read our books that they may become more conversant with the truth and be able to impart the knowledge to others intelligently.

2. That the Mission give special attention to the distribution of our books throughout the country.

3. That as far as possible copies of our books be placed in all public libraries.

4. That while our colporteurs are seeking to contact the headmaster of every senior school in the country and trying to create in him an interest for our books, and encourage him to put on his list of books for the children to buy each year a copy of our **BEDTIME STORIES**: that our teachers who are teaching in senior schools encourage their pupils to buy and read our **BEDTIME**



Three Assistant Directors during a panel discussion. In the middle, the first lady to occupy such a post.

**STORIES** and other books which will have a firm influence on their lives in moulding them to be the right men and



Ghanaian Literature Evangelists at the 1977 institute, in Koforidua.



## IVORY COAST

Although no official record has been kept of the beginning of the publishing work in the Ivory Coast, tradition tells us that books were sold in Abidjan and Bouake as far back as 1953. The name of George Vaysse figures prominently. The first national to sell our books in Ivory Coast was Jacob Gbessin. Later Georges Assagou and Jean Zakka worked as literature evangelists. The latter is now an ordained minister, but Georges still canvasses with our truth-filled literature.

Today there are five full-time and part-time literature evangelists working in the capital and in the main cities. Our seminary and secondary school students of Bouake College are encouraged to canvass during their holidays

women of tomorrow.

5. That our brethren who have the privilege to move among the leaders of the people in the Gold Coast, seek an opportunity to recommend to them some of our good books for their libraries.

We were largely importing books from the Stanborough Press along with some from the Review and Herald, and a small amount from the Southern Press and the Poona Press in India. In 1951 a printing press was built in Accra to print small books, as a start, and the Sabbath School quarterlies in the indigenous dialects of West Africa. Pastor Gibson was by this time the President of the Union. When we had our fourth colporteur institute in Kumasi, November 3-11, 1951 we had neither Union nor Division Publishing Secretary, for Pastor Chappell was on furlough and Pastor King had become Division Secretary; a publishing secretary had not yet succeeded him. Nevertheless, the Lord was with us and we had a successful institute. Pastors Cowan, Mustard and Welch, the Union Educational Secretary, the Ghana Mission President and the Bekwai College President respectively, gave us invaluable help. Our fifth institute was held in Koforidua September 9-17, 1950. When I left the field in the latter part of 1954 we were selling over £20,000 worth of books per year and we had won between one hundred, and one hundred and fifty souls each year. "To God be the Glory, great things He hath done."

and spare time.

There are vast possibilities in the Ivory Coast where the economy is strong and growing all the time.



In Ivory Coast a growing group of happy Literature Evangelists are on the march. Pastor J. Bleis, dark suit and glasses, is surrounded by his men. Next to him is district leader, Pastor Kra Michel who loves literature evangelism.

## GHANA

By: C. B. Mensah



The first Ghanaian church member I ever met selling our books in the Gold Coast was Brother G. P. Grant. Brother Grant was one of the pioneer believers in the Adventist faith in the Gold Coast. I can remember that Brother Grant was invited to the workers meetings in the 1930's. He continued the canvassing work until he grew very old.



Brother A. E. Cook

In the early part of 1933, Brother Cook from Britain was invited by Pastor J. C. Clifford to Gold Coast to start the Publishing work and train colporteurs. He had about eight or twelve students and started the training of these young men at Koforidua. A house in the middle of the town near the market was hired which served as a training school and living quarters for Brother Cook and the students.

The students received instructions in the mornings and went out with Brother Cook in the afternoons for actual canvassing. The colporteur training continued for three months. Brother Cook left some of the colporteurs at Koforidua to do field work, whilst he went to Akim Oda to conduct a further training course for eight students.

After two months the students at Oda were able to canvass and take deliveries on their own and so Cook moved to Tarkwa for the training of six more students. After spending a month with them he left finally for his home in England. This seems to have been the first organized training for literature evangelists in Ghana. Most of the people trained left the work but a few held on until the recruitment of our brethren Davidson and Brown, from Jamaica.





## TOGO-BENIN

The publishing work was started in Togo-Benin in 1964 by pioneer missionary Henri Kempf from Alsace, France. Soon after, Pastor Kempf embarked on a vigorous programme of literature evangelism.

It was George Vaysse, however, who in 1956 first entered Togo-Benin with our books. He was a literature evangelist from France who, for two years, sold our literature in the countries of Togo and Benin. He contacted many people some of whom were converted to Adventism. Henri Kempf recruited Mathias Degbeffan from Benin and the Kueviakue brothers, Laurent and Robert, from Togo. These formed the nucleus of literature evangelists in those two countries.

From 1970 to 1972 the literature force grew to six. The new recruits were Gilbert Segla, Raphael Dogan, Bernard Amekuwodi, Paul Bessan and Louis Tetterah. Laurent Kueviakue was not working then, and soon after Robert dropped out. Of this early group three are still in the work of the Church, but only one is in literature evangelism. Bernard Amekuwodi serves in Upper Volta. Gilbert Segla is an evangelist. By the end of 1972 only Raphael Dogan was selling our books.

Between 1973 and 1976 the band of literature workers swelled to four. These are now doing well under the leadership of P. Heise, mission president of Togo-Benin.

*Editor:* Louis Tetterah died after serving for a year. The new Literature Evangelists are Francis Kpade and Seth Lasmothe.

## UPPER VOLTA

The literature evangelism work started on February 29, 1972, with two colporteurs, Bernard Amekuwodi, a Togolese who had previously worked in Togo, and Mathias Goylebouna Boussoum, a Voltaic who had worked as a gardener in our mission in Abidjan where he accepted the message of salvation.

The first year, 1972, the sales were as follows:

1972	Bernard Amekuwodi	636.140	CFA
	Mathias Boussoum	901.915	"
1973	Bernard Amekuwodi	457.250	"
	Mathias Boussoum	696.780	"
1974	Bernard Amekuwodi	723.950	"
	Mathias Boussoum	535.840	"
1975	Bernard Amekuwodi	441.900	"
	Mathias Boussoum	1.078.550	"

The literature evangelists have helped us greatly in breaking down prejudice, in opening many hearts; and the doors of many government offices.

On September 28, 1972, we were able to purchase a motorbike for each

literature evangelist, thanks to gifts received from church members in the United States.

The literature evangelists soon found out where their talents would be best used. Brother Bernard discovered that he had more success in the villages in visiting the school teachers, the civil servants of the administration, and the sanitary personnel. Brother Mathias developed more into a city colporteur, where he specialized in visiting the officers of the government and private businesses.

The first evangelistic campaign in Upper Volta was started in 1973, and to this campaign were invited by personal letters all the people who had purchased our books. From the 400 invitations sent, about 100 answered and came to the meetings.

The literature evangelists also enrolled many students for the Voice of Prophecy. We feel that with only 30,000 salary earners, of whom only half are educated and therefore belong to the higher income bracket, it might not be wise to have more than two literature evangelists in the field at any one time. But of course man's arithmetic is not God's problem and the Lord willing and helping we may be able to develop this branch of our work to surprise and amaze even the greatest pessimists.

*Editor:* Since writing the above, Pastor H. Kempf has advised us that Mathias Boussoum is no longer a literature evangelist. We pray for an early replacement.

## LIBERIA

After many unsuccessful attempts at literature evangelism both by nationals and visitors, it was thought fit to send a Ghanaian, John Kwao to Monrovia to launch an energetic programme there. Brother Kwao went to Liberia in 1974. He is doing well and has recruited a national, Brother Arthur Doe who is also successful.

## SIERRA LEONE and THE GAMBIA

*By Marcus Dove*

We are told that the first literature evangelist in Sierra Leone was Mr. M. K. Boima. The publishing report of the Sierra Leone Mission of December 1968 states that: "In the Sierra Leone Mission for the past nine years we have had only one full-time literature evangelist... during these years and particularly the past three years, many villages and towns in Sierra Leone have been canvassed by our faithful literature evangelist named M. K. Boima." (It is unfortunate that M. K. Boima is no longer selling our truth-filled books).

As far back as 1930, an Adventist evangelists who work in Freetown, the

picture is a much happier one. P. U. G. Ine entered the service in this country on November 7, 1971, having arrived from his native Nigeria. S. O. Nwarungwa entered the literature evangelist service at the end of 1972, also from his native Nigeria. One of the three is a Sierra Leonean by name S. D. Sandy, and he resigned a good position at Aureol Tobacco company to become a literature evangelist in May 1975.

All three of these men are dedicated workers and representatives of the work. S. D. Sandy is at present considering a move up from the capital to Bo, in order to continue the canvassing work in that town (next to Freetown in importance).

As far back as 1930, an Adventist teacher by name X. M. S. Sankoh made two trips to the Gambia to sell our literature, but he did not succeed. It was therefore a great joy to the Church when in 1973 Mr. Daniel Cudjoe from Ghana went to the Gambia and established the literature ministry there. Daniel is a man who immediately impresses a person by his earnestness. He has been responsible along with visiting evangelist Pastor H. A. Cartwright, for raising up a small group of believers in Banjul and Kakau despite adverse conditions. He has interested three more young men in joining the literature evangelism work — one of whom, we hope, will be commencing within the month. Daniel Cudjoe moved to the Gambia early 1973.

*Editor:* S. D. Sandy is now employed by Sierra Leone Mission as evangelist.

The Gambia is now a Mission Station detached from Sierra Leone. Brother D. Cudjoe is going to the Adventist Seminary of West Africa to study to become a minister.





## The Message—The Gambia—and Del Harrison

Recently Pastor Roland Fidelia interviewed Del Harrison, the Director of the Gambia Mission. Following is a transcript of that interview.

**Fidelia:** Del, how long have you been here in the Gambia?

**Harrison:** We arrived here about the middle of March, the second time. Actually we came here the first time in January to find a place to rent. We came and resided in March, then in May we went home to the States for a short time.

**Fidelia:** So you have had time during these three or four months to look around the country, haven't you?

**Harrison:** Yes, I don't like to waste too much time. When I came from Liberia I met with the high authorities of Gambia, trying to examine the best way that we can minister to the needs of the people of Gambia.

**Fidelia:** Having met these people and talked to them, what do you feel is the greatest need for the Gambia?

**Harrison:** God's word, I would say without hesitation. The greatest need is for them to understand the gospel and we have to make an outreach in some diversified ways to gain the confidence of the government and the people. We have some Christian organizations here, but their influence is only proportionate to what they are willing to do for the people.

**Fidelia:** So it seems the government is expecting us to do something for the welfare of the people?

**Harrison:** Well, one of the first question I was asked by the Committee that has to do with expatriate allocations was: "what have you done for the country since 1973 when you were given permission to operate in the Gambia?" Of course, Brother Cudjoe has done a great work in selling books and starting a foundation for the ground work, but I think the government is expecting more meaningful contribution from us in the near future.

**Fidelia:** Good, and suppose you were given unlimited means and a free hand, how would you go on to spread the good news and open up the way for the gospel here in the Gambia?

**Harrison:** Well, I think that in a Moslem country the most successful way in gaining the people's confidence so that they will listen to the gospel is through education and through health, especially preventive health. We find that not many Moslems have a problem with tobacco and cola nuts, and we have already made a small impression on a few local communities here on health programmes, but I would expand the health ministry as quickly as possible along with the education ministry.

**Fidelia:** When you said you would expand the health programme, in what ways would you do that? Are you thinking of hospitals, dispensaries and clinics, or do you have some other ways in mind?

**Harrison:** I think the best way we can expand the work without getting in deep water with great investment is to use mobile means of help. If we could find doctors or mobile clinics to go up-country, I am sure we could secure such help through SIDA or other foreign aid, we would be able to make a good impression. In Liberia, about two years ago I discussed this programme with one of the directors of SIDA, and she said that anytime we needed two of three mobile clinics, she could pass them through her hands anytime, it wouldn't have to go through the Committees or board meetings. Things like mobile clinics and also a boat to go up the Gambia River should be paramount. I think, in the medical work, but not hospitals as such because we have too vast areas to cover so we have to be more mobile.

**Fidelia:** I like this idea of a boat on the Gambia River, because much of the Gambia is the river isn't it people live on both sides of the river, on the banks of the river, and it would seem to me that a good way of reaching the people along this water-way would be with the launch or boat. Have you anything in mind?

**Harrison:** Well, of course I think the Gambia River to Gambia is like the Amazon River is to Brazil. We have done a tremendous work in our church relations by having river launches bringing medical help to the people, and we believe that here we will have the same result. As you said, it is only about six or seven miles of countryside on each side of the villages Gambia River before you reach Senegal, so almost all the villages are on the river. In fact, Gambia is the most densely populated country in Africa, and they all live right on the river. The boat idea is something I have had in mind for some time when I first knew I was coming to Gambia. Yes, we have a doctor who is interested in buying a boat and manning it and paying the cost himself, and a nurse/boat mechanic/pilot family that we already have in mind.

**Fidelia:** Good, that seems a great idea. Do you expect any difficulties from the government here in bringing the ship to work on the River Gambia, or would you think rather that they would be happy about this?

**Fidelia:** So you feel if we could bring a launch in we would be filling a gap that has been left by the retiring of that Red Cross Ship?

**Harrison:** There's been no private institution in Gambia, at least religious, that has done anything like this. We have the Catholics with their hospital in Banjul, we have the World Council of Churches in Liberia who have a little clinic right there in Monrovia, and a few clinics up-country in a small way, but have mobile clinics that can meet with thousands of people in their own villages, and then along with those clinics of course have the gospel preached. Similar projects are going on in other developing countries.

**Fidelia:** Now this doctor you are talking about and the nurse and mechanic pilot husband, will they cost the church anything?

**Harrison:** No, not at all. They will be supported by private funds and the boat will be donated to Gambia Mission and will become property of the Mission. If the programme went on for one year and we had to cut back for some reasons, there would be no loss to the church. I feel that God is in this plan and He will provide doctors maybe on a rotating basis that we could have to come over to start this boat work.

**Fidelia:** Do you feel that a team composed of a doctor and a nurse would be sufficient to bring adequate help to the people of the Gambia?

(Continued page 8)

## It Isn't Ours After All



Walter R. L. Scragg  
Principles underlying Christian stewardship are being emphasized Sabbath, December 10th, in churches throughout the world. Surrounded by materialism, hounded toward selfish goals by media and modern ideologies, the latter-day Christian needs to remind himself frequently of the bases of Stewardship.

The first of all principles is recognition of the Creatorship of God. In the beginning God made the heaven and the earth and all that is in them. Therefore we accept our complete and utter dependence on God, not only for life, but also time, talent and all that we are and possess. All of it represents the creation of God. It isn't ours after all.

Time and again Scripture proclaims the ownership of God. Not only did God create, but He retains ownership of all that is in the world. The gifts of God are gifts of salvation and character. He gave His only Son, He gives us the Holy Spirit and His gifts, He gives us eternal life in Jesus Christ. He does not give us money, houses, land, cars, cattle or wheat fields. We may call them ours, but in actual fact the Bible states they belong to God.

Man's responsibility toward the gifts of salvation and grace, toward the material blessings we enjoy, and toward the time and talent life endows is that of a faithful steward. Being a steward recognizes the source of that for which we are stewards, our present responsibility and the future deposition of what we now have.

Stewardship recognizes that the only things that endure past this life for us to enjoy are the gifts of God, salvation, character, eternal life. Our material blessings, our time and our talent belong to us within life's parentheses—our birth and our death. Upon us rests the urgency of knowing that all that we are and have remains for a limited period. To use it wisely and well shows the mark of a good steward.

The returning of a faithful tithe, the giving of additional offerings may seem at first the most important part of stewardship. Often we emphasize them and rightly so, but they represent only a portion of the realm of responsibility entrusted to man. To be faithful in them. While good, will not satisfy the larger trust.

With the approach of Stewardship Day take a look at your Stewardship. Have you taken the "mine" out of your possessions and recognized God's creatorship and ownership? Have you look-

(Continued on page 10)



(GAMBIA from page 7)

Harrison: Of course. It is going to make a very small indent. The boat is big enough. The one that we have in mind is 105 feet long. It is an ocean-going vessel. It can go about 200 miles up the Gambia River. It is large enough to support two doctor-nurse teams, one on the fore deck and one on the half deck. The problem as you know is trying to find doctors and nurses. If we could find enough of them, then certainly we would be able to make an impression and leave our mark on the place.

Fideia: Of course this is still in the planning stages, but do you think it would be good idea to have local clinics along the river, manned by local staff which would be visited regularly by the team on the launch?

Harrison: It would be a good idea but I don't think it's very practical from our application at the moment, because we wouldn't have enough personnel to start these clinics if we had the money to build any of them. And the second thing is that even the government is not able to build sufficient clinics and staff them with local people, so we would be talking about completely expatriate programme and I am not sure that we can support such an endeavour. I think the doctor/nurse team with a means of mobility to do what good they can do where they are is our best plan.

Fideia: You said something about the education part of the programme. What would that entail, primary school, secondary school or do you have anything else in mind?

Harrison: Well, the great need of course of the church membership is to get workers in any country including our own. But by training young people. I am sure the Catholic Church is proving over many centuries that by keeping people from grade one up they maintain most high level of influence over the youngsters and to take them at say 18 or 20 years old. I believe that our schools have to start with the primary youngsters. We are going to have a tough time because most of these youngsters are coming from homes of Moslems, but as we work with them we would make an inroad in future to build and expand our school from primary to secondary level it would be good. The other thing I think, is to train older people to have a trade. Because they go to school here and learn academic knowledge, but they have no trade or nothing to earn a living and they are not fortunate enough to go abroad for further schooling to have a government job, they really don't have anything to do, so we will very much like to start an industrial training school to teach them wood-working business and the reason I picked wood-working specifically is because it is the trade that is needed here and also it is a trade that will bring profit and which would be used for future expansion. Lumber or something else is a good commodity here to work with.

Fideia: Surely with such a programme, you would need expert help.

Harrison: Yes, of course, when we were home in America, one friend of the church put up a sum of money to build the school and start it with the Vietz family. They worked for us in Liberia for a year teaching at Konola. We also have funds to buy some basic machinery to begin the school. So the technical training school we are also talking about is something that can be realized very quickly if the brethren decide.

Fideia: I see. So you mean you have a family in view and you have funds to start such a school, and all you need is for the Church to give you the 'go ahead', which I hope you will get soon. But you still feel that there is a need for a primary school.

Harrison: I don't see how we can make much of our inroad with the people of Gambia, to have our name known except by building school and also health orientated programmes on the radio; — I am scheduled to give health lectures to schools in the next school term — and to work with the government for the good of the people. They are just not geared to accept the preaching of the gospel as such. They want to see some social and welfare work; and through practical Christianity we shall be able to achieve more than by the preaching of the word.

Fideia: You have a very small church here, maybe eleven to twelve members in all. Where are you going to recruit your teachers for the primary school?

Harrison: We envision that for the first year we will only have grades one and two, we would need not more than two teachers. One could be Mrs. Vietz and the other, the Peace Corp volunteer whom we baptized recently. He will be transferred from his present assignment to our church by the Peace Corps authorities. We would therefore be able to use him. We could also use the good auspices of the Peace Corps and call one of two S.D.A. teachers from America. Those would cost the church nothing as they would be sent to Gambia to work for us by an Aid organization.

Fideia: That would be adequate to start with?

Harrison: Oh yes. We would not be needing a large budget that way.

Fideia: Of course you are here to win souls for the kingdom and that is the main part of your work here. What do you feel, is the response of the people to the gospel in this predominantly Moslem country?

Harrison: There are many similarities between Islam and Christianity. The problem is, how much authority will they credit Jesus Christ? The Moslems use the Bible a great deal in their worship. Theirs is a religion of works and not of grace. We can find an open mind when we are doing good works for the people without thought of recompense or reward. He then wonders why we do it. We have the much sought for opportunity to tell him of the grace of Jesus Christ and His love. An example of this is found in what we have done in Barre. After some lectures on health, the people broke their pipes and threw their cigarettes in the ocean. This is a small beginning. How many more could be freed from the chains that have held them captive? This practical demonstration of Jesus Christ through his servants will prepare the Moslem to accept the good news of His kingdom.

Fideia: I am sure, Del, that the readers of the West African Messenger will be happy to hear about the Gambia. Is there a message you would like to pass on to the rest of the field?

Harrison: Yes and it is that we should all pull together for the common purpose of finishing the work of God. We should be spiritually alive and active and open to God's leading. When God moves we should be ready to say: 'Here I am, let's do it.' Let us make sure we do not lose out on the opportunities that come our way from time to time.

## "INGATHERING" A MEANS TO AN END

"Had the people of God constantly preserved a living connection with Him from the beginning of the great Advent Movement, had they obeyed His word and advanced in all His opening providences, they would today be in the heavenly canaan".

It was in 1908 that the General Conference committee instituted the Ingathering Programme as a means to raise funds annually to augment the church's budget for the speedy spreading of the Judgement Hour Message of warning to the inhabitants of the world and to alleviate the sufferings of the sick, the poor, the aged and orphans that can be reached by the Church.

Now we are much nearer to the time of the end of probation than we were in 1908. All that have to be reached must be reached with the Gospel of Salvation now or they can never be reached and consequently be for ever lost in sin. Every member is therefore expected to take active part in this year's Ingathering programme.

If we will go out and ask from the people as the Israelites did from the Egyptians, the Lord will give us favour in the sight of the people and they will give us of their jewels, of their silver and of their gold and clothing for our ministry among the suffering humanity and for the liberation of prisoners of sin in the cells of satan.

This is our concern. We are to go out and gather means for the salvation of men for Heaven.

P. K. ASAREH,

L. A. DIRECTOR,

W. A. U. M.

## YOU AND YOUR TONGUE



Paul Atta-Owusu

Someone has said that "the tongue, being a delicate but monstrous thing, can be manipulated for good or evil." Indeed, King Solomon rightly asserted that "death and life are in the power of the tongue." Proverbs 18:21. That is why it has been caged by thirty-two strong teeth.

The tongue, apart from helping in the mastication of food, is also one of the principal media used in speech. It makes communication between peoples possible. Despite man's mind-jolting inventions and technological developments in our space age, the tongue remains the primary medium of instruction and teaching. Through it people engage heartily in conversation, gossiping, crit-



icism; and it is also the distinguishing mark between human beings and animals.

Through the harmonious functioning of the tongue, tonsils and the vocal chords, people talk, pray, sing and praise the Lord.

Since the beginning of time, man has mis-used the tongue only to his own detriment. Jesus' adversaries shouted with joy, "crucify him, crucify him" not knowing that their actions would lead to the fulfilment of the divine plan. Moses was criticised by Aaron and Miriam for marrying a Cushite woman. As destructive criticism, with the intent to denounce, abuse and degrade is not good and could have disastrous consequences, Miriam and Aaron's case was no exception. The results were immediate and disastrous, as prevailed in Biblical times when God dealt directly with man. Apart from God withdrawing His glorious presence from them, Miriam was struck with leprosy.

Instead of indulging in endless, destructive criticism, those who have set their hearts and minds on the heavenly mansions above should use the priceless talent of speech to: speak of God's love for the sinner (who might be living next door to them), to warn him of the impending danger of setting truth aside, entreat him to the knowledge and saving power of the Lord, and assure him of God's unfailing providence to all those who will commit their lives into His service.

The youth should especially hold high the banner of the gospel, communicate our hope of a blessed Saviour to a dying soul and minister grace to the despondent and to those who, by their very appearance and gloomy attitude to life are in the stupor of spiritual death.

The youth are warned to flee from corrupt communication, profanity, frivolous talk and foolish jesting, which plunge us deep into the valley of death.

On the other hand, we are admonished to speak words that will arouse our spiritual energies and put them into action for the salvation of souls.

An eminent evangelist has said that there is so much potential power in the youth that if half of this power was used in the service of the Lord, the whole world would soon be evangelised to bring an end to the hardships, woes, sickness and death so prevalent on this earth. In an era of spiralling inflation forcing us to spread our financial resources to the limit, whenever two people meet, every word spoken is on how to make money to provide for our daily needs. If we would but gear the topic of the conversation to witness to our Lord, many perishing souls that are like a lost crew on the high seas would be reached and saved.

Be a living missionary wherever you are and in whatever profession you are. Cultivate and nurse those who are young in the faith. We are assured that heaven-

## DEVELOPMENTS in SIERRA LEONE

### *Plans for future Development of the Church in Sierra Leone*

Roland Fidelia talked with Pastor W. B. Ackah, president of the Sierra Leone Mission and asked him a few questions about the future moves of the Church in Sierra Leone. Pastor Ackah spoke about a piece of land that is being acquired by the Church and which will probably be the site of the new Mission headquarters. The following is what the Mission president said:

"At the moment the matter is in the hand of the Lands Department. When the committee approves of it then we are going to pay the owner Le: 20,000, then next year around this time we are going to pay another 17,000 Leones as a final payment.

"We plan to use five acres for the Mission complex, office, Mission workers' houses, then the remaining half will be for church and church school. We want to experiment in this town to have an international school to cater for our members and some of

the members in the public school who have made a request for Adventist education.

"I've been to the Ministry of Education and spoken to the Chief Education Officer and he was impressed and happy that we are now moving to the city, although we shall not be in the centre of the city.

"The whole headquarters complex will move from Bo to Freetown. Now I have discovered that it is very advantageous in the sense that in Bo we are working among the Mende tribe, but when we go to Freetown, we will work among the Creoles and it will be a co-operative factor between the Creole, the Mendes and the Konos and therefore our work will be able to spread more evenly than it has done in the past.

"The Brethren who have been here before expressed the fact that we have a beautiful compound in Bo, and that we might not find a similar piece of ground in Freetown. Opening came when a new road was built linking



Pastor W. Ackah steering his Mercedes along the track that leads to the main road. The piece of land stretches all the way to the lagoon. The Mission is purchasing the dry land slightly elevated from the marshy land.

ly beings are willing and ever ready to co-operate with frail human beings as we are, to help us proclaim the sacred message.

It is a great privilege as well as a blessing to work for the Lord. The inner joy and pride and satisfaction and blessings that come your way know no bounds when with dedication and diligence we do the work of soul-winning. It is a personal experience.

Wouldn't you like to have a share of this experience? Next time you step out of the house, speak words that are like "apples of gold in pictures of silver," to the next person you meet.

Engage in the very highest work for which we can employ the limitless power of speech. Let us seek to reform, reclaim and rescue souls from the grips of the devil.

Paul Atta-Owusu

Freetown with Bo. The town is bound to extend on both sides of the road. We have secured a piece of land between the new road and the lagoon. The land is ideally situated and within minutes from the centre of Freetown.

"We intend to build a church and the Mission offices and perhaps a school on this piece of land. We shall however build an evangelistic centre on circular road where our church now stands. The present church will not be demolished but will be used as part of the evangelistic complex, as a meeting hall for the youth. The church in Freetown built in 1907 is an historic monument as far as the Seventh-day Adventist Church is concerned. We want to preserve it intact and build the modern extension which we hope will not be too incongruous.

(Continued on page 10)



## FORGET NOT THE SICK AND THE POOR AMONG YOU

The complimentary greetings that will fall on the ears of all those who recognize that all men are brothers and therefore extend their benevolence to the poor, the sick and the distressed, indiscriminate of race or creed, will be, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world... as you did to one of the least of these my brethren, you did it to me." Matthew 25:34-40.

In trying to meet all the expectations of the Lord; that His followers be benevolent and show deep concern for the sick, the poor and distressed millions of mankind, the West African Union Mission of Seventh-day Adventists has intensified her move to organize a welfare society in every local church.



On August 5th, the Union Executive Committee delegated Pastor P. K. Asareh, the Union Welfare Director to present twelve bags of clothing to the Society of Friends of the Mentally Retarded Children, and another six bags to the Ghana National Cripple Aid Society.



The representatives who received these gifts on behalf of the two charitable societies thanked the Church and appealed, that these should be the beginning of subsequent gifts from the Church to them.



Literature Evangelists labour under difficult circumstances in different parts of the world. Sweltering heat in Africa and withering cold in Europe cannot stop them.

(IT ISN'T OURS from page 7)

ed at your use of time and talent and seen that God has His rightful share? Are you generous and sacrificial in your stewardship of material things?

"How can those for whom Christ has sacrificed so much, continue to enjoy His gifts selfishly? His love and self-denial are without parallel; and when this love enters the experience of His followers, they will identify their interests with those of their Redeemer. Their work will be to build up the kingdom of Christ. They will consecrate themselves and their possessions to Him, and use both as His cause may require." Counsels on Stewardship, p. 55.

— Walter R. L. Scragg.

(SIERRA LEONE from page 9)

"It is a fact that much more could have been accomplished if the headquarters of the Church in Sierra Leone was in Freetown. Many members have drifted away from the Church because Seventh-day Adventism was not properly represented in the capital city of the country. Things may improve once we move to the main city."

Pastor Ackah is confident that a move from Bo to Freetown will benefit the Church, and we tend to agree with him. Let us hope that the Brethren empowered to decide on such a move will agree to it and help finance it.

IT'S WORTH A SECOND THOUGHT

CHICAGO (EP)—Some member of the Tate family is in every congregation, whether your congregation numbers twenty or two thousand, says Rev. Lincoln Eng, director of St. Bartholomew's Episcopal Church in Beaverton, Oregon. A description of the Tates appeared in St. Bartholomew's parish bulletin: "There is Old Man Dic Tate who wants to run everything in the church. Uncle Ro Tate tries to change everything. And Sister Agi Tate stirs up trouble whenever possible. Her brother Irri Tate helps her do so too."



"And whenever new projects are suggested, Brother Hesi Tate and Sister Vege Tate pour cold water on the proposals. Then there is Sister Imi Tate who tries to have the church mimic everybody else. When the church budget is announced, everybody tends to quake if Brother Devas Tate stands up in the meeting. And Brother Poten Tate wants to be a big shot. But not all members of the family are bad, for Brother Facili Tate is quite helpful. A delightful member of the family is Miss Felici Tate. And the pastor is always delighted by Brother Cogi Tate and his twin, Brother Medi Tate."



# Entering Into A New Area

Pastor K. O. Amoyaw  
S. S. and V. O. P. Director  
Central Ghana Conference

The ardent, earnest longing of the Ghana Conference of Seventh-Day Adventists to enter into new AREAS within her Territories found fulfilment in the team that was sent to open a New District at Asankragwa in the Western Region.

The area is teeming with farmers from all over the Country and is progressive as well. With this in view, a team of two was sent to prospect the area. Their report so thrilled the entire laity that an evangelistic team, under Pastor K. O. Amoyaw was detailed to open the District. Team Members were as follows:- John Kwaning, James Adu. R. A. Kissi. D. K. Donkor and H. O. Barnie.

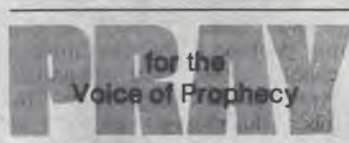
On August 4, 1977 a Tent was pitched at Asankragwa (The newly created Government Administrative Centre) to begin series of religious lectures. Curiosity was provoked by the tent and people flocked in by their number and, the Great Master Fisher lowered the gospel net through us to engulf sixty-four souls of whom 32 were baptised on September 17, 1977.

We rejoice over the achievement with the entire Adventist population in Ghana and elsewhere.

Now let us all join hands in praying for Pastor H. O. Barnie, who has been appointed a new District Pastor to the Area as well as for the work.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion. Thy God reigneth" Isaiah 52:7.

Voice of Prophecy Course was offered during the Efforts and 120 people registered. Out of this number, 64 persons graduated and the 32 people who were baptised were Voice of Prophecy Students.



# Church Elders and Laymen's Council

At Techiman from July 28—August 1, 1977 by J. S. Dwumoh Lay Activities Director

Great was the day when all the Workers, Church Elders and Laymen delegated to the above meeting arrived at Techiman to start the Laymen's Council. There were a lot of observers to participate in this Spiritual revival.

The Workers in the Central Ghana Conference were summoned by Pastor M. A. Bediako, President to attend a one day meeting prior to the above mentioned Council.

Morning Devotion and season of prayer were conducted by some Laymen and District Pastors. Every minute of this occasion was enjoyed by the attendants.

Speakers from the West African Union Mission attended in the Persons of Pastors C. B. Mensah and P. K. Asare. Pastor M. A. Bediako, Conference President and some of the Pastors gave some instructions to the members about soul winning techniques and how to comport themselves as the representatives of God.

Leaders of the Laymen's Bands, gave some inspiring reports and soul winning experiences. Souls won by them totalled 1,885. Companies opened were 24.

Reports from the new District of Asankragwa were given by brothers John Kwaning and James Adu and some offerings were collected to augment the funds allotted to hold an evangelistic effort at Asankragwa.

Trust Fund Committee gave reports of how the money collected has been used and some of the members pledged to continue to pay more money into it to finance the church activities.

On Sunday night special testimonies, prayer service and the Lord's Supper was conducted at Midnight to round off the meeting.



MAY 5 1978

★ **FOOD DISTRIBUTION IN UPPER VOLTA**

Appeals to the West African Union, NEWAD and the General Conference on behalf of the famine stricken people of Upper Volta brought an enthusiastic response. \$27,000 sent to Upper Volta were converted into 100 tons of millet 25 tons of rice, 1 ton of milk. The villages which were the hardest hit received our help immediately. Another \$6,000 worth of high protein food supplement is also on its way to the drought affected areas. 'Our prompt response to the people's cry for help has created much goodwill in many circles', says Mission President and Director of S. A. (Secours Adventiste), Pastor Henri Kempf.

*Stop Press:* a further \$2,400 gift has just been sent by the Netherlands Union of Seventh-day Adventists.

★ **CHURCH TO BE ESTABLISHED IN BENIN**

The work in Benin looks like getting off the ground at last. The Church was recognized by the Government in 1971, but was not established due to circumstances beyond our control. Brother and Sister C. Lombart have moved to Cotonou, Benin, to establish the Church in that country. They are the first workers to be stationed there. It looks probable that land will soon be acquired for the erection of a church headquarters and of a meeting place. We thank the Lord for this opening.

★ **WE ARE HAPPY TO WELCOME IN THE BEST AFRICAN TRADITION**

★ Doctor H. Gudmanson to Masanga Leprosy Hospital, Sierra Leone. He is one of a team of three doctors to serve the hospital. We are happy for the vast improvement in the staff situation at Masanga.

★ David and Velda Cox to Sierra Leone. David among other things is the Mission Evangelist, Freetown District leader and Circular Road Church pastor.



★ Beverly Sawvel and Evelyn Warman as the first student missionaries to Bouake Secondary School, Ivory Coast. They hail from the United States and have come armed with youthful enthusiasm, a desire to work for the Lord and very little French. But what is the language barrier among friends?

★ Conchita Murphy to Accra where she will teach missionary children. Conchita is from Jamaica and has read English and History in an English university.

★ John and Petrea Dorland and their sons, Gregory, Graham and Trevor to the West African Union family. Brother Dorland cumulates three departments: Education, Youth and Temperance. If "heavy lies the head that wears a crown", what could be said of one that wears three hats?

★ Joelle Parizel, a French volunteer who teaches at our secondary school in Bouake, is also the preceptress of the girls. She is an important addition to the staff of the "College Adventiste"

★ Pastors Williams and Sundquist have visited our Union and held communication institutes in Sierra Leone, Liberia, Ivory Coast and Ghana. They have inspired all participants to greater achievement. The field has been blessed by the ministry of these two leaders. Dr. D. S. Williams is associate Director of Communication at the General Conference and Pastor P. Sundquist is the Communication Director of the Northern Europe-West Africa Division.

★ **GAMBIA MISSION REPORTS PROGRESS**



The members of the Gambia Mission Station recently cleared a plot of land for the construction of the first S.D.A. School to be built in that country. A vocational training school, which will teach carpentry, welding and auto mechanics is scheduled to be completed in early 1978. The school is situated on a prime industrial site furnished by the government of The Gambia, under a long term lease arrangement. The school is being financed totally by private contributions from abroad. The small church has grown from six believers to twelve, with more than 100 studying in 3 branch Sabbath Schools.

We are happy to learn that building permit for a church has been granted to our Mission. Funds being available, we have no doubt that a monument to the glory of God and His truth will soon be erected in the Gambia.