

# MESSENGER

VOICE OF THE WEST AFRICAN UNION OF SEVENTH-DAY ADVENTISTS

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## Organization for Action

By Jesse O. Gibson

"Time is short and our forces must be organized to do a larger work."—Test. 9, p. 27. Yes Christ Himself said, "Behold I come quickly." God's servant many years later calls our attention to the shortness of the time in which we live. It is the last hour of earth's history. It is time to "Organize" our forces.

Organization of our forces involves every evangelist, every teacher, every colporteur, and every worker. Yes, it goes still further, it includes every member. "God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work to-day no less than in the days of Israel."—"Patriarchs and Prophets," page 376.

If our mission fields are to progress they must have good order. They need a strong organization to do a larger work. If the leaders take the responsibility laid on them and organize their forces, with God's blessing they will succeed. Much will be accomplished. With poor organization little will be accomplished.

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—"Test.," Vol. 9, p. 221. You see

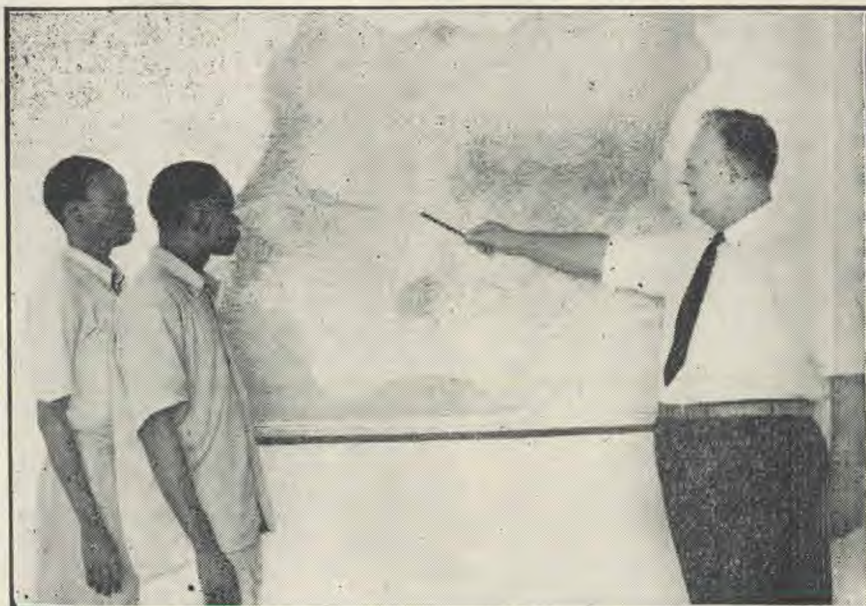
there is more than one reason why we have not moved the world. We have not been well enough organized. We have not always moved as one. We have not all had one purpose. Until we do these things we are not ready for the Holy Spirit, which is the power to give us unlimited success. We have a world to move. We must follow the command of our Great General, if we are to do it.

Mission field leaders should study their organizations. If you do not have districts and a small group of district leaders responsible to you it would be well to give this matter study. If your field is divided into districts, possibly you should study

the size of your districts. The available workers some times give cause for the districts to be too small. If so, it makes too large a group responsible to the field leader. Too many problems come to him. In some cases the districts may be too large. That too may need study.

Each district should have a district committee to study ways and means of carrying on the work and settling problems so they will not need to take the time of the field leader. But this group must do more than that—they should shoulder the responsibility of *taking the gospel to the area designated to them.*

Definite study should be given to



Pastor J. J. Hyde presents the great Nigerian Challenge to two of his workers and you!



the possibility of organizing more churches. Some fields with a large membership have only a small number of organized churches. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Gospel Workers," p. 352. Leaders for our churches need to be trained to care for the business of their own churches. The responsibility of the souls around the church must be laid upon the members. The worker must work hard. He must lead the people. He must show the people "how" to win souls, and how to carry on the duties of the church.

May God help each leader and each worker in developing a stronger organization in our fields, districts and churches so that we can move as one. Then and only then can God pour out His Holy Spirit in its fullness.

## Evangelistic Reports

By J. A. Baidoo

The fourth of August was the day in which the Adventist workers were summoned into battle against the prince of the world and his allies. In view of this, I was asked to take the lead of six workers who were bound to Nkwantec-Mampong village.

At our arrival the workers were divided into three groups and the village was in turn divided into three sections. Each group was assigned to a section as to the need of prayers, Bible talks, and to invite them to attend the services. This proved interesting for the first six days, but when men slept, the enemy sowed tares among the wheat.

In our leisure time two of us went out riding a cycle; on our return home one of them reported the loss of his sandal. While searching they overtook a Moshi woman and enquired of her about the lost sandal but she denied the fact of it by swearing the Almighty God. They, being suspicious craftily followed her to the house and appealed to her husband who cheerfully produced it by saying, "It was brought in by

my wife." She was then blushing from head to toe.

On the following day the workers agreed to my suggestion to help our believers to brush a place already acquired by them so as to put a temporary hut to serve as a chapel. While busy with the brushing, I heard one of us saying, "There goes the woman who denied the fact of the lost sandal by swearing the Almighty God which is because she does not know Him." At this juncture I raised my head and saw three women walking on the road.

At about 3 p.m. on the same day as we were preparing for the day's meeting, an Ashanti woman dropped in and began to pour out such insulting words that I cannot mention here. We were all alarmed but could not assert the equality of our personalities until she declared by saying "I am not alluding, but speaking directly to the foolish clerks, who were brushing, that said, I do not know God." I got to her and spoke calmly to her as to exercise patience for it was a matter of co-incidence. I did my best to appease her but the more I spoke the more she grew furious. She then stepped outside and began with the usual abusive words and was almost surrounded by the villagers. In fact, we were ignominiously disgraced, but we bore it for Christ's sake. Early the next morning she resorted to some four men to apologise for the contention.

On the evening of the following Thursday, a woman in the village came in front of our house to beat a gong-gong preventing everybody to fetch water on the next day (Friday). The day is kept sacred in honour of the stream in the breach of which will cause the said stream to dry up entirely. After the beating of the gong-gong she confirmed the penalty with the oath of Mampong-gene. She then said, "You foolish Christians if you are brave try to fetch water tomorrow and you will see what will be done to you. You attend to church because of your iniquities." She pointed at us as if she was quarrelling. The said proclamation was made on our street and no where else.

In our contemplation of the superstitious proclamation, Pastor Men-

sah of the District office arrived. I then got the access of telling him of the order in honour of the stream. He, in turn led us to the chief as to allow us to draw water on that day or to show us some other stream where we could fetch water. Seeing that he could not be convinced and no other stream was available, we were left to use our own discretion.

A meeting was convened among us and the decision was to have water as the day following was the "Days of Days." The workers then got tins ready and marched to the stream singing "Onward Christian Soldiers." A complaint was lodged against us before Nana Gyaasehene who also sent for us.

He disclosed to us how the people besought him to be severe in handling the matter but rather checked them for imposing an order of this nature against Christians. Thus the enemy was defeated on two points.

To create interest among the people, we established literary classes and appealed to the chief to attend as that would help him to read and write his private letters within a very short time. To this, he pointed a house to us which was half filled with idols. He frankly told us not to worry him about being illiterate but that we should carry on with the campaign with the other folks. I insisted and said the reading and writing would not affect your idol worshipping, but still he was not convinced.

Despite oppositions and embarrassments ten people were interested in the literary class and fourteen were added to the church.

May the Lord send the heavenly rain to shower the precious seeds sown in His Name.

## So Different!

"We Adventists are different. It is amazing how many professed Christians will drink, smoke, dance, gamble, load themselves with jewelry, and be just like the worldlings about—and yet profess to be Christians. Yes, we are different. And may the good Lord keep us so!"—*The Ministry.*



## S. D. A. Mission Hospital

S. A. Nagel, M. D. --- Med. Supt.  
R. Santini --- Business Manager  
Ile-Ife --- Nigeria



Dr. S. A. Nagel, Medical Superintendent

### Ile-Ife Hospital—1950

During the twelve months there were 40,841 out-patient visits recorded and 1,593 patients hospitalized. One third were hospitalized for surgical treatment, 301 of the above figure were mothers who came for maternity care. There were 2,036 ante-natal visits recorded and 1,506 post-natal visits.

There are 42 young men and women in training at the accredited School of General Nursing, and eight young women being trained as Grade II mid-wives in the School of Mid-Wifery.

Pastor W. E. Nelson, General Secretary of the General Conference visited the institution in January 1951. He was the guest speaker at the graduation exercises held on the week-end of his visit.

The dispensary which was opened at Inisha, in October, continues to average one thousand patient visits a month. The good team work manifested by the evangelist of that

area and the graduate nurse operating the Dispensary is a splendid example of the combination of the medical with the evangelical, the ideal pattern which our Lord has left us to follow.

During this period the second overseas sisters' duplex was commenced and is now nearly finished. The girls' dormitory for 28 girls is nearing completion. The hospital utility shed to house many services, a building about 35' x 120', is already in use, though it lacks a few minor details to mark final completion. Ward III, the hospital obstetrical block, some two years in building, was opened for occupancy the latter part of 1950.

Our Sabbath-school and church company have grown to the place where it exceeds 150 in number. The out-patient department waiting room has long been an overcrowded place for the religious services. Steps have already been taken for the erection of the much needed hospital chapel.

A report which Brother Santini, church treasurer, made to the church some weeks ago, where he made a year by year comparison in the rise of salaries and in the rise of church tithes, showed the percentage rise of the tithes was greater considerably than the rise in salaries. This is a good sign. The Sabbath-school offerings and church offerings have remained at their usual high level.

The church had a very successful Ingathering for Missions campaign during 1950 and exceeded its former campaign figure in 1948 by nearly £20.

In the homes of two influential people in the town of Ife, branch Sabbath-schools have been conducted. Dr. W. Wagner, Brother R. Santini and Brother Omoleye are in charge of the groups. Already some from these branch Sabbath-schools have expressed their desire to join the church and have joined the baptismal classes.

A high point in the spiritual life of the hospital last fall was the Week of Prayer conducted by Pastor D. V. Cowin. Many of the patients as well as all of the staff

received a great spiritual blessing from God during that week.

In December 1950, on the Sabbath before Christmas, a very impressive little baptismal service was conducted where thirteen fine young folk publicly gave their lives to the Lord and entered the church through the step of baptism. The service was held in a nearby stream with Pastor J. J. Hyde officiating. Today in the Yoruba and English baptismal classes there are up to 40 who are weekly studying and preparing themselves to take this very important and essential step in their Christian journey.

"God reaches hearts through the relief of physical suffering. A seed of thought is dropped into the mind, and is watered by God. Much patience may be required before this seed shows signs of life, but at last it springs up, and bears fruit unto eternal life."—  
"Medical Ministry," page 246.

### A Member in Sickness

By L. Bolarin

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." This promise of God's word was fully borne out in the experience of one of our members here at Shao. He was attacked by a very severe boil in the groin. For a month this boil gave much pain, without showing any sign of bursting. His parents who were not believers said that they would go to the ju-ju man.

That night he prayed to God that the boil would burst and that God would prevent his parents from going to the ju-ju man. The boil was just the same the next day and this continued for a whole week. In the end the parents declared that they were going to the ju-ju man on tomorrow. That night the lad prayed earnestly that God would work some kind of miracle, but still in the morning it was just the same,—however the father was prevented from going to the ju-ju man as a sick baby had been brought from a nearby village for healing. For a number of days the father was prevented from seeking the aid of the medicine man. Even-

(Continued on page 5.)



From

# Woman to Woman

*Sponsored by the Women's Welfare Organisation*

## Women Can Serve

By the Union M. V. Department

Our letter in April to the women in our Union brought a ready response and as a result we received much counsel and many suggestions in regard to our "Womens' Welfare Organization." We are very happy about this and still many more of our abled women might have responded. We will look forward to receiving help from every interested one (Europeans and Africans alike) for this is an organization of Training and Service for all in our churches and for those who are friends of the church. This is a service which only women can give.

Now the instructions to the study and service groups in the churches and in the centres will always be directed to the womenfolk themselves and also to the M. V. Department of each mission. This plan follows the wish of the Union Committee since they look to the M. V. Secretary to help do the organizing, the promoting and the co-ordinating in each field. By no means does this mean that the women are to be left out of their own club. It only means that in the Union and in each field there is a clearing house for plans and for materials. We hope that each field will appoint two or three women to work with the M. V. Secretary to keep things going and to see that several of these study and service groups are active in the centres. Opportunity for this sort of activity is limited only by the ingenuity and energy of the women themselves. Let us see which field really takes the lead in this whole business.

The "Messenger" of last month carried (on the womens' page) two short articles on subjects of interest to the people here on the coast. These topics are good for individual reading and good too for the study at your meetings. Use them as a basis for some of your study periods.

We cannot hope to place enough articles in the "Messenger" to meet all of the interest and all of the needs of all of the Womens' groups in our Union. This is a good reason why we have personally asked some 25-30 women to write 350 words of articles and lessons and studies on specific topics. We will try to print most of these lessons in the "Messenger" and then they can be mimeographed and placed in a booklet form for future reference and for study by the "Womens' Welfare Groups."

Some of our fields are beginning to lay plans to train some of the women for this type of leadership, expecting that this approach to the whole problem will give a good impetus to the programme of study and service among the women of the churches.

All christian service is prompted by love for God and for man. Let us press on in this work. Let us begin in a modest way and then let us do big things for God.

## Unwelcome Visitors

By Miss A. S. Nuka

"These flies! Are they hungry again? Just now, I threw some rice scrapings onto the rubbish heap for them to eat so they would not come into the house," said a busy housewife to her little son who had just returned from school.

"Mother, I have great news for you. My teacher told us today that flies are disease carriers, and we should not encourage their increase, but rather keep their numbers down."

"What, such small things bring sickness? In what way?" asked the surprised mother.

"Yes, teacher told us that flies have small hairs on their legs and when they sit on some dirt some of it sticks to these hairs and when they fly on to our food they leave the

dirt there. Also, they have a very dirty way of eating. They vomit some of the juice of their stomach on to our food and then suck it back again. So, as they have some germs from the dirt they have eaten before, many germs remain on our food. These germs make us sick. So, if anyone in the village has dysentery, for instance, others are sure to get it, because flies carry the germs from the faeces to our food or drinking water."

"Son, come and eat, your food has long been ready," urged the mother. As they approached the plate of rice on the table a swarm of flies took their leave from it. Needless to say, the boy did not enjoy his meal. He told his mother that food should never be left uncovered. Pots should have well fitting lids and plates of food should be covered with another plate or calabash.

Mother sighed and said, "Oh, I wish we could get rid of these troublesome flies. Do you know how?"

"Yes, we have to stop breeding them," answered the boy.

Mother's eyes grew larger as she listened to the strange words of the boy. Behind the kitchen was a huge rubbish heap where old tins, leaves, banana skins, pieces of food and everything was thrown. It swarmed with flies.

"Mother, come and see the baby flies," invited the boy. Out to the rubbish heap they went. The boy stirred up some loose refuse and out came little white creeping things which looked like worms. These were baby flies without any wings. In the earth, near the rubbish, they saw some pupae. They were like a large grain of rice with a polished brown skin. The boy told his mother that in a few days all of these funny creatures would be full grown flies. Mother looked very horrified with the prospect of getting more flies and wished to know how to prevent this. The boy then told his mother of a number of ways to prevent flies from increasing, such as :

1. Rubbish should not be thrown about, but

2. It should be taken far away from the house and used for filling a proper compost pit where the heat is too great for the flies to breed, or



3. It should be burnt.

4. If burning is impossible then the next best thing to do was to bury the refuse deeply, for larvae can work their way upward through a thin layer of soil.

5. Latrines which are producing flies must be filled in and new and better ones built.

All of this was a great eye-opener to the mother, She, being a sensible woman and anxious to prevent sickness in the family, got busy about burning that rubbish heap behind the kitchen. They gathered a pile of large stones, and on the top of these stones they placed a lot of dry leaves and sticks and made a fire. On this fire they threw the refuse and burned it, little by little. Then, she swept her yard and kitchen very clean. She got covers for her pots and always remembered to keep the food covered, so that the flies would not have anything to eat in her house. She was happy also to learn that one should not eat any fruit unwashed, because flies leave germs on the skins of the fruit.

After some time she ceased to be bothered with flies. For this she was very grateful to her little son and his teacher for imparting to her this practical knowledge.

Yes, and there are many other ways how flies act as germ carriers. For instance, an ulcer, a wound or a sore should always be covered with a clean bandage. If sores are exposed, flies settle on them and bring germs into them. Or, when someone is suffering from sore eyes, these should be washed often with hot water in order to keep them pus free. The germs are in the pus. After flies have settled on the pus they carry the germs to other people's eyes and cause infection.

Flies are our enemies, but cleanliness is the greatest enemy the flies have. So let us keep ourselves, our homes and our compounds clean, and our enemy will stay away from us.

### A Member in Sickness

(Continued from page 3.)

tually the boil burst. The young man stood firm during his painful trial of faith, and was baptised this last week. May God help us to trust him in times of trouble even as this young man did.

## Tigali Loses Power

By J. K. Amoah

No doubt most of you know much about the Gold Coast Tigali which is devastating the country. Tigali is a juju. It is an occult fetish that many people believe, for fear of witchcrafts, or evil spirits, which they think cause untimely death. Many still have confidence in Tigali, and hold the priests in honour and respect for their supposed work of protecting their clients from evil. This fetish is a money making enterprise, for owners spend over one hundred pounds to secure them.

More than a year ago, Abraham Amponsah our staunch leader of Antoa church, captured one Tigali in his town, which he claimed has influenced or enchanted its master. He began preaching with it throughout the important towns, the uselessness of worshipping Tigali, Brakune, and all the other allied fetishes.

It was my privilege to visit Aprade, a town in the central province, to dedicate our church building. I invited Abraham, possessor of lost Tigali, to go with me. After the dedication we were able to arrange an open air preaching service in the town before a large audience. After a brief introduction, Papa Abraham preached emphatically and unfolded the secrets, dangers and disgraces of idol worship. He based his text on Numbers 23:23 which reads, "Surely there is no enchantment against Jacob, neither is there any divination against Israel." Upon this text the able speaker emphasised how God cares for His people and that idols and fetishes are not able to save or protect anybody.

At this juncture he took out the prisoner Tigali from his sack, and all heathens who had been victims, as well as members of other denominations present hooted. Tigali whose power is lost, and many people examined this juju and most of their superstitious beliefs died a way. "Declare ye among the nations, and publish, and conceal it not. Say Babylon (Tigali) is taken; Bel (Tigali) is confounded, Merodach

(Tigali) is broken in pieces." Jeremiah 50:2. This prophecy has been fulfilled before our own eyes.

As a result three senior school children took their stand for Jesus. One of them said to me, "Pastor, a thief has stolen the gun which belongs to Tigali linguist in town, so I wholeheartedly believe what the speaker said." Another said, "The Kupoh fetish priest has lost five pounds currency notes three days ago. God sent you to come here to enlighten us." Are these experiences not inspiring? These fetish priests who are so wise and discreet cannot deceive and fool the people all the time.

Dear reader, are you not glad to hear that the adversary and his co-workers are losing power? Do you not agree that their houses are dens of thieves? We hear reports continually that many Tivalis are being missed, and as many as have been touched by the Spirit are taking their stand with the church. Let us work, watch and pray that many will return to their Maker.

## Thousands Have Been Won

By Elder J. L. McElhanev

The opportunities for the use of our message-filled literature have never been greater than they are in the present hour. Our publishing houses should be pressed to the limit of their capacity in preparing literature that will proclaim the message of Christ soon coming.

... We know that in order to fulfil our divine commission we must make large use of our message-filled literature. . . If there is one class of workers among us who deserve our commendation and our encouragement, it is our faithful colporteurs.

There are thousands of believers in this message today who have been won through the ministry of our colporteurs. There are yet other thousands, doubtless, who will be won this way. We need a courageous and victorious colporteur army. Let us all work and pray together that such an army may be kept constantly in the field.



## My Aim In Life

By Joseph Kwesi Aka-Kwarm

The contents of my heart, Lord Jesus, I pour at Thy feet today. Thou who blended into one, here on earth, three duties which I love most. Thou wast a teacher, a preacher, and a healer. I catch emulation from Thee. I pray Thee keep me pure and make me a good brand out of Thy sacred fire.

After twenty years of preparation I chose to be a teacher in order that I can answer the first call. Then as the Lord Jesus was a preacher, I preach at times, for I love religion. But the third call of duty I have not attended to. I thought I could fulfil the same in my sister and younger brother, but, . . . but, . . . Hmmm!

Thirteen years ago, during the first year of my secondary school life, my father lay buried in the Adventist graveyard at Kikam in Nzimaland, where our work on the Gold Coast took root. He left me as the eldest boy to help mother care for my sister and a younger brother. From the sweat of my brow I have fashioned a midwife out of my sister, and through my influence my brother has caught the fire to be a dispenser.

But there is room still in my heart. I am not complete. There is something unanswered—the third part of Christ's life. Strange enough, I understand this alone. Something keeps ringing in my heart of the incompleteness of my work. It is this gap I beseech thee, Lord, to help me to fill.

It is my burning desire that before the evening of my life I may add that third part of Christ's life to mine. Maybe I shall not be a doctor at all, but I can be a dispenser. If I cannot be a dispenser, I can at least be a humble giver of quinine pills to Africans suffering from the terrible scourge of malaria. You see, Africa is sick with all its horrible fevers. The people suffer from mal-nutrition, are under-fed, so even slight fevers send them quickly to their graves, having not heard the message of salvation.

It is my ardent desire to do something about this. I imagine that some time when I begin to enter the darkest recesses of my country, the Gold Coast, giving quinine pills to patients, I will talk of the saving grace and power of the Lord Jesus and I shall use the Adventist Picture Roll as a means. I love to sing our Adventist songs too. And how wonderful it would be to accompany my songs with the piano accordian! I would be in a happy state. I would love to conduct city evangelism too. Ah! I would be in an abode of bliss the moment I set out on these ventures.

And do you know where I am going to be fully prepared for all this? It is in Oakwood College in America. This is my dream, the passion of my life. And, I firmly believe that the Lord Jesus will show me how.

Amen.

EDITOR'S NOTE—This was a prayer offered by the teacher when a consecration prayer was called for during the recent week of prayer.

## The Sabbath School on The Hill

By M. A. Moses

It is well over a year since the voice of the Ibie Sabbath-school was heard through the medium of the Union "Messenger." Perhaps you have been wondering what we have been doing during this period of silence. Let us relate some of our experiences during this time.

Throughout 1949, and during the first half of 1950 our continued growth has been very encouraging. It has been seen in all branches of the Sabbath-school. Now, instead of two divisions, we have three well-attended sections. We call them the senior, youths, and kindergarten divisions. Soon we hope to organize a primary group taken from the older members of the last named division. Our total membership is now well over two hundred, with one hundred and eleven in the Senior Department, sixty-five in the Youth's Department, and forty-four in the kindergarten.

Each of the division leaders make it their duty to encourage its new members, leading them to a knowledge of their Saviour, and encouraging them to join the baptismal classes, as a step toward full church fellowship. In each division modern methods to stir member's interest are being adapted to meet local conditions.

Once each quarter the divisions meet together in the Senior Department to enjoy the Thirteenth-sabbath programme together. This has always been a day most loved by all,—a day when youth can smile together with age; when little hands can join great hands to help lift other's burdens abroad, whose touching stories have been related all the quarter.

Many times our offerings have reached a total, on this great day, of £5, £6, £7, or even £8. However, with the blessing of God we reached the highest goal in our

## Publishing Department Secretaries in the West African Union

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G. N. Banks	S. D. A. Mission, Monrovia, Liberia.
J. Ashford Hyde	S. D. A. Mission, Jengre, via Jos, North Nigeria.
E. Keslake	S. D. A. Mission, Box 25, Bo, Sierra Leone.
J. J. Hyde	S. D. A. Mission, Box 19, Ibadan, Nigeria.
D. L. Chappell	Box 1016, Accra, Gold Coast.

Those interested in colporteur work should write to the secretary nearest to them.

**"The Canvassing Work Is a Most Successful Way of Saving Souls. Will You Not Try It?"—Mrs. E. G. White**



history, and we venture to say, in the history of the West African Union, this past Thirteenth-sabbath. When the offering from all divisions was counted it was found that the average per capital for all divisions was 1s. 3d. or a total offering of just over £13.

We are glad to have a small part in helping to finance the mission programme of our world-wide Sabbath-schools, and look forward to the time when soon we shall unite to sing together sweet praises unto the Lord for the great things he has done for us.

## Report of Borada—British Togoland

By D. K. Asare

In writing my first report on Borada I express my heartfelt thanks to the almighty God for the help and blessings in the work entrusted to my care.

I have had to face many hardships during my first year. Yet I am able to find room for thankfulness.

In reviewing the work at this town it is almost 10 years since the message of the Adventist Mission was preached. Its progress was heartrending.

I met on the row 5 adult members and 10 children. The members were almost all settlers who have removed and gone.

The people of Borada looked indifferent to our church. Our doctrines were regarded as anti-Christ.

The Roman Catholic and Presbyterian Missions have long been established there. They have adherents in these sister churches and to my observation the heathens are numerically small.

At one end of the town we have a thatched building and this we use as a church.

On my arrival on August last I visualized that the only chance open to me was to make personal contacts and friends and to sow the seed of brotherly love and affection among the people.

I commenced distributing religious tracts to those who can read. Finally I became short of pamphlets and at times I have to spare some of

my books to my friends. I found they were very highly interested and I exchanged views and made discussions with them intermittently.

Fortunately an Adventist boy who was attending the Presbyterian school went to class with one of my books. The master of the junior class had access to read it. He also passed it on to his fellow teachers. They were much convinced by the contents. The master made frequent visits to me at night like Nicodemus of old. Later he yielded and joined our mission.

However his wife became aggrieved for his having resigned the teaching profession, but happily he has been engaged in one of our big schools. There was a change in the atmosphere in the Presbyterian church against us. I wrote to Pastor Clifford to allow me to begin an effort. This he did with encouraging words and after strenuous effort, we were able to gain 33 souls.

Another striking incident occurred in the matter of one Vincent, a staunch Roman Catholic member, who came to me three consecutive weeks for private lessons. After making reading and prayers with him jointly he ultimately denounced his former church with his entire household coming over to our Mission.

At this moment a tension arose. A group was likely to be mad and deliberately demonstrated their ill-feeling against us and forbade our bell to be rung over their area.

Our membership was now swelled to 63, therefore we put up a new building measuring 43 ft by 15 ft and this is commodious to maintain our number.

I continued my work in Jasikay a commercial centre 4 miles from my station. I held meetings and preached open air sermons thrice every week.

I have won 7 souls who are very energetic and enthusiastically attend the Sabbath services in rain or sunshine.

Considering the tediousness in their attending Sabbath-school, we decided and put up a building measuring 48 ft by 25 ft.

In this town I made occasional visits to one Yao Asantewaa, a fetish priestess. I exhorted her to refrain from trusting fetishes and belief in superstitions.

After a time she confessed that she had lost all of her wealth and 7 children under the fetish faculties and charms. She gave up her fetish to be burnt, before she was able to write to me that she has been very happy that she has now acknowledged Christ as the source of power and strength.

Her husband followed the pattern of his wife and all have been received in the church.

Mr. and Mrs. Clifford with Mr. D. J. Clarke arrived here and after examination of 21 candidates, they were baptised.

Important meetings were held. Mr. Clarke too admonished the members in their firm standing for Christ. The elders and deacons were ordained upon the report by the committee, consisting of Mrs. Clifford, Mr. Clarke, Mr. Asare, Vincent Glover and Madam Fura Adjoa.

On the 21st September the visitors left for their respective stations after putting new life and energy into the church.

To Pastor Clifford and Clarke I paid them a tribute of thanks for the unflinching assistance and courageous work they did during their few days visit.

I have to conclude with the Psalmist. "Not unto us O Lord, not unto us but unto Thy name give glory for Thy mercy and Thy truths sake." Psalm 115:1.

This fine report has been unavoidably delayed for a long period—Editor.

## The Advent Messenger

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## Gold Coast Workers Meetings

By Isaac A. Benson

We believe that the burden of the work of proclaiming to the world the Gospel of Salvation and the three angels' messages is committed to our hands. We wonder how long it will take for us to fulfil our commission, and for this message to reach every soul in this great country.

The opening service was conducted by Pastor D. V. Cowin, Union Missionary Volunteer Secretary from Accra, who gave a very inspiring sermon and we all felt moved by his earnest appeal to greater Christian service. On subsequent days we devoted time to the discussion of various subjects given by both overseas and African Pastors. Our veteran pastor, J. K. Garbrah, gave forceful illustrations in the presentation of his subject—"Knowing God through Prayer." He showed how prayer is a key to unlock the heavenly storehouse.

We were greatly intrigued by a song service led by Miss Joyce Mohlmann, the overseas lady teacher at Bekwai Training School who brightened the musical programme by playing her accordion. She spoke of the power of music in the lives of Christians and of how non-believers have been converted by a song.

On another occasion reports from various districts were called for and each worker gave an encouraging report. These showed a steady growth of our Mission work in this eventful age. "Praise ye the Lord." Psalm 150.

On Thursday, May 3rd at 11.00 a.m., after morning services, three African Ministers were ordained to the Gospel Ministry. These were Appiah-Dankwa of Kumasi District, D. K. Asare of Kete-Krachi District and Amos Amofah of Abirem in Akwapim. Pastor D. V. Cowin in his ordination sermon stressed the holiness of the calling to which the three candidates had responded. Following the ordination prayer by Pastor J. K. Garbrah, the charge and

address of welcome were given by Pastor H. J. Welch and P. H. Stearman.

On the evening of the same day Evangelist E. B. Akyianoh was also ordained as District Elder to head up the work in the Northern Territories. Here the meetings for Pastors and Evangelists were brought to an end.

With fresh zeal, vigour and enthusiasm we returned to our respective stations on the 4th May, 1951.

## Freedom

By B. A. Walton

A short time ago I was invited to conduct the M. V. Week of Prayer in the city of Hull in Northern England. I was very pleased to go, for Hull is my native place and this would be my first visit there for more than ten years. People had told me that the city was badly damaged with bombs during the war and that many places were broken down. When I reached there it was sad for me to see all the skeletons of homes and big buildings and to realise that so many people had perished there.

There was one thing which I hoped to see, a thing of which all the people of my town are very proud. It is a tall monument and stands right in the centre of the city. On the top of this tall pillar is a statue of William Wilberforce, the man who fought untiringly for the abolition of slavery and finally won. I was happy to see the statue still there, untouched by enemy attacks, a symbol of a faith in man's right to freedom.

At the meetings in our church I saw many familiar faces of members I had known long before. There was also a new member there. After the service I spoke to him. He was a black man, a native of Freetown in Sierra Leone. His mother had been an Adventist in West Africa, but he had lost his way and had gone back again into slavery, the dreadful slavery of sin. Years passed by, and he travelled across the seas to England,

but God did not leave him and so there in Hull, in the shadow of the monument to the man who freed the slaves, this man from West Africa heard once more the Message he had forgotten and found again freedom, a better freedom, a freedom from the slavery of sin.

When Jesus came to this world He told the Jews why He had come. He said, "If the Son shall make you free, ye shall be free indeed." But the people did not understand him and they tried to kill him. (John 8:36 and 59.)

The things which have been written about freedom by many people in many countries would fill many books; and people are still talking about it today. Some time ago some good-minded and wise men of the world met together as leaders of nations and promised to work together to secure freedom for the peoples of the world. Their aim was to secure freedom of speech, freedom of worship, freedom from hunger (want) and freedom from fear. Only these four things in which to secure freedom, but the world is still full of hungry people and people with fear in their hearts. The cause of all the trouble is sin. Only one man has ever promised, or could ever hope to give freedom from sin and that One is Jesus. He is coming soon, and when He comes He will bring TRUE freedom. Think for a moment of some of the things he will bring.—

Zeph. 3:13 Freedom from fear.  
Rev. 7:16 Freedom from hunger and thirst. Rev. 22:3 Freedom from curse. Rev. 21:4 Freedom from sorrow, crying and pain and freedom from death itself.

All of these freedoms and more, in a land free from sin. This is the freedom that Jesus came to offer and for which He died.

Let us hold high the cross of Christ before men today. Let us tell them of Jesus who died to bring salvation and who is coming soon again. Let us also be ready, for soon the cry will sound "behold the Bridgroom cometh, go ye out to meet Him."