

WEST AFRICAN ADVENT

# MESSENGER

VOICE OF THE WEST AFRICAN UNION

MISSION OF SEVENTH-DAY ADVENTISTS

VOL. 7.

DECEMBER 1953

No. 9.

## The Family Altar

By Pastor A. F. Tarr

President, Northern European Division.

To those of us who were born into the Advent message, some of childhoods most precious memories surround the family altar. There it was that morning and evening we would gather in the drawing room—or sometimes on cold, wintry nights, in the large, old-fashioned kitchen—to read from the good old Book and to ask for God's guidance and blessing on our home.

On Friday evenings it was with unusual anticipation that we gathered together. Always with fresh, clean Sabbath clothes, with baths taken, shoes polished, and with the aroma of the best supper of the week streaming from the kitchen, we would meet for a special blessing. The singing of Sabbath hymns ushered in its sacred hours. The reciting of favourite Bible verses would often take the place of the Scripture reading, and every member, beginning with the eldest and ending with the youngest would offer his own petition to the throne of grace. They were simple prayers, those childhood pray-

ers of ours, but so very intimate and full of implicit faith. They covered not only our own singular needs, but those of our relatives and friends and others who touched our daily lives, not even excluding our pets. They always concluded with the finishing of the work in all the world and being ready to meet Jesus when He comes.

Those occasions drew the family very close together, and perhaps more than any other single influence, shielded us growing children from the subtle appeal of worldly interests and friends.

But not all church members were privileged in youth to surround a family altar. Many have joined the Advent family in their later years. To them this new-found institution has brought daily into their very homes the blessings they formerly sought weekly in their Sunday worship. It has brought God much nearer than He could ever have been in church. It has made Him in very truth the unseen Guest of the fami-

ly, the One to whom they can go in every time of need.

It is in this daily contact with God that the spiritual strength of the family is found. And surely we have come to a day when advantage should be taken of every sanctifying influence that God has offered. The demands of the world seem so much more insistent and subtle than they used to be. And yet in this very time when prayer is so greatly needed it is so easy for everything else to be given priority, and for prayer to be the first to suffer neglect.

To those who face this climactic hour God's gracious invitation comes ringing down the ages: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over-past. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isa. 26:20.

In these days when God's indignation against the mounting tide of evil is about



to be unleashed, how imperative it is that the blessing of the family altar be felt in the homes of all His people and that they share the presence of One who "shall turn the heart of the fathers to the children, and the heart of the children to their fathers" "before the coming of the great and dreadful day of the Lord." Mal. 4:6, 5.

From the pen of the Lord's servant we read: "Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time

when every house should be a house of prayer it is now. . . . From every Christian home a holy light should shine forth."—"Patriarchs and Prophets," page 144.

Brethren and sisters, ought there not to be such a light shining in every Seventh-day Adventist home in the Northern European Division? If it has grown dim in your own home, or if perchance it has never been lighted, determine to light it on Family Altar Day January 2, and allow its sanctifying influence from that day on to flood the lives of all who worship there.

duced on the backs of well-fed sheep. They enjoy having it cut off when they are well fed. If we feed the people, they will produce the results in their lives.

#### What is Preaching?

Preaching is proclaiming "God breaking into" human life, through the Person of Jesus Christ. "Our danger is that we shall see ourselves as mere agents" of the church. "**We are not employees** at all, but unworthy voices of the living God."—Gerald Kennedy, "His Word Through Preaching," page 8. Such preaching transforms and changes lives.

The apostle Paul was passionate in his proclamation of the gospel as "**Christ in you.**" He desired to "present every man perfect in Christ Jesus." He was able to accomplish just that because for him "to live is Christ." Christ was a part of him! "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

Successful preaching "does not depend on brilliant talents, . . . but on a clean heart . . . that does not exalt self, but by **beholding Christ**, reflects the long lost image of divinity." —"Evangelism," page 135.

"But the hearts of those who do this work must throb in unison with the heart of Christ. . . . wholly consecrated . . . ready to do His bidding," to go where He leads, and speak His words. —"Evangelism," page 159.

True preaching brings life giving power; it changes lives. When Philip "preached Christ unto them" in the city of Samaria, "There was great joy in that city." What a great day it will be when

#### PART I.

## Christ the Centre of All True Preaching

By M. K. Eckenroth.

Instructor in Evangelism, S. D. A. Seminary, Washington D. C.

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

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

"It is not sufficient," says Elder Eckenroth, "to do our work in a spirited way. It must be overwhelmingly spiritual."

The counsel of the prophets and messengers of God had often been neglected, or even worse, rejected. His address leads us to see clearly that the whole gospel message, even our testing doctrines, may be presented more winsomely, more effectively, than we have yet seen. "How dare we expect the . . . outpouring of the latter rain upon our ministry if we continue to work and preach as we have heretofore?"

Peter exhorts us to "Feed the flock of God. . . . being ensamples to the flock." A living example is more dynamic, and remains effective under close examination. It must be genuine. A good crop of wool can only be pro-



our Adventist preachers, preaching an unpopular message, so perfectly reflect the divine image that his preaching in a town will bring real joy. Oh, I long for the day when my ministry — Christ's possession of me and thus my concept of Him — will bring such an abounding presence of joy.

#### The Great Reconciliation

In 2 Corinthians 5:17-20 Paul tells us this magnificent truth: "Now then we are ambassadors for Christ." God is begging you by us; we are begging you in Christ's place, "be ye reconciled to God."

"The Saviour knew that no argument, however, logical, would melt hard hearts, or break through the crust of worldliness and selfishness. He knew that . . . the gospel would be effective only as it was proclaimed by hearts made warm and lips made eloquent by a living knowledge of Him who is the way, the truth, and the life."—"Acts of the Apostles," page 31.

To tell the story properly requires a devotion, a peculiar possession, not expected of men in any other work on earth.

"Arouse every spiritual energy to action. Tell those you visit that the end of all things is at hand. Tell them how you found Jesus and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus . . . Tell them of the gladness and joy that there is in the Christian life. Your warm fervent words will convince them that you have found the pearl of great price."—"Testimonies," vol. 9, page 38.

(To be continued)

## News From The Nigerian Training College

By D. O. H. Dare

The Second Nigerian Training College Board Meeting in 1953 was held in the College Library during the last week of July. During the time the members of the Board were here, they met with the students and members of the faculty. The College Family really enjoyed the precious words of advice and encouragement that were given by these men.

The Forsythe Memorial Church of Seventh-day Adventists on the Nigerian Training College campus was dedicated to God on the 1st August 1953. Pastor Gibson — President of the West African Union Mission delivered the sermon and Pastor J. J. Hyde led in the dedication act after which Pastor D. V. Cowin offered the dedication prayer.

In the afternoon of the same day the first ordinance of the Lord's House was performed in the new church. The 2nd of August saw a real jubilation by a group of well over six hundred people from the

district. The Resident of Owerri Province sent his wife to witness the dedication as he could not come himself. Mr. Leach, a District Officer at Ahoada, a real friend of the college also came. All the chiefs and the people of the land came to see this edifice dedicated to the worship of God. A special choir formed for the dedication by Mr. Futcher rendered a special piece of music accompanied by Mrs. Futcher on the small organ.

#### College Activities

Mr. M. A. Moses who was here to help our outgoing students in their Methods of Teaching has left for Fourah-Bay College, Freetown, where he has already spent an academic year studying for the Arts degree in Economics.

The Government Rural Science Education Officer Mr. Watson who came to examine our out-going students in July



One of the fine class-room blocks at Ihie.



on Practical Agriculture has sent us the results and as this is the first time the College has had such an examination, our 80% success is encouraging.

The Students' Association of the N. T. C. has just finished a successful week of Courtesy. The Student Council sponsored the whole programme using the Chapel and Master Comrade periods.

I am sure the superintendents would appreciate the work their teachers will do for them when they come back to them from this College. Our students are being trained in the useful occupations of building and carpentry. With the assistance of some of their Instructors the students have dug out and laid with concrete the foundations of the New Practice School building (seven large rooms and two small offices). The students are making the mud blocks and the cement blocks. Plans of the lay out, the buildings and the compound as it would be, have been drawn to scale by each student. Lessons in carpentry have started in earnest again. The new lavatory for the students was roofed by the students under the guidance of the Principal. Yes, the head and the hand and the heart are being trained in this College.

The finishing touches are being put on Miss Nuka's new house. She definitely will be happy when she comes back in November. The Girls' School Domestic Science block is finished and ready for use. The Nigerian Training College is growing, and like the city that is built on the hill, it will ever make people to glorify God, and show the light of salvation to the peoples of West Africa.

The results of our 1952 Elementary Class has just been released by the Education

Department of the Nigerian Government. Of the 23 candidates who sat for the entire examination, only one student had a complete failure, while nine were referred in one or two subjects and thirteen had complete passes. It is interesting to note the Government Inspector's remarks about our boys. He said "They all have passed Physical Training, Handwork and Spoken English."

The two candidates who were referred also in the previous year have also passed their referred subjects, hence bringing the results of our school for 1951 to 100% pass.

#### Baptism

On the 22nd August 1953, about two hundred and fifty people led 24 candidates to the Ihié waterside watery grave. At the waterside the public declaration of their faith and willingness to accept Jesus Christ as their personal Saviour was made and Pastor Brendel baptized them.

Last week, two hundred and eighty candidates sat the Nigerian Training College Entrance Examination. There were six centres in Nigeria. From this large number there will be 80 admissions into the Secondary School, Teachers' Elementary and Higher Elementary Classes.

#### MY STORY

By Abraham Adesina Ojo,  
West Nigeria.

There was nothing spectacular about my conversion. I was an ordinary lad, saved in an ordinary way, or should I say, in a Biblical way. In Romans 10:9, 10, it reads: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

from the dead, thou shall be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Continued on page 8.

#### If One Loves God, Tithing will not Be a Burden.

"In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithes will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that He will accept their offering.

"The one to whom God has entrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord his own.

"In view of all the gifts of God to us, the question is asked, 'Will a man rob God?' As though such a sin were not possible. But the Lord declares, 'Ye have robbed me.' God reads the covetous thought in every heart that purposes to withhold from Him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before Him of them that fear the Lord, and that think upon His name, so there is a record kept of all who are appropriating to themselves the gifts which God entrusted to them to use for the salvation of Souls."—"Review & Herald," May 16, 1893, Vol. 70, No. 20, page 305.



## PART II

# How Should An Evangelist Choose His Dress?

We regret that the publishing of this second article has been unavoidably delayed—Editor.



By Pastor J. J. Hyde  
President, West Nigerian Mission

There are several things that must be considered before we can give a right answer to this question. For instance:

(1) In what kind of climate is the evangelist working?

(2) Is he a native of the country or a foreigner?

(3) What kind of dress do the evangelists of other Missions in the country wear (a) in the street, (b) in the church?

(4) If he is prevented from dressing as other evangelists do what other kind of dress would show to all people that he is a polite and well-trained servant of God?

(5) If both European and native dress is customarily worn by the people of the country where the evangelist is working, which dress should he wear?

Let us think over these points and see where they, and possibly some others, will lead us.

### The Climate

Our climate in West Africa is hot and humid. It is one in which one perspires a great deal. Should this be allowed to influence an evangelist's dress? Yes, I think it should. For even God, when He was designing the priests' clothes, forbade them to wear wool or anything that would cause them to perspire freely. Ezek.

44:18, 19. Copious perspiration makes necessary light and washable clothing: clothing that is loose and able to soak up moisture. If the evangelist is a European he certainly will not be comfortable in the kind of clothes that evangelists in his own country usually wear.

The question we now have to answer is, How much should our dress be altered to suit the climate? Many climates are such that one would be most comfortable with almost no clothes at all. Obviously we cannot go that far, but how far can we go in altering our dress in order to make ourselves more comfortable? Is there a rule that will guide us?

I think there is such a rule, and here it is, "God expects His ministers, in their manners and in their dress to give a right representation of the sacredness of their office."—"Gospel Workers," page 174. "To give a right representation of the sacredness of their office." Give it to whom? Surely to those for whom they minister, to their members. To state our rule in other words it is, "God and His people, first, my own comfort, last." We should not ask, "Am I comfortable?" but, "When my members see me in this dress, do they know that I am really a servant of a great Master, and that I honour Him greatly?"

What do the members think! It may be asked, "Am

I then to suffer because the members think I should wear this or that? What do they know about modern gentlemen's dress?" Yes, I think one should suffer if one can only buy one's comfort by spoiling the members' enjoyment of the church services. We are sent to minister to them, to be their servant. Never let our comfort make our service to them unacceptable. Because Christianity was brought to West Africa by Europeans the dress of most ministers is the European dress, even clothes made from European wool-cloth. And in church, they wear robes. They also wear the clerical collar. That is the kind of dress most people think of when they think of a proper minister's dress. However, there are several reasons why you and I cannot dress as they do.

What, then, can an evangelist wear which will be acceptable to most of our members?

I suggest a suit; a shirt, a collar, and a tie; shoes and socks. The suit is better made from a cotton, washable cloth. It can be of a rather light colour. But if it is made from a European style woollen cloth (unwashable), it should be dark in colour and without fancy stripes. Whether made of cotton or wool, the suit should be clean and well-pressed. It should fit well and be in good repair, having all its buttons on (and this I say in a whisper, no safety pins). The shirt should be of a light colour, white is best, and the collar should be of the same colour as the shirt. Both should be really clean, starched and well-ironed. The tie should be a plain one. Never wear a jacket without a tie. Fancy ties are being worn a great deal, but you know well that most clergymen and ministers usually wear black ties. Let us not



run too much in the way of the smart young men whom one sees strolling about town, playing pranks and showing off their bright clothes. Our shoes should be of leather; plain black or brown. They should be in good repair. Our socks should correspond with the trousers and shoes. They should have no holes in them. May I whisper to you again? Do not depend so much on the washerman. Save money and do it yourself—the washing and ironing, I mean. You all know how to do it, and if you do it yourself you will know that it is well done and that your clothes will be ready for Sabbath morning. You will not have to go to church in a dirty shirt and a badly-creased suit because the washerman is late.

I know well that not all of you will agree with all I have said. But I will say again, our people are used to clergymen wearing dark European dress. Our members will like it, if we look something like them.

You may think all this will be too costly for you. May I say just this, if a man is a tradesman, he has the tools of his trade, or he just stops being a tradesman. Is that not so? Our clothes, we have clearly seen, are a very important tool in the evangelist's tool box. Let us be sure it is there and in good order for work.

Some political party members wear certain clothes as a sign that they belong to the party. We may be tempted to do the same. We should never allow ourselves to do any such thing. God's ministers are dealing in matters far more important, both now and eternally, than any that politicians are handling. Many of them begin with a political creed that they really think is as important as the Gospel. But they do not have to stay

in politics long before they find that it is not possible for them there to live the kind of life that Jesus lived. Remember it was ministers-turned politicians who gave Jesus to Pilate to be crucified. Never, never wear any form of political dress.

May God help us to dress in such a way that people will take note of us that we have been with Jesus and have learned of Him. And one day we will wear Jesus' own robe of righteousness. And won't we be proud and happy then.

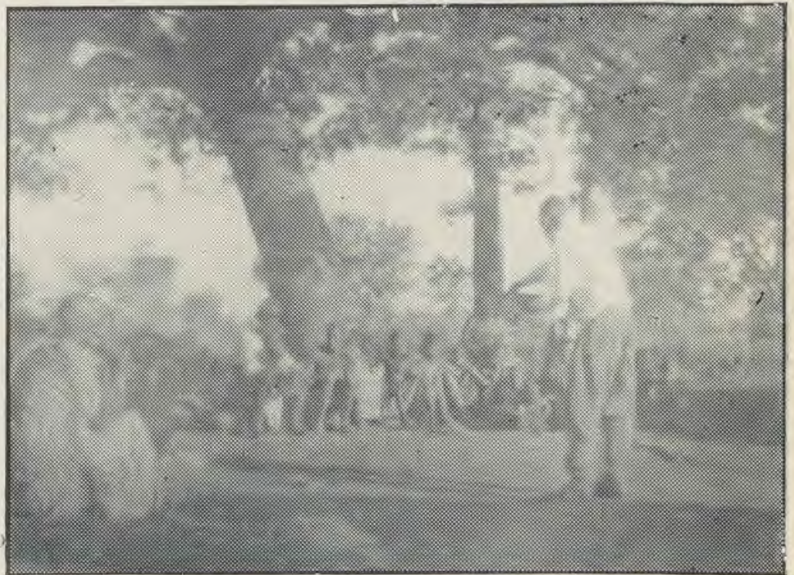
## Evangelistic Effort At Yendi

By Pastor E. B. Akyiano

District Leader, Northern Territories, Gold Coast.

The evangelistic effort was planned as a rural effort for a period of two and a half weeks. It was commenced on the 3rd July 1953. On the first Sunday, the local evangelist J. K. Anto, the church leader and I paid a special visit to the Treasurer, who is said to be the regent in the town, the police and some other prominent people. On the following day we visited the District Commissioner, he was very pleased with us, and gave us good advice about the work of the area.

Our next step was to enter into some villages. On the 5th July, after the morning devotional service, we went to a village called Zugu, at four miles distance on the Accra road. In this village we met a tanner who introduced us to the headman. We asked the headman to call his people for assembly. After the first meeting we were asked to visit them again. In the next two days we visited the people again, and they were very interested. After the meeting in that village, we planned to



Pastor E. B. Akyiano preaching to the Konkombas villagers, Gold Coast



proceed to the next village called Bunblinga: but due to the bad condition of the road we returned home

#### Zugu

We reached this village and luckily met a friend who interpreted for us. The headman called all his people together at the front of his house. We greeted them. "Dasba" and they responded "naa, raag'lo dima." (Good morning, respond good morning and welcome.) I began to play my accordion which gave them great pleasure then we preached the living word to them. They were greatly touched by the message. We presented the message in a short and impressive manner so they felt thirsty to listen more. When their interests were aroused they asked us to visit them continually, so we visited them every morning. Sometimes they wished us to stay many hours.

Getting to the end of the meeting, forty souls took their stand for Christ.

#### Bunblinga

A village five and half miles from Yendi. There the headman provided his big hall for us to preach to his people.

#### Camp — Yendi

The people in this place are the ex-soldiers and their families. They were formerly friends of the Adventists. They seemed backsliders, for their former instructor left them for a long period, they apologised. A revival effort was conducted and they were soon re-strengthened. We visited them every afternoon. Some of them are Moslems and others in their superstitious beliefs.

I was very happy to see that these brethren gather their wives and children together during the Bible studies.



The Headman and Elders in Basaares promised to serve God forever

Among these friends was a blind man, a Konkomba. He could speak Twi so he was appointed as our interpreter. This man practices juju, and he seemed to help people who go to him. One day when I presented a message to them, they were greatly touched, so this man rose up and said, "I shall soon give up all my juju, and receive Jesus into my life." In that moment all the rest of the people exclaimed: "Pastor, help take away all the juju from our man, for they are truly satanic works! Now after this man's confession, all the people had in mind to let me burn the juju.

After all, this juju man confessed that, though he is blind, and he couldn't work to earn his chop-money, so juju is his work, but as the message is pricking his heart he couldn't practice it any longer. Though he could not let me burn the juju, but promised me to burn it at my next visit. No doubt these people are now progressing in the true faith.

#### Konkombas.

These people seemed to be reluctant, though they had

heard the message for one and a half years. We visited them thrice every week. They were over thirty in number.

We taught them much more about Sabbath keeping, offering and the tithe paying. They agreed to put them into practice.

#### Basaares.

The village of these people is called Kulpene. It is four miles distance from Yendi on the Tamale road. This company is few in number, though they seemed reliable but not yet solid in faith. Due to our constant visit and teachings they are now greatly strengthened. They are now practicing paying tithes and offerings.

You would be impressed by how the headman paid great attention to the message. Not his attentiveness only, but his impressive nods also as these. "T T TA! MM. HOO! Naa-bate," these mean, "Yes! A true saying."

After our last meeting, he and his elders promised strongly that they and their families will serve God (Oboale) forever.



## NEWS NOTES

● We extend a very warm welcome to Brother and Sister D. L. Chappell and Milton; and Miss A. S. Nukka, who have recently returned from furlough.

● Our congratulations to Pastor and Mrs. A. E. Farrow of Aba. They are the happy parents of a baby girl.

● Elder G. A. Huse from the General Conference Publishing Department, paid a ten-day visit to the Gold Coast during November. Much of his time was spent with Brother Pearce in the press, and his valuable counsel has been greatly appreciated.

● Our Union Treasurer, G. L. Annis, is due to return from furlough this month. We extend to Brother Annis a hearty welcome as he resumes his duties once again.

● We welcome to West Africa Elder A. W. Cormack of the General Conference, and Pastors A. F. Tarr, G. D. King and E. L. Minchin of the Northern European Division. They will attend the year end Union meetings and visit in various parts of the field during their stay.

● Pastor D. V. Cowin has just conducted the Week of Prayer at The Nigerian Training College, Ibie. He has since visited the North and West Nigerian fields.

● Pastor J. O. Gibson spent three weeks in England and Holland during November in connection with the Division Council held in Amsterdam.

### COLLEGE CRAFTS CLASS BUILDS SCHOOLROOM S.D.A. SEMINARY, BEKWAI.

D. V. Cowin,

Union Educational Secretary.

Twenty-five students of the Seventh-day Adventist Seminary at Bekwai, Ashanti, have made a class project out of the building of a new Demonstration School classroom on their college campus. They have made all plans and drawings and have worked out estimates of cost and bills of materials. They are members of a class in Building Crafts taught by the college principal, H. J. Welch. Not only have they made building plans, but each student has also participated in each building operation, including digging of trenches, pouring concrete footings, laying blocks, and setting doors and windows. They have also learned to make cement and landcrete blocks and will later help put on the roof and ceiling, and paint the building.

The college gives this course to advanced students in training as teachers. Principal Welch states that the purpose of the course is to develop an appreciation for skilled labour and to improve co-ordination of hand and mind. While the time is not sufficient to produce skilled tradesmen, never-

theless the student who has this training can make good use of his knowledge by giving counsel and supervision to building projects, connected with the school where he may teach in the future. In the past students have wired many of the college buildings for electric lights. This part of the class work was correlated with the science instruction on electricity. "Building estimates and plans give excellent practice in practical mathematics," says the principal. The course in Building Crafts supplements the usual Arts and Crafts instruction given in the college.

### MY STORY

(Continued from page 4)

Though I had been quite callous about divine things, I gradually became uneasy. Then I attended some Gospel meetings run by Pastor Oriola. At the close I yielded to the invitation to meet the preacher in the vestry."

An elder of the church told me what it meant to believe in and receive Christ as my Saviour. And I did, though I felt no difference.

Then I heard of a Bible class for lads and I asked if I might attend. Said the church elder who took it, "but come and see me before." I did, and he asked, "Are you saved? I mean not do you know about Him, but do you know Him?" Quite unexpectedly to myself I blurted out, "Yes I do." And those verses in Romans 10, quoted above, became real to me. I confessed Christ with my mouth after I had believed and—immediately I knew I was saved. The Holy Spirit bore witness with my spirit that I was a child of God.

The

*Advent Messenger*

Official Organ of the West African  
Union Mission of Seventh-Day  
Adventists.

P. O. Box 1016, Accra, Gold Coast  
Acting Editor — — — J. O. Gibson