

# MESSENGER

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MISSION OF SEVENTH-DAY ADVENTISTS

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## A Standard Bearer Falls

News has just been received that Pastor W. G. Till died in hospital in London on April 29th, 1954. He was aged 57 years.

Pastor Till had served the cause in Nigeria for 32 years and in England for several years before that.

After completing his nursing training at Stanborough Park Hydro, Watford, England, and at Livingstone College, London, he came to Shao, Nigeria. Later he went to Awton and with Brother Borgeaud built the station there and remained in charge of it for nearly twenty years. In the latter part of this time he superintended the building of the hospital at Ile-Ife. On the completion of this hospital he became the Superintendent of the West Nigerian Mission, going on after two years, to the East Nigerian Mission as Acting-President and Secretary-Treasurer. His



Pastor W. G. Till

last appointment was the Presidency of the North Nigerian Field. It was here that the condition was discovered which led to his death.

After his first tour of duty Pastor Till returned with his newly-married wife. They had one son, Garth. Pastor Till was a vigorous and active man of the pioneer type. He was particularly good as a builder and even his last stations, Jengre and Jos, both have benefitted greatly from his skill in this line of work.

So has ended a full and active life. Pastor Till will long be remembered

by those among whom he worked. His death marks a break in the happy band of warriors who have carried the chief responsibilities on the West African Coast during the past thirty years. With very few resources with which to work, they carried on the work through the difficult years immediately after the

first World War and through the still more difficult period of the second World War. He lived long enough to see the dawn of the brighter hopes for the work which we now enjoy.

We offer to Mrs. Till and Garth, and Pastor Till's mother and sister our deepest sympathy in their great loss.

May the day of re-union come soon.

J. J. HYDE.

## Calendar Reform and Religious Freedom

By Alvin W. Johnson

Early last year the World Calendar Association announced their plan to have their proposed World Calendar considered by the Economic and Social Council of the United Nations at its spring meeting (1953), in the hope of securing a favourable recommendation by the council for its adoption by the General Assembly. Although they failed in that endeavour, they have now succeeded in having the subject of calendar reform placed upon the provisional agenda of the Economic and Social Council to be considered by that body at its eighteenth session, which convenes in Geneva, July 30th this year.

The supporters of calendar reform are naturally hoping to secure a favourable recommendation from the Economic and Social Council, which will probably assure its being placed on the agenda of the General Assembly at its next meeting. A recommendation to adopt the proposed World Calendar by the Economic and Social Council would also carry considerable weight with the General Assembly in their consideration of the subject.

It is obvious, as the promoters of the World Calendar have themselves indicated, that it must be adopted very soon if it is to go into effect on January 1, 1956, when the first of January falls on Sunday. Otherwise it will not be until 1961 that January 1st again falls on Sunday. In view of these facts it can be readily understood that the promoters of calendar reform are putting forth tremendous efforts to receive favourable consideration of their calendar throughout the world.

Some of the advantages claimed for this synthetic World Calendar are its equal quarters, each having ninety-one days—thirteen weeks, or three months. The four quarters are similar in form. Each quarter begins on a Sunday and ends on a Saturday. The first month of each quarter always begins on a

Sunday, the second month on a Wednesday, and the third month on a Friday. Again, the first month of each quarter has thirty-one days, the second and third months of each quarter, thirty days. In this way the year would always begin on Sunday. Each month would have twenty-six week-days, plus Sundays.

But in order to allow for the 365th day in every year, this additional day is inserted at the end of the year, following Saturday, December 30th. But instead of reckoning it in the regular weekly cycle and calling it Sunday, or the first day of the week, this added literal day is "no-day," or "blank day." The World Calendar Association people propose to call it "Worldsday," and suggest that it be a world holiday. Then the day following this "blank day" which would normally be Monday, January 2nd, is in this proposed calendar Sunday, January 1st. As the days follow in regular succession, Saturday falls on the seventh day of this synthetic calendar, but actually eight days have intervened since the last Sabbath, or Saturday, thereby constituting an eight-day week, so that actually the true seventh-day Sabbath would fall on Friday, the sixth of January, according to this new calendar, and not on Saturday, the seventh of January. It can readily be seen that such an arrangement would result in much confusion and great hardship.

In addition to this "Worldsday" ("W"), they would take care of the 366th day in leap years by adding a second world holiday, called "Leapyear Day," at the end of June, namely, following June 30th, which likewise falls on a Saturday; and again the same process would be repeated. This "Leapyear Day" would be another blank day, not reckoned in the regular weekly cycle; for the day following this, which would naturally be Monday, or the second day of the week, would again be called Sunday, thus creating

another eight-day week, thereby shifting the true Sabbath of the seventh day back a day for the remainder of that year.

The adoption of this particular calendar, making use of a blank-day provision, actually sets up an eight-day week, as we have seen, and thereby disrupts the continuity of the historic weekly cycle.

By going into effect on January 1st of 1956, as it is now proposed by the advocates of the World Calendar, this new calendar would proceed with changes only in the lengths of the months until June 30th of that year. Since the year 1956 is a leap year, "Leapyear Day" of that year would be inserted following Saturday, June 30th. Instead of the day after June 30th being Sunday, the first day of July, it would be "no day," or a "blank day," called "Leapyear Day," and not included in the regular weekly cycle of this proposed calendar so that the day following this "Leapyear Day," instead of being Monday, July 2nd, would be called Sunday, July 1st, thus disrupting the sequence of the days of the week.

This would mean that throughout the last months of this strange year (1956) Seventh-Day Adventists would be observing Friday of each week of the proposed calendar until we come to the end of the year. Then, to take care of the 365th day that we have in every year, a blank day would be inserted at the end of 1956, which would mean that the seventh-day Sabbath throughout the year 1957 would be observed on Thursday of the new calendar as the true seventh day of the week. Likewise in 1958 Seventh-Day Adventists would be observing Wednesday, and in 1959, Tuesday. Since 1960 is another leap year, we would find ourselves observing Monday, the first half of the year and Sunday the last half. Finally, in 1961, the true seventh-day Sabbath would coincide with the seventh day of the week in the synthetic calendar. Then we would begin all over again with the same disrupting influences in 1962.

The same effects would naturally be experienced by those who conscientiously observe Sunday, the first day of the week, as the memorial of the resurrection of Christ, and by Mohammedans, who observe Friday, the sixth day of the week, and any others who attach special significance to a particular day.

A moment's reflection will readily reveal the economic, legal, and social problems, to say nothing about the embarrassment and

hardships, such a calendar will bring to Seventh-Day Adventists and other conscientious people all over the world who attach religious significance to a particular day. Such a blank-day calendar will disarrange and demoralize the normal, educational, professional, business, and industrial activities of all conscientious observers of the sixth, the seventh, or the first day of the week.

The single plausible argument in favour of this blank-day revision of the calendar is that it will simplify somewhat the compiling of statistics and the work of business accounting. But this claimed simplification is less than a reality, for the activities—and there will be many of them—on even this "blank day" must be accounted for and records kept of them. Furthermore, people will die on the "blank day"; babies will be born; accidents will happen; and even some world catastrophe may occur on such a day. All these events must have a place in any calendar that is to be of any use to mankind. Likewise, in many countries courts will have to determine, for example, whether the legal phrase found in many laws, "Sunday, the first day of the week," means the original Sunday or the pseudo-Sunday; the true first day of the week or the pretended one. Similar disturbances will come to birthdays and weddings.

The mere mention of a few of the inconveniences and hindrances that such a calendar would foist upon people calls to our minds numerous other objections to any scheme of calendar reform incorporating a blank-day idea. It will bring untold hardship upon conscientious observers of certain fixed days of the week—Gentile, Jew, or Moslem.

Such a calendar will mean the end of religious liberty. Every conscientious observer of a weekly holy day will be compelled by the circumstances of this blank-day disruption of the weekly cycle, either to keep the sacred day of the original week on a different, synthetic day each year—and on two different days of the week in leap years—or else to give up his faith and keep a day that has never been proclaimed holy.

The most valuable asset that any nation can possess is a citizenry whose devotion and adherence to conscientious scruples and whose loyalty to sacred things are unshakable. No nation can afford to trample on the religious convictions of its people.

(Reprinted from the "Review and Herald," General Church paper of Seventh-Day Adventists.)

## The Comradeship of Books

By J. S. DWUMOH

Evangelist, Gold Coast Mission

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Yes, dear brethren and sisters in Christ, this is the time to study hard in order that we may withstand the false apostles that are scattered in the whole world. We must not be despondent, for our Saviour will soon appear to take us to the heavenly mansions. Apart from our Bible studies, we must study other books, too, to enable us to meet the highly educated men and women of our day.

There is a comradeship of books which will bring us into touch with the greatest minds. Choose your books as you would choose your friends, for what they can give you, for the value of their friendship. It is true that there are many books definitely harmful to the student who wishes to be efficient. There are books that teach wrong ideas, that give false notions, and otherwise corrupt the powers of body and mind and soul. You must choose your books carefully, and they may be classified into three groups: (1) Those books you will read and read again. They will become mental comrades and companions on your journey in search of knowledge. (2) Those books you will use as tools. They will be books that you will use and care for, but you will not regard them with the same intimacy as you do those of the first group. (3) Those you will use for reference. You will refer to them only as the occasion arises. They have not the intimacy of friendship, neither have they the comradeship of those well-thumbed volumes which we call our personal books.

You should not be concerned with the bulk of the volume, but with the amount of information that it can give you, and of its influence on your work. To a large extent a man's bookshelves show his intellectual inclinations. The person who surrounds himself with lofty and intellectual literature and who likes to read and to study good books, is one whose nature is being slowly but surely moulded by the things about which he reads and thinks. This is the way to choose good books. You should glance at them, look at the index, read the preface,

study the books in part here and there, not sufficiently for you to grasp it, but to afford you some insight into the information the book is likely to give you, of the effect it is likely to have upon you. In this way you will be able to decide whether it is a book you would like to buy and study, whether it is one you would like to make an intellectual comrade, or whether it is one of those books that are, alas, now turned out in such great numbers that just amuse or please, but have no power to teach or uplift.

### The Method of Study

Do not be afraid to mark your books. In fact, if you study a book it is necessary to mark it, otherwise you will be compelled to make your notes in a separate note book, but whichever method you adopt, let there be a definite system of marking. It is also very desirable to have a notebook devoted entirely to such ideas as come to you in the course of your ordinary reading. Record such things as fine phrases, exquisite sentiments, and necessary chronological data. Read carefully, noting the meanings of new words, and be careful to understand each sentence as you proceed. Make notes of particular questions as they occur. Revise your notes. The need for revision cannot be too strongly urged, as it is a great aid to memory.

I love to read books and to study them, for they help me to acquire, gain, gather, and learn the knowledge I am seeking. I want to



Evangeiist J. S. Dwumoh

remind you of what the Spirit of Prophecy says about our studies. "The cause of God needs efficient men, it needs men who are trained to do service as teachers and preachers. Men have laboured with a measure of success who have had little training in school or college; but these might have attained a greater measure of success, and might have been more efficient labourers if at the very start they had acquired mental discipline. . . . The architect will tell you how long it took him to understand how to plan a tasteful, commodious building. And so it is in all callings that men follow. Should the servants of God or Christ show less diligence in preparing for a work infinitely more important? Should they be ignorant of the ways and means to be employed in winning souls? It requires a knowledge of human nature, close study, careful thought, and earnest prayer, to know how to approach men and women in the great subjects that concern their eternal welfare."—"Gospel Workers," page 92.

## Is Christianity a Washout?

By C. A. K. D'ALPHONCIO

It was on a Sunday, during evening hours, while I was sitting on a public bench in the memorial garden situated between the Community Centre and the Supreme Courts of Accra, that two lovers came and sat down on a bench near by.

Their conversation was audible enough for me to hear, though I had not intended to do so.

It is upon the subject of their conversation that I base my article.

The boy friend, aged about 23, dressed in dark gabardine trousers, white long sleeved shirt, a green pullover and a pair of brown shoes, with an authoritative voice, said: "I will not take it easy next time, should you deal with me again as you have done to-day."

The girl, about 21 years old, whose dress was a simply sewn white crepe-de-chine frock with white sandals to match, replied: "My dear, I did not intend to offend you, the reason was that I went to church."

The boy retorted: "Church? What do you gain out of it?"

The girl told him: "Dear, do not speak like that; are you not a Christian?"

The boy replied: "Yes I am, but . . . it is high time that we realized that Christianity is a complete washout. Church is nothing now but a dress-parade-hall. You should not want any other admirer beside me, wear your church dresses for me, and that will make me admire you all the more."

You would like to read the reply of the girl, I am sure, but I am sorry to have to disappoint you, for just then a friend engaged me in conversation. However, I can assure you that from her talk and demeanour, I concluded that as a Christian, with courage, self control and determination, she did well to advise her lover not to be affected by the false Christians. She is one of the soul-winners our Lord wants to-day. She will make the ideal wife needed for a Christian home.

Now what about this young man's assertion? "Is Christianity a washout?"

Christianity is the Religion of Christ. A Christian is a follower of Christ as His first followers were named at Antioch.

Now dear reader, here is a young man who admits himself to be a Christian, but describes Christianity as a washout.

John 1:34 bears testimony as follows: "I saw, and bare record that this is the Son of God."

If we believe that our Lord Jesus Christ—the Son of God—is the Father of Christianity, can we agree with this young man that Christianity is a "washout"?

It is true that to-day, we have two main classes of religions: the first invented by men and in which they think they can save themselves by ceremonies and good works; the second is that which is revealed in the Bible and teaches man to look to God for salvation. Acts 5:30, 31 says: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

The fact we should not overlook is that the members of the first class are many, the world lovers. They wear the cloak of Christianity. These members will be found in all social classes, high or low, rich or poor, learned or ignorant. When you call out "Christians" they answer: "Yes here we are." Talk to them about the Bible, they say: "I do not believe the Bible." When they group together, they say religion is nothing but a "social etiquette." They commit adultery on a high scale and call it civilization.

They steal and swindle by various harmful means and call it civilization. They tell lies and give false testimonies to Courts of Justice and say it is the way of civilization.

These are the false Christians who make up the "washout" class of Christianity. They consequently place true Christianity in peril.

Pure barbarism, pure paganism and even the naked sword would be preferable in comparison with the domination by such false Christians and their organizations. By them the purity and the power of the Christian church is apparently lost.

The second class whose members are in the minority could be identified by this motto: "It is written." They sleep, wake up,

work, eat, drink, face their individual trials of every day of their life, enjoy their individual daily blessings, speak and play according to what "is written."

Whenever you come under the influence of this second group, you will know that Christianity is not a "washout." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Dear reader! May the Holy Spirit lead you to fall under the banner of true Christianity so that you may have the opportunity to climb one by one the steps leading to our Lord Jesus Christ.

## Christ The Centre of All True Preaching

### PART III—THE SPIRIT OF PREACHING

By M. K. ECKENROTH

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. Parts 1 and 2 were published in the Messenger in December 1953 and January 1954. We commend to all our readers, both employed and lay-members, an earnest study of the most important counsel which follows.—Editor

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, . . . for I know **whom** I have believed." 2 Timothy 1:7-13.

It is not unimportant to know **what** to believe or **why** we should believe it. But it does emphasize the fundamental truth that it is of first importance to know "**whom**" we believe.

"We have found the Messiah, which is, being interpreted, the Christ." John 1:41.

It was after this glorious revelation that the next day Jesus found Philip, "and saith unto him, Follow Me." John 1:43. Here is an excellent evangelistic and preaching pattern. Reveal the Christ first; experience personally the power of the gospel in the life. Then proceed to invite men to follow Him.

### Three Facts of Importance

The three basic elements to be found in true Christ-centred preaching are (1) the right words, (2) the right spirit, (3) at the right time.

"Tact and good judgment increase the usefulness of the labourer an hundredfold. If he will speak the right words at the right time, and show the right spirit' this will exert a melting power on the heart of the one he is trying to help."—"Gospel Workers," page 119.

"Had the believers in the truth purified their minds by obeying it, had they felt the importance of knowledge and refinement of manners in Christ's work, **where one soul has been saved there might have been twenty.**"—"Testimonies," Vol. 4, page 68. (Emphasis ours. E.E.H.)

What of the other nineteen we might have work but for lack of knowledge and the right spirit?

Jesus' "tender compassion fell with a touch of healing upon weary and troubled hearts. . . . The love expressed in look and tone, drew to Him all who were not hardened in unbelief. . . . The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they," therefore, "desired to know more of the truths He taught."—"The Desire of Ages," page 254.

"Had it not been for the sweet, sympathetic spirit that shone out in every look and

word, He would **not** have attracted the large congregations that He did."

Here is the secret of persuasive preaching power. "The melting love of God in the hearts of the workers will be recognized by those for whom they labour."—"Evangelism," page 485.

The following condemns our argumentative, condemnatory preaching, and holds up our example:

"Every minister . . . who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words, and to speak them **in love**. He will **not try to drive home** God's message of truth. . . . **The Spirit will impress the truth on those who are susceptible to divine impressions.** Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence. . . . In speaking words of reproof, let us put all the Christlike tenderness and love possible into the voice."—"Evangelism," page 174. (Emphasis ours. E.E.H.)

#### The Right Words

As Christ's ambassadors we have a solemn responsibility in the fact that we are held accountable for every single word, written or spoken.

"There are many who try to correct the life of others by attacking what they consider wrong habits. . . . They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all. . . . Talk of Christ, and when the heart is converted, everything that is out of harmony with the word of God will drop off."—Ellen G. White in "Signs of the Times," July 1, 1889, page 886.

"Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right."—"Testimonies," Vol. 1, page 58.

#### The Master's Way

Preaching theories accomplishes little, but preaching with Christ-filled personality brings power and conviction.

"God was in Christ, reconciling the world unto Himself . . . and hath committed **unto us the word of reconciliation.** . . . We pray you **in Christ's stead.**" 2 Corinthians 5:18-21.

Christ excelled in all phases of human relationships, breaking down prejudice and winning the confidence of men.

"Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought."—"Evangelism," page 140.

Prejudice is the result of insufficient information or the improper understanding of a few known facts.

"It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure, if the speaker will hide himself in Christ; for he will then reveal Christ, not himself."—Ibid, page 202.

"We are in constant need of wisdom to know when to speak and when to keep silent. But there is always **perfect safety in talking of the hope of eternal life.**"—Ibid, page 248. (Emphasis supplied.)

"God and His beloved Son must be presented before the people in the wealth of the love they have evidenced for man. In order to break down the barriers of prejudice and impenitence the love of Christ must have a part in every discourse. . . . When the heart is filled with the love of Jesus, this can be presented to the people and it will affect hearts."—Ibid., page 285.

The clearer one is led to see Jesus in all His humility, the more sharply and distinctly the extent of departure from God stands forth. There the promises of Christ and His covering righteousness become the sweetest of all assurances. This is Christ centred preaching.

(To be continued.)

## Evangelism in Lagos

By HOPE ORIAKU

Secretary, Evangelistic Campaign, Lagos

Our special annual public evangelism, under the leadership of Pastor J. A. Adeoye, began in the Lisabi Hall, Ebute-Metta on Sunday, February 18th. The effort was held twice weekly and it lasted for seven weeks in that hall.

We advertised the meetings in a local daily, sent out hand-bills and made public announcements before the end of each day's lecture.

The Voice of Prophecy students and purchasers of books from our two full-time colporteurs were sent invitation letters by post. During the fourth week of our effort, a teacher of another denomination who had hardly missed any meetings, without hesitation, nodded his assent "that something vital has gone out of the heart of men. . . ." I am glad to reveal that this teacher is among other new converts who are attending our Sabbath School. One Adult Education Organizer, an old student of the Voice of Prophecy, with his family, since the fourth quarter of last year are attending our Sabbath School also.

Due to the increasing number of Voice of Prophecy students in this city, the mission has provided the Pastor with two associate evangelists who make regular calls to well over 300 students. The Lord has enabled us to open a Branch Sabbath School at Mushin with 19 Sabbath School members, a distance of three miles from the main church.

This year we hope to baptize about fourteen baptismal candidates; three of them came as a result of the 1952 evangelism, while four are members who returned from apostasy during the effort.

#### Finance

It is not, therefore, an impossibility any longer for our small church to contribute largely, for the progress of the World-Wide Seventh-day Adventist Movement, when we had as our tithe within nine months £70.

#### Autumn Evangelism

The evening of Saturday, September 12 met us in the Tom Jones Hall, Lagos, when Pastor Adeoye with his team were commencing the first of twelve series of Bible lectures of the autumn season.

The Voice of Prophecy students in Lagos Island expressed their appreciation over the team's effort for conducting Bible lectures for the first time in their area. Our regular audience which was mainly Voice of Prophecy students, increased during the fifth campaign.

From the encouragement by the regular attendance and from their reasonable questions, one cannot but anticipate with pleasure, that the new converts from this second effort will number all those that the Holy Spirit is bringing into the hall. Will you, whom the Lord has called, join us to pray

to God to crown our effort and establish in the heart of each attendant the knowledge of His truth.

The evangelistic campaign team are, the Pastor, J. A. Adeoye, Evangelists Oyalemi and Ishola; Brethren Oyerinde, James, Abossey, Chinuwa, Jombo, L. Joseph, Ola and the deacon; Hope Oriaku.

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## News Notes

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● On January 6th, Brother and Sister N.C. Maberly arrived in the Gold Coast, and Brother Maberly immediately commenced duties as headmaster of the Gold Coast Secondary School. Although a little late we take this opportunity of extending a very warm welcome to these new missionaries.

● During May, the Forty-seventh session of the General Conference will convene at San Francisco. The West African Union will be represented by the following delegation:  
 Union: J. O. Gibson, G. L. Aniss.  
 Gold Coast: H. J. Welch, C. B. Mensah.  
 East Nigeria: A. E. Farrow, E. C. Esiaba.  
 Liberia: R. W. Simons.

● Work has now commenced on the building of the new hospital at Mpraeso, Gold Coast. This is a Government hospital, and will be managed and staffed by the Seventh-day Adventist Mission. Plans are being made to have the hospital built and operating by January, 1955. A ground breaking ceremony was held on Monday, April 12th, when the Prime Minister of the Gold Coast attended, supported by two of his Cabinet Ministers. Many chiefs were in attendance, and a large number of the local people.

### *The Advent Messenger*

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