

NOV 24 1958

WEST AFRICAN ADVENT

MESSENGER

VOICE OF THE WEST AFRICAN UNION MISSION OF SEVENTH-DAY ADVENTISTS

VOL. 12.

OCTOBER, 1958

No. 10.

THE FAITH ONCE DELIVERED TO THE SAINTS

First Sabbath Morning Sermon, June 21, 1958 at the General Conference Session

By **R. R. Figuhr,**
President, General Conference

"Jude, a servant of Jesus Christ and brother of James, to those are called, beloved in God the Father and kept for Jesus Christ: may mercy, peace, and love be multiplied to you. Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints." (Jude 1-3 R.S.V.)

The people of God have been made the custodians of God's eternal truth. To them it has been committed for safekeeping. "In every age, there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath." *Great Controversy*, 1. 61. God intends that this heavenly treasure so vital to the dwellers on this earth, shall not perish from the earth. There is a permanency to God's truth that is most reassuring. The world waxes old as a garment, flowers fade; grass withers; men, cities, nations rise and fall: but God's truth survives all time and all earthly commotion. Truth is eternal. Through divine grace and power it lives from generation to succeeding generation within the throbbing hearts of God's faithful people. There is no new faith for each generation. That which was once delivered to the saints remains.

"But true faith was not to become extinct. God has ever preserved a remnant to serve

Him, Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust." *Patriarchs and Prophets*, page 125.

"Theirs was not a faith newly received," we read of the Waldenses in the Great Controversy. "Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church—the faith which was once delivered to the saints!"

The Faithful of Ages Past

The "called" and "kept" today, as the Waldenses were of their time, are the appointed custodians of heavenly principles. In them and through them, the faith is to be preserved in the midst of a wayward and rebellious generation. In this dark world His followers, guarding in their hearts the divine truth, are to shine forth with heavenly splendour. To ancient Israel was committed these heavenly principles. But long before Israel there had been others, faithful in their generations, whom God called and honoured by making them the guardians of divine truth. There was Enoch, the fervent Adventist, who cherished and proclaimed what, through the ages, has been the blessed hope of the church. Noah, the obedient one, considered God's commandments more highly than all earthly possessions. Abraham, the friend of God,

staggered not at God's promises, but became a pilgrim and a wanderer that he, with his descendants, might guard the faith. In captivity, in prison, under the most trying circumstances, trusted custodians have striven to preserve that which was committed to them. The three Hebrews, faced with the choice between life with disloyalty to God on the one hand, and loyalty with death on the other hand, chose loyalty with death. The flaming furnace could not intimidate them into a betrayal of what had been entrusted to them." 'Be it known unto you, O king,' they dared to say, " 'that we will not serve your gods or worship the golden image which you have set up.' " (Dan. 3:18, R.S.V.)

Through the ages many of like spirit have stood with these noble youth, defying the wrath of mighty monarchs. They "quenched the violence of the fire," and stand forth as God's champions. Through them the unshaken faith was passed on to succeeding generations.

We trace down the centuries the record of staunch defenders, men and women, even children, who willingly paid any price to keep the faith. The battle for God's truth is a record written in blood, and recounted in tears. It is nevertheless an account of glorious triumph. Where else, in all the annals of earthly history, can one read such a record?

There have been men in a generation who have fought and died for a cause that they esteemed above life, but the glamour, the appeal, the promised reward of such causes, disappeared in a few short months and years. But God has drawn to Himself and to the defence of His truth men and women of every age, nation, race, station, who with unequalled fervour and unmatched devotion counted not their lives dear unto themselves that they might be true to their God. Though "tortured" and often enduring "mockings and scourgings, yea, moreover . . . bonds and imprisonment," though forced to wander in mountains and waste places, "destitute, afflicted, tormented," they counted the price not too great that they might preserve in its purity the faith delivered unto the saints.

The Battle for Truth Today

The battle for truth in these last days, will be no less intense. The fierce anger of the enemy against the church that keeps the commandments of God and preserves the faith of Jesus is graphically portrayed in Revelation 12:17: "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which

keep the commandments of God, and have the testimony of Jesus Christ." The enemy employs all conceivable means to destroy the faith of God's people. Where open opposition seems effective, he employs it, subjecting them to physical pain, hardship, and death. But the long list of martyrs for Christ amply proves that love for God's truth is stronger than death. The cunning foe employs other methods. Ancient Israel arrived at the borders of the Promised Land. They could not be intimidated by threats or defeated in battle. Methods more subtle were employed. One was enlisted by the enemy who had the form of godliness and who was reckoned as a follower of God but was not sanctified by the truth he professed. He had become entangled with the world's allurements. He had compromised the truth. "Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High."—*Patriarchs and Prophets*, page 439. "Balaam 'loved the wages of unrighteousness.' The sin of covetousness which God declares to be idolatry, had made him a time-server and through this one fault, Satan gained entire control of him. It was this that caused his ruin." *Ibid.* . . . Where open opposition had failed, cunning subtlety succeeded. The result was that the curse of God rested upon Israel.

There is no safety for the follower of God except in the path of strict obedience. Obedience is the way of life. Although we are saved solely through the merits of Christ our Saviour, we must remain in the way of salvation. It is in this straight and narrow way that the loyal followers of the Lord are found. It alone leads to life. Among the most effective decoys used by the enemy to allure men and women from the narrow way is covetousness, which is idolatry and inevitably leads to compromise. Against this deadly sin we are warned repeatedly. The admonition of John is, "Love not the world, neither the things that are in the world." He tells us why we should not love the world. "If any man love the world, the love of the Father is not in him." (1 John 2:15) Love for God and His truth must never surrender to worldliness. "For all that is in the world . . . is not of the Father."

A Lesson For The Early Church

The early Christians have left us a noble example of loyalty under all circumstances. They stood unflinchingly before a hostile,

(Continued on page 6.)

Another Call to Prayer

By A. F. TARR

President, Northern European Division

Our church calendar holds no date more important or more dear to the hearts of Seventh-day Adventists than that of the annual week of prayer and sacrifice. None has brought greater blessing in the past; nor, we believe, is any destined to bring such needed blessing in the days before us. As, therefore, we approach this coming week of prayer, we invite our church membership throughout the Northern European Division to join with their associate members in every land in making this meeting time between God and His people one whose influence will be felt in every individual life, in every church and in every community where Seventh-day Adventist members may reside.

To some of us it is given to look back on many weeks of prayer. We remember with what earnest desire we have welcomed their coming. We remember the new and richer experiences we have sought, and some of the victories that God has so graciously given us. This precious season therefore returns to us as a very dear friend, and one fragrant with sacred memory. We want its precious hours and its messages to bring that greater strength that we still are sorely needing. We want our friends and fellow-members also to share to the full the victory and power and blessing that God intends this occasion shall bring. It is not enough that we seek a closer walk ourselves with God. We have fellow-members and friends who are likewise in need, and who may be aided by some kind word or act or prayer of ours. Perhaps we have even added to their past burdens by some injudicious or thoughtless word, and their stumbling feet we have not discerned. Let us at this season lend a helping hand to our fellow-members and to those about us, and let their needs, and not ours, loom large in every prayer. Who knows but what God will do the same for us that He did for Job whose captivity "God turned . . . when he prayed for his friends."

And let us not forget the impact that our message should be making on the millions still unwarned in this late hour of earth's history. Every condition about us bears evidence that the time we have left to work is becoming alarmingly short. The abounding iniquity, the strained international relationships, the growing gulf between East and West, capital and labour's interminable disputes,—these and so many other developments indicate that the conditions envisaged by Bible writers so long ago are right upon us, and that they herald without a doubt the soon-coming of our Lord. Surely it is a time when the gospel call should resound to the uttermost limits of our territory, and to every home and vicinity where a Seventh-day Adventist voice can be heard.

Bearing in mind, then, the responsibility of the church in this late hour, it is no ordinary call to prayer that sounds on our ears as we approach the coming week of prayer and sacrifice. Surely it calls us to deep searching of our own hearts and a discarding of all that is evil there, and to such intercessory prayer for others as we have never known before. It calls us also to a new surrender of our material means to hasten the coming of the Lord. On the closing day of the week of prayer, Sabbath November 22, let us bring an offering into our respective churches that will reflect an unbounded gratitude for the wonderful light that God has so graciously given us, and a re-acceptance of the glorious responsibility of sharing that light with others and illuminating their path to the kingdom just before us. We suggest that the offering we make, both of ourselves and our gifts, be the greatest and longest-to-be-remembered offering we have ever given. May God richly bless every member of the Northern European Division as we, with our families, enter into the spirit and sacrifice of this coming week of prayer.

A Call To Action

By **F. C. Barfoot**, Ingathering Agent,
West African Union Mission

The hastening on of the gospel message to earth's remotest bounds is one of the major items on God's agenda for the times in which we live. Before our blessed Saviour appears in the clouds of heaven as a climax of the plan of redemption, every kindred, tongue and people must have had an opportunity of hearing the old, old story of Jesus and His love.

Christ Himself has said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Men are not born collectively, they do not die collectively. Neither will all men accept Christ and be saved collectively. Rather one by one the Lord will hand pick His fruit from all the parts of West Africa, and yea from the whole world.

"Ye shall be gathered one by one."—Isaiah 27:12.

"From Greenlands icy mountains
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.
From many an ancient river
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Harvest Ingathering provides a wonderful avenue in our church programme for each number to share his love and faith in a Saviour, and to prove his high calling of God in Christ Jesus.

CANVASS FOR INGATHERING

Good morning..... (smile)my name is....., I represent the Seventh-Day Adventist Mission. The purpose of my visit is to acquaint you with the progress of our three-fold mission programme: Medical, Educational and Evangelical. (Open Ingathering leaflet and illustrate) It is our privilege to visit you once each year, and invite you to give your generous donation to support our nation and world-wide programme. Every investment we give to God will bring in return bountiful blessings.....("How much?")..... Some give a guinea, some ten shillings or whatever amount you feel you can afford to give to God.....Thank you, and may God bless you.

From October 1 to December 31, you and I have an opportunity to engage in our West Africa Ingathering Programme. It is an opportunity unparalleled for God's children to engage in collective harvesting for souls, and finance for His treasury.

If you are in doubt, contact your district and church leaders. Sabbath, September 20, is Ingathering Rally day, when all plans should be finalized for each church group to move forward as a united body, then go out into the highways and byways to gather in the precious souls and finance from our fellow citizens in West Africa, in order that God's treasury may be replenished and our

The world
needs

Jesus.

Won't you

Help to make

Him known

In your land.



church programme advanced.

Some of you readers may feel hesitant and plead that you know not what to say, as you go with your harvest Ingathering cans from home to home, and from store to store. This year for your guidance we are appending a printed canvass for you to memorise by October 1. Forewarned is forearmed. Friends, cast out all fear, only be strong and of a good courage, step out in faith and God will bless your sincere efforts. Our collective goal for Ghana, Nigeria, Liberia, Ivory Coast and Sierra Leone is £7,000.

Now, it is up to you to do your part and God will fulfil all our highest expectations.



Jesus said:
 "Go ye into
 all the world,
 and preach
 the gospel."

—
 Lay up treasure
 in Heaven.

Sabbath School Rallies In East Nigeria

By I. Nwoabia, Sabbath School Secretary,
 East Nigerian Mission

Two successful Sabbath School Rallies have just been concluded in East Nigeria—one at the Nigerian training College, Ihie, June 13 and 14; one at Aba for the Aba District, June 21 and 22—through the direction and leadership of Brother F. C. Barfoot, Sabbath School Secretary for the West African Union. The following brethren took a very active part in making the programme a success:

Brother F. C. Barfoot; Pastor Dickay—Mission President; Pastor P. E. Onwere, Pastor A. Oluikpe, Brother Rieseberg—Principal of Ihie College; Mr. M. A. Moses, Vice Principal, Pastor R. Wosu—Ihie; Mr. & Mrs. J. O. Ukegbu, Supervisor of Schools, East Nigeria; and many others, too.

Brother Barfoot led in the Divine Service on the Sabbath, bringing inspiration to the hearts of our Sabbath School Officers and members. Were they eager to turn up early in the afternoon? Sure, and more people came.

Sabbath afternoon, Mr. M. Moses took the subject: "Different methods of teaching the Sabbath School Lesson (bearing in mind the child problem)". With the air of a born teacher Mr. Moses outlined the points and methods of teaching in the Sabbath School effectively—laying much stress on the work done among the children. In fact, all present were benefited.

At about 3 o'clock in the afternoon, Brother Barfoot, with the help of Sister E. B. Christie, showed the members how to teach the Cradle Roll and the Kindergarten, the Primary and the Youth Divisions. This period kept the members at the edge of their seats. Did all promise to try to make their homes and Sabbath schools ideal ones? Why, yes! and this very fact could be read on their faces. Questions were asked and answered.

The Sunday programme was full of life and activity as Brother Barfoot led out in the programme of a "Model Sabbath School". The actual activities that should be carried out in a Sabbath School were clearly demonstrated, which the members took note so as to emulate.

Sunday afternoon, notwithstanding that it rained "cats and dogs" there was an excellent attendance when Brother H. E. Rieseberg gave an inspiring talk on "The Qualifications

(Continued on page 8)

The Faith Once Delivered to the Saints

(Continued from page 2)

pagan world in defence of the faith, surrendering not one point of it, choosing rather to suffer persecution and untold hardship. They yielded their bodies as torches to light up heathen revelries. They were torn asunder by wild beasts to furnish amusement for hardened spectators. The church of Christ today looks back upon these noble men and women and gathers renewed courage and strength for its battles. What a glorious triumphant epoch these early centuries constitute in the history of the church! But there came a change. Something happened to these staunch defenders of the faith. Their fervency declined. Power departed from them. The effectiveness of their witness largely disappeared. What happened? Listen:

The early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught, and saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts."—*Testimonies*, Vol. 8, page 241.

This is the terrible account of a most tragic occurrence in the church of Christ. In place of keeping their eyes fastened upon their perfect, pure, and spotless Example, and earnestly endeavouring to emulate His life, the Christians turned their critical gaze upon one another. They saw one another's defects. They noted the mistakes of fellow believers. Soon they were engaged in criticizing one another. All the while they were growing more strict in observing outward ceremonies and more particular about the theory of the faith. The result—happiness and joy went out of their lives and they walked in darkness. Thus men betrayed the faith. Nothing sadder could be written of a people once so triumphantly faithful. Death with loyalty would have been a thousand times less tragic. . . .

The Witness of a Christlike Life

The defence of the faith demands mightier weapons than words. Such an attempted defence results only in the endless multiplication of words and phrases, of strife and contention. "Let us remember that a Christlike life is the most powerful argument that can be advanced in favour of Christianity. Men will believe, not what the minister preaches, but what the church lives."—*Testimonies*, Vol. 9, page 21. . . .

In Christ's time there were those who professed to be contending for the faith. They made rules, multiplied ceremonies, and spent their time in endless argument over minor and relatively unimportant details. Our Lord swept this all aside with "In vain do they worship me". Matthew 15:9 (R.S.V. The true faith has always needed defending against overzealous and misguided champions. . . .

The effective defence of the faith does not produce confusion. It does not result in unsettling our people over "slight differences of ideas." The result is just opposite. Confidence and stability are established in this movement. Confusion results when one here and another there set themselves up as the only reliable defenders and exponents of what the church body believes and teaches.

The faith has been delivered to the body of Christ's believers—not to one here and another there. It is the treasure of the united church.

"God is leading out a people, a church on the earth, whom he has made the depositaries of His law. He has committed to them sacred trusts and eternal truth to be given to the world."—*The Remnant Church*, page 51.

To this sacred trust and eternal truth by God's grace we will be true. With His grace, we shall guard it in our hearts, and be its living exponents before all men by our sincerity, kindness, patience forbearance, and heavenly-mindedness. In our homes, in our business, everywhere, we are determined that men shall see in us the fruitage of present truth. We shall be reformers but not bigots. We shall not go off on a tangent here or there, stressing one point largely to the exclusion of all else and thereby confusing our sincere people as well as honest-hearted seekers after truth. The whole of God's truth, we shall earnestly endeavour to expound. . . . The Advent people today are committed to a mighty spiritual warfare, and it must be consistently fought through to the end.

The Faith of Two Little Girls

By S. A. Sesay,
Makali, Sierra Leone

"Oh!! sister, here is something awful in God's sight. We have all these past months been suffering from sickness of hunger; now that we have gone to harvest our rice, so as to recover our health, here is where a person has begun spoiling our rice in serving it to an idol."

"What!! Where!! Why!!" asked the big sister, Masa Kamara. "Here! come and see for yourself," replied the younger, Namina Sesay. Masa Kamara then came to the place where the other sister was. She found a cigarette tin containing the following: (1) A white smooth stone (2) The rice in flour form (3) Some pieces of coins.

These girls having a positive belief in God took the tin with the false gods and placed it on the hearth so that they could exercise their power, but the gods burned into ashes.

These gods in the cigarette tin are a thing which most of our women from the Temne tribe rely on. They put their whole trust in them. As all the women there, had these tins with their gods in, they all expected to see these two girls die. As nothing happened, they were surprised.

As soon as the children had completely burnt the devils, the deist-woman returned and saw what the girls had done. "What have you done? Do you mean to destroy a deity?"

"Yes," responded the girls, "we found out that you took our rice to serve your god, that is why we have destroyed him, and that your deity is a legendary one, that is why we burnt him, to see his vengeance. For long you have been asking for children, but you have not got any yet. We therefore concluded that he is a negative god." Hearing these words brought the deist-woman to cry bitterly. She thought the gods were going to kill her, because they had been handed carelessly and had been destroyed.

At dusk the mother of the two girls returned from her farm. The girls narrated the whole story to their mother. She smiled and at once came to me, the evangelist of the church. She narrated to me the whole story. I then used the opportunity and began to talk to the woman and have since paid her a Christian visit and began to study the Bible with her. I am still labouring with this woman and hope and pray that she also may be baptized.

A miracle happened. The woman who has been worshipping the gods in the little tin and hoped that these gods could help her in

getting a child. After the destroying of the gods and after accepting the living God, she now has a child.

Many are like this woman praying to what they don't know, seeking and hoping. We have a great work to do. I am asking you to pray for this woman and the others who are seeking that they may be fully consecrated to the Lord.

Evangelists And School Teachers Confer at Umuobiakwa

By C. Achoakawa, School Teacher,
East Nigeria

The time was exactly nine o'clock when the bell went and the workers in the Umuobiakwa District assembled. Among those present were the East Nigerian Mission's President and the Educational Secretary. Yes, we were invited by Pastor E. Onumaegbu, the District Leader to a Workers' Meeting.

Every one was happy and eager for what was coming. Some personalities had been invited to speak to us, and the topics were the more inviting—"The Teacher as an Evangelist".

I, personally, can not say anything better than that I wish you had been there to listen as the Educational Secretary expounded on this topic. You could undoubtedly agree with me that he gave us an inspiration which convinced all present that before a school teacher can be termed as 'Christian Teacher', he must be doing the work of an evangelist. In short the *real* Adventist teacher should be evangelistic minded.

The topic on 'Co-operation' was introduced by Mr. Okon, the Headmaster of the Umuobiakwa School. Mr. Okon briefly outlined 'Cooperation' and how to achieve it. As he spoke, those who had been co-operating in the past nodded their approval. In fact, if there were any who lacked co-operation in his dealing with his fellow workers, he was taught a great lesson which he should never forget.

Pastor A. J. Dickay, President, spoke on "The Teacher and His Membership." He pointed out that the church is the channel through which to follow the Lord and to gain entrance into His Kingdom. With the speaker's past Christian experience and the procedure of the Adventist work throughout the world, he taught us what to do.

The staff of Ekwereazu School made glad the hearts of all present by singing a special

song; also the untiring effort of Pastor Onu-maegbu in making the workers pull together in forwarding the gospel work in Umuobia-kwa District must be mentioned. Let us all work together towards the goal.

Sabbath School Rallies In East Nigeria

(Continued from page 5)

of a Sabbath School Teacher". He brought home to their hearts the fact that a good Sabbath School teacher must be "called of God", and he must be loving.

These rallies had a refreshing and stimulating influence on all present, and it is hoped that the work will move forward with a greater impetus as a result of the good counsel periods spent together with the leaders of the work.

We look forward to the time when all our districts will be benefited by Sabbath School Rallies conducted by Brother Barfoot. May God help in all that is done.

Well Said

Lying is a certain mark of cowardice.

—Southern

We are shaped and fashioned by what we love.

—Goethe

After all, our worst misfortunes never happen, and most miseries lie in anticipation.

—Balzac

Alas! by some degree of woe we every bliss must gain; The heart can ne'er a transport know that never feels a pain.

—Lyttleton

Review and Herald

News Notes

✱ Mr. and Mrs. J. B. Fridley and three children arrived in Ghana on July 21. Brother Fridley has taught and been principal and business manager in denominational schools in California. He will be educational and Missionary Volunteer Secretary for the West African Union.

✱ Mrs. Fridley has been unfortunate in her introduction to mission service as she was ill before reaching the field, and had to spend the first five weeks of her sojourn in West Africa in bed. We are glad to report that she is now well and able to work, preparing her new home.

✱ Mr. and Mrs. T. W. Cantrell and son have arrived back in Liberia after a furlough in the homeland. Brother Cantrell will again serve as headmaster of the Konola Academy in Liberia.

✱ Mr. and Mrs. Myron E. Cross and three children have arrived in East Nigeria where he will teach in the Nigerian Training College. Brother Cross has been supervising teacher in the elementary teacher training school at Walla Walla College at College Place, Washington.

✱ Mr. and Mrs. Wesley L. Parker and two children from Montana have arrived in Ghana. Brother Parker has been dean and teacher in Mount Ellis Academy in Montana. He will teach in the Bekwai Training School.

✱ Mr. and Mrs. Fred W. Riley of Arizona have arrived in East Nigeria where he will teach in the Nigerian Training School. He has served in various educational institutions of the denomination as an instructor and principal.

✱ Pastor J. M. A. Adeoye of West Nigeria, who was a West African delegate to the General Conference Session, and is still in the States where he is attending the Theological Seminary, has written to say that he has received for the New Junior College of West Africa, a gift of two hundred dollars (approximately £70) from the summer graduating class of the Seminary. This sum is given for the purpose of purchasing books for the new school library.

The Advent Messenger

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

P. O. Box 1016, Accra, Ghana

Printed by The Advent Press, Accra

Editor - - - - MRS. N. B. NIELSEN