

West African Advent



Voice of The West African Union Mission of Seventh-Day Adventists

Vol. 14. — MARCH — 1960 — No. 3.

REMEMBER

the

Sabbath-Day



"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work."

Exodus 20:8, 9.



The following things should be done before the Sabbath hours begin :

1. All labour at the place of employment should cease.
2. The house-work such as cleaning, washing clothes, and garden work should cease.
3. There should be family worship to welcome in the Sabbath.



The following things may be done on the Sabbath :

1. Attend Church Service Heb. 10:25.
2. Visit the Sick.
3. "It is lawful to do good on the Sabbath day."



"The Sabbath is not a burden but a blessing." (Gen. 2:2, 3) It was given to man for his physical and spiritual rest and refreshment. It is God's holy time. (Mark 2:28) And therefore should be dedicated to His service and that of our fellow-man. Obedience to the will of God is a sign of respect for the Creator. Sabbath observance is a part of His will. (Ex. 20:8-11). (Luk. 4:16). We therefore observe His Sabbath because of our love for Him, (John 14:15). This was the practice of the New Testament Church. (Acts 18:4) (Acts 13:42-44) Obedience to God will be a sign of our allegiance until the End of time.



Two families went up to the church to worship one Sabbath morning. One was wise and one was foolish.

The foolish parents entered the sanctuary laughing and talking, thus setting a pattern of noisy irreverence for their children.

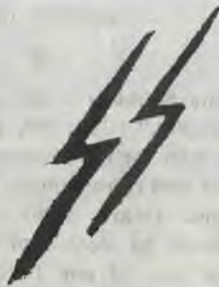
Junior quickly found his playmate across the room and there the two boys, sitting by themselves, set up such a disturbance that a publican visitor come to worship for the first time, decided his wireless set at home was more reverent — it could be shut off — and vowed never to return.

Train up a child in the way he should go; and when he is old, he will not depart from it.—

Prov. 22:6.

But behold. The baby who was at "that cute age" of four lifted up his voice and wept, dismaying the worshippers; disconcerting the minister; and dishonouring the God of the universe. Finally, goaded by glares from nearby worshippers, the foolish mother carried him out. Immediately he quieted down. But each time the mother tried to re-enter the sanctuary the baby began to scream anew. He had learned to prefer the atmosphere of the church compound and experience had taught him that yelling almost always got him what he wanted — not what he deserved.

IMPATIENCE



Impatience is a common trait. We want to get to places in the quickest way. One of the major causes of traffic accidents is a driver's crowding too close to the car ahead. The only reason for crowding is that the rear driver "can't wait." It is the impatient driver who

endangers not only his own life but that of others.

"Rome was not built in a day." Most of us take too little time to think things through for ourselves. Our impatience often affects us physically, mentally, and spiritually. Many nervous breakdowns and cases of high blood pressure are the result of not applying the good old medicine, "patience."

Youth is looking for the quick success, and is usually impatient with normal progress. "There are no short cuts, no free rides, and the hard way usually the best way," says Clarence "Biggie" Munn, football coach. There is nothing more important for youth to start out with in life than a generous amount of patience.

One of the greatest lessons all of us must learn is that we must be patient as we go through life, patient with people who some times misunderstand us, and patient with our progress for success.

Cort Hokmes — Sunshine Magazine

A P A R A B L E

At length the service ended and the usual Sabbath afternoon occupation for the foolish family began. First they scorned the sermon. Then they laughed at the organist's mistakes. Next came an uncomplimentary story that the foolish mother had heard that morning about the Sabbath School Superintendent.

Verily, verily, I say unto you, this foolish family was on the brink of outer darkness and knew it not. For there shall be weeping and gnashing of teeth when the hearts unschooled in reverence must stand before Almighty God in all His majesty.

The wise parents were not so.

As they entered the church they stopped all talking, thus setting an example of quietness for their children. During the entire service they endeavoured to manage their children by signals instead of spoken words. In this manner also they emphasized the importance of silence in the church.

These wise parents insisted on having their children sit with them during the 11 o'clock service rather than with their playmates or by themselves for they knew that Satan strives to ensnare the youth in irreverence in the house of God.

The same wise mother knowing that her younger children could not understand all the sermon, had brought with her a box filled with instructive entertainment for them when they should grow restless. In it were crayons and colour books of Bible themes; small inexpensive books containing colourful pictures of Bible stories plus a few quiet toys made of soft materials. This "Sabbath box" was kept in a place apart from other toys and reserved strictly for Sabbath morning purposes.

During the sermon the youngsters were permitted to stand on the floor in front of their seats, but never could they step into the aisle or run about.

And when one became naughty he was immediately taken out where appropriate treatment taught him that it was better to be inside than out!

The children of these wise parents were encouraged to sing with the congregation for

this not only filled their minds with the hymns of heaven instead of the songs of Satan, but it also released some of their pent-up energy so they could more easily practise reverence in the presence of God and His holy angels.

The older children were taught to attend to the sermon by finding in their own Bibles each of the texts mentioned; keeping notes; counting times certain words (such as "Christ") were used; and other devices.

At length when the service ended these same wise parents carefully refrained from voicing any criticism of the service, the participants, or the sermon lest the children come to feel that church is not so holy after all.

Verily, these parents slept the sleep of the righteous that night. And a record was kept of their well-doing not only in the courts above, but also in the lives of their children.

With Thee

By Nettie Jane Knister

The tempter may invade my path,
Cause me to fall into his snare,
But Thou hast trod this way before.
With Thee, I never need despair.
Though clouds appear and stars are hid,
Though heartaches fill the dreary day,
My faith in Thee shall never dim
For Thou shalt be my shining ray.
What though the waves may curl and leap
In loud and wild commotion,
Have I not faith in God above,
With heart of pure devotion!

The right kind of

We recognize that mistakes are made and wrongs are committed even among the remnant people of God. Although this should not be, it does not discount the truth that we bear. It merely indicates that some of those who profess the truth do not wholly obey it. It means, that while they follow certain doctrines, they neglect the weightier matters of the law that relate to life and character.

God speaks of the condition in the church in these words: "I know thy works, that thou art neither cold nor hot. . . . Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:15-19).

Indeed the remnant church is rich and increased with goods. Great light has been shed upon this people. We are rich in truth and doctrine, but what is the trouble? Why are we asked to buy gold tried in the fire and raiment to clothe us and eyesalve to anoint our eyes? Is it not because we have failed to make personal application of the wonderful truths that have been committed to us? Is it not because we emulate the miser with his gold, who merely hoards his riches and lives in apparent poverty, failing to obtain the satisfactions that his riches could buy? We say, how foolish is such a man.

But is not that the position of some among the people of God? They go about boasting of the truth, defending it on many occasions, even sacrificing for it, but never

laying claim to the marvellous blessings in character building and reformation of life that they might possess. How foolish for one to point out the progress of the work in all lands and the liberality of God's people, and then reveal that one is lacking the robe of righteousness and is blind to his own condition.

Still another paradox often is manifest. Some very readily see the nakedness and blindness of others and are quick to condemn them, while at the same time they expose their own failings by the way they attempt to correct the wrongs in the church.

Too many seize upon these words concerning the Laodicean church as an excuse

REFOR

to denounce God's people or point out the sins of the brethren. But they forget that this great message was written in the spirit of love. These are people whom God cherishes. He does not delight in chastisement.

We read from the pen of inspiration: "Enfeebled and defective, needing constantly to be warned and counselled, the church is nevertheless the object of Christ's supreme regard."—Testimonies, vol. 7, p. 16.

Now and then persons arise who feel a burden to correct the wrongs in the church. But they take a wrong course when they do it with unfeeling denunciation and harsh criticism. We are told that when Christ denounced the Pharisees, there were tears in His voice (see *Steps to Christ* [Pocket ed.], p. 12). All too often while these persons show great zeal for the standards of the church, the manner in which they work is contrary to the spirit of Christ. No true reformation can be brought about in this manner, for the people will surely say to the reformer, "Physician, heal thyself."

Unkindly criticism patently mingled with jealousy, tactless denunciation bereft of sympathy, tearless rebuke manifestly proud—these often directed against individuals in responsibility, show clearly the spirit that prompts them. One wrong will never correct another wrong. How then shall

wrongs be corrected? Shall we allow them to exist without a word of concern? No. But let us remember that the method used to correct the wrong may be worse than the wrong itself.

"Considering Thyself"

When one arises in the church to begin a work of reformation, whether that person be a lay brother or a sister, a pastor or a conference leader, he should first consider himself. Is there manifest inconsistency in the life? While emphasizing one wrong that seems to need correction, is there another wrong in his own life that might be just as displeasing to God? This is what Paul tells us: "Brethren, if a man be overtaken in a fault, ye which are spi-



FORMATION

ritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

If this step were first taken, there would be less readiness on the part of some to seek to reform the church. When a work of reformation is undertaken in a Christ-like manner, it will be far more effective. Let us remember that reformation does not apply to one particular sin, about which someone may be burdened. The work that must be done to fit us for heaven is not merely that which pertains to our relation to radio, moving pictures, theatres, worldly books and magazines, dress, eating and drinking, Sabbathkeeping and tithing. It does have to do with these, but the reformation most needed must go much deeper than outward conformity to some church teaching.

The reformation needed has more to do with the heart than with the mind. Such a reformation is not induced through fear of consequences or a desire for the approval of men. It comes from a deep heart sorrow for sin prompted by love for Him who died for us and who expects better of us. Only such a spirit can produce a reformation in the church that is lasting.

There is much in the *Testimonies* about correcting wrong. There also is much concerning the manner of doing this important work. We read:

"I saw that many have taken advantage of what God has shown in regard to the sins and wrongs of others. They have taken the extreme meaning of what has been shown in vision, and then have pressed it until it has had a tendency to weaken the faith of many in what God has shown, and also to discourage and dishearten the church. With tender compassion should brother deal with brother. Delicately should he deal with feelings. It is the nicest and most important work that ever yet was done to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he also should be tempted."—*Testimonies*, vol. 1, p. 166.

"More love is needed, more frankness, less suspicion, less evil thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. The heart needs to be softened and subdued by love."—*Ibid.*, vol. 7, p. 212.

"Whenever you see or hear something that needs to be corrected, seek the Lord for wisdom and grace, that in trying to be faithful you may not be severe."—*Ibid.* p. 265.

If this counsel were heeded, a love and fellowship would be created in the church that would no doubt be the beginning of that revival and reformation which must precede the baptism of the Holy Spirit and the consummation of God's work in the earth. (From an Editorial Review and Herald, April 11, 1957.)

Calabar M.V. Society

GO

on God's Errands

Our Missionary Volunteer Society in Calabar can hardly be called a large one, but it would be difficult to find a more active or consecrated group of young people anywhere. Soul-winning activities constitute a large part of their programme.

For a long time, we had been planning to go into the village of Ikot Ntuen to hold a spearhead campaign. An interest had already been established there by a member of our M.V. Society, and we promised these people that we would be with them whenever time, opportunity, and funds allowed. On December 30th the time had come. Eight Missionary Volunteers along with Evangelist R. E. Hulbert and the writer went off into the bush on one of "God's errands".

Although we were not in the township we were able to take possession of a large two-storey house which had the added advantage of being fully furnished right down to the iron cooking pots, pestle and mortar. And so we settled down to a kind of relaxed camp routine for the next twelve days.

Our day began at 6.30 a.m. with morning worship. After this, each person went to his appointed duty, some to cook, some to sweep the large compound, and some to carry water from the stream. These duties were completed by 9 a.m. when we were all ready for breakfast. Immediately after breakfast we would gather together for classes. This was the time when we studied or carried out the requirements for our vocational honours. During our "camp" we completed two of these honours, hiking and camcraft; three young men demonstrated that they were worthy to receive the swimming honour in addition to the others.

Class work was usually followed by a session of volley ball or table tennis. The two hours between 2 p.m. and 4 p.m. were assigned for rest period and personal duties. Soon after this it was time to prepare for our evening meeting. We dressed in our M.V. uniforms and marched down to the open-air meeting place, there to sing Gospel songs round the microphone while the people assembled for the meeting.

Our daily routine was varied from time to time, as we took part in various outside activities. Two days were assigned for home to home visitation; as a result of this the attendance at the evening meetings was notice-

ably increased. We also took part in hikes of distances varying from 5 to 12 miles, in order to complete our vocational honour. Our camp and evangelistic activities were mainly an experiment, but we believe there are great possibilities in using our Missionary Volunteers in this way. It has supplied two needs: wholesome activity for our youth, and the spread of the Gospel to a new village.

Kintampo Camp Meeting

By I. F. Antwi

Akomadan-Ashanti (Techiman District)

Long long ago, Kintampo was a centre of slave trade where human beings were sold. There was also an army camp at Kintampo during the second world war. Nowadays we have only a police station, school of hygiene and Medical Field Units Headquarters. We have also a Government rest house, beautiful bungalows, transit quarters and other fine buildings. The inhabitants are peace loving people; thieves are not rampant in the area; things are also cheap; the climate suits both blacks and whites alike.

We have a lot to do in such an area where the inhabitants are mostly Mohammedans. Brother J. S. Dwumo pioneered to bring a few of the Moo Community residing at Kintampo to the true religion. Brother Kofi Fynn has also done his best to bring the true light to the people.

Our camp meeting was a success. We had many visitors and believers. They were about 4,000 strong. We also won several souls for the Prince of Peace. It was a sort of come-together for our many believers in Techiman/Wenchi districts. We had two guest speakers from Bekwai. They were Brothers R.D. Jordan and W. Parker. Pastor Agyei, Brothers Boama and Fynn addressed the gatherings. Brother Parker spoke on how to organize Bible studies. It was full of inspiration. Brother R.D. Jordan talked about the teacher, child and parent. He appealed to the listeners to co-operate with teachers in the character training of their children. He gave us some points to remember day in and day out for the up-keep of our children. They are: (1) The child must be obedient (2) The child must be duty conscious (3) The child must be neat and clean (4) Parents should co-operate with teachers in the character training of their children (5) Parents should accept advice and give counsel to teachers. Mr. Jordan concluded his speech by reading

a well known verse from the Bible just to appeal to his listeners to know their duty. (Prov. 22:6) "Train up a child in the way he should go; and when he is old, he will not depart from it."

We have several examples in the Bible to prove the various punishments which God inflicted upon parents who did not train their children in God's own good way. The noted one is about Eli. In the Bible we are told to bring the little ones to Prince Emmanuel. Christ is the only Hope of the world. Christ speaks to us: "if you love me . . . care for my flock." This was the quick and wise answer Jesus gave to Peter.

We have hope in the horizon since death will not be the end of the world. God or Prince of Peace told us that He was going to prepare a place for us. . . . John 14:1-3. No one wants to see his children or sisters and brothers etc. destroyed. We have been told that children will be disobedient in the last days. The reason is that all men have sinned. . . . Rom. 5:12. Let us read more about how to train our children in Sister White's own book entitled "Child Guidance". Let us remember that the wisdom from above is pure. James 3:11, 17; Prov. 1:7.

As I conclude, I solicit your earnest prayers for the workers and laymen in Wenchi/Techiman Districts so that partisan feelings may be put aside in the new year and that brotherly love may take its place. . . . John 4:8. I am sure we can do all things through the help of the Prince of Peace so that our resolution and campaign "Let your light shine in 1959" will continue shining in 1960.

Investiture at Kwahu

By L. Acton-Hubbard, Church Elder

Friday, December 18th, was another high light in the diary of the Atibie Church and the Young Peoples Society in particular.

After a year of hard work, memorizing scripture, and learning all the many things Missionary Volunteers must know, a group of young people, under the leadership of Brother William Oduro, the Young Peoples Leader, stood ready to be invested. They had in fact been ready for some time but the Progressive Class Sponsor, Mrs. U.M. Hubbard; Sister K. Freeth and the writer both class teachers, delayed the event until the much coveted honour tokens, sashes, etc., came through from England so that we could all assemble properly dressed for the occasion.

The church was packed to capacity for the evening programme and we were happy to see

MARCH 1960

our District Leader, Brother Onyina among our appreciative visitors.

The young people to be invested took their places in the front of the church and I am sure many who watched them enter wished they too had been faithful in attending the Progressive Classes offered.

The writer gave a short talk on the history of the Young Peoples' Society and outlined the way in which it came into being and how it was encouraged by the Spirit of Prophecy and the pioneers of the Advent Movement. It was clearly seen how important the Young Peoples Society is in the Remnant Church of God.

Three of the Young People recited the memory work that had been done and then the whole group assembled to repeat the Law and Pledge.

Dr. D.H. Barham, lately with us from England, also a Master Guide, was invited to invest the candidates.

He went down the line, putting the emblematic scarves about the shoulders of the young people and pinned the badges according to the stage reached. As he went along the line he had a word of encouragement and exhortation for the investees. The Master Guides present followed Dr. Barham in file and congratulated those who had thus far succeeded.

Those invested were:— Guides: Brothers Francis Fordwor and Timothy O. Berkoh. Companions: Brother W.K. Oduro, Sister Sarah Nyarko, and Brother Kwame Amoah. Friends: Sister Dora Apenteng, Brother S. Aboagye and Sister Margaret Acheampong.

As we stood to sing the closing hymn "Faith of our Fathers" we all renewed our faith in the Message and the Movement, and the Christ of the gospel.

We are proud of those who have tried so hard. We hope that in the not too distant future, the readers of the *West African Messenger* will hear of further successes from this quarter.

"Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work? . . . Let there be companies organized in every church . . . will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith." — *Signs of the Times*, May 29th, 1893.

North Nigerian Mission NEW ADDRESS:

S.D.A. Mission, P. O. Box 88

Bukuru, Nigeria

Telegraph: Adventist — Bukuru

Missions' Extension - 1960

An OPPORTUNITY and a NEED

PASTOR G.D. KING, SECRETARY OF THE NORTHERN EUROPEAN DIVISION has prepared this special article entitled AN OPPORTUNITY AND A NEED in connection with the Missions' Extension for 1960. We trust that every loyal Seventh-Day Adventist in the West African Union will support these worthy projects by giving generously of their means on April 9. Our own Adventist College of West Africa will profit from this offering. We shall count on every S.D.A. church in West Africa to take an offering for Missions' Extension on April 9.

Home Missionary Department
West African Union

This year the Missions' Extension Week is April 2-9, and we are presented with the opportunity of doing our part in meeting three outstanding needs in fields which are worthy of our sacrificial giving and of our willing service. The three projects listed to benefit this year from the offering to be taken on April 9 are as follows:—

Polish Ministerial Training College; Hospital improvement and clinic buildings — Debre Tabor, Ethiopia; Industrial and agricultural equipment — West African Adventist College, Nigeria. These projects should appeal to the heart of every loyal Adventist who is praying for the speedy finishing of the work and who is desirous of seeing souls saved in the soon-coming Kingdom.

Poland presents a challenge and an opportunity which is unique as compared with any others of our home unions in the Northern European Division. The Polish people are deeply religious and their hearts are warm towards God. The Catholic churches in Poland attract large congregations, and almost constantly the churches are occupied by praying people — an indication that there is a deep searching after God by many sincere people in Poland. For many years, while the Catholic church possessed great political prestige in Poland, our work and workers were hard pressed and often were severely persecuted. Colporteurs found it difficult to proceed with their work in many areas, and often spent many weeks in prison as a result of false accusations and misrepresentations. During recent years a measure of freedom has come to our work in Poland and our people are enjoying the freedom of worship and to practise and propagate their religion which means so much to them. Under present political conditions the Catholic church has been divested of its political authority and the smaller denominations, among them our own, have been given a status which they did not previously enjoy. During this past year our denominational school has moved from its former location near Bielsko, not far from the Czechoslovakian border, to a desirable site not far from Warsaw, the capital. Funds are urgently needed for the proper establishment and equip-

ping of this important ministerial training college. Every year hundreds of souls are being baptized in Poland, and the work of soul-winning evangelism is proceeding under the Lord's blessing in conditions which are so different from those experienced in other parts of our Division. Your gifts and prayers will mean so much to our workers and believers in Poland.

The Haile Selassie I Hospital, Debre Tabor, Ethiopia, is in a most fascinating location, being about 9,000 feet above sea level, and is offering medical service to literally thousands of people who otherwise would be without medical attention. During 1959 about 3,000 in-patient admissions were reported, and between 9,000 and 10,000 out-patient cases were treated. The economic status of the patients in this area is poor, and consequently the hospital operates on a very meagre income. Dr. K. Hogganvik, the medical director, is one of our most sacrificial missionary doctors, and endeavours to operate the hospital on a most economical basis. On a recent visit to this hospital we found the hospital building overcrowded, and there is a pressing need for improvements to the building, with the addition of a separate clinic building in order that the out-patients can be adequately treated, thus relieving the pressure on the limited hospital space. Such improvements would undoubtedly add greatly to the efficiency of the medical care of thousands of patients attending this hospital every year.

West Africa today is undoubtedly presenting us with one of the greatest opportunities in mission service we have ever experienced. Developments in education are proceeding at a tremendous cost, and higher education is being offered to West African students on a scale which was undreamed of a few years ago. Education is indeed at a premium in West Africa today. Our standards and ideals for our mission programme in West Africa must begin to meet the need for a well trained and properly equipped African ministry. With this in mind the Union leadership in West Africa has established the Adventist College of West Africa. An excellent site has been acquired not far from Lagos in West Nigeria, and already building plans are proceeding. The College is operating this school year in temporary rented accommodation, but it is hoped that next school year will see some of the buildings completed and the school established in our own property. Your gifts this year in the Missions' Extension Offering will mean much in bringing not only encouragement but practical help to this most worth while project.

You are invited on Sabbath, April 9, to bear these three projects in mind: Poland, Ethiopia and West Africa; each one of them presents us with an opportunity for sacrificial giving, and by giving you will be meeting a most pressing need. You will not fail if you give generously.

OFFICIAL ORGAN of the West African Union Mission of Seventh-Day Adventists — P. O. Box 1016, Accra, Ghana
Printed at The Advent Press — Box 0102, Accra, Ghana
EDITOR: Pastor C. D. Henri — ASSOCIATE EDITOR: Mrs. N. B. Nielsen

