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"The Holy Spirit"—3

A Needy Church

by W. DUNCAN EVA,

Secretary, Trans-Africa Division



Jesus, the True Witness, using the names of the seven churches of Asia, sent a message to the church in each significant period of the Christian era. The message to Laodicea, the church in the last age, is startling and stern. It reads in part, "You say, 'How rich I am! And how well I have done! I have everything I want in the world.' In fact, though you do not know it, you are the most pitiful wretch, poor, blind and naked." Rev. 3:17*

Laodicea's outstanding characteristic is her spiritual wretchedness, the result of a cold and formal religion. Her love is shallow, her faith is weak but her pride is tremendous. Deceived and self-satisfied, she is spiritually repugnant to her Lord. And this is so notwithstanding the fact that she knows she is living so near to her Lord's return. He wants her to understand that despite all the light she has and the spiritual advantages she enjoys, of all the seven churches, her need is greatest. His words, literally translated, read like this: "You know not that you, you are the wretched one, even miserable and poor and blind and naked."

This condition is also underlined by the prophet Ezekiel in his record of the vision of the sealing work. The man with

* All citations from the NT are from the New English Bible, and are used by permission of the publishers.

the writer's inkhorn was told to set a mark on the foreheads of those "that sigh and cry for all the abominations that be done in the midst" of Jerusalem. Ezek. 9:4. As the other men followed with slaughter weapons, Ezekiel, knowing already the result because of what he had been shown in the eighth chapter of the spiritual condition of God's people, fell on his face and cried to God. It seemed certain to him that *all* the residue of Israel would be destroyed. Verse 8.

That which was the source of so much of Ezekiel's concern and despair is found in the sentiments of too many hearts today, "The Lord hath forsaken the earth, and the Lord seeth not," Ezek. 9:9. (See also 8:12) Because men have themselves grown cold at heart and care little about right and wrong, they think that God also is unconcerned. Their sense of right and wrong and the heinousness of sin fades and they are lulled into a sense of false security. Their formal religion satisfies them and they are unconcerned about the coming day of judgment. So it always is when religion is purely formal, when there is an absence of real godliness and men know not an indwelling Saviour. So it was in Ezekiel's day and so it is in ours.

This formal religion is manifested in a half-hearted and partial obedience to the will of God. We fail to grasp the

broad and all-inclusive sweep of true religion and are willing to recognize the force of some of God's requirements, but ignore or even dispute others. We are not willing to pay the price of complete victory over evil and consequently know not our true condition. At best we but dimly discern our need and therefore keep on perscribing for ourselves all kinds of hopelessly inadequate remedies. We multiply outward performances vaguely but vainly hoping thereby to satisfy deep inward cravings.

Infinite mercy and love has made available to Laodicea boundless resources of power so that in this last age, to a world in its dying agonies, to sinners goaded by demons into the last great revolt against God, through her might be made manifest the final and full display of the love of God. How sad it is that she falls so far short of heaven's standard. What a shame that we who have been given so much light, who have been promised so much power, live so far below our privileges! Why is it so? What will bring the change that will help us to discern the greatness of our need and find the true remedy for our ills?

It is only our Saviour who is able to give us the help we need. How clearly He tells us what must happen to change, wonderfully change, our own poor hearts

(Continued on page 3)



HEART to HEART

A Friendly Chat with Your Division President

My dear Fellow-believers and Workers:

Have you ever prayed earnestly for an outpouring of the Holy Spirit in a measure comparable to that received by the apostles on the day of Pentecost? And then did you rise from your knees expecting the tongues of fire to fall upon you, and they did not come? Did you cry out for Pentecostal power and no tremor of the house assured you that the promise of the Father was being fulfilled in your life? And perhaps, did a tinge of disappointment, if not a flood of real discouragement, sweep over your soul when you felt that your prayer had not been answered?

Then listen—and study the Word a few minutes with me! Turn to the first four chapters in the book of Acts. Here is a message of courage for you, for me, and for all who long and pray for the outpouring of the Holy Spirit to prepare and equip them for the difficult days just ahead.

The day of Pentecost was still fresh in the minds of the apostles. That demonstration of divine power would linger long in their minds. The three thousand converts who had responded to Peter's Spirit-inspired preaching "continued steadfast." It had been a time of great spiritual refreshing for the infant church for "the Lord added to the church daily such as should be saved" Acts 2:47.

Soon after Peter and John healed the lame man at the Gate Beautiful and Peter had spoken again under the Spirit's power, persecution reared its ugly head among the believers. The two disciples were imprisoned, questioned, cautioned and released. Quickly they ran to report the happenings to their fellow-believers. A prayer-meeting followed.

"And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with power" Acts 4:31.

The experience of the believers was an

echo of Pentecost, for the same results were seen. "The multitude of them that believed were of one heart and of one soul . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus: And great grace was upon them all" verses 32, 33.

Note well the two-fold enabling blessing that came when the Holy Spirit was poured out upon the apostles. They were given **great grace to live for Christ and great power to work for Christ.** Pentecost was characterized not only by the turbulent rushing of a mighty wind, but also by the gentle falling of a heavenly dew. There was not only a demonstration of tempestuous power. There was also the quiet evidence of transforming grace.

Great grace as well as great power is a symbol of Pentecost.

This should be a signal encouragement to each child of God. When we pray for the outpouring of the Holy Spirit, and there is no hallowed holocaust nor tongues of fire, we might become disheartened. Has God not heard our prayer for His Spirit? When we do not experience some cataclysmic phenomenon in our lives, has the promise of the Father gone unfulfilled? When we do not stir a city, when we cannot convert our thousands, where then is the power of the Holy Spirit?

Luke speaks of **great grace** as well as **great power!** Pentecost can and must mean something other than power to preach to most of us! It must mean grace for victorious Christlike living as well! In saying this I would not detract one whit from the demonstration of divine power that shook the upper room two thousand years ago! That same power must and will come again with even greater demonstration before the end. May God grant that it will possess and use many of us! Nor would I say anything that would encourage or set at ease any trace of spiritual complacency or

lack of power in any believer's life during this late hour. We need to be stirred and energized by the power of God. But just now, let us have a look at "the other side of Pentecost," at a not so-well recognized blessing of the Holy Spirit's reception—**great grace.**

In Acts 2, verses 42, 46 and 47 the inspired writer records a lesson that should not escape our notice amidst the flaming tongues and shaking room. Here Luke writes of "fellowship", of "prayer", of "praise." He describes a spiritual togetherness, a holy joy that will be found among God's people when the Holy Spirit has taken possession of the child of God.

Pentecost was a place of imparted grace as well as imparted power.

On the day the Holy Spirit descended there was continuing as well as converting. There was fellowship as well as fanfare, praise as well as power, praying as well as preaching. Pentecost was characterized by lips of love as well as by tongues of fire.

My thought is this: great grace can well be God's answer to our prayer for the outpouring of the Holy Spirit as well as the provision of great power.

So, do not become disheartened or discouraged, friend of mine. Pray on. Accept God's answer as He wills! Thank God for the great grace He sends you and leave to His best knowledge the future granting of His great power! Both great grace and great power come as a result of the outpouring of His Holy Spirit—a repetition of Pentecost, if you please!

May God richly bless you with His great grace,

Robert A. Hanson

A NEEDEY CHURCH

(Continued from page 1)

and help us to measure up to what He requires of His church. "I advise you to buy from me gold refined in the fire, to make you truly rich," (Rev. 3:18) the true spiritual wealth of faith and love. "And white clothes to put on to hide the shame of your nakedness," He continues, the perfect robe of His righteousness, woven in the loom of heaven and in which there is not a thread of human devising. "And ointment for your eyes so that you may see." This is the spiritual discernment by means of which we shall recognize the wiles of Satan and shun them, detect sin and abhor it, see truth and obey it. It is the healing, saving, delivering presence of the Holy Spirit, for Jesus said, "When he comes, he will . . . show where wrong and right and judgment lie" John 16:8. Let us never forget that "our hope of attaining that righteousness which we eagerly await is the work of the Spirit through faith." Gal. 5:5.

What precious "advice" from our Lord! But He has even more to offer to meet our needs—Himself. "Here I stand knocking at the door," He says, "if anyone hears my voice and opens the door, I will come in and sit down to supper with him and he with me." Can we keep Him out longer? Great is our poverty, pitiful our condition and abysmal our need. Yet He lingers, longing to so transform our poor lives that His full glory will be revealed in us.

It was this blessed presence within that He promised that far-off night before He died to a group of bewildered and frightened disciples. "I will ask the Father, and He will give you another to be your Advocate, who will be with you for ever—the Spirit of truth. The world cannot receive him, because the world neither sees nor knows him; but you know him, because he dwells with you and is in you." John 14:16, 17. Then, that they might understand the significance of this promise, that in the coming of the Spirit He Himself would come to them, He added, "I will not leave you bereft, I am coming back to you." Verse 18. It is this promise He waits to fulfil to meet our needs. By His Spirit He desires to come and truly unite us with Himself. Through this divine Presence He would make us partakers of the divine nature, making us more than conquerors over sin without and within.

Wondrous blessing, infinitely precious purchase of the cross to meet our need! "Christ bought us freedom from the curse of the law by becoming for our sake an accursed thing . . . and the purpose of it all was . . . that we might receive the

promised Spirit through faith." Gal. 3:13, 14. And today through the gentle voice we hear at our heart's door, our beloved Lord seeks entrance. What mighty things surrender to Him will accomplish for us! We are so needy because of our greatest sin, that of keeping Him out.

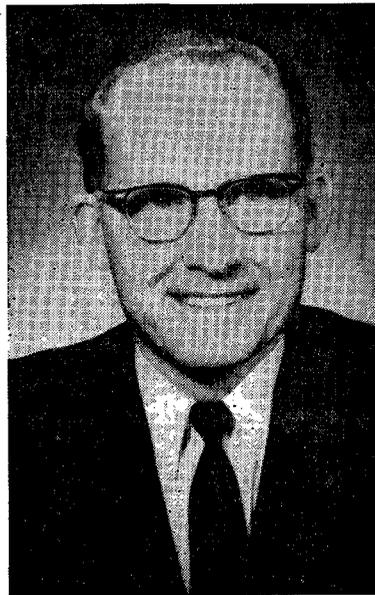
*"Behold the Saviour at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still;
You treat no other friend so ill.*

*His locks with dews of night are wet,
But at thy heart He lingereth yet.
O wake, and open wide the door;
Bid thy Beloved wait no more."*

—Anon.

W. Duncan Eva.

Meet our Visitor



PASTOR LAWRENCE M. NELSON is an Associate Secretary of the Missionary Volunteer Department of the General Conference. He will be visiting our Division from October to January and will accompany Pastor P. H. Coetzee on a trip around the unions in the interests of our Young People's work. In December he will attend the Master Guide Camp to be held at Livingstone, near the Victoria Falls. This appointment will be followed by an M.V. Council of our Youth Leaders.



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for further particulars

of the

MASTER GUIDE

CAMP

LIVINGSTONE, VICTORIA FALLS

December 23-30, 1964.



Guest Speakers:

- * L. M. NELSON, from the General Conference.
- * P. H. COETZEE, from the Trans-Africa Division.
- * MANY OTHERS from Unions in the Trans-Africa Division.



Christ in All the Bible

(Fill in the blank spaces)

In the Song of Solomon, He is the sun.

In Isaiah, He is the and Saviour.

In Jeremiah, the Lord our

In Lamentations, the of

—Adapted from *God Speaks to Modern Man*, by Arthur R. Lickey.

AROUND OUR UNIONS

Workers' Retreat in the Central African Union

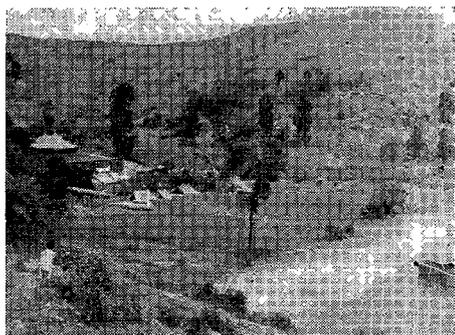
By W. R. VAIL

Five days in a camp in a secluded valley opening on to a little sandy beach washed by the waters of Lake Kivu—what a place for a retreat! Here where "every prospect pleases" was the spot chosen for a period of rest, communion, fellowship, recreation and renewal of spiritual experiences for the Section II workers of the Central African Union.

For years the work has pressed so heavily upon the staff of European missionaries that they have been forced to be giving out continually with little time for infilling of spiritual power for their own souls. So this year it was decided that we could wait no longer. Accordingly, on June 22, practically all the Section II workers met at the permanent site of the Youth Camp at a little bay off Lake Kivu, at a place called Karora. This spot is surrounded on all sides, except toward the lake, by the beautiful Rwanda hills, far off the regular road.

The brethren had worked for days prior to the meetings to prepare tents and dormitories for lodgings, a temporary kitchen, the large tent for services, and all the rest that makes a camp such as this comfortable. So, when the day arrived, all was ready. The first meeting was held in the early morning of Tuesday the 23rd.

We were happy to have Pastor D. K. Short of the Sentinel Publishing Associ-



Camp Karora, Lake Kivu, Rwanda, where the Retreat was held.

ation as our guest speaker at the morning devotions and Bible Study at 11:00 o'clock. It so happened that Brother Short was visiting his son Don and family so

we were fortunate in that respect.

The daily program included devotional hours, Bible studies, a discussion period in the afternoons and a time for relaxation and recreation. The group consisted of over fifty individuals in all, and the general consensus of opinion was that it was well worth the time, trouble and expense. These sentiments were expressed unanimously by the workers on several occasions.

An hour and a half each afternoon was



The lunch queue at Karora Camp Retreat for Section II Workers.

devoted to the discussion of problems of personal interest to the workers on the stations, such as: the effect and power of example, the future and place of the foreign workers in the work of the Seventh-day Adventist Church in Rwanda and Burundi, and other questions relating to their personal relations with the organization. This was a period of frank but friendly discussions that clarified many points in question. These periods were a very valuable feature of the gathering for all concerned.

The highlight of the whole camp, of course was the Sabbath—the last day of the feast. A communion service was conducted in the afternoon as a climax to the time of fellowship. In conversations among the workers it was expressed over and over that their own souls had been fed in the Bible studies, the prayers together, and the pleasant associations, which gave them renewed courage to face the field again.

As the camp broke up on Sunday morning, the youth from all parts of Rwanda began to arrive for their annual camp which lasted ten days. As the workers parted, it was with the expressed wish for another period of refreshing next year and the years following.

Daveyton Church Dedication

By J. D. HARCOTBE, *Vice-president,*
South African Union Group II

Earlier this year the church members at Daveyton and those of other East Rand churches gathered together for the dedication of the Daveyton church. It was a very happy Sabbath for them all as they had worked hard for many years to see this day.

In April 1955, members from the old Benoni Township and the Apex Squatters Township moved to this clean and new township of Daveyton. These believers started to work for souls and in 1958 the company was organized into a church. They made strong plans for collecting funds to build a church in which to worship God.

In February 1962, Pastor J. Neuhoff, our Union Group II evangelist, with the help of African workers conducted an effort in this township, after which he worked towards getting a church site. This was eventually secured. Our believers then got down to working earnestly to raise funds to build the church.

African members who had their own jobs to attend to paid other men to do their share of the building, and brothers from another church came over regularly week after week to help make daga, etc. A European member donated 2,000 bricks and a dozen pockets of cement. Elder Neuhoff's brother brought his concrete mixer and laid the foundation as well as the concrete floor. Other Europeans assisted with the plumbing and painting, and in laying of thousands of bricks.

Mr. Winn, a church member in that area, very ably took over the responsibility of caring for the building work when Brother Neuhoff had to leave. He literally worked day and night to have the building ready for dedication. Then the great day of dedication arrived. It had been indeed a grand thing to see African and European brethren working side by side on this house for God.

We had the privilege of having Pastor C. T. J. Hyde, Trans-African Division Church Development secretary present for the service and Pastors J. N. Neuhoff, P. V. Msimang, G. T. Mdliva, E. Majombozi and the writer assisted in the program.

Concluding, we may mention that the Kwa Thema church is almost complete, building of the Dube church has been commenced and the Natalspruit church will be started shortly. This means that four churches have either been or are in the process of being built this year.

The Congo's Branch Sabbath-School Evangelism

by DON H. THOMAS

Secretary, Sabbath School Department,
Congo Union.

Adventist Sabbath-school members in the Congo have launched out on a mighty soul-saving endeavour. Branch Sabbath-school evangelism is gaining momentum in our four mission fields. Over the hills and in the valleys of the beautiful Kivu province, in the villages, towns and cities of the north, south and west, faithful Sabbath-school members conduct 1274 branch Sabbath-schools each Sabbath afternoon. Our 31,856 Sabbath-school members have discovered that branch Sabbath-schools win souls. Sabbath-school membership in the Congo Union showed a gain of 3,339 during the second quarter of 1964. With the Lord's continued blessing it is hoped that our branch Sabbath-schools will pass the 2,000 mark by the end of this year.

Early in the year, Brethren G. R. Nash and J. B. Cooks challenged the laity to evangelize by means of the branch Sabbath-school plan. The response from this appeal made during two very beneficial institutes has been most encouraging. We are confident that the gains achieved to date are but the foretaste of a much greater fruitage in the months to come.

Branch Sabbath-schools are winning souls in the Congo. In the city of Elisabethville, Miss Helen Devos, Voice of Prophecy Bible Correspondence School director, has done faithful work in conducting a weekly branch Sabbath-school in the township of Ruashi. A group of 15 to 20 earnest Voice of Prophecy students gather in the living-room of a small home in which the branch Sabbath-school is conducted. From this group a family has been led step by step into a full acceptance of the Advent message. Damiane Ntamba, his wife, and two of his children look forward to baptism during the Elisabethville camp-meetings. Others of this group are keeping the Sabbath and are preparing for membership in God's remnant church.

In this large country which has witnessed untold suffering and hardship God's people are pressing forward in spite of great difficulties. Pray for the Congo and its yet unsaved and unwarned millions.

Other Branch Sabbath-School News

One of the churches in the district of Gasaka, South Rwanda, wanted to open

Forty Backsliders Reclaimed During Tithe Promotion

by H. KONDO, *Evangelist, Southern Rhodesia.*

The area for which I am responsible is large but with the help of strong lay preachers, our churches were visited several times and faithful tithe paying was promoted in each congregation.

At the conclusion of this tithe promotional campaign the response of our members was very encouraging and their testimonies were inspiring to listen to. The

animals and products which were brought in as tithe amounted to more than £60 in value. We rejoiced about this, for we knew God's people would be blessed, but our greatest rejoicing came when we found that 40 backsliders had been reclaimed during the campaign, and 30 others gave their hearts to God—seventy souls gained for the remnant church. We have proved that honest tithe paying is a soul-winning agency as well as bringing rich blessings to the faithful members.

a branch Sabbath-school in a new area that was near a Protestant mission and some Islamic people. The Sabbath-school board got together with the church board and decided that the Missionary Volunteers should start the branch Sabbath-school. The young people were advised not to preach to the people but to sing to them and repeat Bible texts.

After two meetings of the branch Sabbath-school, a member of the communal council who had been instructed by the Catholic priest, told the people, "You must not listen to the Adventists, for they are not recognized by the government and they do not co-operate. When they come around you must go away."

Even the Protestant teachers appeared to be against us. The Missionary Volunteer young people told the district leader about it and so the next Sabbath he went with them. Along the way they met the Protestant teachers and went together to the village. Songs were sung and then the district leader used the picture roll and told Bible stories and preached on "Choice" from God's Word. The Protestant teachers and the people were definitely interested and refused to listen to the communal council leader. There are now 10 regular members attending this branch Sabbath-school and 30 visitors from among the Islamic worshippers.

The Holy Spirit

Our need of the Holy Spirit is our most urgent need. Our beseeching for Its outpouring should never for a day be absent from our prayers.

We sincerely trust that our readers are receiving special blessings from the articles on the Holy Spirit which are being presented in the OUTLOOK. In the

July issue on the back page appeared an article by the messenger of the Lord, followed in August by Elder Pierson's *A Storm is Coming*. . . Now we present *A Needy Church*, by Elder W. D. Eva.

—ED.

HELDERBERG ALUMNI ASSOCIATION

The annual general meeting of the Alumni Association of Helderberg College will be held in the College Library on Thursday, November 5, at 5.30 p.m. All members within reach of the College are cordially invited to be present.

R. NEUHOFF,
Secretary.

Victory!

by SILAS MAGEMBE, *President,*
East Lake Field, Tanganyika.

Although Mahize was an Adventist, he could not resist the temptation to take a second wife. He was dropped from the church books, but his first wife remained a loyal Adventist. After two years his second wife, Kezia, was baptized. She loved to read the Bible. After much studying she became convinced that she would not be saved if she continued to live with a man who had two wives.

"Mahize", she said, "After reading the Bible many times, I can see that we are living in sin, and that neither of us will be saved, because I am your second wife."

"What you have said is true, Kezia, but what can we do about the matter?" he replied.

(Continued on page 8)

How Religious Rights Are Lost

Personal liberty is the dearest earthly possession of the individual. It is the symbol of human individuality, the evidence that one is a responsible human being. Because of sin, it is also one of the most controversial concepts in human and divine relationships. Without divine illumination, it is impossible to define and apply it correctly.

The right to liberty implies responsibility and personal willingness to cooperate with God and man within the framework of the fundamental laws of life. No man truly enjoys liberty who denies it to his fellow man. No man deserves liberty who uses his power to restrict the liberties of others.

From the day that Lucifer declared, "I will exalt my throne above the stars of God," (Isa. 14:13), the principles of liberty have been in jeopardy. In our day this concept has been expressed in anthropology as the "survival of the fittest," and in politics by Machiavelli's dictum, that "in the establishment and maintenance of authority, all means may be resorted to; and that the worst and most treacherous acts of the ruler, however unlawful in themselves, are justified by the wickedness and treachery of the governed." (*Chamber's Encyclopedia*). In this setting he believed religion to be a part of the state machinery.

We should therefore expect attempts to be made against the liberty of the individual; and in harmony with Bible prophecy we should expect these attacks to become more virulent as we near the end of time.

It was this use of religion as a part of the state machinery that brought persecution on Christ, Paul, and the other disciples. Christ defined the powers of church and state in the immortal phrase, "render therefore, unto Caesar the things that are Caesar's and unto God the things that are God's." (Mark 12:17).

It is in the area of church—state relationships that the final test will come to the world and the church. Three dangers that face the church are:

- (1) Ignorance of our rights;
- (2) Confusion as to the proper relations that should obtain between secular authority and religious rights;
- (3) A failure to educate the public about the nature of religious rights.

Often it is the church that is confused. The line between secular and religious authority is not well understood. It is

easy for a person in his capacity as a church member to use the power of the state in religious matters in his capacity as a citizen and secular official. Repeatedly both Roman Catholic and Protestant leaders have invoked secular authority for the enforcement of specific religious dogmas. This always results in attempts to control both the conscience and the outward activities of men.

The sad fact is that in most cases such religious control is in direct conflict with the specific laws of God. To control the conscience is to control the mind, or alternatively, to make a hypocrite of the person, thereby causing him to break the ninth commandment of the decalogue. If a person consents to break the fourth commandment, he becomes guilty, as well, of violating the first three commandments. One takes on himself a terrible responsibility when he invokes the power of the state in enforcing the first four commandments of the decalogue. This invasion of conscience is now threatening to engulf the whole world, and with it, to destroy the last vestiges of personal freedom and responsibility to one's Maker.

In the area of Sunday legislation, the situation is rapidly becoming acute. Last December the Weza-Port Shepstone Presbytery of the Nederduits Gereformeerde Kerk drew up a significant memorandum on the relation of the church to the state. The whole memorandum was designed to define the responsibility of the state in respect of Sunday observance. A few excerpts from this document are enlightening.

"The mission of the church as well as that of the State is to maintain the sovereign will of God."

"The Government, however, must be prepared to respond to recommendations made by the church."

"Because of evil, the State, with the power of the sword, defends God's commandments, while the church with the Gospel, prevents the violation of those commandments."

"The observance of the law of God is not only the task of the church, but also of the Government."

"While the church is instituted to call its people to worship on the Sabbath, the Government must also use its legislative power to impede sin from spreading amongst the people."

"The Government is to restrain its people from desecrating the Sabbath by obviating all occasions which could lead thereto."

"The Government must provide every citizen with the possibilities for the Scriptural hallowing of the Sabbath."

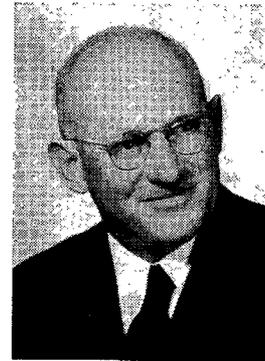
I have quoted at length from this memorandum in order to make a balanced

The Religious I

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"How Religious

By ERNEST
Secretary, R
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presentation of this church's teaching on Church/State relationships.

In April of this year the General Church Commission of the Nederduits Hervormde Kerk in Council, voted that "The Church appeals to the authorities to use their influence to combat desecration of the Sabbath in certain State and other ventures like Iscor, the railways, the mines, and so on, so that it will be possible for the workers to celebrate the Sabbath in a Christian manner. The authorities are further asked to impose greater restrictions on trade articles that can be sold during the week."

These are clear directives to the State to use its authority to enforce Sunday observance in harmony with the religious teachings of two specific churches. There is no provision for the conscientious Christian who reads in his Bible that the seventh day is the Sabbath of the Lord, or for the person who does not wish to rest on any particular day.

Sunday legislation is also a live issue in America. The Supreme Court has ruled that Sunday laws are secular, and as such, do not infringe on the rights of conscience. After this ruling, the State of Massachusetts passed a Sunday law exempting those who observe Saturday as the Sabbath. Immediately the dominant church in the state put pressure on the Legislature with the result that the ex-

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DIVISION

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Religious Freedom"

M. E. LOEWEN,
ary, Religious Liberty
ent, General Conference.

emptions were deleted from the law. This points up the fact that Sunday legislation always invades the area of religion.

The American constitution provides for the complete separation of Church and State. At the present time there is considerable pressure on Congress to amend the constitution in such a way that it would open the way for specific religions to use public Government channels, or to accept an innocuous common denominator of all religions, projecting the idea that this now is accepted as significant religion.

The net result would be to open the way for Government to guide the people in the direction of the dominant religious influence at any given time. That is going in the direction of the kind of persecution that wasted the human and material assets of Europe for so many centuries.

Our responsibility is to become acquainted with the issues at stake, and to educate the public regarding the dangers of religious legislation.

We are Responsible for Religious Freedom

The deer in the forest is constantly on the alert. Every strange noise or object causes him to take evasive action. Yet only a small proportion of the things that alarm him are actually of danger to

him. However, he cannot afford to take a chance. His life is at stake. He will not gamble where his life is concerned.

Today there are many subtle dangers to the liberties of the church. Every Christian must be constantly on guard. Freedom can erode so slowly that one is not aware of his loss until some day he wakes up and discovers the chains of his bondage. Eternal vigilance is the price of liberty. The Christian cannot afford to take chances with his liberties.

To Seventh-day Adventists in the last days of earth's history has been committed a special trust regarding liberty.

"In matters of conscience the majority has no power. This principle we in our day are firmly to maintain. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word." *Acts of the Apostles*, pp. 68, 69.

All the faithful defenders of religious freedom constitute a great "cloud of witnesses", (Hebrews 12:1), who challenge us to a similar defence. God's truth will be upheld. What a pity if He should have to raise others to do the work, should we fail Him!

A prominent Methodist clergyman was asked by the editor of *Liberty* magazine to write an article on ecumenism. In explaining what Seventh-day Adventists believed would be the results of such union, Elder Hegstad referred to last-day events as outlined in the Scriptures and the Spirit of prophecy. The minister was interested and asked a number of searching questions regarding the events foretold by Mrs. White. Having satisfied himself that this was all a matter of record and that the book *Great Controversy* has been in print for more than seventy years, he was greatly impressed. Leaning back in his desk chair, he exclaimed, "What an article I could write if I were only a Seventh-day Adventist!"

So I say to you, "What a witness you can bear to the world because you are a Seventh-day Adventist." When the opportunity comes, God is counting on you to stand for His truth. "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

God's eternal truths remain unchanged. The adversary attacks them, and the liberties of God's people, from varied angles. God has always had believers who have stood bravely for His truth. The present hour is no exception.

Then the question arises: Since prophecy has foretold the coming restrictions

and the resulting persecutions, should we oppose these developments? An answer can be found in the words of the messenger of the Lord:

"The Lord in His providence is far ahead of us. He has permitted this Sunday question to be pressed to the front, that the Sabbath of the fourth commandment may be presented before the legislative assemblies: thus the leading men of the nation may have their attention called to the testimony of God's word in favour of the true Sabbath. If it does not convert them, it is a witness to condemn."—Manuscript 16, 1890, *Review and Herald*, November 7, 1963.

God uses these apparent difficulties to glorify His cause, and to humble Satan. It is not a denial of our faith in the fulfilment of prophecy to oppose Satan. We must take advantage of every opportunity to witness for the truth.

Though there are many points of attack, let us select one for special notice:

Sunday laws. There is no question of the religious background of Sunday-keeping. The churches freely base their Sunday worship on the requirements of the ten commandments. In the agitation for Sunday laws, the popular churches are found openly crusading for such restrictions. Some will frankly admit that they believe that as business, commercialized sports and recreation, and other secular activities are stopped, it will turn men to the church.

When Seventh-day Adventists oppose Sunday laws, they should remember that a clear explanation of the fundamental issues will focus the attention of leading men on the Sabbath truth.

"God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. . . . Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber." *Testimonies*, vol. 5, p. 453.

It is admitted that the presently proposed Sunday laws are not as all encompassing as prophecy has foretold. These laws do not prohibit worship on the seventh day, nor do they require worship on the first day of the week. These are legal restrictions that prophecy has said will eventually be forthcoming.

But these harsher laws will not develop until the time when the mark of the beast is received. The steps of development for the future are not clear, but it is evident that Sunday legislation today is preparing the minds of the people for the time when worship on the false Sabbath will be required. The seeds of religious oppression are there.

There are very few direct quotations from Satan either in the Scriptures or in the Spirit of prophecy. In only three places does the Bible furnish us with his words. Mrs. E. G. White records a rather lengthy quotation of Satan's words:

"I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath shall be a special object of contempt. A sign? —I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law. The earth will be wholly under my dominion." *Prophets and Kings*, p. 184.

Satan has never forgotten that the Sabbath is the critical test. On the observance of the Sabbath he plans to continue his strongest opposition. Here he can challenge the claims of Christ as the Creator, the Redeemer, and the Sanctifier. (Ezekiel 20:12; Ephesians 2:10)

But God can turn the rebellious schemings and diabolical machinations of Satan to His own glory and to the advancement of His truth when His children stand firm. (Revelation 12:11.) Every conflict with Satan results in another victory for God.

Sabbath employment is an ever present problem to Seventh-day Adventists around the world. Sometimes loyalty is tested in schools where classes are scheduled on Sabbath. Everywhere God has a loyal band of faithful children who by their obedience glorify His cause.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. . . . The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church." *Testimonies*, vol. 5, p. 81.

Seventh-day Adventists have a message for the world. God is depending on them to give the trumpet a certain sound. Many now in darkness will learn of God's truth through the faithful witness of the believers in the three angels' messages.

EXCERPTS

"He who freely surrenders his liberty does not deserve the blessings of freedom."—*Liberty*.

"Governor Endicott Peabody signed into law a bill which permits businesses operated by Sabbatarians to remain open on Sunday throughout the State of Massachusetts. The legislation exempts Sabbatarians from the Massachusetts Sunday Uniform Day of Rest Law first enacted in colonial days. It provides that businessmen who close their establishments from sundown Friday till sundown Saturday for religious reasons may legally open on Sunday.—*Religious News Service*, 26th March, 1964.

Victory

(Continued from page 5)

"Let us seek counsel from the church leaders," was her reply.

As church leaders, we had to be very careful to question Kezia and Mahize carefully to find out what the motive was behind their wanting a separation. We wanted to make sure that it was not just

some excuse they were making for a divorce.

"We both want to go to heaven, but we will not get there because we have gone against the teachings of Christ", said Kezia.

"Let me send Kezia home to her parents," suggested Mahize, and I will continue to support her as I have been doing. I will send her money through the church officers, so that everyone may know that I am not leaving her destitute."

"Yes, I am prepared to go home to live, even if I do not remarry," Kezia continued, "for I am looking forward to living in heaven and for that I am willing to sacrifice anything."

The church leaders all agreed that this was a genuine case, and agreed for Kezia to go home. The second Sabbath of January, 1964, Kezia stood at the door of the church, to bid farewell to her friends, admonishing them to be faithful in all things, for our reward is to come.

Now she is a faithful witness at her home. May she prove to be an inspiration to others who are struggling with temptations. May many follow in her noble footsteps.

News Notes From Helderberg College

A year ago Mr. L. V. Webster and his student-assistants planted 500 olive trees on the slopes to the east of the college. The trees are doing well. A further 100 have been planted recently.

* * * *

The milk production at the college is steadily climbing. During the period 1962—1963 the Jersey cows produced 6,641 lbs. of milk per cow per lactation of 10 months. Each cow is producing seven or eight times her own weight per year.

* * * *

Mr. John Delhove, Maintenance manager, in a recent assembly talk, astonished his audience by pointing out that there were 1,755 water taps in use on the college property. These cost about £1,000.

To distribute the water from the springs and the two boreholes about five miles of piping had been installed. The reservoir holds 65,000 gallons of water. On a hot day the college family uses 35,000 gallons of water.

Remodelling the Dormitories

In this space age even the college residences must study how to utilize available space. The result of the study has produced a plan to remodel the college residences.

One bedroom in Meade House has been completely remodelled. Gone are the wardrobes, chests of drawers and small crowded closets.

Instead, one half of the inside wall now consists of a built-in wardrobe with a number of drawers and hanging space. The sliding doors take up less space than the swinging variety.

The space above the picture-rail up to the ceiling has also been turned into cupboards for suitcases and trunks.

Spanning the length of the other half of the wall is a long mirror. Under it a convenient ledge serves as a dressing table for three young ladies.

Everyone is enthusiastic about the "new look". Friends of the college have already begun to donate towards the cost of remodelling the residences. Some are interested in giving funds to remodel a complete bedroom.

A Page with the Literature-Evangelists

New Literature Missionaries For Tanganyika

by R. HENNING, *Publishing-Secretary, Tanganyika Union.*

I have just returned from a long safari to south-east Tanganyika. The Lord blessed our institute for the literature-evangelists, which was held in our new church in Dar-es-Salaam. Our work there was started by two faithful literature-evangelists, E. Misheto and E. Mugeni. Most of the workers who attended the institute are real missionaries, for they have opened the work in unentered areas. But all of these places need more workers, and I am happy to report that the good spirit of our literature-evangelists encouraged others to make literature-evangelism their life work.

So following this institute a special Beginners' training institute was conducted. Thirteen new workers attended this meeting. They are full of fire to spread God's message.



R. H. E. Henning instructing Literature-Evangelists in Dar-es-Salaam.

Every day a special canvassing training class was held and after two days I was really happy to hear their sales talk and to observe their rapid development. So it is not surprising that they started out with good success during the time we were together in Dar-es-Salaam. The first reports are showing good success and I believe that some will become earnest soul-winners. We hope eventually that we can select a few to be sent into unentered areas.

Every evening we met together to praise God by singing. For a long time I shall remember this wonderful group of new

workers. Before they left the institute they bought books, and their hearts were so full that they started selling these books on their way out of the city. This is a similar experience to the one we had for beginners at Ikizu.

We are thankful for these new workers but more are needed. We pray to God that the next four Beginners' training institutes to be held in Tanganyika will be blessed of God, and that His Spirit will touch the hearts of those whom He has called.



Selling books on the way from Beginners' training institute.

A Double Challenge

At this time of the year students in our many schools and colleges are beginning to think of the literature ministry as a life work, or, in a temporary way, of a means to earn scholarships by which to gain an education. Here is a message from our Division President:

"Our student colporteurs fill two needs. First they are stalwart soldiers of the cross. They are carrying the truth of God into thousands of homes every year. They are true evangelists!

"Secondly, they are helping themselves to get a Christian education. Scores of scholarships are earned every year. What a blessing this plan has proved to hundreds of young men and women throughout Trans-Africa.

"If you are a young person with problems in securing an education because of lack of finance, or if you have ample funds but wish to spend your holiday time in real soul-winning endeavour, join the ranks of the student colporteurs! Contact your Pastor and ask him how you can have a part in this challenging work!"

—Robert H. Pierson.



New Inspired Combination for Literature Evangelists. The Sentinel Publishing Association has just completed its newest production, beautifully illustrated edition of the *Great Controversy*, called *Climax of the Ages*. (In Afrikaans, *Klimaks van die Eeue*.) It has been designed to match the lovely new *Bible Story* series by author A. S. Maxwell, which are also being produced in Afrikaans. They are entitled *Die Bybel Verhaal* and three volumes are already available. This new full message set is one of the largest publishing projects undertaken to date by the Sentinel Publishing Association. These new books, it is hoped, will win more sales and souls than any books ever offered to the South African public.

Highlights from the Congo

by Pastor J. T. KNOPPER, *Publishing-Secretary, Congo Union.*

Highest monthly colporteur sales ever reached in the Congo: June 1964, Frs. 269,415. This is higher than the total (12 months) colporteur sales in 1963.

Highest grand total sales (colporteurs, pastors and offices) for one month: June 1964, Frs. 434,390. This is nearly as high for the total for 1963.

Total colporteur sales, first six months of 1964: Frs. 776,721. This is more than three times as much as the total colporteur sales in 1963.

Colporteur sales goal for West Congo Field is Frs. 150,000 in 1964. In May alone, West Congo reported sales by colporteurs of Frs. 165,070.

Highest sales for a single worker in one month accomplished in Leopoldville; in 32 hours, total sales of Frs. 88,500. First BIG-WEEK-SALES: 13 South Katanga Station workers spent BIG WEEK in Kolwezi. Total sales: Frs. 152,880; 685 books.

500 copies of our most important French message book *QUI DOMINERA LE MONDE* (Who Will Conquer the World?) were sold out of the Union bookroom in less than five months.

In East and North Congo fields three institutes were conducted, attended by 55 colporteurs and students.

Missiles Hit Their Target

by A. H. BRANDT, *President,*
Central Kenya Field.

James Mwangi, the evangelist, lives and labours in the shadows of mighty Mt. Kenya in the central part of Kenya. The over one million people who live here belong to the Kikuyu tribe, the largest in the country and also the tribe which perhaps is the least receptive to Christianity. The Kikuyu people are agriculturists. They herd large flocks of sheep and goats, and, to a lesser extent, cattle, since their social organization requires a constant supply of stock for such varied purposes as "marriage insurance," payments, sacrifices, meat feasts, magical rites, purification ceremonies, and as a means of supplying clothing to the community.

In spite of some opposition, young James worked faithfully to spread the message through home visits, preaching and selling of literature.

A few months ago we asked James to conduct an evangelistic effort in a certain town some distance from Nairobi. With some difficulty he managed to gather a small congregation of about 75 people who came regularly and displayed some interest in what James had to present.

There were others, however, who were not pleased. A leader of an African



This group was won to the Message near Mount Kenya, East Africa, by Evangelist James Mwangi, (inset). The stone thrower here with their children.

church with his friends and followers plotted to stop these meetings. They did not seem to have great ingenuity, because all they could think of was that on a certain night they would stone James and his congregation.

So, one Wednesday evening as James was preaching under a tree, suddenly stones, sticks and other missiles began to fly through the air. At first James was afraid, but he soon became calm remembering whose ambassador he was. He

made up his mind that he would keep on preaching whatever happened and ignored the mob hiding in the bushes. Although he was struck several times by stones, he continued the meeting and only a few of the listeners left the service although several were struck by missiles.

In the face of such fortitude, the culprits soon gave up and left. The leader, however, came back a little later because he was impressed by the humility and courage of the evangelist.

He sat down in the darkness and listened. Somehow his heart was touched

that night and he returned to the meeting the next evening and the next.

The day came when a call was made for converts to join the baptismal class. A number came forward and to the astonishment of the congregation, the stone-thrower came out of the darkness and with tears in his eyes gave himself to the Lord.

Today this man is still throwing missiles, but in the form of God's Word. These missiles are not without result as now by his efforts people are joining the church.

TIME RUNNING OUT

By A. S. Maxwell

For a number of years there has been a growing demand for a modern book on the second coming of Christ. Now we are happy to announce that *Time Running Out* is as up to date as tomorrow morning's newspaper.

The message of *Time Running Out* is that Jesus is soon returning. Because of our confidence in this event we are persuaded that everyone must be influenced to read and heed *Time Running Out*.

Use this little book for your home missionary work and change the public's numbness of indifference to the vitality of trust and concern.

Price only 25c per copy

SAFARI THROUGH THE KALAHARI

(Continued from page 12)

Everywhere the Africans greet Pastor Cooks and speak to him.

"Surely you don't know them all, Pastor?" I asked him.

He laughed modestly. "No, I don't know them all, but they all know me. The Whites, yes I know all of them."

Then I realized once again what wonderful work these dedicated men of God are doing for Him here.

In the light of the fire the rhythmic stamping of Bushmen feet could be heard

while the women clapped and sang and Pastor Coetzee's cine-camera whirred away. . . . You will see and hear and enjoy it as we did. If only there was space to tell you everything.

The safari ended at Kanye where we have a large hospital. After a few weeks of desert adventure we are home again. Time draws a veil over the difficulties and inconveniences that we had to suffer, and only what is beautiful—and there is so much!—stands out clearly. We are all happy for the opportunity that was given us to go on this safari. May the day soon come when all those who are faithful will go on that eternal, glorious safari with the Lord.

GIVING

"After all, the important thing is to be willing to give as much as we can—that is what God accepts, and no one is asked to give what he has not got. Of course, I don't mean that others should be relieved to an extent that leaves you in distress. It is a matter of share and share alike. At present your plenty should supply their need, and then at some future date their plenty may supply your need. In that way we share with each other, as the Scripture says, "He that gathered much had nothing

over,
And he that gathered little had no lack." 2 Cor. 8: 12-15.

"But, having let you into my confidence, I should like it to be a spontaneous gift, and not money squeezed out of you by what I have said. . . .

"Let everyone give as his heart tells him, neither grudgingly nor under compulsion, for God loves the man whose heart is in his gift. After all, God can give you everything that you need, so that you may always have sufficient both for yourselves and for giving away to other people." 2 Cor. 9:5, 7.

Letters to Young Churches, by J. B. Phillips. Used by permission of the publishers.

At Rest

DAWKINS.—Emma Dawkins, nee Wright, was born in Walthamstow, Essex, England, on January 23, 1881, and passed to her rest in the Salisbury Central Hospital August 15, 1964. In 1907 she came to South Africa where she was joined in marriage to William John Dawkins, who had preceded her to Durban by two years.

To this marriage were born two daughters, Irene Dorothea Unity Smeda of Cape Town, and Margaret Beryl who is employed as secretary to the president of the Trans-Africa Division in Salisbury. Also surviving Sister Dawkins are two grandchildren—Bruce and Graham Goslin of Mkushi River, Northern Rhodesia.

In the summer of 1933 Sister Dawkins became a Seventh-day Adventist during evangelistic meetings held in Johannesburg by Pastor Willis Hyatt. While living in Johannesburg she was especially active in the temperance programme of the WCTU.

For the past few years she lived in Salisbury with her daughter Margaret. In spite of two accidents in which she suffered bone fractures, Sister Dawkins was a cheerful devoted mother. Her faith in the third angel's message that came to her more than thirty years ago never faltered. She has run the race, she has finished the course; and we believe that with Paul, she will be given the victor's crown in the glorious resurrection morning.

A large number of friends and relatives, met in the Salisbury Central church to pay their last respects to this mother in Israel. Pastor R. H. Pierson spoke words of comfort, pointing to the sure promises of God. The writer conducted the graveside service. Beautiful floral tributes reminded us of the fragrance of Granny Dawkins' Christian witness

ERNEST D. HANSON.

A Tribute to My Mother

She rests now. Sweet be her rest, for her work was well done. The Master did not call upon her to labour in the forefront of His army. The public platform was not her sphere, but as the queen of our home she had few

equals. Hers was the "quiet, consistent life of a pure, true Christian," which the Lord's messenger says is "eloquence far more powerful than the eloquence of words."

She was my quiet strength. She was the instrument God used to teach me to love Him supremely and to serve Him faithfully. Hers was the spirit that encouraged and inspired me to be loyal and true to the Advent Message. And her wise counsel, good judgment, and unusual intuition have guided and helped me these many years.

The sweet, kindly influence of her godly life will remain with me until Jesus comes, and in that glad day, after greeting my Lord, I want to be reunited with my little mother.

—PEGGY DAWKINS

MOGEGEH, LYDIA D.—The telephone rang. It was Pastor Mogegeh's voice at the other end. He said gently: "My wife is sleeping."

Yes, Sister Mogegeh fell asleep in Jesus on June 8 in the Serowe hospital in Bechuana-land. Her illness was brief, and death came after a week of unconsciousness.

Our Sister, who was the instrument in winning her husband to this message, has faithfully stood by his side during their twenty-one years of marriage. To the last Lydia was one of the faithful teachers in our primary school in this territory. She is sadly missed by all who knew her.

She leaves her dear husband, Pastor Daniel Mogegeh, two daughters, Geraldine and Rachael, and one son, Godfrey. We laid her to rest beside the Serowe hill. God knows the place and in His time He will call for her.

W. M. COOKS

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Sunset Calendar for October 1964

	2	9	16	23	30
Cape Town	6.51	6.56	7.01	7.08	7.13
Johannesburg	6.10	6.14	6.17	6.21	6.24
East London	6.13	6.18	6.22	6.29	6.34
Port Elizabeth	6.23	6.28	6.33	6.40	6.45
Bloemfontein	6.19	6.23	6.26	6.31	6.35
Pietermaritzburg	6.02	6.07	6.10	6.16	6.19
Durban	5.59	6.04	6.07	6.13	6.17
Bulawayo	6.02	6.03	6.05	6.07	6.10
Salisbury	5.54	5.55	5.56	5.59	6.01
Gwelo	5.57	5.58	6.00	6.02	6.05
Blantyre	5.39	5.40	5.40	5.42	5.44
Lusaka	6.03	6.04	6.05	6.06	6.08
Elisabethville	6.08	6.08	6.08	6.08	6.08
Nairobi	6.30	6.25	6.23	6.22	6.22
Mombasa	6.15	6.15	6.13	6.13	6.11
Kisumu	6.38	6.34	6.31	6.30	6.29
Kampala	6.46	6.43	6.40	6.39	6.38
Dar-es-Salaam	6.21	6.18	6.17	6.17	6.17
Tabora	6.45	6.43	6.42	6.41	6.41

FROM THE EDITOR'S SCRAP-BOOK

"The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal [to others]."

The Ministry of Healing, page 494.

Safari through the Kalahari

H. von Hörsten

Have you ever met a brother or a sister and then said to yourself: "I am so glad he, or she, is a Seventh-day Adventist?" Or have you met people who are not brothers and sisters in the faith and said to yourself: "How I wish they were Seventh-day Adventists?"

Bechuanaland is full of just such people—whites and blacks. There is the African chief Nernata. An educated man, civilized and courteous. He tells me that he has already studied half way through the Bible School lessons. There are the Vickermans at Ghanzi. . . . But wait, let us begin at the beginning as all good safaris should.



The Safari begins. The writer with his two small sons are to the left, and Esli Coetzee and Johan Joubert from Sedaven High School are on the right.

On that first Monday of July we were waiting for Pastor P. H. Coetzee in Francistown—Pastor W. Cooks, the president of that field; brother Johan Joubert of Sedaven; Pastor P. H. Coetzee's son, Esli; and the writer with his two lads, Hein and Gardiol. Pastor Coetzee eventually arrived with his movie camera and several other members of the party. The Trans Africa Division had requested that he should prepare a documentary picture, of among others Sekuba, the Bushman who saw a vision of the black book and the nine other books (the Testimonies by sister White). This is to be shown at the next session of the General Conference.

While Pastor Japie Schoeman was taking his stint at the wheel of the lorry we literally got stuck in the road. In that part of the world two-wheel tracks in the fifteen-foot thick sand are also spelled r-o-a-d. Or is the sand perhaps fifty feet deep? Perhaps.

Our first objective was a group of Bushmen living in the Mopani forest about

ten miles from Nata. (Names in this part of the world do not necessarily mean towns—sometimes they may mean no more than little trading stores.) Late that night we pitched our camp on the banks of the river near Morosa, the African chief's village. No doubt you are acquainted with Sekuba's history. If not, Pastor Coetzee's picture will tell you all about it when it is released to us in the not too distant future. We felt that we were standing on hallowed ground as we gathered around Sekuba's lonely grave where he now rests until the loving Creator, who has not forgotten His dispossessed desert folk, comes to receive His own.

Next day Pastor Coetzee got to work with all his characteristic enthusiasm. Easy? Simple? Just ask him about it! Fortunately Brother Joubert and Esli were able to assist him while I had my hands full marshalling the actors. With a handful of sweets Hein and Gardiol lured a group of Bushmen children with their little round tummies into the forest where they started making bows and arrows.

Fortunately for Pastor Coetzee, after one day's instruction, Musi, Sekuba's brother, proved to be a born actor. Old Pastor Moya, whom Sekuba reached after many adventures, and who baptized him, played his own role.

After four days we proceeded, with the satisfaction of knowing Pastor Coetzee had done a good piece of work. Pastor Cooks informed me that there are about ten baptized Bushmen in this area who are among the most faithful church members when it comes to paying tithe and giving offerings.

We spent Sabbath with Pastor Japie Schoeman and his family at Maun on the banks of the Okavango river where the fish eagle wakens you early in the morning and the tiger fish play in the clear waters. The church was full to overflowing and we were encouraged to see the good work that is being done.

Will we ever forget the eighteen times we got stuck on the road to the Sedele Hills? Stuck again, fellows! Jump off! Lift the back! Higher!! Lay bark and wood under the wheels! Gather more wood for possible need further along! Push!! A little harder until the back feels as though it is breaking and the legs want to buckle. Aah, at last.

But the clearest and most beautiful Bushmen paintings on the steep, smooth rock-walls in this outpost repay us a thousand times for all the difficulties—



With W. Cooks, (right) president of the Bechuanaland Field, are the Vickerman brothers who married the Burton twins, seen here with their children.



Evangelist A. M. Moyo speaking to a group of believers at Nata in the Kalahari.

but I must add, delightful difficulties.

There we saw the Makarikari pan where large herds of blue wildebeest drink the brackish water and become bloated. We also wandered by lake Ngami with its thousands upon thousands of pink flamingoes and other birds. Herds of wildebeest and springbok; ostriches running away through the bushman-grass with their long steps; gemsbok with their dangerous, sharp horns. . . . The hunting ground of the bushmen. And where this game lives, the king of beasts is never far off. Fortunately the elephants stayed out of our way. At night we could hear the doleful call of the jackal as we lay on our camp-cots beneath the bright Southern Cross or sat gazing absent-mindedly at the burned out campfire. . . . Here you feel that your Creator is very near. . . .

The farmers living along the limestone ridges at Ghanzi are fine, hospitable people. Pastor Cooks knows them all and they all know and love him. He watched by the bedside of old Mr. Burton who is seriously ill—a millionaire and the richest man in Bechuanaland, they tell me. His twin daughters are baptized and married to the Vickerman brothers. One brother is also an Adventist, the other plans to be baptized soon. Pastor Coetzee also prayed for the sick man; who when he speaks of these people has tears in his eyes.

(Continued on page 10)