

Trans-Africa Division **OUTLOOK**

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Thirteenth Sabbath Offering for Trans-Africa Division

SEPTEMBER 25, 1971, For

KIVU SEMINARY (CONGO) and GITWE COLLEGE (RWANDA)

AN ACTIVE LAYMAN IN THE CONGO

PHILIP P. LEMON

President, Congo Union

PHENEAS NDIGITIRA is a faithful and active lay member. His work is that of a storekeeper and, with an employee who is also a church member, he moved into an area where there were no Seventh-day Adventists. There their real work began, that of evangelism. On Sabbaths they visited and talked with the people of near-by villages.

But Pheneas, with his heart in the right place and anxious for the progress of the Lord's work, seemed to feel things were moving too slowly. So it was decided that his employee should work in the store for half the day and spend the remaining time visiting and holding meetings. Their efforts were blessed and this program produced dividends. All around, people began accepting Jesus as their Saviour and the believers grew from a group to a company and from a company to an organized church of 171 members. Then another church of 82 members grew from this mother church.

Ever seeking for new areas in which to work for the Master, Pheneas then conducted a branch Sabbath-school among a different tribe. One of the men who attended these meetings was a heavy drinker and he became enraged every time Pheneas spoke against the evils of drinking. He threatened to stop coming to the meetings but the Spirit of God was moving upon his heart and conviction was taking hold. Soon, he gave his heart to the Lord and, with his wife and five others, became the first Sabbath-keepers in this tribe.

The Lord was with Pheneas and his faithful employee, not only in their evangelistic thrust and soul-winning program, but also in the store. While other storekeepers were experiencing reverses, Pheneas's business prospered and this,

too, was a witness for the truth, for the people believed that God was with Pheneas and was prospering him. He became a respected man in the community.

But another problem will soon face Pheneas and probably is confronting him right now. Schooling for the children and youth of these dear people who are giving their hearts to Jesus through his efforts will be needed. How desperate is the need for schools in the Congo and in Rwanda and Burundi. In these French-speaking countries we have a membership of 100 000 and no senior secondary school! This is the great tragedy of our work there! How are we going to save

our young people? All other schools, except Adventist ones, are conducted on Saturdays and some of our young people are lost because of this situation. We must have schools of our own. We must save our youth. Fathers and mothers in the Congo are as anxious to have unbroken families when Jesus comes as are parents anywhere in the world. Please help by your generous offering on Thirteenth Sabbath so that our two junior secondary schools, Gitwe in Rwanda and Lukanga in the Congo, can be upgraded to senior level where our youth can continue their education in preparation for a place in the Lord's work.

A CENTRAL AFRICAN "NICODEMUS"

MATHIAS MUGEMANCURO, *Secretary*

Central African Union Education and Sabbath School Departments

I WAS in my lodging one night when I heard someone knocking at my door. During one of my itineraries around the field I came to the Butahana church in West Burundi where I was to spend a few weeks holding evangelistic and revival meetings. And now at the end of a busy day of visiting interested people and studying the Bible with them, there came a gentle knock at my door. On opening it, I did not recognize the man who stood before me. He said he had some questions he wanted to ask and that he had come by night so as not to be seen by anyone.

"My wife and I study the Bible in our home and then we pray for light," he continued. "I am a government worker and as you know, in my church we are not supposed to read the Bible. If it were known that I read the Bible I am fearful I would lose my job. My parents are government workers too and they do not know I read my Bible."

I invited the man to enter and told him about the Nicodemus of the Bible who came to Christ by night, for he too was fearful, but the Master had not turned him away. This modern Nicodemus said it was very difficult for him to attend church services, for he could lose his job. He said he would have to move to another place if he wished to worship freely.

We prayed together and I answered his questions from the Bible. I encouraged him to be faithful and as he went out into the night my heart was lifted up in prayer for him.

The attendance at our meetings continued to increase. This church is in a more backward area and the members were not strong in numbers or spirituality, but many responded to our call for reconsecration. On the first Sabbath there were too many people for the size of the church and so services were held under the trees, and when I made an altar call 40 adults and 10 children gave their hearts to Christ.

Soon after arriving I went to pay my respects to the judge and invited him and his wife to attend the meetings. When they came, the subject was "The True Baptism of the Bible" and at the close of the service he remarked: "I have attended a clergymen's school but I have never heard about the origin of true baptism before. Today I have heard the truth. To be a good Christian one must follow the Bible method of baptism and walk in the footsteps of Christ."

He requested to be enrolled in the Voice of Prophecy Bible School and is now receiving the lessons. I pray that he too will walk in all the light of truth.

COVER:

Youth at Gitwe College in Rwanda ask you to be generous on Thirteenth Sabbath so that their college and Kivu Seminary in the Congo can be upgraded and expanded.

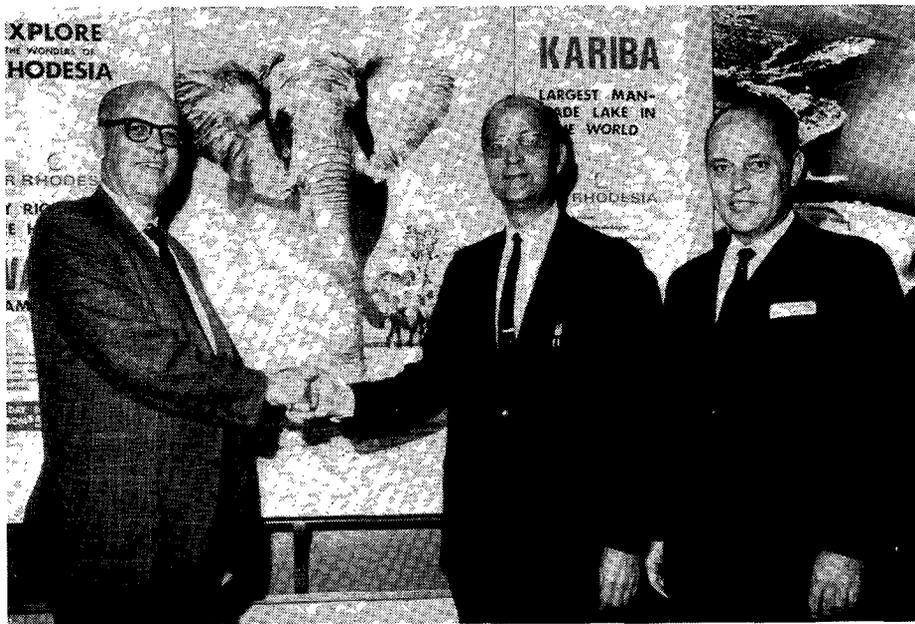
Please Give Generously for Our Schools in the Congo and Central Africa

Mazelspoort — Seed-bed of Revival

Report and Pictures by G. E. GARNE

DURING A RECENT winter weekend—June 18-20, to be exact—about a hundred young Seventh-day Adventists from all parts of South Africa met at a youth cultural centre at Mazelspoort, Orange Free State, *to do nothing else but study their Bibles!* The topics which had been selected by the South African Union Conference Missionary Volunteer Department in organizing the Youth Bible Conference, were the Epistles of John and the Holy Spirit. These were presented by Pastor D. B. Hills, Trans-Africa Division youth director, and G. E. Garne, editor from the Sentinel Publishing Association, respectively. The group of earnest young people (top picture) partook as eagerly of the Bread of Life (centre picture) as they did of temporal food (bottom left). A view of the spacious campus at the centre with its beautifully appointed facilities, is pictured below right. Similar Youth Bible Conferences are planned for other areas in South Africa during the next few months. Judging from the spirit of the youth who gathered together at Mazelspoort, young Adventists are getting ready for Pentecost!





M. L. Mills greeting K. H. Emmerson, (left) treasurer of the General Conference, and R. H. Roderick, new Division treasurer, on their arrival for talks prior to mid-year committee meetings. Brother Roderick interrupted his furlough to make this visit. He and Mrs Roderick and their three children arrived on July 25.

SEAU Workers at Pumulani

ALBERT BRISTOW

Public Relations Secretary, South East Africa Union

THE SERENE LAKE stretching to the west, the tree-covered hills on the east, both masterpieces painted by the divine Artist, was the setting for the expatriate workers' retreat held at Pumulani, near Monkey Bay on Lake Malawi. They left classrooms, offices, clinics and workshops and set aside important routine duties for five days of inspiration and fellowship. Jesus said to His disciples: "Come ye yourselves apart . . . and rest awhile." Mark 6:31. This rest was not to be spent in idleness but the disciples were to review their service for Christ. So we at Pumulani gathered to take stock of our ministry and to receive inspiration from men of God who from their deep personal experience fed us spiritually and intellectually.

Our guest speakers were Pastor M. L. Mills, our division president, and Dr Dunbar W. Smith, Trans-Africa Division's medical secretary. Each day's program began with a devotional service when we were led to a deeper realization of our own spiritual needs. Over and over the thoughts of revival, reformation and heart preparation were expressed by the speakers. Pastor Mills's mid-morning service topics were practical and timely and included "Peace-makers and Trouble-makers"; "They Saw No Man Save Jesus Only"; "Man's Extremity Is God's Opportunity"; and "Victorious Living." We were reminded that the Lord has given us the tremendous task of preach-

ing the gospel to the world, and when he appealed to each to rededicate our lives to God, many workers responded by rising and giving stirring and heart-warming testimonies. We all felt the Spirit of God resting upon us and we were determined to be better workers for God.

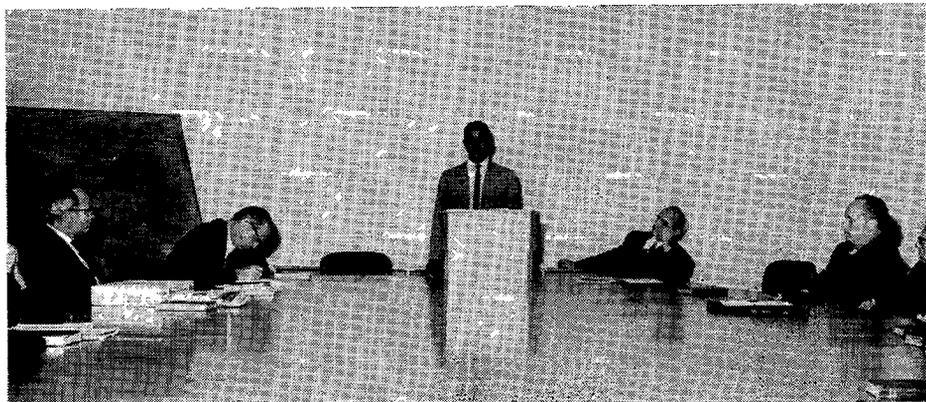
In a professional and interesting way Dr Smith led us to understand that revival and reformation must include the physical aspect, our bodies. He referred frequently to Sister White's book, *Counsels on Diet and Health*, and we were reminded again of the importance of caring for our bodies as the temple of God. Dr Smith is a great believer in exercise, fresh air and pure water (but not at

meal times). He outlined a daily program which, if followed, would keep our bodies in good health and our minds active.

There was time for recreation, too. Each afternoon there were swimming, boating and games.

The sunset vesper service which ushered in the Sabbath was one which we will long remember. Mrs Muriel Pike led us to the portals of the Sabbath through poems and music. Among the sweet singers were Mrs Willem Marais, visiting from South Africa; her daughter, Mrs Ken Cronje; Pastor and Mrs Burton Wright; Miss Enid Pekeur, and a group of ladies from Blantyre. Mrs Pike's violin solo, "On Wings of Song" was greatly appreciated. And while we were worshipping, God responded by painting a magnificent, breath-taking sunset of red and glowing gold in the western sky. We lifted our hearts in joyful praise to our Creator as we entered the holy hours of the Sabbath at Pumulani.

P. M. Mabena, Southern Union's representative on the Division Committee, conducting the morning devotional. From the left can be seen J. M. Stephenson (partly hidden), T. V. Gorle, R. E. Clifford, M. L. Mills, R. H. Roderick and H. W. Peterson (partly hidden on the right).



Time Returns

Our History — 10 By Jean Cripps



THE LONG SHADOW of David Livingstone still lies heavy and brooding over the high mountains, hills and plains of Malawi, formerly known as Nyasaland. It was through this land that he tramped, heart-sick and discouraged at the sight of the slave trains. He saw a once-prosperous and beautiful countryside ruined as villages were ravaged and people uprooted to be transported to the far corners of the earth. He felt the soaking drizzle of the Chiperrone (named after a mountain in Portuguese East Africa), which lasted in multiples of five days, it was said.

The country is dominated by the twelfth largest lake in the world; third largest in Africa. Its dimensions are easy to remember, as they follow the days and weeks of the year approximately—355 miles long and 50 miles wide.

Pause on the lakeshore and you can well imagine the tall, rangy figure sitting at his campfire or being paddled in a canoe on the blue water. Now all is peaceful except for the happy laughter of the Africans and their bell-like voices as the sounds carry across the lake. The only harsh note that is apt to splinter the bright crystal orb of the day is the wild, piercing call of the white-coiffed fish-eagle as he bends his fierce eye watching for a fish to cause a ripple.

A dramatic impact is made by the country's lofty plateau, rising 3 000-4 000 feet. In the south the Shire Highlands plateau is surmounted by two magnificent mountains, Zomba (7 000 ft) and Mlanje (10 000 ft) with its ancient cedar forests.

This land-locked country, only 560 miles long and 50-100 miles wide is surrounded by Zambia, Tanzania and Mozambique.

The first recorded history of the country was made in 1859 with the arrival of David Livingstone. The year 1891, when the land officially came under British protection, witnessed the arrival of George James, our first missionary. He remained for three years, visiting villages and captivating the people with his violin music. He had been a concert performer in Britain who sought something more purposeful in life. In America he attended Battle Creek and offered himself for mission service. The economy did not permit the brethren to accept his offer so, nothing daunted, he paid his own passage and made his way to Malawi via Beira, a port on the east coast of Africa. As he travelled round the Land of the Lake he heard of the arrival of the Solusi missionaries and left to contact them at Solusi.

He was greatly loved and the people cried as the paddle-steamer started its slow trip down the Zambezi River. George James never reached his destination. Malaria claimed him. The steamer pulled into the shore for a brief halt, long enough to consign George into an unmarked grave.

It has not been substantiated, but it is good to think that George may have come into contact with Joseph Booth of the Seventh-day Baptist Mission who worked for the Amanja at the Plainsfield station, 40 miles south of Blantyre. Mr Baker and Joseph Booth, who worked together, quarrelled and in 1901 Booth went to America and offered the 2 000 acres, which had previously been a coffee estate, to the General Conference. So the mission was bought. Booth became an Adventist and accompanied Thomas Branch, an American negro, back to Malawi in 1902. Branch was energetic and three years later seven boys, who were to have a great impact on our work, were baptized. Two of them were brothers, Simon and James Ngaiyaye, Sofa Saiwa, Yolam Kamwende, Roman Cimera, John Thomas and Yokaniah Sosala.

Morrison Malinki miraculously escaped death when, as a child, he fled with his parents who had been in slavery to African masters. His mother had watched one little boy being dashed against a tree, while she stood helplessly by, held by her cruel captors. Much later Morrison, who was a contemporary of Livingstone, was born. He and his mother had to flee many times until they found a modicum of peace.

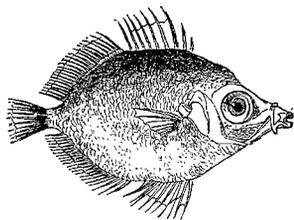
Morrison attended the Seventh-day Baptist school and, after a few years' training, received a certificate. Morrison was baptized by the Baptists but later he and his wife became Adventists. They were rebaptized at the same time as two of their seven sons, James and Joseph. James went as one of our first missionaries to a foreign land. He went to the Congo with his family and later worked in Zambia. This worker had a wonderful gift for languages, knowing 40, including dialects.

James retired after 56 years of active service. Among his many achievements, he helped choose the sites for our Luwazi and Mombera missions in his homeland of Malawi. His father, Morrison, was laid to rest at 105 years of age. His mother was alive in 1970 when she died at the age of 108 or 110 years. She had a keen, active mind and, although she was bent double, she walked to Sabbath-school until the end of her life.

Booth left Plainsfield and Watson came to take his place. In three months malaria claimed him.

We have met Joel and Jessie Rogers previously, for they spent 13 years in South Africa. Now they were going north and at Beira caught the coastal steamer to Chinde, at the mouth of the Zambezi River, and travelled by paddle-wheel steamer for two days on the river to where it entered the Shire River, a tributary coming down from Lake Malawi. At Port Herald they transferred to a house-boat propelled by Africans wielding paddles made of poles. One night's journey brought them to Chiromo. Here 40 Africans from Plainsfield waited to escort

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Time Returns



J. C. Rogers

them in two machilas (hammocks carried by porters, two at the front and two at the back) to the mission. It was hot as they travelled across the plains of the Shire River Valley. They were anxious to walk but were not permitted to do so for this would have delayed the march; the porters travelled at a jogtrot which ate up the miles. At the beginning of the escarpment they had supper, then continued up the steep track, clawing their way up on their hands and knees. At midnight they reached the summit. It had taken two weeks to reach the mission.

Joel Rogers soon changed the name to Malamulo, which in the Nyanja language means "laws" or "commandments." Soon there were 200 boys in school under the capable tuition of Jessie Rogers, a born teacher. A herd of cattle was purchased. Butter, wrapped in banana leaves, was carried on the heads of porters at night to Blantyre 40 miles away to be sold to augment the mission budget.

Rogers visited Malinki, who had opened a number of schools near Chileka, and persuaded him to give them to the denomination and become a school-inspector.

The work was expanding so rapidly that Rogers needed help and the Konigmachers, both trained nurses from Battle Creek, responded. During this period a brick schoolhouse was erected, which served for classrooms and church services for 35 years.

The coming of the Konigmachers left Jessie free and in 1910 she travelled 100 miles south of Malamulo to choose a site which became Tekerani Mission. She travelled on a donkey, took a cook and a tent and lived there alone for three months. Roman Chimera built up the work after she left before Pastor G. Pearson came. Tekerani is truly a "city set on a hill" as it overlooks the Shire plains lying at the foot of the escarpment.

Next to arrive was G. A. Ellingworth who came from the South via Solusi in 1909 and stayed until 1927. In the year 1925 the territory received union status and George Ellingworth became the first president.

A couple of years later tall, stolid Chris Robinson and his wife came when Brother and Sister Rogers went on furlough. He spent eight productive years at Malamulo. Some of the innovations he introduced, which were copied in other unions, were: institutes for out-school teachers, and annual camp-meetings; he also organized the first African MV society. While the Robinsons were there Miss Irene Fourie arrived and Chris built her a hospital building (1915). Ten years later Dr K. F. Birkenstock began the strong medical work, including the leper work, which is such a feature of Malamulo today. They started with 12 patients (leper) and now there are some 300 in the leprosarium. Miss Daisy Ingle was the doctor's "right-hand man."

When the Robinsons left A. P. Pond and his family came. He was a tremendously hard worker, and had just mastered the vernacular and preached his first sermon

in the language of the people, when tragedy struck. On Sunday the mission family persuaded him to join them in a picnic at the Nsuadzi River, four miles from the mission. He said as he locked the office, "I have locked it for the day and won't be back." He never unlocked it, for he slipped on some stones and fell to his death.

The Konigmachers left Malamulo and pioneered the work at Matandani in the Neno hills some 70 miles north-west of Blantyre. They travelled by machila and obtained 200 acres for \$112. Here they were to bury two of their infant sons, James and Martin, another died later at Musofu near the Congo border. Sam wrote on losing James, the second son: "He is lying beside his little brother on the hillside across the stream. He died at evening. The boys went to dig the little grave. When they came back we could not part with him then so laid him on his bed and stayed with him until morning. Then I carried him across myself and one of the teachers placed him in his last resting place."

It was at this same mission that Mrs W. L. Davy had blackwater fever. It was during the rainy season and the rivers Shire and Lisungwe were in full flood.

Mrs Davy lay tossing on her bed. She burned with the fever. Her husband looked down on his wife and realized that he had done everything possible and now must have help. He called one of the Africans:

"Kalulu, the Donna is very sick. We must get medicines at once or it will be too late. What shall we do? The rivers are in flood and it will take many hours to reach the mission."

"Bwana, do not fear, I, Kalulu, will go and will return."

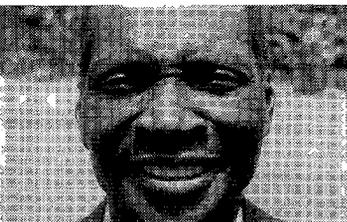
It is midnight on the same night—a dark and starless midnight. The rain pours down unceasingly. The urgent note is placed in the cleft of a stick to be carried high as the bearer travels over tracks and through dense undergrowth. He starts off at a jogtrot and keeps up the steady pace until he reaches the first river. The flood waters, swirling down, carrying their load of debris and dead animals, are enough to intimidate the bravest heart. To commit himself to the mercy of the waters takes no mean courage. As Kalulu stands looking at the dark, forbidding waters he thinks: "In this river live many crocodiles and hippos. I must swim it or surely the Donna will die. O great One of all, keep me safe tonight."

Holding the stick bearing the precious letter high, he plunges into the icy stream to join the debris being forced downstream. Being of strong physique he strikes out with all his strength but seems to make little headway as he battles to reach the shore. The current sweeps him further off course but he renews every effort until gradually the little speck that is his head moves slowly towards the bank.

A drifting log touches his leg and he loses ground as fear grips him with the thought that it might be a crocodile seeking a hold. Simultaneously, a hard plunk brings a heavy hippo's body to mind and again his



James Malinki



John Thomas

Our History — 10 By Jean Cripps

heart falters in its beat. At last, redoubling his efforts, with every sense alert, he manages to reach the shore. Exhausted, he rests.

Now a different danger faces him. The region through which he must travel has many wild animals and the dark of the night is no time to be out. He longs to be safe with his family in his little hut. Trembling, both with exhaustion and fear, he starts off again at a jogtrot which enables him rapidly to reduce the miles. Every untoward sound he hears above the storm reminds him of some animal in search of its supper. A glimmer of light reveals a pair of lamplike eyes and stops him in his tracks. The eyes look enormous but there is no evidence of the body. For a moment which seems like an hour they confront each other until, with a soft, almost imperceptible rustle, the lamps go out. He is usually more practical than imaginative, but his taut nerves now make of every brushing branch some sinister jungle monster stretching out mighty paws for an unwelcome embrace.

Tirelessly, however, he keeps going until he begins to wonder if he has lost the path. The next stream should be somewhere here but the sounds of the storm agitating and teasing the trees into fury dull the sound of the waters. He only realizes he has actually reached the shore by the change of ground underfoot to an even more soggy surface.

Standing on the bank his stout African heart almost fails at the thought of again committing his body to such forbidding waters. Turning he backtracks a little distance, then, looking toward a sky so low it almost seems within reach of his hands, he catches a glimpse of the envelope containing the letter and again he remembers the missionary's wife. He remembers her many kindnesses to him and his family. Vividly he recalls her vigil with him and his wife when sickness struck one of his children. Now sickness has struck her and he cannot fail.

The waters seem even colder and the current swifter but he makes the shore. Lying flat on his face, gulping each laboured breath into his strained lungs, he realizes that he must find some small leafy protection and rest awhile.

The day comes without beauty, robed in drab grey and streaked with rivulets of rain. Now all enthusiasm for his mission has departed; only dogged determination remains as he jogtrots on.

At the close of the second day, when the mission lamps had been newly lit and the families were resting after their day's work, the tired African stumbled into the compound with feet raw and bleeding but the letter intact.

Quickly the missionary's wife reads it. She is aghast. Her husband is away and there is no one to send, but she has some medicines. Kalulu stands stoically waiting with head hanging like a tired horse with responsibility now shifted onto other shoulders.

"You go and rest now Kalulu. Bwana



H. M. Sparrow leaving on a trip



Early Malamulo home

Pastor and Mrs Gordon Pearson





Morrison Malinki, contemporary of David Livingstone



Chris Robinson and his wife

is away but I will send another runner back with medicines. You have done well and now you can eat and sleep."

"No, Donna, I cannot let another go. When he comes to the rivers his heart will go to water and he will return. Only I will swim the rivers."

"You are too tired, look how your feet are bleeding, you cannot go."

"Let me sleep for four hours then wake me and I will go with the medicine. I go now to sleep."

And so it was. Kalulu returned. The precious medicines were with him and in his soul he felt all would be well. Triumphant, his mission accomplished, he delivered the package only to learn it was all in vain. Mrs Davy had died during his absence and only her husband and three little children remained.

Later Missionary Davy sought out Kalulu. In his hand he carried three golden sovereigns—untold wealth to a poor man with few material resources in those days. Looking deep into Kalulu's eyes he placed the shining coins in his friend's hand. As quietly, the coins were transferred back. No words were spoken; none were needed. Heroic deeds like that, performed for people one loves are never repayable in coin. They are the test of man's humanity to man.

NORTHWARD

When the Seventh-day Baptists withdrew in 1912 they left thousands of adherents in the North. Their parting words were to encourage them to get in touch with the Adventists. A delegation came 500 miles to Malamulo but there were no workers to send. The people had to wait 16 years for their call to be answered.

In 1928 G. Pearson and James Ngaiyaye opened our Luwazi Mission station. It lies some 14 miles from Nkata Bay on Lake Malawi. Pastor Pearson walked 600 miles contacting Baptists. When they saw him they said, "This is not a white man; this is a red man"—he was so burned. He found several hundred people who were waiting for the promised preacher. The 500 acres on which the station is built were granted by the government.

Supplies came up the lake once a month by paddle canoe. The supplies which had been forgotten had to wait for another month to be relisted.

The roads were non-existent. A heavy rainfall encouraged the thick undergrowth which made travelling difficult. Gardens were started, and when things were growing well, baboons raided or wild pigs helped themselves during the night.

W. L. Davy spent 15 years of his working life on Luwazi and walked hundreds of

miles establishing outschools. Simon Ngaiyaye worked with him. They were great friends and had complete trust in each other. At a camp-meeting at Malamulo in 1924 Simon had promised before the congregation: "I will go anywhere and do anything for God." This promise he faithfully kept.

At the northern end of the lake, near Tanzania, two African evangelists shared their faith. B. Bapa and S. Kaundi spread the word and raised up a good work. South of the lake, A. Kambua and D. Nkolokosa opened a school and a prayer-house among the Yao tribe who were mainly Moslems.

We cannot fail to mention one of the powerful workers who laboured in Malawi—H. M. Sparrow. He stayed for eight years and under his hands the work prospered and grew. With 20 years of service behind him in the south he was prepared to make a good contribution. He was president of the field and during his term Lake View Mission opened. The Sparrows' hearts were torn as they left two of their children in the mission field awaiting the call of the great Life-giver.

In 1926 the Malamulo press started to turn and it is going strong to this day.

One year before the little press started to operate the site for Mwami Mission was chosen, 20 miles from Fort Jameson. Dr E. G. Marcus came in 1927 and found he had to work under very primitive conditions. Most of his early operations were done outdoors under a mosquito net. The work prospered and grew and a new chapter has been written recently at Mwami with the leper rehabilitation work under the capable hands of Dr Ray Foster. If space permitted some thrilling stories could be told from this hospital and leprosarium.

We must not fail to record the first Africans ordained in 1927. They were James and Simon Ngaiyaye, Ben Rich and Albert Kambua. From the beginning the Africans of the Land of the Lake took hold of the work in a strong way and under their hands it has grown and prospered. We know they will not lay down the task until the Lord returns and says, "Well done, good and faithful servant."

In our next issue we shall follow G. A. Ellingworth to the great Congo. George was a hard worker and died of a heart attack in Elizabethville in the Congo. At his burial in the Protestant section of the cemetery the service was conducted by Bishop John M. Springer. The Bishop found the Manual for Ministers in our pastor's briefcase and followed the order of the service outlined. It is true that many laid down their lives in mission service but there was no lack of volunteers to fill the gaps.



First printing press at Malamulo, 1926

MASENJERE DISPENSARY OPENED

ALBERT BRISTOW

Public Relations Secretary, SEAU

MASENJERE CLINIC in the Lower Shire area of Malawi was officially opened recently by the unveiling of a plaque by the Regional Minister, the Honourable Mr Gwanda Chakuamba. Juniors at La Sierra College in California had made this clinic possible through their self-sacrifice and enthusiasm. Under the inspiration and leadership of Mr Tommy Peterson, these juniors were encouraged to work for a needy mission project in Africa.

An old discarded clinic building at Masenjere in Chief Namanya's area was found and the people appealed to us to re-open this dispensary which had been operated by missionaries of another denomination many years before. This indeed seemed to us to be a worthy project. The people in this area had no medical help. Their nearest hospital was 12 miles away.

The whole building was in poor condition. Termites and the ravages of time had played havoc and a complete renovation was necessary. New door frames and windows and a completely new roof were needed. The walls were riddled with termites. The cement floors were cracked. But Tom Peterson and his young friends accepted this challenge.



Sisters and nurses from Fatima, a Roman Catholic Hospital, presenting gifts for the Masenjere Clinic in Malawi.

In his remarks before unveiling the plaque the Regional Minister paid tribute to missions for the work that had been done in assisting His Excellency, the president of Malawi, Dr H. Kamuzu Banda, in his fight against disease and poverty. Sisters and nurses from Fatima, the Catholic hospital 12 miles away, were present and very kindly presented gifts for the dispensary. These gifts, including bandages, sutures, catheters and hyperdermic needles, were greatly appreciated by Mr Jeston Mwamukonda, the medical assistant in charge of the clinic. To show appreciation to the juniors of La Sierra, Chief Namany presented an ebony carving bearing the words: "Thank You. From Masenjere, Malawi."

A "THANK-YOU" NOTE

WE WERE INDEED surprised to receive a 50th Anniversary card signed by so many of our dear friends throughout Trans-Africa, and we are taking this opportunity to thank each one of you for remembering us on this special occasion.

We are happy to tell you that we are enjoying our retirement life in Takoma Park and being near our son, Donald, who teaches at Columbia Union College. He and his wife have recently purchased a very nice home about 50 miles from Takoma Park on a small acreage of land. His wife teaches in public school.

Our prayers and our thoughts are always with the work and our dear lay people in the Trans-Africa Division. May God richly bless each one of you.

—Pastor and Mrs C. W. Bozarth.

I RECOMMEND THE HOME STUDY INSTITUTE

STEVE BELSON, *Blantyre, Malawi*

TAKING HIGH SCHOOL subjects through the Home Study Institute has been a most enjoyable experience, mainly because the text-books and subject matter have been made very interesting.

Youth Guidance, which has two aspects—a religious study and a personal psychological study—proved a very practical subject. In each lesson there was something vital that applied to my everyday life. In particular there was excellent advice on how to choose a life-work. Altogether, I found *Youth Guidance* stimulated deep thought on many problems in my life. I heartily recommend it to any youth, especially those who are not able to attend Seventh-day Adventist

high schools through circumstances beyond their control.

Then, I took *American History* and found it fascinating. Many American missionary children and youth know little of the history of their homeland. They would do well to study this subject before returning as it is a prerequisite to all college courses in the United States. It did not fail to hold my interest at any time, and I found it the easiest of the three subjects I studied.

American Literature is a *must* for anyone interested in literature and writing, for such a one needs to be acquainted with the classics of both the Old and the New Worlds. I found it helpful to take

American History and *American Literature* together because the two subjects shed light on each another.

Studying high school work by correspondence may mean that one has less association with one's peers than if one were in a regular school but, in my case, it was a great advantage to do so because by the time I completed my courses I lacked only a few hours of credit for college entrance. I could complete these subjects faster than would be possible in a regular school by using every moment in concentrated study. As a result I can enrol in college in America in September instead of in January of the following year.

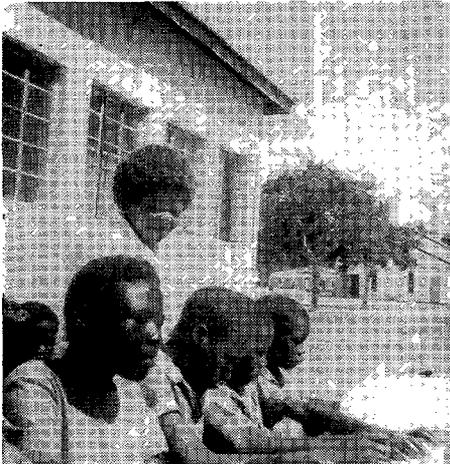
If you have time on your hands, try "Home Study"!

A New World For the Blind

RAYMOND A. BURNS

Principal, Lower Gwelo College

AT LOWER GWELO COLLEGE in Rhodesia we are pioneering a new system. In a leading article the *Gwelo Times* referred to this system in these words: "Blind and sighted primary school children sit side by side in class-rooms at Lower Gwelo College in a dramatically new educational approach which has been pioneered in Rhodesia. The results of this system could mean a breakthrough in the battle to achieve as near as possible a normal life for blind children."



Mrs Etta Mandikate directing her blind students in studies through the medium of braille.

It is difficult to try and describe just what is being done and how the new technique works. It is certainly a most heart-warming experience to see blind children learning alongside sighted children, attending church with them, playing games with them, eating in the same dining-room, and sleeping in the same dormitories.

The blind children are not allowed to use white sticks to find their way around, nor do they have lead-dogs or any other type of artificial device to aid or guide them. They learn, as it were, to anticipate what is ahead of them. They do not walk around with their arms outstretched feeling and fumbling, but walk, run and gaily skip along the roads and paths of the campus. They can only do this after long hours of patient guidance and help.

"Behind their transition to near normal life," continues the *Gwelo Times* "is a dedicated teacher, Mrs Etta Mandikate, whose job it is to teach each new arrival the techniques of braille reading, the first stepping-stone."

These children use the same text-books as the sighted children except that theirs are in braille. They write the same tests

and participate in the same activities as their sighted counterparts. For most of the fifteen sightless at present at Lower Gwelo blindness is an almost incidental factor. In almost every respect they are self-reliant.

A new world is opening before these sightless children and with patience and perseverance they too can have a chance in life.

CHANGE OF LEADERSHIP

THE NEWEST organization in our Division is the Adventist Medical Services. One of its functions is to co-ordinate the medical work in the South African and Southern Unions, and Pastor Pieter H. Coetzee has accepted an invitation to be its executive secretary, guiding it through the difficult formative period of its existence. In the capable hands of Pastor Coetzee this infant or-

ganization will develop and fill a needed place in our denominational program.

To fill the position of president of the Southern Union now vacated by Pastor Coetzee, the Nominating Committee turned to Pastor H. W. Stevenson, vice-president of the Zambesi Union. Brother Stevenson has had many years of service in mission work and comes to the Southern Union as an experienced and able leader.



Pieter H. Coetzee



H. W. Stevenson

Window on the World Field

NUN ACCEPTS MESSAGE

A ROMAN CATHOLIC NUN, Maria Liza Bukiran, was recently baptized in the Philippines. After becoming a nun in 1959, she taught in convents in various cities, and rose to become superior of one of the institutions in which she served. Her contact with Adventists came about as the result of a big fire in 1968 following which she volunteered to assist the Catholic welfare society with relief work for the disaster victims. The Seventh-day Adventist welfare society was also distributing emergency supplies, and Miss Bukiran was tremendously im-

pressed with what she saw of our welfare program, and by the lives of the Adventists she met. An enduring friendship developed between her and Mrs Buntillao, welfare leader of one of our churches. Sister Buntillao continued writing to her and sending her *Signs of the Times*, and finally invited her to attend a Sabbath service with her, to which she gladly consented. Now she herself is working for her relatives and at time of writing was preparing her sister for baptism.—*Go* magazine, May, 1971.

Reporting on PEOPLE and EVENTS

Songa Mission is 50 years old this year. From the S.D.A. **Encyclopedia** we learn that: "S.D.A. work in the Republic of the Congo began in 1921, when Christopher Robinson and his wife opened the Songa Mission, 400 miles north-west of Elisabethville, among the Baluba people. They were followed within a few months by Raleigh Robinson and his wife, who spent 15 years pioneering in the Congo." "Medical work began June 8, 1927 with the arrival of Dr J. H. Sturges and his wife, who treated patients at first on the veranda of their thatch-roofed house."

P. G. Werner, president of the Central African Union, reports that on June 19 in the South Rwanda Field, 1 622 were baptized on the same day in various districts. Of this number, 934 were baptized on that day in the Nyanza dam near Gitwe College. The South Rwanda Field is the largest of the six fields and its baptisms for the second quarter totalled 1 859.

Visitors to Trans-Africa from overseas during July to September are Pastor H. H. Schmidt, who is president of the Southern Union Conference in North America, and Pastor Charles J. Nagele, a field secretary of the General Conference, and manager of the Harris Pine Mills. Pastor Schmidt will be visiting camp-meetings and the main purpose of Pastor Nagele's visit is to meet administrators and educators on our various school campuses in order to advise on industries which might profitably be commenced in order to provide work for students and added income for the institutions.

Under the able leadership of Pastor John G. Evert, the Swaziland Field is forging ahead. He writes: "By God's grace and His promised power we hope to turn Swaziland upside-down. Our Voice of Youth efforts have proved what the youth can do. These were conducted on a small scale in three of our churches and 81 have joined the baptismal classes. This is an increase of 22 per cent on our present membership. Our goal is 100 per cent increase in 1972."

Miss Julia Hoel has returned for a further term of service. At the time of the General Conference Session last year Miss Hoel returned permanently to her homeland, but our need and her willingness to return joined hands and she is now operating the dispensary at Rwan-keri Mission in Rwanda.

IMPORTANT DATES

<i>Education Day and Offering</i>	August 28
<i>Medical Missionary Day</i>	September 11
<i>Lay Literature Evangelism</i>	September 18
<i>MV Pathfinder Day</i>	September 25

Miss Marie McCall has returned from her furlough and is filling in at Malamulo Hospital while Miss Bethel Wareham is on furlough. Later Miss McCall will return to her post at Songa Hospital in the Congo.

The Division office is without Pastor and Mrs R. E. Clifford, and also Pastor A. E. Cook, who are on furlough. The Cliffords are in England. After a visit to his homeland, Australia, Pastor Cook went to the States and is now in Europe prior to his return to headquarters this month. The T. R. Gilberts of Rusangu School in Zambia are also on furlough. Going on permanent return are the H. R. Fisher family, Pastor and Mrs T. B. R. Pedersen and Miss Winifred Pierce from the Congo Union.

Encouraging word from Pastor James Bradfield indicates that he and Mrs Bradfield have accepted our invitation to return to Trans-Africa. Pastor Bradfield will be principal at Solusi College after having served as principal of Bugema Missionary College in Uganda for the past several years.

From Canada, their homeland, Pastor and Mrs John M. Howard and their sons spent some time in Europe in language study and are now located in Lubumbashi where Brother Howard is serving as the secretary of the Lay Activities and MV Departments of the Congo Union.

LESOTHO FIELD NOTICE

The field office of the Lesotho Field has moved from Emmanuel Mission to Maseru. Their new address is

Lesotho Field of Seventh-day
Adventists,
P.O. Box 714,
MASERU, Lesotho.

Telegrams: Adventist Maseru.

Trans-Africa Division OUTLOOK

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SUNSET CALENDAR

AUGUST 1971

	6	13	20	27
Cape Town	6.09	6.15	6.19	6.24
Johannesburg	5.44	5.47	5.51	5.53
East London	5.33	5.38	5.43	5.47
Port Elizabeth	5.41	5.47	5.51	5.56
Bloemfontein	5.46	5.50	5.54	5.57
P'maritzburg	5.28	5.32	5.36	5.39
Durban	5.26	5.30	5.34	5.37
Windhoek	6.31	6.34	6.37	6.39
Bulawayo	5.49	5.52	5.54	5.55
Salisbury	5.41	5.43	5.45	5.46
Gwelo	5.43	5.44	5.44	5.47
Lusaka	5.49	5.50	5.51	5.52
Blantyre	5.29	5.31	5.32	5.33
Lubumbashi	6.05	6.06	6.06	6.06

SEPTEMBER 1971

	3	10	17	24
Cape Town	6.29	6.33	6.38	6.44
Johannesburg	5.56	5.59	6.02	6.05
East London	5.52	5.56	6.00	6.05
Port Elizabeth	6.01	6.05	6.10	6.16
Bloemfontein	6.01	6.05	6.08	6.12
P'maritzburg	5.44	5.47	5.51	5.55
Durban	5.42	5.45	5.49	5.53
Windhoek	6.41	6.43	6.46	6.48
Bulawayo	5.57	5.58	6.00	6.02
Salisbury	5.47	5.48	5.49	5.51
Gwelo	5.49	5.52	5.54	5.55
Lusaka	5.55	5.57	6.00	6.02
Blantyre	5.34	5.34	5.35	5.36
Lubumbashi	6.07	6.07	6.07	6.06

Please Give Sacrificially on Thirteenth Sabbath

Words of Magic

by MERLE L. MILLS,
President, Trans-Africa Division

WORDS have an unconscious but lasting influence on both the speaker and the listener. Kind or harsh words affect personal relationships, with either friendly or hostile feelings, depending upon the words spoken. The destiny of a soul is often determined by a pure or an evil word. Holy Writ teaches that our speech will either commend or condemn us before God. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" Matt. 12:37. Knowing this, should we not be more careful about the words we speak?

With tens of thousands of words that can be used, why not use those which will be most beneficial and productive of good? Why add to the unhappiness of others, making life more difficult and complicated by unkind and depressing words? Life is short and troublous at best. Can we not, then, put forth every effort to improve our relationships with others? We can thus contribute to their health and happiness as they travel along the uneven and uncertain pathway of life.

The wise man has said: "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" Prov. 16:24. There are certain words which never cease to have appeal and produce magical results, bringing sweetness to the soul and health to the bones. Here are a few:

Thank You. Why take for granted the good things which, through the thoughtfulness of others, come your way? Many do not expect to be thanked for their services, but it would add to their enjoyment of life if their kind, courteous deeds were acknowledged. A word of gratitude to a husband, wife, child, friend, neighbour, employer or employee would lift the spirits and ease the burden, making the day brighter. In the words of the psalmist, it will even contribute to one's health. "Thank You" are words which never become archaic or trite. Each day we should remember to thank our heavenly

Father for the innumerable blessings He showers upon us. Our prayers must not be dominated by the "give me" spirit. Like an earthly parent, our heavenly Father never tires of hearing us say "Thank You."

Please Forgive Me. These words are seldom heard but spell magic to the soul. No matter how deeply one has been wronged, if the transgressor will humbly admit his mistake, in most instances troubled waters will become calm, wounded hearts healed and broken friendships restored. We are all human. None are without fault. With the best of intentions, mistakes will be made. The foibles of the flesh will overpower us at times and we will do things that we should not, and do not want to do. Why not be humble enough to confess the wrong and ask for forgiveness? This is certain to break the ice in any frozen relationship, revealing that one is human. You see, those who never admit a mistake are really saying they are not human, and therefore, are perfect. Such a position is untenable, for the good Book says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. In fact, our unwillingness to lay aside our pride, admit a mistake and seek forgiveness will not only build up a spirit of resentment and bitterness but will separate us eternally from God. Mistakes must be made right, wrongs admitted and evil confessed, for the Lord has promised us forgiveness only as we confess (1 John 1:9). Despite all his evil deeds, it was this virtue which commended David to God. He acknowledged his sin and confessed his transgressions (Psalm 32:5). Friend of mine, you dare not follow a proud, haughty course. You must be willing to use those magic words, "Please forgive me. I made a mistake." You may have to go to your companion, another member of your family, a friend, or a church member, but do it you must, if your soul is to find release from guilt and pride and if you expect salvation from God.



You Did Well. These also are words of magic. Too seldom are they used. Too many are prone to criticize and depreciate. Never should we be guilty of flattery or of using words of praise lightly and loosely. Our words should be genuine and meaningful, spoken from the heart. Words can sublimate and inspire, not only causing one to put forth greater effort but adding to his happiness. Words of commendation are the apples of silver referred to by the wise man which can change the direction of one's life, resulting in much good to the world. To feel appreciated is one of the greatest tonics of life.

I Love You. Perhaps these are the most stimulating and magical words in any vocabulary. Love can die for want of expression. In order to be fully revealed, it must be freely expressed. "I love you" are words which are stimulants to the heart. More than that, they are food for the soul, for without them, love will wane and grow cold. Husband, wife, how long has it been since you said "I love you"? Parents, when did you last say to your children "I love you"? Children, how long has it been since you told your parents "I love you"? One never tires of hearing these three words. They never lose their import. They refine, ennoble and boost one's spirit, making a favourable impact and reaction. Then, why be sparing in the use of magic which can accomplish so much good?

Reader of mine, your words can be a curse or a benediction to both you and the one to whom they are spoken. Therefore, "Let us not give sanction to sin by our words or our deeds, our silence or our presence." **The Desire of Ages**, page 172. What words will you speak to others today?