

WORLD

Mission Report

Go ye . . . into all the world.

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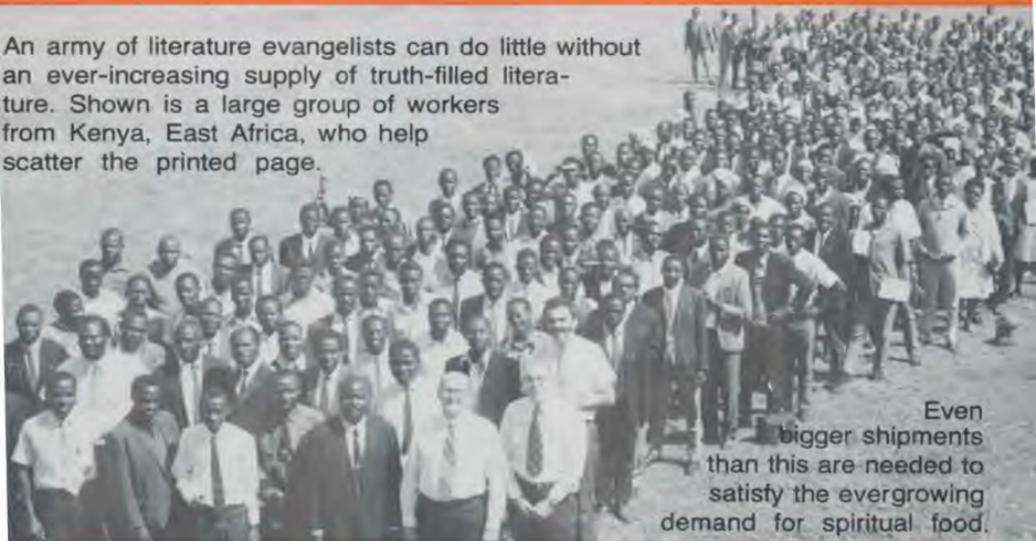
No. 2

AFRO-MIDEAST DIVISION

PROJECTS:

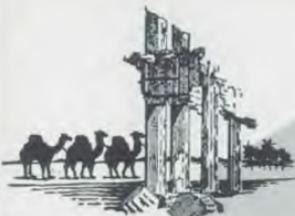
- New Dormitory for Middle East College, Beirut, Lebanon.
- Library for Bugema College, Kampala, Uganda, East Africa.
- Offset Press for Africa Herald Publishing House, Kendu Bay, Kenya, East Africa.

An army of literature evangelists can do little without an ever-increasing supply of truth-filled literature. Shown is a large group of workers from Kenya, East Africa, who help scatter the printed page.



Even bigger shipments than this are needed to satisfy the evergrowing demand for spiritual food.





Afro-Mideast Division

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

P.O. BOX 7392 - BEIRUT - LEBANON - TELEPHONE: 260258, 264356 - CABLES: ADVENTIST - BEIRUT

OFFICE OF THE PRESIDENT

Dear Members of the Sabbath School:

Afro-Mideast is the focus of world attention and apprehension. It is where once the garden of Eden blossomed in sinless perfection; where the children of Israel slaved under tyrannical Pharaohs; where the Queen of Sheba founded a dynasty that has lasted until recently when a new generation took over, and where David Livingstone blazed a trail of modern missions through the Eastern part of the then dark continent of Africa. It is where you will invest your generous 13th Sabbath Offering this quarter. We invite you to lighten our burdens and to share with us our hopes and aspirations.

Three worthy projects, out of many, have been carefully selected for their crying needs and deserving merits:

1. Bugema Adventist College in lovely Uganda has been approved by the General Conference Department of Education for upgrading to senior status, provided we can meet certain requirements, one of which is a library that will meet the requirements of a senior college. Bugema will be the only educational institution of this kind in the African section of our Division. The time is long overdue when we should provide a full college education to our wonderful youth of these great territories; they crave it; the work demands it; God expects it. Therefore we appeal to you to assist us.

2. The Middle East College in Lebanon suffers from acute growing pains. Over 30 nationalities are represented in the student body. This institution, which is affiliated with Loma Linda University, is in desperate need of dormitory facilities for the young men. The existing dormitory is so built that we can add another storey to it provided you will help us with the necessary funds. To invest in our youth is to invest in eternal values. In anticipation that you will give heed to our plea we express our gratitude for your help with this much-needed addition.

3. The Africa Herald Publishing House in Kenya is without doubt one of the busiest publishing houses anywhere in the world. Even so it cannot cope with the ever-increasing demand of our zealous literature evangelists, of which we have about 800 alone in two of our East African unions. We can sell everything we can import and produce. Realizing the important role our literature will play in the finishing of the work we feel confident that you, our warmhearted Sabbath School members, will help Manager D C Swan acquire the equipment so desperately needed to increase production; a 2-colour offset press.

Our hearts go out to you in Christian love and with sincere gratitude for all you have done in the past, and for all you are going to do for us this quarter. May God richly bless you!

Very sincerely yours,

E W Pedersen
President

Afro-Mideast Division

FACTS AND FIGURES

TAKEN FROM WORLD BOOK ENCYCLOPEDIA

KENYA (area—224,960 square miles).

Kenya, *KEN-yah*, a republic the size of Texas, independent since 1963, lies on the equator in East Africa. Kenya's land rises from a tropical coastal region on the Indian Ocean in the east to vast inland plains and highlands that resemble parts of Arizona and Wyoming. Temperatures along the coast average about 80° F., but at Nairobi (the capital) in the highlands, it averages 67° F. Thousands of tourists visit Kenya's beautiful national parks and game reserves each year.

People: Kenya's people include city businessmen and merchants, small farmers, and large plantation owners, and simple tribesmen who wander from place to place with their herds of cattle. Most are Africans from some 40 widely varying tribes. The British came to Kenya in 1888, so English was Kenya's official language until 1972, when Swahili replaced it. More than half of the Africans are Christians and 6 per cent are Moslems. Some 130,000 Indians and over 40,000 Europeans, mostly British, live in Kenya, chiefly in the cities as professionals or managers, or in wholesale trade. Nearly 28,000 Arabs live along the coast. About 30 per cent of the people of Kenya can now read and write.

Economy: Kenya's economy depends chiefly on agriculture, which employs about one third of the working people. Since 1963, agricultural production has increased. About a million acres of land once owned by European settlers have been turned over to African farmers. Coffee, hides and skins, meat products, sisal, and tea are most valuable exports. About 1,416 miles of Kenya's 26,000 miles of roads are paved. Nairobi has an international airport.

LEBANON (area—4,015 square miles).

Lebanon, *LEB-uh-nun*, an independent nation since 1943, lies at the eastern end of the Mediterranean Sea. It is slightly smaller than the State of Connecticut, but it has been a world transportation and trade center for about 4,000 years. Beirut, the capital, is a gateway between Asia and Europe. Lebanon is mountainous (highest elevation about 10,000 feet). Temperatures range from 55° F. in winter to 81° F. in summer. Lebanon is considered an Arab country, and Arabic is the official language. Literacy—90 per cent.

Population: (Est. 1973—3,213,000) 59 per cent rural; 800 persons to square mile.

Chief Products: *Agriculture*—apples, bananas, barley, citrus fruits, figs, grapes, maize, olives, tomatoes, wheat. *Manufacturing and Processing*—building materials, furniture, leather goods, oil, shoes, textiles, food.

Economy: Trade is Lebanon's major source of income. The country is the financial center of the Middle East, with about 85 commercial banks. Oil refining is the major industry. About 1.5 million tourists visit Lebanon yearly.

UGANDA (area—91,000 square miles).

Uganda is a thickly populated country in east-central Africa—slightly smaller than Oregon. Uganda has a pleasant climate and fertile soil. English is the official language, though nearly 20 tribal groups have their own languages. Uganda has no language that is understood by everyone. For almost 70 years Great Britain governed the territory; however, Uganda became a republic in 1967. Kampala, the capital and largest city, has 330,000 people.

Population: One million—distributed 90 per cent rural, 10 per cent urban; 117 persons per square mile.

Chief Products: *Agriculture*—bananas, cassava, coffee, cotton, sweet potatoes, tea, tobacco. *Mining*—copper.

People: Most Ugandans are Negro Africans. The Baganda, the largest and wealthiest tribe, live in central and southern Uganda. Their political and social organization is one of the most highly developed in central Africa. Most Ugandans practice tribal religions. About a fourth of the people are Christians, and there are also many Moslems. Most of the older people cannot read or write. Three fourths of the children now receive elementary education. Makerere University is in Kampala.

Land: Most of Uganda is a plateau about 4,000 feet above sea level. Lakes cover more than a sixth of Uganda. Part of Lake Victoria, the world's largest freshwater lake, lies in the country. Many wild animals roam the vast national parks. The equator runs through southern Uganda, but because of the high altitude, temperatures seldom go above 85° F. at midday, or below 60° F. at night. Most of Uganda receives more than 40 inches of rain a year.

For Further Reading

National Geographic

- Jan. 1960—Flight to Adventure: Sky Road East, p. 71.
- March 1961—Throne Above the Euphrates, p. 390.
- March 1964—Behind the Veil of Troubled Yemen, p. 403.
- Jan. 1966—Saudi Arabia, p. 1.
- Feb. 1969—Kenya Says Harambee! p. 151.
- May 1969—Kuwait, Aladdin's Lamp of the Middle East, p. 636.
- Feb. 1970—The Danakil: Nomads of Ethiopia's Wasteland, p. 186.

SABBATH, APRIL 3

Middle East College Serves the World

by Salam Aboujawdeh

[Pastor Aboujawdeh is Sabbath School secretary and youth director for the Middle East Union.]

Lebanon, known anciently as Phoenicia, is one of the smallest of 18 countries comprising the Middle East Union. It has long been famous as the ancient center of education and trade. Today, this "Switzerland of the East" still plays an important role in the economic and educational development of the entire Middle East.

High among evergreen pines on a beautiful hill overlooking the blue Mediterranean and the cosmopolitan city of Beirut, the capital of Lebanon, is Middle East College. Established in 1939 as the Adventist College of Beirut, the college began a steady pattern of growth, which has accelerated sharply in recent years. The present location in the foothills of Mount Lebanon, about four and one-half miles (seven kilometers) from Beirut, is in a park-like setting and consists of more than seventy acres. The college is authorized by the Department of Education of the General Conference to confer the Bachelor's degree in ten major areas. Since 1965, Middle East College has been affiliated with Loma Linda University.

Students at the college represent almost every country within the Afro-Mideast Division, besides

many others outside the division. A report from the registrar's office for the first quarter of 1974 showed that 34 nationalities were represented in a student body of 249.

Graduates of Middle East College are scattered throughout the world. Many of them have filled responsible positions of leadership in the work of the church. An introduction to a few workers in the Middle East Union will serve to illustrate the high value placed upon the training program of the college by those who have benefited from it.

Worship has just ended at the Middle East Union office. The dignified but smiling man who has led out in worship is Pastor Manoug (Mah-nook') Nazirian, who graduated in 1950 with a major in religion. He is presently serving as secretary of the Middle East Union. When the interviewer asked if he felt that his education at Middle East College has paid off, Pastor Nazirian replied:

"Definitely! It prepared me for the place I now occupy in God's work in the Middle East. Without this education I could not have become a worker for God in the capacity I now serve!"

Another veteran worker in the Middle East Union office is Salim Majeed (Sa-leem Ma-jeed). Pastor Majeed began working for the denomination thirty years ago. When he realized the need of furthering his education, he went to Middle East College and graduated in 1949. Then he returned to Iraq, his home country, where he served in many capacities, including the presidency of the Iraq Field.

Now an evangelist in the Middle

East Union, his specialty is working with Moslem young people. According to Pastor Majeed, the college plays an invaluable role in the finishing of the work in this area. He says:

"When I work with these young minds and hearts and see decisions made for Jesus Christ, I know that Middle East College has a special place in God's work here."

Now the interviewer climbs the stairs to the editorial office at Middle East Press. The man sitting behind the desk edits the silent messengers — Seventh-day Adventist publications—that are sent to the thousands of Middle East readers. He has served as president of the Syria Section of the former Middle East Division, publishing department secretary of that division, and for twelve years has been editor in chief at Middle East Press. Brother Katrib (Ka-treeb') also has high praise for the dedicated teachers at Middle East College who helped shape his ideals for service.

Leaving the press building, the next call is through the attractive entrance to the college campus, and on to the administrative building to meet one more loyal alumnus. He is Pastor George Khoury, a 1957 graduate, now ordained and teaching at the college in the department of religion. Having spent seven years here as both secondary and college student, Pastor Khoury obviously feels a certain attachment to Middle East College. Expelled from his home for deciding to follow his Lord, he felt that the students were like brothers and sisters, and the teachers like parents.

Pastor Khoury was questioned as to whether the college is fulfilling its original objectives. He replied:

"Middle East College provided me with a Christian education and prepared me for service in this world and in the world to come. I believe the college is still carrying the torch of truth before the young people. I have joined its staff with this purpose in mind: to help the young people of the Afro-Mideast Division prepare themselves to hasten the coming of our Lord."

You have become acquainted with four of the many graduates of Middle East College. Some of the students have gone from the campus as educators, some as ministers, secretaries, treasurers, and administrators. But more national workers are needed to help finish the work in the Afro-Mideast Division.

A major need at the college is for an extension to the men's dormitory facilities. Looking with faith to the generosity and dedication of our believers, the plan is to add another story to the existing dormitory building, thereby providing relief for the present crowded conditions, and places for many more potential workers in the great harvest which will one day soon be reaped on Middle Eastern soil.

Of the total offering given on the thirteenth Sabbath, one fourth will be set aside and designated the overflow, to assist the Afro-Mideast Division fulfill its three building objectives. The first of these you have heard about today—the need for an enlarged dormitory at the Middle East College. The other two are a new offset press for the Africa Her-

ald Publishing House in Kenya, East Africa, and a library for the Bugema Adventist College in Uganda.

Throughout the quarter you will hear reports telling of progress in this vast division which was the cradle for the human race. Rapid changes are taking place, which make great demands upon both our leadership and the funds available. As you absorb the news each day, so much of which centers on the countries in this division, try to imagine the effect it has on our work. Then let us all give liberally on thirteenth Sabbath to help meet the challenge facing the work.

SABBATH, APRIL 10

The Midnight Invasion

by Ted T. Jones

[Chairman, theology department, Bugema Adventist College, Kampala, Uganda]

It was a still, wet, Ugandan night! No one in the Jones family had dreamed of an invasion at night. If an army comes in, it is better for all concerned that the army arrives in daylight, for protection, and resistance purposes. But this army unit chose to come at the near-midnight hour, stealthily and quietly—marching, creeping, and then they entered the home where all the occupants were asleep.

If this had been an army of human soldiers, perhaps they would have been detected long before their

arrival at the Bible teacher's home. Even the barefoot villagers who walked down the road in front of the Joneses' house, carrying jugs, pots, and cans of water, made some noise as they traveled to the water faucet just off the side of the Bugema campus road. Dogs usually bark when people enter the campus, but on this notable night, no barks were heard, no howls pierced the stillness of the dark night. The setting was perfect for the invasion.

Just two days earlier, the college maintenance man, Ezekiel Ngoboka (N-go-bo-kah), had knocked a gaping hole in the wall of the bathroom, about two feet from the foundation, in order to disconnect the hot and cold water faucets and replace them with new units. His chore had been completed just before nightfall, so he decided to come back the next day to fill the hole (about two feet wide and one and one-half feet high) with bricks and cement. Rain had started falling as Ezekiel left the job spot, and no one felt there was any danger in leaving the hole open for just one night!

The hour of midnight was rapidly approaching. The enemy troops had already come down the hillside behind the family's garage and had entered the house. There was no knocking at the door, no tappings at the windows, no shouting from the ranks—only constant advancement. Perhaps it appeared to the column leader that the missionary family had opened a place in the wall of the bathroom to make their entrance easier, for this is where they came in; by the thousands they came! These troops, called "safari ants" by

the people of East Africa, came into the house with the desire to conquer. They would have had great success, had it not been for the wife, who arose to get a drink of water. One flick of the light switch and the culprits were caught.

Quickly the battlecry was sounded, "Wake up! Wake up! Safari ants have invaded us! Get out of your beds!" The four children who were sleeping in the rear bedrooms of the mission house were totally unaware of the happenings of the calm night. Their father entered one bedroom after turning on the light and discovered that the eldest boy's bed was covered with the safari ants. Only a warm blanket and a bedspread had prevented the fierce, biting ants from getting to the flesh of the boy. The back wall and curtains on the windows were literally moving from the host of ants on them. The boy opened his eyes in unbelief as he found himself being pulled out of the bed by his father. This was no game! It was a real invasion. The ants were there!

A few minutes later, all six members of the family were awake and getting armed for the battle, which was already in progress. By this time, the ants had covered the bottom of the bathtub, were swarming on the curtains, moving about on the bathroom floor, dropping from the ceiling to the floor (sounding like the pitter-patter of raindrops), and moving along to other parts of the house. Two bedrooms, the bathroom, and the scullery (small kitchen area) had been conquered, and they seemed to be wanting more action!

Cans of insect spray were grabbed from closets, and the resistance movement came alive! Each long stream of insecticide took its toll on the "soldiers." They began to retreat. Some of them failed to get the message of retreat and instead began climbing legs, biting as they went, producing exclamations of pain from their victims.

By this time, Edward Malissa (Ma-lee-sah), the secondary school student who worked as gardener for the family, had been awakened and joined in on the good side—the family's side—in warring with kerosene against the stubborn ants. Many of the ants were one-half inch long, and were capable of rendering painful bites. Under the illuminating beam of the flashlight the columns of safari ants gave the appearance of a living shag rug as they continued to advance toward the house through the back-yard grass. This was indeed a battle, but the missionary family worked unitedly to drive back the enemy ranks. Finally, after nearly two hours of fighting, several cans of insect spray, and two cans of gasoline, it was over!

An exhausted family returned to their spray-scented bedrooms, opened the windows wide to ventilate the rooms, swept up the bodies of hundreds of brownish ant warriors, and then dropped off to sleep. It was a never-to-be-forgotten experience! But in every experience of life a lesson can be learned. The father began to think . . . ants . . . ants! And there it was! "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6:6).

How well organized the safari

ants were! How effective were their advance and entry. How stubborn was their resistance to the elements used against them. Could this be a lesson for the church today? Some of the ants permitted others to advance by letting them climb over their own bodies, all for the good of their cause. Are today's Christians, the body of Christ, as self-sacrificing and earnest in their labors as the safari ants?

Surely, if each Sabbath School and church member would work like the ants, how quickly the message of the risen and soon-coming Saviour would be carried to the ends of the earth, and Christ would quickly return. With the help of fellow Sabbath School members in all parts of the world, the Lord's work in East Africa will go forward. We need your help and your prayers as we "work like the ants" to proclaim the gospel of the Saviour here. Please give liberally today! So much depends upon it! May God richly bless all of you!

SABBATH, APRIL 17

Soul Winning at Ethiopian Adventist College

by M. A. Morford

[This interview was prepared and conducted by M. A. Morford, mathematics instructor at Ethiopian Adventist College. Mr. Morford has been a teacher in the Adventist school system since graduation from Union College, Nebraska, in 1949. He joined the staff at Ethiopian Adventist College in October, 1972.]

(Note.—This report is an interview with the academic dean, Ato Gebre (Gay'bre) Michael Felema, of Ethiopian Adventist College. Two persons should be seated opposite each other for the presentation. Try to make it informal.)

INTERVIEWER: Ato Gebre, how long has this school been in operation?

ATO GEBRE: It has been in operation as a Seventh-day Adventist institution for 27 years. It was a training school up to the late 1950's. We had our first secondary school graduates in 1958, and our junior college began in 1964. Now, in addition, there is a ministerial course, a teacher training course, and vocational training.

INTERVIEWER: How long have you had contact with the school?

ATO GEBRE: About 20 years ago, in my early teens, I used to come and visit some of my friends who were students here. Later, I became a student here myself.

INTERVIEWER: Did the presence of the school and its staff here have anything to do with your conversion?

ATO GEBRE: Yes, I was a member of the Coptic Church, but both teachers and students put forth conscious effort in teaching the Word of God. I was here at the school for two solid years without accepting the message; but thanks to the Lord, I accepted Jesus in 1956 and was baptized. I came to get an education, not Christ; but I found Him too.

INTERVIEWER: Are there still members of your family who are Moslems?

ATO GEBRE: Yes, three of my older brothers and sisters are still

Moslem. We were nineteen sisters and brothers. Eight have died, and eleven are still living.

INTERVIEWER: As I understand then, you were the first member of your family to be an Adventist? How many of your family are now Adventists?

ATO GEBRE: Only three of the eleven are non-Seventh-day Adventists. The Felema children (my brothers and sisters) and their children now number more than 70 souls, and most of them are Adventists.

INTERVIEWER: How many years did you attend this school?

ATO GEBRE: I studied in this school for eleven years, graduating from the junior college course.

INTERVIEWER: I understand then that you completed junior college here at Kuyera (Koo-era'). Where did you go then for further education, and how did you make your way?

ATO GEBRE: I went to Newbold College in England. I worked my way through school by being a waiter in the dining hall, by janitorial duties, and I also canvassed every summer in Sweden. After graduating from Newbold, I went to Andrews University for graduate study, where I worked in the food service, did janitor work, and carried cement blocks for a builder.

INTERVIEWER: You then completed your M.A. degree and returned here to teach at the beginning of the 1972-1973 school year?

ATO GEBRE: Yes.

INTERVIEWER: Could you describe for us some of the high lights of your years here at Kuyera?

ATO GEBRE: I think number one would be working with the youth of the school and seeing God's leading hand in their activities. Then the association with experienced workers would be another. Being misunderstood by some, and misunderstanding some myself, has been a great experience in my work. I have also discovered potentially great opportunities and open doors to witness for God, and at the same time have become aware of problems within my own church that are in the way.

INTERVIEWER: What would you place at the top of your list of ambitions in returning to your school to teach?

ATO GEBRE: I would place the opportunity to encourage more and more dedicated young people to serve the Lord and reach areas that have no Seventh-day Adventist message. There is nothing more rewarding than to work with young people who will go forth to witness for God.

INTERVIEWER: Ato Gebre, you have worked closely with the young people in the Ministerial Club (MC), Helping Hand Club (HHC), and the Gospel Action Team (GAT) work. Could you, in a few sentences, tell us what the clubs are and how they involve the students?

ATO GEBRE: The Ministerial and Helping Hand clubs are two of our seven or eight clubs at Ethiopian Adventist College. The Ministerial Club emphasizes spiritual activities of the school community through singing bands and Bible studies; while the HHC deals with practical Christian service, includ-

ing toilet digging and washing clothes for aged persons and the handicapped. Then there are other projects. GAT are teams of students learning soul-winning methods. Roughly three hours each week during the school year they meet, and then go to all the fields in the Ethiopian Union as soon as the school closes, for ten weeks of evangelistic efforts.

INTERVIEWER: When you and I were visiting in Asmara for the Teachers' Institute we heard some good reports on the action teams there. Would you please tell the world Sabbath School members a little about this?

ATO GEBRE: There were two GAT's, with four members each, sent to the North Ethiopia Field. Pastor Andeberhan, evangelist for the North Ethiopia Field, worked with them, laying plans for a short evangelistic effort. They chose a small town a few kilometers west of Asmara. The GAT groups helped organize other young people in the church into a singing group and other groups to deliver literature and invitations. The initial plan was for a five-week evangelistic meeting. Within three weeks there were groups of young people and children singing on the streets the choruses taught them by the GAT groups. When the people learned that they had planned for only five weeks of meetings, they begged them to continue, which they did for three more weeks, totaling eight in all. The young people received a real blessing for their work, and only in heaven will the real results be known.

INTERVIEWER: How many teams and students were involved in the Gospel Action Teams this past rainy season?

ATO GEBRE: There were fifteen teams and sixty-one students participating, and this is twice as many as there were the previous summer.

INTERVIEWER: Our time is finished, but I am sure that you would like to give one last sentence of thanks and appeal to the Sabbath School members around the world.

ATO GEBRE: While the doors are open in Ethiopia to spread the good news, now is the time to prepare workers for Him. Now is the time to create understanding and unity among the workers. Now is the time to challenge and strengthen the youth of the church to stand for the truth and open more doors of opportunity to train qualified national workers in all areas of service.

Sabbath School Superintendent: We are sure that Sabbath School members around the world will want to do their best to help both financially and with their prayers to make the dreams and hopes of these national workers become a reality.

SABBATH, APRIL 24

More Books Needed

by D. R. L. Astleford

[Pastor David Astleford is publishing director of the East African Union, with 543 churches, and 101,959 members.]

More books are needed for faithful literature evangelists to distribute here in the heart of Africa. The Africa Herald Publishing House at Kendu Bay, Kenya, cannot cope with the requirements today as in the past. Because of this great need for gospel literature, this appeal comes to you today.

The literature evangelist is a self-supporting missionary. Gospel books in eight languages are taken to the people. They then persuade them to want and buy what they need. They pray with the people. They invite people to the church services. They enroll people in the Voice of Prophecy correspondence courses. They establish Branch Sabbath Schools. Without sufficient books in their bags, however, they are not able to accomplish their full purpose.

At this time there are 483 literature evangelists in the East African Union territory of Kenya and Uganda. They are a happy group and very hard working too. In recent years their sales have been increasing rapidly. This sounds exciting. It is cause for alarm however, as the publishing house is not able to produce enough books. There is also another problem which confronts the field leaders. In the past, most of the denominational English books were imported from overseas. The current situation now makes it imperative to print more and more of these here. Because of inadequate equipment and facilities the publishing house is not able to do this. What can be done? As a matter of fact, for some time now local leaders have been counseled to be very careful about accepting new recruits,

because of the low level of book supplies.

The publishing house is doing a fabulous job under the direction of D. C. Swan. For his services, he should surely be knighted. His men are working full time, and overtime, and at a high degree of efficiency too. This institution now has 35 employees, and there is a good spirit among them. Last year it delivered about 350,000 books for the literature evangelists in two unions. This is not sufficient, however, and so funds are needed for the purchase of new machinery for the production of more books at a faster speed. Will you help? If you could only see the field men crowding about the writer from time to time crying, "But Pastor, we need more books. You must help us!"

Three of our literature evangelists here are outstanding:

1. CHRISTOPHER SEMPALA. This man has been a literature evangelist for 13 years now. He sells *The Bible Story* and *Your Bible and You* in addition to books in the Luganda language. He has established one Branch Sabbath School (1965), and three people in it are now baptized. The average attendance there is twenty, and it is going strong. His local publishing director of the Uganda Field, A. B. Saka, recently wrote concerning this literature evangelist: "He has suffered because of the shortage of books. He is a hard-working and devoted member of our force, but he needs stocks in order to continue." Christopher travels on foot, and his sales last year were £2,000.

2. SHELEMIAM OLOO. A liter-

ature evangelist for eight years, Shelemiah sells many small books in English and Luo. This year he erected and established a Branch Sabbath School near Kibigori (Kee-bee-go-ree) with more than thirty-five in attendance, and already five are baptized. One of his favorite sets was *Modern Ways to Health*, but this now is unobtainable. The local publishing leader of the Kenya Lake Field, D. Augo (A-oo-go), has just written, "Brother Oloo has suffered because of a shortage of books." His sales last year were at about £250. He also travels on foot.

3. SAMSON MBORI (Em-bore-ee). During the four years Samson has been a literature evangelist, he has established five Branch Sabbath Schools and won twenty-four people who are now baptized. His favorite book is *God Speaks to Modern Man*, but he sells many Swahili and Luo books also. His field publishing director, I. Ojwang, has just written, "Samson also is suffering from a shortage of books." Samson walks everywhere and works from door to door. His sales last year were over £750.

Friends the world over, brothers and sisters in Christ, this is the picture throughout our field. There is a dire shortage of books here for our literature evangelists. They are suffering because of this, and therefore the masses do not have the joy of the Christian in their hearts. Because of a rapidly increasing demand for truth-filled literature and import restrictions, more books must be produced here. Your help is needed to obtain the vital equipment. Many thanks!

SABBATH, MAY 1

God's Power Manifested

by J. K. Amoah

[Pastor Amoah is president of the Ghana Conference.]

(Note.—Today our story, illustrating God's power to transform lives, comes to us from the West African Union, which is a part of the Northern Europe-West Africa Division. Ghana is on the opposite coast from the part of Africa to which some of our Thirteenth Sabbath Offering is going this quarter.)

Kyekyewere (Che-che-were) is a town located thirty-six miles from the headquarters of the Seventh-day Adventist Church of Ghana. In this town there are many different denominations, including the Seventh-day Adventist Church. Our church is very strong in this locality.

Rejecting all advice to the contrary, the chief and elders of this town enacted heathen laws of their own forbidding Christians to collect water from the main stream for domestic purposes on any Tuesday. The main reason was that Tuesday was a sacred day with his ancestors. All were to obey this regulation.

Other denominations agreed to abide by the decree of the chief and his elders, but the Seventh-day Adventist church members felt that if they obeyed, it would be a direct infringement of the second commandment of the moral law. They felt they could not serve God and mammon.

This matter was referred to the high authorities in the civil government, and by God's grace our members were authorized to fetch water from the stream.

A camp meeting was later conducted in this town, and everyone enjoyed the messages of the soon-coming Saviour, as well as the hymns that the many singing bands present sang through the streets of the town, day and night.

As our church members were worshipping on one beautiful Sabbath morning, they were surprised to see a middle-aged man, his wife, and children enter the church. This man was one of the persecutors who had sworn an oath that he would continue to imprison all the church members who broke the decree of the chief.

This man stepped forward and made a frank confession before the youth secretary of the conference. He stated that with other friends he went to Northern Ghana determined to find some juju to enchant and kill all the Adventists in the town. But before his plans could be carried out his companions died. Also they had borrowed a large sum of money from a certain woman who was also a persecutor, and this woman also died. Their whole plan was frustrated. The borrowed money had to be used for funeral arrangements, which are quite elaborate in Ghana.

"Now," continued the old man, "I cannot sleep. Angels of God are revealing themselves to me, asking me to join this remnant church, so, Pastor, enroll me together with my wife and three children and train us for baptism. I regret the sin I have committed against the church and against God. I also present the church with one sheep. Sell it for church work, and I also promise to

use my money to enlarge this church building I once planned to break down."

Brethren and sisters, the pastor and the church members named this man Paul, and prayed for him, as well as his family.

As in the days of Balaam, "There is no enchantment against Jacob, neither is there any divination against Israel" (Num. 23:23). The Lord is with His people always and those who work against His people will be made to see the light.

There are many people still walking in darkness, like this old man. Will you not give a liberal offering this coming thirteenth Sabbath so that it can be used to preach the gospel of the soon-coming Saviour to all in darkness?

SABBATH, MAY 8

Miracle in the Dreaded Danakil Desert

by Bishara Aziz

[Bishara Aziz (Bee-sha'ra A-seez') is a registered nurse and anesthetist and has served at the Adventist Benghazi Hospital for ten years. For the past five years he and his wife, Fawzia (Fa-zeez'), who is also a registered nurse, have been pioneering the medical work in the Danakil Desert in east Ethiopia.]

Jagged ranges of black lava-strewn hills jutting up from sun-scorched plains of ocher stubble or vast flat sheets of blinding white salt and sand; an occasional dried-out lake, reed-lined with a peripheral band of silvery tamarisk scrub

—this is Danakil country in Ethiopia.

At the end of the 400-mile-long valley flows the muddy Awash River, bordered by branching doom palms and acacia thornbush. Beginning and ending in eastern Ethiopia, the river gradually dissipates, some of its water reaching minor land-blocked lakes to the east, the remainder soaked up hungrily by parched desert soil or evaporating into the arid atmosphere. Rainfall varies from ten inches a year in some areas to nil in others. It is summertime for eight months, and the temperature reaches 125°F. (52°C.). At the northern end of the valley lies the Danakil depression, nearly four hundred feet below sea level. Hardly spectacular, the Danakil is nonetheless awesome and grim, if only for its endless, harsh, black topography. Understandably, density of human population is low. It consists primarily of seminomadic Danakils, lightly clothed, but heavily laden with shields, spears, pangas (large, broad knives), and rifles. For decorations they use earrings, necklaces, and bangles of silver or brass. Tall and muscular, the Danakils are as fierce as they look. They guard enormous herds of undernourished dromedaries, donkeys, cattle, and goats, and are not in the least averse to stock rustling—an activity that promotes continuous tribal warfare.

Most of the Danakils do not know much about the true God. The majority are strict Moslems, and all of them very superstitious. For example, if they are told to boil the water before they drink it, they will

surely not do so, because they believe that if the water is boiled all their corn plantation will die. If they are told to boil the milk they get from their cattle, they will not do this, because they believe that then their cattle will die. They believe many superstitions like this. The Islamic religion is the only religion which is accepted, and if they hear of someone who is preaching Christianity, surely he will be killed.

Fifteen years ago the chief of the Danakils came to know Dr. A. P. Bokovoy (Bok-o-voy'), who was the medical director of our Taffari Makonnen (Ta-far'ree Ma-cone'nen) Hospital in Dessie, Ethiopia. Soon they became very good friends, and Dr. Bokovoy asked the chief if he would like the Adventist mission to help the Danakils medically by opening a clinic in the town of Assaita (A-si'ta), which is the capital of the Danakil Desert. The chief accepted, and soon the mission responded and opened a clinic in Assaita.

Pastor Solomon W. Endreas, now president of the North Ethiopia Field, and his wife, a nurse, were the first workers in this clinic. Bishara Aziz and his wife were later called to continue the medical work in the Danakil Desert. Patiently, under very difficult circumstances, they had to care for the sick Danakils. Yes, physically, in this way the Danakil tribesmen were well cared for, but what about their spiritual needs? This was the main purpose of opening the clinic, and soon after starting the clinic work, a small hospital was opened, equipped with ten beds.

When the patients are admitted to the hospital, the Azizes have an excellent opportunity to tell the good news to the patients—the news of Christ's salvation for mankind. At bedtime they pray with the patients and ask the Lord to heal them spiritually and physically. In the beginning this was done secretly and cautiously. Even the Sabbath School and worship services had to be held secretly, but it was not very long before the confidence of the chief and his people was won. The heavenly Father performed many miracles in healing the patients, and soon the people began to love the Adventists and their medical work in Assaita. Many times the chief called the missionaries to his own home, to have a physical check-up for himself and his family, and soon a strong friendship developed between the chief and the missionaries. This made it easy to discuss religious subjects with him and the Danakils, and the chief was surprised to know that Jesus Christ our Saviour is the same as Issa, who is mentioned in the Koran, which he believes sincerely.

One day, he called our missionaries for medical consultation, and at the same time he said, "I have tried the Adventists long enough, and I have found that they are faithful and sincere people. I really respect you and your religion, and we would like you to stay with us always. I want you to enlarge the medical work and open schools to teach my people." It did not take long for all the Danakils to hear about this. Their chief told them, "Take good care of the Adventists'

missionaries whenever you see them, and if they need help, help them." Indeed, they have helped many times. When war broke out between the tribes in Assaita, the chief's guards came immediately, fully armed, and guarded the mission station. On many occasions they have offered help to the Azizes when traveling in the desert, to show them the right track or to push their car out of the desert sand.

Dear brethren and sisters, indeed the Seventh-day Adventists are carrying the three angels' messages to "every nation, and kindred, and tongue, and people" (Rev. 14:6), even in the Danakil Desert. God has surely performed a miracle in the dread Danakil. The doors are now open to preach Christ's salvation freely to the Danakil people. God is depending on His people everywhere to do all they can to take the message of hope to a dying world through personal witnessing, and through generous financial support. The coming thirteenth Sabbath will provide an excellent opportunity for all members of the church to bring a bigger-than-usual offering to help make that message do its work.

SABBATH, MAY 15

The Village of Thieves

by F. W. Ellis

[Bible teacher, Pakistan Adventist Seminary and College]

(Note.—This quarter we are focusing our attention on the Afro-Mideast Division, which is to benefit from our special Thirteenth Sab-

bath Offering. But today let us turn our attention to Pakistan in another part of the world as we consider our worldwide mission program.)

Transportation in Pakistan along the main thoroughfares of travel by air, rail, and road is very good. Travel to the big cities, and even many of the smaller villages, is comparatively easy. However, this does not always run true when the villages and towns in the more remote areas are visited. If there is any road at all, in the dry season it may be covered by many inches of fine dust, which churns up and soon makes the traveler unrecognizable. In the rainy season these roads become a quagmire that is not negotiable by any ordinary means of transport.

In such an area, about a mile off the main road, down two separate, dusty, little roads, lie two villages with very different histories. Though just a few minutes walk separates the two, one village harbors a nice-sized Adventist church, while the other village is called the Village of Thieves.

Tragically, most of the people of the second village call themselves Christians. Their infamy in days past has gone far and wide. On horseback and heavily armed they would rob and pillage here and there, galloping off through the rice paddies to escape. Few policemen ride horses, and to follow thieves through the open fields by any other means of conveyance was impossible.

At the beginning of the school year an evangelistic series was conducted in this village by the Bible teacher of Pakistan Adventist Semi-

nary and College, assisted by students. A few rocks were tossed, but the meetings continued with exceptional success, with attendance sometimes reaching three hundred. A large number of friendly young married couples were among those attending. Also many children gave appreciative attention. Even babies made their attendance known.

As a result of these meetings there is now a small school, taught by one of our college students, in the Village of Thieves. Actually, this village looks just like all the others around, and none of the students who helped with the meetings knew anything about its infamous past until several weeks after the meetings had ended.

They discovered that one of the ringleaders of the robber gang had attended the meetings nightly. It is too early to determine whether the success in this village is of a permanent nature, but forty of the village residents have asked for baptism.

This campaign, held in the Village of Thieves, is but a part of renewed interest in evangelism here at Pakistan Adventist Seminary. Under the direction of Student Leader Himgangshu Dio (He-mung'shoo Dai'o), there are now fifteen Branch Sabbath Schools where formerly there were only five. Now fifty to seventy-five students go out each week to help conduct Branch Sabbath Schools. Many students have their names on a waiting list, awaiting opportunity to be assigned to a Branch Sabbath School. They travel by various methods of transportation—by bus, train, horse cart, or by walking.

Himangshu Dio is representative of the spirit of the students from his land. You see, he came from a village in the Garo Hill area of what was then East Pakistan. He left home at the age of nine in order to properly keep the Sabbath. His experience led him to West Pakistan, where he finally arrived at the Pakistan Adventist Seminary and College. There he studied hard and participated in as many missionary activities as his busy school program would permit. In the summer of 1972, he teamed up with a former student of the school who entered the ministry, and together they conducted an effort in the heart of the city of Lahore. This was conducted amidst very simple surroundings, under a tree near the railroad station. Large groups of people came to hear the boys preach.

Then trouble struck. Civil war broke out between Himangshu's home part of the country and the part where the seminary was located. Communications were cut off. All correspondence with his home people was cut off. Those from the East were not permitted to return there. For this reason many of our workers and students were isolated from those of their home areas.

One day Himangshu, along with many others who have been trapped by these circumstances, hopes to be able to go back to his people in the Garo Hills, and other parts of what so suddenly became Bangladesh, to bring the message of salvation to his people.

For those who believe in the power of the gospel there will be a day of triumph in the East. The

poverty of the people will require overseas help for some time to come. While you are helping with your means, don't forget to help with your prayers. God can hear prayers on one side of the world and answer on the other side. That way you can have part in this world mission work.

SABBATH, MAY 22

Pray for Me

by Kameel Haddad

[Pastor Haddad (Ha-dad') was born in Amman (Am-man'), Jordan, and is a graduate of Middle East College. He is presently working in Madaba, Jordan, where he began Adventist work in that historic city near Mount Nebo.]

Madaba (Mad'a-ba), a tiny village perched on a mountain overlooking the Jordan Valley, was home to Sami from the time he could remember. He had grown up within hiking distance of Mount Nebo. More than once in his life he had stood at its summit and looked out over the Jordan River and the Dead Sea far below to the land of ancient Palestine to the west. It was from this very mountain that, 3,500 years before, Moses had viewed the Promised Land before being called to rest.

As he matured, Sami learned a few things about the two lands separated by the Jordan River. He learned about hate, about love, and about a God who was all powerful; but he did not have a personal acquaintance with that God, nor did

he know that such an acquaintance was possible. But God knew Sami and set about a chain of events that would bring about the conversion of this young man.

One day Sami happened to drop in on some of his relatives for a short visit. It was not his intention to interrupt the Bible study that the Adventist pastor was conducting in the home. Neither did he particularly desire to listen in on the discussion of religious topics. However, etiquette could not be breached, so he sat politely and listened while the Bible study continued.

During those few minutes the Holy Spirit was busy impressing Sami's heart with the marvel of the love of God in sending Jesus Christ to die for him. He caught a glimpse of something he needed and wanted. A desire was awakened in his heart to learn more about this Jesus.

"Could you come to my house and tell me more about this Man, Jesus?" Sami asked the pastor.

"I will be most happy to do that," the pastor replied.

At the appointed time he knocked on Sami's front door, and soon the two men were delving into the truths of the Bible. Sami was fascinated by what he learned. Here were the answers to many questions he had asked all his life. And most important, the emptiness in his heart began to be filled with a peace and joy he had never before imagined possible. He began to understand the love of God as expressed in the great plan of salvation. He saw that God expects of us perfect obedience to His law, and that we can only achieve this perfection through the

strength of Jesus Christ, the Man who had walked over those very hills west of his town, and who had finally died on a cross for him, Sami, to pay the penalty for his sins.

As the study drew to a close the pastor asked, "Would it be all right if we have another Bible study at this same time next week?"

"Oh, couldn't you come every day?" Sami exclaimed.

For two months Bible studies were conducted in Sami's home. He drank up the words of truth as thirsty ground soaks up water. As soon as he learned a new doctrine, he would accept it. He began to show indications of the work of the Holy Spirit in his life. He attended church and even refused to serve liquor or offer cigarettes to visitors who came to his home. Later when evangelistic meetings were held, Sami was present every night.

On the last Sabbath of the series an appeal was made to the congregation for those who believed in Jesus Christ and the truths they had been studying to join the remnant church through baptism. Sami was the first to make his decision. True, the decision would mean the loss of his job so that he could keep Sabbath, but he was happy, and his heart was at peace.

But Sami was never baptized. Five days after his decision to accept Jesus Christ, Sami was involved in a car accident in which seven people were killed. Miraculously, Sami's life was spared, but he was critically injured and was unconscious for three weeks. Upon regaining consciousness, however, his first words were, "Pray for me."

Sami is now half paralyzed, but his faith in Christ is not! He is firm in his belief in God's healing power. Although as yet God has not seen best to heal him, Sami has never regretted that solemn decision made that Sabbath morning to follow Jesus all the way. He finds joy and peace in sharing his faith with all who come to visit him in the hospital.

In Jordan and the rest of the Middle East, how many like Sami *know of God* but do not *know Him*! They are searching for something they do not have, something God wants to give them. We are the ones through whom He wants to do this.

When one thinks of the 156 million people throughout the Middle East Union in need of the saving gospel of Jesus, with only 38 Adventist churches, and 3,904 church members, one wonders how the work will ever be finished. Like a beacon set in the hill behind Beirut is the Middle East College, valiantly training workers for the church in that vast territory. They urgently need more dormitory space for the increasing enrollment. They look to us to supply this as we render our gifts to the Lord on this coming thirteenth Sabbath.

We in the Middle East believe that it *is* possible to take this blessed hope to these waiting ones. We believe that many are yet to come to a knowledge of the Advent message at a great sacrifice to themselves—but at a sacrifice incomparable to the one Jesus made. This means we have work to do, and we need you to help us by giving your offerings and by uniting with

us in earnest prayer that “this gospel of the kingdom shall be preached in all the world.”

SABBATH, MAY 29

“The Lord Leads”

by David E. Hay

[President, Samoan Mission]

(Note.—Our broader view of missions takes us today to the Australasian Division to the islands of Samoa, some of the many small islands of the Pacific Ocean. God has thousands of ways of promoting the growth of His work. Listen as Pastor Hay tells us how a new worker was won for Him.)

Ripine (Ree-pee'nee) was born in Salani (Sa-la'nee). His village, typical of most of Opolu (Oo-po'loo) Island, lies at the entrance to one of Samoa's main rivers. Many homes are constructed of coconut thatch and bush hardwoods. The simple comforts of life are found inside. A narrow strip of white sandy beach curves gracefully toward the placid lagoon fenced off by a wall of coral reef. In the evenings, as the round, golden moon rises majestically over the water, the ripples on the lagoon look like shavings thrown up from a bar of gold. Picturesque indeed is this tropical world of the South Seas.

Ripine grew up in this setting. He was the eighth of thirteen children. Fishing, gardening, and household duties occupied his time. Schooling took him to Apia (A-pee'a), the administrative center of Samoa, where he stayed with an older brother who had become a Seventh-day Advent-

ist while attending the Vailoa (Vie-lo'a) Laymen's Training School. He reluctantly attended church on Saturdays with his brother and tried to avoid the Sabbath School services in the children's division. He was shy, and everything was so different from his home church in Salani, which considered Sunday holy, not Saturday.

"I was always very happy when told to stay home on Saturdays," said Ripine. "I didn't want to go to church on Saturday." Later he lived with his uncle, and was relieved to be away from the strange Sabbath experience of his brother. He soon forgot Seventh-day Adventists as he concentrated on educational advancement.

But Ripine was growing. He climbed higher educationally. New interests attracted. Gambling intrigued, and drinking influenced him, or more correctly stated, overcame him. He dropped out of school without either parents' or teachers' consent after completing but two terms (semesters). A government position came next, followed by dismissal after eighteen months of service. Then plans were laid to travel south 2,000 miles to New Zealand—the land of opportunity, the land of new beginnings, and a land where past experiences could be forgotten.

While in Auckland, New Zealand, Ripine stayed for six months with the Adventist brother he had lived with in Apia in his younger days while attending school. Memories were revived as he again attended the Seventh-day Adventist church, and even a youth congress in 1960.

Back to Western Samoa, back to Salani he went. As the gentle southeast trade winds curled the fronds of the coconut palms and rustled the blinds hanging neatly in rows around the house, Ripine sat cross-legged with his hand supporting his chin. A faraway look crept into his eyes. Events of the past began to focus clearly in his mind. What was the meaning of the experiences he had undergone? "Seventh-day Adventists?" "Sundaykeepers?" Who was really correct?

About this time, Pastor Tini, well known for successful village evangelism, called to ask of Ripine's father permission to conduct some Bible meetings in his home. His request was granted. Several folk, including Ripine, attended the meetings. The pictures were attractive, and the Bible explanations intriguing, but Ripine remained unchanged.

"Nice meetings," he stated, and left it there. Later, a second series commenced. Sabbath School and worship services were planned for the new interests. Ripine found himself attending these services, and best of all, accepting the messages presented. Conversion had come—quietly, surely, convincingly! It was as if he had been born into another world, and indeed he had—into the kingdom of God. His parents too had taken their stand, and this strengthened him.

After attending a special series of lay-training classes conducted by Pastor Tini at Vailoa, the desire to become a minister for God was born in Ripine's heart. Baptism followed, at camp meeting time. A teaching

appointment in our mission school in Apia followed baptism. Then the opportunity to train as a minister presented itself. Ripine was offered the privilege of attending Fulton College in Fiji.

"Yes, I'd love to go," he replied.

Away he sailed from Samoa, the Pearl of the Pacific, to the lovely islands of Fiji. The college, set on several hills, became his home for the next two years. Classes, preaching, evangelism, chapels, Bible studies, and Master Guide training occupied his days. Life in the dormitory, while enjoyable, was crowded and not the easiest. Facilities were limited, and the dormitory needed rebuilding.

Graduation time came quickly, and Ripine returned to Samoa—a minister trained at Fulton College, ready to join the army of workers dedicated to finishing the task God has given the remnant church. Evangelism and pastoral appointments in several villages on Savaii (Sa-vie'ee) and Upolu islands increased his effectiveness and efficiency in the ministry.

Now Ripine translates the adult, junior, and primary Sabbath School lessons, as well as preparing the weekly radio Voice of Prophecy broadcast for Station 2AP. His first MISSION '72 effort produced 17 souls for baptism. The Lord is with Ripine and his wife, and He will use this dedicated couple to bring many more to a knowledge of His saving power from sin and of His soon return in the clouds of glory. Thank you, Fulton College.

Ripine is typical of the hundreds of young men and women who look

to Fulton for specialized training for the work of the Lord in the mission lands of the Australasian Division. How tragic that not all who qualify for entrance into our colleges may enter these places of learning. Fulton, as well as other colleges in other lands, must be updated and enlarged to keep pace with the demands of the work. Your gifts to missions will help make this possible.

SABBATH, JUNE 5

Blacksmith or Literature Evangelist

by R. H. Henning

[Director of the publishing department, Afro-Mideast Division]

Day after day Hiram Kariuki (Ka-ri-u-ki) made the anvil ring as he went about his daily work as a blacksmith. Life seemed to be made up of days filled with work with a little relaxation in the evenings.

One day as he perspired over his fire, a stranger came carrying a big brief case. Hiram wondered what this man wanted. He was very friendly. After a short and to-the-point introduction he showed the book *For a Better Africa*. "Many doors, before closed, are now open for the people of Africa," said the literature evangelist, Joseph Guto. How true this is, Hiram thought. Joseph Guto carried on with his conversation. "Why is Africa changing so quickly?" "Freedom, what does

it really mean?" and other chapters were explained to Hiram. The vivid description of the book stirred the interest of the blacksmith. He was sure that this would answer his many questions. So the purchase was made.

After Joseph Guto left, Hiram's hours didn't seem to pass as quickly as they used to. Several times Hiram looked at his new book, eager to read.

Finally evening came, and soon Hiram found himself enjoying page after page. He was very careful, making sure that all the material agreed with the Bible. It surely did!

After reading the book, Hiram was not the same. He had a new outlook on life. Finally he had found his Saviour, Jesus Christ. In 1971 he sealed his decision to follow Jesus by being baptized into the Seventh-day Adventist Church. His heart was burning, and he felt urged to share his newfound faith with others. Brother Hiram used every opportunity to speak to others about the Bible. A Branch Sabbath School was formed, presently attended by fifteen people. Today, three are already baptized.

Brother Hiram still wasn't quite satisfied. How could he continue with his work as a blacksmith when thousands were dying every day without finding Jesus? He remembered that it was a book sold to him by a literature evangelist that changed his life. He got in contact with the publishing secretary. Today Brother Hiram Kariuki is a literature evangelist, bringing the printed page into the homes in Kenya.

Brother Kariuki is not the only one who has felt called to accept the challenge placed before literature evangelists. There are more than 700 other literature evangelists in East Africa. They have realized the importance of the work of this ministry in these last days. There are many who are hungry for the bread of life and have not the privilege of hearing the Word from God's delegated preachers. For this reason it is essential that our publications be widely circulated. Thus the message will go where the living preacher cannot go, and the attention of many will be called to the important events connected with the closing scenes of this world's history. Looking at the sales of the literature evangelists in relation to the population in East Africa, however, we find that the results are staggeringly low. It is not because there is no demand for the books that they are selling. It is simply because our publishing house with its limited equipment is unable to produce fast enough to meet the demand.

Africa Herald Publishing House with its two offset presses, one letter press, and two platen presses for job printing, endeavors to meet the needs of the people in East Africa by printing in sixteen different languages. In order to do this, they are now working double shifts. But in spite of this, they still cannot meet the demand. They need more offset presses and other equipment.

The literature evangelists of East Africa are ready to go out and sow spiritual seeds, but they need your financial support. God has ordained the canvassing work as a means of

presenting before the people the light contained in our books. As long as probation continues there will be opportunity for our dedicated literature workers to present Christ to others. God will lead His people, making them a blessing in many places.

Until in heaven are spoken the words, "It is finished," there will always be places for labor and hearts to receive the message in East Africa. Many hearts are prepared and waiting for seeds to be sown. Africa Herald Publishing House needs your help to reach these souls. Won't you give generously this thirteenth Sabbath so that these souls can be reached?

SABBATH, JUNE 12

A "New Beginning" in Sudan

by J. Mahon

[Pastor Jack Mahon is health and temperance director of the Middle East Union.]

First Lieutenant Ret Chol (Kole) of the Revolutionary Army of South Sudan was a good soldier. Like his father before him, he was skilled in the techniques of war. He excelled at turning a crowd of raw recruits into a well-organized and disciplined unit in a very short time. This skill brought him speedy promotion to the command of a large military training camp in the remote interior of this largest country of Africa.

In due time his skill in organization and communication caused him to be singled out for a unique position. "The world outside knows nothing about our struggle or the reasons why we are fighting," explained the colonel who interviewed him. "You must become the voice of our army. We are depending upon you to tell the world what we are doing. Your orders are to proceed to Addis Ababa and work with the international news agencies. Make sure they receive not only our regular communiques, but also human interest stories and photographs from the front line."

Not long after the interview, 21-year-old Ret crossed the border into Ethiopia and set up his one-man information agency in the capital. One habit Ret had never acquired was one which many soldiers seem to develop—smoking cigarettes. Tobacco smoke irritated his nasal passages, and when fellow soldiers smoked in the sleeping quarters he shared, he found sleep impossible. So when this ambitious young officer decided that while in Addis Ababa he could use a little more education, he was particularly interested to hear about a college where nobody smoked.

"There is a man in Addis Ababa who can put you in touch," he was told. "His name is Watson—Charles Watson." Soon afterward, in a community center where Ret was seeking a lecture appointment to tell the South Sudan story, the two men met. Elder C. D. Watson was at that time (1963) president of the Ethiopian Union.

The very next day Elder Watson

introduced Ret to Dr. Ole Bjerkan (Beer'kan), principal of the "college where nobody smoked," Ethiopian Adventist College. "Welcome! You are our very first Sudanese student," greeted the principal.

At the men's dormitory Ret met a man who was to influence his life more than any other. The "Man-who-is-always-smiling" was his term for dean of men, Bekele Heye (Beh-keh-lee Hi). Years later Ret was to say of this dedicated Adventist leader, "He comforted me."

At Ethiopian Adventist College began the dawning of a new understanding of the Christian message to which he had been introduced as a 12-year-old boy in his hometown of Nasir (Na'sir) on the River Sobat (So'bot), a tributary of the Nile. In his earlier years as a care-free boy canoeing on the river or caring for the family goats, he had been taught to reverence the family idols. Under the influence of an elder brother the understanding of the truth of a loving Saviour had illuminated Ret's mind, but it had not conflicted with the love he had for his country, which prompted his military service. Now increasingly he longed that all his countrymen might have the opportunity and the freedom to make the same choice he had made. Now Ret knew his future was in one commitment only—to serve both his Saviour and his country.

His teachers were aware of his maturing Christian experience, and when Elder Heye visited Beirut in 1967 en route to Europe, the Middle East Division president, Elder Webster, greeted him with the ques-

tion: "Can you recommend a young Sudanese to be trained as an Adventist worker?" Without hesitation he replied, "Ret Chol is your man."

So Ret Chol, now free from military commitments, came to Beirut to Middle East College in 1967, and in due time he was baptized as an Adventist.

When he graduated in 1970, Ret accepted an invitation to work on a temporary emergency basis with the United Nations Organization to care for the thousands of Sudanese refugees who had crossed over the Ethiopian border. With these displaced people Ret did a thorough work, caring for their social and educational needs, and in collaboration with Elder H. Palm, the Ethiopian Union president, instructing 200 refugees in the Advent faith. This phase of his work was suddenly cut short when the unification of North and South Sudan put an end to strife, and almost overnight the refugees returned to their homes in Sudan.

A necessity to permanent peace in the country was the drawing up of a national constitution, a set of principles for governing the country that would be agreeable to both sides. Being passionately dedicated to the principle of freedom of religion and possessing the necessary qualifications of education and experience, Ret decided that he would seek nomination as a candidate in the election for the national assembly, which would make the new constitution. Although he thought he would have little chance of success, he found to his astonishment that he was elected with a very large ma-

majority. This gave him confidence to initiate and support no less than three separate clauses dealing with religious liberty. These are now part of the 180-clause constitution of the State of Sudan.

In a way, the story of Ret Chol is the story of the most recent Adventist initiative to give support and help to the people of Sudan in the development of their country. Having played the separate roles of soldier, student, relief worker, and legislator, Ret is now applying himself to the work for which he was trained—the work of Christian education. In this work the Adventist Church has a long and distinguished record on the African continent. Many of Africa's statesmen and leaders in industry and commerce received some part of their training in denominational schools. Our Sabbath School members throughout the world are invited to pray for the school that will be initiated in the country's capital, the northern city of Khartoum (Kar-toom'), during 1975.

In South Sudan refugee Adventist believers without homes are being settled in a new community that has been named Victorville for the Adventist community in America, which is providing funds and equipment to sponsor this agricultural settlement. Please pray also for Victorville, and you will no doubt be hearing more about this development during 1975.

"When Allah made the Sudan, Allah laughed." This old Sudanese proverb indicates a traditional attitude to the arid wasteland which used to describe the greater part of

the not-quite one thousand square miles of this country of the Upper Nile. Western travelers had little good to say about the barrenness of the land, the baking heat of the sun, the insects, serpents, and tarantulas, which formed the only animal life of the region. Today the Sudan presents an entirely different picture. Where once no green thing was to be seen, irrigation and scientific farming have produced millions of acres of flourishing crops. But more in evidence now than the white ant (termite) and every kind of loathsome bug that flies or crawls are the more than 40 million farm animals.

Sudan is a country with great potential. In the south the population includes many Christians. In the north the majority give their allegiance to Islam. Adventists believe that they have something of vital importance to say to both communities.

In Sudan the church has many adherents, hundreds who attend Sabbath services in simple church structures built with their own hands. A stalwart breed of lay leadership is being established. Men such as John Chol Deng, a former Presbyterian elder who became first puzzled about the seventh-day Sabbath, then convinced that he should observe it. His church leaders told him that "certainly Abraham and the patriarchs kept the seventh day . . . but it has been changed." About the change the persistent elder could get nothing but vague suggestions, so he became first a Sabbathkeeper and then a strong and loyal Adventist leader.

Here in the Middle East Union there is a great sense of anticipa-

tion, not to say excitement, as one of our major projects for 1975 is realized and new workers and materials of all kinds are deployed in Sudan. We believe that the God of heaven who delights to use all kinds of men has worked through a man called Ret. When his idol-worshipping parents gave him a name which means "nucleous" (or new beginning), they could not have known how appropriate it would become. Unquestionably God is working to open in the country of Sudan . . . a great door and effectual.

SABBATH, JUNE 19

An Unusual Baptism

[Two persons are needed to conduct this dialog presentation.]

(Note.—Christian Aliddeki (Alee-day'kee) is a theology student at Bugema College. Pastor Ted T. Jones is a graduate of Oakwood College and Andrews University. He is chairman of the theology department at Bugema (Boo-geema) College.)

JONES: Brother Aliddeki, what can you tell me about the baptismal service you witnessed recently near Kampala? I have heard that some very strange things happened over there!

ALIDDEKI: Well, Pastor Jones, this is a true report. The baptism took place on December 28, 1974, in Kolo, which is on the eastern side of Kampala, our capital city, near Jinja Road, about eight miles to one side.

JONES: Did you personally have anything to do with the conversion

of those who were baptized?

ALIDDEKI: No, because I have been too busy as a college student at Bugema trying to earn my B.A. degree in theology. However, two of my very dear friends had an important part in this experience. They are Pastor Sendawala (Sen-da-wa'la) and Pastor Ngobi (N-go'bee).

JONES: Let's go back to the beginning. What events took place that led to the conversion of this group of people? Give me all the details, Christian.

ALIDDEKI: It all started in a Branch Sabbath School program. You know, we have some very active laymen in the Kampala area. They love the Lord and are always looking for ways in which they can witness for Jesus and share their faith. Brother Saka (Sah-kah) and Brother Mwangi (M-wan'gah) are the "guilty" ones.

JONES: I'm so glad that this kind of guilt is wholesome! Please continue with the story, Brother Christian.

ALIDDEKI: Well, these two laymen, one, Saka, a publishing secretary, found a young lady named Miss Narmisango (Nar-mesahn'go) and her sister who showed an interest in the Bible, and it wasn't long before a Branch Sabbath School was started in the home of their parents.

JONES: Our books are an excellent entering wedge for the gospel, aren't they? It's too bad that our colporteurs can't have a constant supply of books to sell, because the people are hungry for Adventist publications.

ALIDDEKI: That's true, Pastor Jones. We just have to do the best we can under the circumstances. We hope and pray that better days are coming soon!

JONES: Did these colporteurs do all the Branch Sabbath School work or turn it over to the ministers?

ALIDDEKI: The two pastors were called in to help, because the house became too small to hold all of the interested people.

JONES: But what happened when an aunt of these young ladies came to check on what was taking place in the home?

ALIDDEKI: Fortunately, when this aunt came to visit them during the meetings, she was favorably impressed. The spirit of enthusiasm gripped her heart. She liked what she saw and heard and then she made a suggestion. She announced that some land would be donated so that a place of worship could be built to accommodate all the people who wanted to come to the meetings.

JONES: This must have been a pleasant surprise for the two nieces! What kind of building was erected?

ALIDDEKI: The men worked quickly and a jungle chapel was put up on the donated land. Then regular meetings were started and continued for three months. It was really encouraging to see how the people came back week after week to learn more about Jesus!

JONES: When did the "strange reaction," which I've heard about, take place?

ALIDDEKI: At the end of the three months many of the people who had been attending the meetings began to surrender their witch-

craft objects.

JONES: Do you mean to tell me that these people were devil worshippers?

ALIDDEKI: Oh, yes! Some of them had old bark cloths, some of which made a rattling noise, old Ugandan coins, chicken feathers, toenails of birds, tree roots, and dried tree leaves. They had used these items in their communications with evil spirits.

JONES: What happened to all these witchcraft objects?

ALIDDEKI: Well, a day was planned for the baptismal service. Thirty people had been fully won to Christ and taught the Adventist doctrines and were ready for baptism. Another group had to wait until the second baptismal service a few weeks later.

JONES: Where did the baptism take place, Brother Aliddeki?

ALIDDEKI: The men dug a hole near the jungle chapel and filled it with water. Pastors Sendawala and Ngobi baptized 30 people from the Branch Sabbath School and other candidates from nearby churches. It was a great occasion!

JONES: How many came to the jungle chapel to witness this special service?

ALIDDEKI: About one thousand people were there. It was an exciting day, from Sabbath School and church services all the way to the baptismal time.

JONES: But what happened to all those witchcraft objects you mentioned earlier?

ALIDDEKI: After the baptism, the people changed into their dry clothes and then celebrated Com-

munion with their new brothers and sisters in Christ. In the early afternoon, Brother Cook, a Ugandan layman, gave a sermon on witchcraft and spiritism. When the sermon was finished, the new members who had formerly practiced witchcraft brought their objects forward and placed them in a pile.

JONES: That must have been an interesting sight!

ALIDDEKI: It was, Pastor Jones! Some gasoline was provided, and it was poured onto the pile of those satanic objects and a match set everything going up in flames. As those items were being consumed, there was a look of freedom upon the faces of the people who had brought them. This was a day of victory!

JONES: This should have been a time for music.

ALIDDEKI: It was! The large congregation began to sing, "Take the world but give me Jesus!" All of our hearts were stirred with joy. We had witnessed the power of the gospel over the clutches of Satan.

JONES: It's good to be on the side of Christ, isn't it? Our cause shall soon triumph and then we'll be with the Lord forever!

ALIDDEKI: Yes, here in Uganda we are all working and praying that the day of the Lord will come quickly. We're homesick for heaven.

JONES: Brother Aliddeki, I know that you and your fellow students will soon be finished with your studies at Bugema. My prayer is that you will train more workers to go into the cities and villages and roadsides and declare the day of the Lord with power! May God richly

bless all of you brethren here in Uganda.

ALIDDEKI: Thank you, Pastor Jones. I hope that we shall have the prayers and financial support of our believers around the world, so that the work will soon be finished and Jesus will come!

SABBATH, JUNE 26

The Message to the Masai

by R. H. Henning

[Director, publishing department, Afro-Mideast Division]

The Masai! Probably one of the largest and best-known tribes roaming the lands of East Africa. Tall, proud, and brave—the Masai warrior is ready to kill a lion with his spear.

The vast plains of South Kenya and North Tanzania are the homeland of the Masai people. No one knows how big this tribe is, as no one has ever been able to count them. The Masai tribe can only be estimated, and everyone refers to it as a "Big Tribe." They are nomads, and characteristically move from place to place in order to find food for their large herds of cattle. Their main diet is meat and a strange concoction of milk and cow's blood! This, they believe, makes them very strong. The Masai believe that God gave all cattle to them, and so they feel it is quite in order for them to take cattle from their neighboring tribes. This, of course, causes them

to have many enemies.

Great efforts have been made by the government and different Christian organizations to get them settled, attend schools, and get medical help in case of illness, but with little success. By and large they have resisted the appeals of Christianity. They are a proud people trying to cling to old ways in a world that won't let them.

One day, Pastor Buruchara (Boo-roo-cha'ra), publishing secretary of the South Kenya Field, decided that the Masai needed to hear about Christ. In 1968, he conducted an effort in Kilgoris, a village in Masailand. Day after day about twenty people attended his meetings. When Pastor Buruchara made a call, three Masai took their stand. Among them was Paul Olenkore (O-len-ko-ra), a Masai warrior. Never before had God's Word become so clear to him. It was his desire to follow God all the way. After careful Bible study, Paul was baptized in 1969. A drastic change had taken place in his life.

From time to time Pastor Buruchara visited Kilgoris to see the progress of the new believers. One day he spoke to Paul about the literature ministry. The possibility of bringing the message to his own people thrilled the new convert's heart. In 1971, Paul Olenkore joined the literature ministry.

The literature he sold and his personal witness have brought results. Today, Brother Olenkore is looking after two Branch Sabbath Schools, with an average attendance of twenty.

The growing interest has made it necessary to place an evangelist in

Kilgoris. Brother Isaac Kepario (Ka-par-io), a Masai, is the spiritual leader, and there is a steadily growing interest.

Teachers of our Kamagambo Training School have taken a special interest in evangelistic activity for the Masai. Their dedicated service has greatly contributed to its success. Since 1973, a beautiful permanent church has been standing in Kilgoris as a monument of God's saving power.

Brother Joseph Guto is another literature evangelist working among the Masai. One day he contacted Olekirtila (O-lee-keer-till-ya), a Masai warrior. Brother Guto used all his persuasive power to sell the young man the book *For a Better Africa*.

Soon the Masai warrior was wondering why he had bought the book. He was illiterate and fully occupied with his role as a warrior. As he looked at the book, his interest was kindled. How could he learn what was written in the book? He went to see his brother, Moses Parsetu (Par-see-too), who was able to read and write. The two brothers engaged in diligent study of the book. What wonderful new treasures they found as God's Word became clear to them.

Olekirtila realized that changes had to take place in his life in order for him to obey God's commandments. These changes were not in harmony with his tribal customs.

One day all his cattle, which mean so much to a Masai, were taken away. The life of Olekirtila was threatened. He fled and found refuge in the home of Brother Guto, the

literature evangelist who had sold him the book. Many prayers went up to God on his behalf. One day Olekirtila received his cattle back. Presently, the two brothers are in a baptismal class. A book was used to change their lives.

East Africa is making tremendous strides in the fields of education, and the literacy rate is soaring. As a result there is a great demand for books—any books that would enlighten minds. Africa Herald, our publishing house in Kenya, has been forced to work double shifts because of their limited equipment. In spite of all their dedicated efforts they find themselves unable to cope with the demands. One field alone ordered one hundred thousand books.

To meet the insatiable appetite for knowledge, the Afro-Mideast Division committee decided to ask our Sabbath School family to help provide another offset press with part of the Thirteenth Sabbath Of-

fering overflow this quarter. The remainder of the overflow fund will be used to enlarge the dormitory at the Middle East College in Beirut, Lebanon, and to erect a library for the Bugema Adventist College in Uganda.

All three projects are important and will render greater potential for meeting the spiritual needs of the 215 million people in the vast territory.

We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time are to be our work. An additional offset press can help fill this order and bring the truth-filled pages to many thirsting minds. Can we afford to deprive one, to say nothing of the thousands in Kenya that are diligently seeking for knowledge? What better message can we present to them than the life of our loving Saviour? "Let none hear you idly saying there is nothing I can do."

THIRTEENTH SABBATH—JUNE 26

"Lest I Myself Should Be . . ."

by Edna Atkin Pepper

I dreamed the Lord approached me
In beauty heavenly,
But veiled His mystic splendor
That my poor eyes might see.

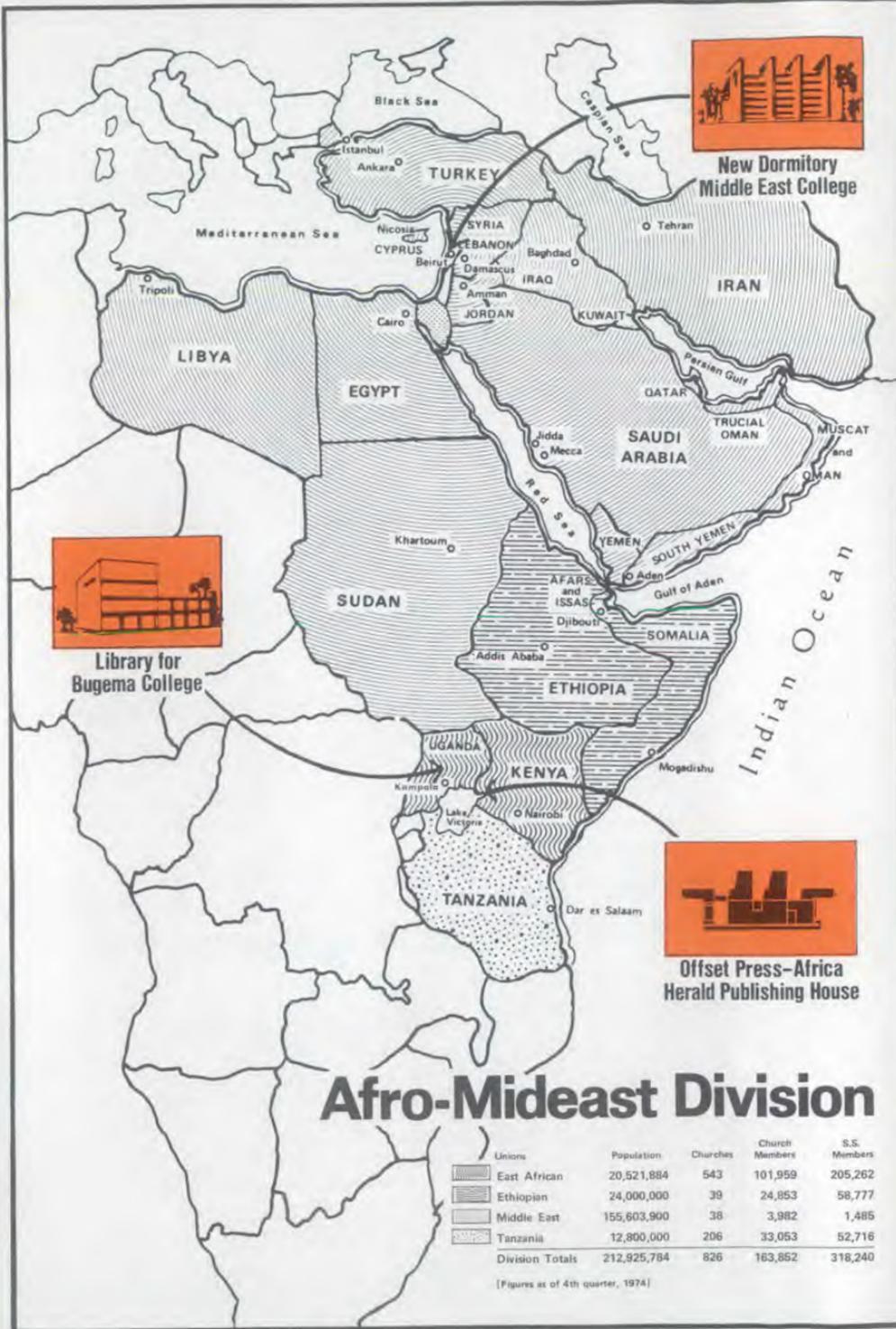
I told Him I had given
And worked to win the prize,
But still there was that sadness
That looked from out His eyes.

"To give and then to labor
Must seem to you a lot,
But I don't really know you,
And ready you are not."

I woke in stunned amazement.
I did not know my Lord?
Was this in heaven's ledger
The angel must record?

I sought my Lord's acquaintance
And daily on Him call.
And now what I had given
Seems very, very small.

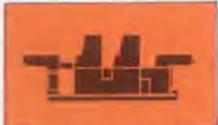
OVERFLOW FOR THIRD QUARTER, 1976 GOES TO FAR EASTERN DIVISION



**New Dormitory
Middle East College**



**Library for
Bugema College**



**Offset Press-Africa
Herald Publishing House**

Afro-Mideast Division

Unions	Population	Churches	Church Members	S.S. Members
East African	20,521,884	543	101,959	205,262
Ethiopian	24,000,000	39	24,853	58,777
Middle East	155,903,900	38	3,982	1,485
Tanzania	12,800,000	206	33,053	52,716
Division Totals	212,925,784	826	163,852	318,240

[Figures as of 4th quarter, 1974]