Mission Giving?
We Seventh-day Adventists have long prided ourselves in our world-wide mission program. Ours is one of the few truly world churches. But is our enthusiasm for mission on the wane? The drop in ratio of mission offering to tithe suggests that this may be so.

In 1932 the average Adventist gave 37 cents for every one dollar of tithe. Today he or she gives only 6.5 cents. Were we giving at the 1932 rate, mission giving in 1985 would have topped $118 million and built many times the number of clinics, schools, and hospitals.

Offering Goals?
Perhaps the decline in giving stems partly from the lack of attainable goals for giving. Your Sabbath School may not wish to return to the traditional offering goal chart with its stretching red ribbon. But people still appreciate a challenge. One Sabbath School teacher challenged his class to raise their offering to $35 per week. Soon it crept to almost $50. Why? Because a leader cared enough to encourage the group to set a higher goal.

Thirteenth Sabbath?
Remember how Thirteenth Sabbath was when you were a child? The whole division sang a song or recited memory verses in the "big" Sabbath School. And everyone brought a double offering to help promote the special projects. Thirteenth Sabbath was a high day for everyone. All it takes to revive Thirteenth Sabbath is a little advance planning. First, contact one of your children's divisions and line up an item or two. Ask two or three juniors to make the offering appeal. (See pages 30 and 31 for ideas.) Have all divisions meet in the church on Thirteenth Sabbath for the song service, special items, and offering. See if Thirteenth Sabbath enthusiasm doesn't help revive mission in your church!

1 Many members were supportive of mission faith, but their money check did not show on the class total.
2 Good kindergarten and primary items to prepare.
Sabbath School mission time can be hands-on experience time in the Seventh-day Adventist Church. Is your church taking advantage of the possibilities?

Oakwood College in Alabama. Sharing the Bethel Experience, discovers a needy sister college in southern Africa. Bethel College is one of this quarter's special projects.

Hastening the day of the Lord is accomplished by a missionary doctor in "And the Crooked Shall Be Made Straight."

The needs of a South African college remind us that we all drink From Wells We Did Not Dig.

The excitement of reaching unreached peoples is the story of the fast-growing church in Light Breaks Over Sudan.

A Missionary's Plea provides a Thirteenth Sabbath appeal that your Sabbath School should not miss.

THIRTEENTH SABBATH WILL BE CELEBRATED JUNE 27
How to Use This Quarterly

Missionary for One Day

You have been asked to give the mission report in Sabbath School. This is your opportunity to be a missionary for one day. Thousands of believers in Africa are praying that you will bring mission to life for 10 minutes. How can you achieve their high expectations? By prayer and preparation. Pray for a caring heart and the right choice of words. Then practice, practice, practice your presentation. Success is guaranteed.

How to Do It

1. Read the report several times.
2. If you read from the report, change your voice frequently to wake people up. Or ask another person (or two) to read alternately with you. The subhead in the left margin indicates where to switch readers.
3. Inject right margin comments into the reading to prevent monotony. Say, "By the way . . ." or "Did you know that . . .?" or simply state the information.
4. Or make the report your own; use the extra information supplied in the endnotes to form a breezy introduction and shorten the presentation of the main report.
5. For a professional touch, name the report's author or contributors at the end instead of at the beginning. Or don't name them at all if they are quoted in the report itself.
6. Photocopy reports if your Sabbath School does not have a copy for each reader on a given Sabbath. Highlight or underline the portions assigned for each.

Deadly Sin

Remember, reading the report is not a sin—but boring your audience comes close! If you sound bored, others will conclude that you don't care about the needs in Africa. And because people respect your opinion, they may decide not to care either. So let yourself go; enjoy giving the report. We're praying for you.

What Are the Attached Fields?

The "attached fields" are three unions that come directly under the General Conference instead of under a division. Middle East Union was formerly part of the Middle East Division which also included several unions in northeastern Africa. In 1981, for financial and political reasons, the African unions separated to form the Eastern Africa Division. South African Union and Southern Union were originally an important part of the Trans-Africa Division. When the rest of that division merged with Eastern Africa Division in 1983, these two unions were attached to the General Conference.

Facts and Figures Add Spice

Inject facts and figures into the report wherever possible. You may use facts from endnotes or right margin comments, or find more information from encyclopedias and almanacs or a book of facts.


For More Information

Church leaders of the attached fields have done their best to tell you about their world in this quarterly. But if you have specific questions that are not covered here or that are raised by the reports, you may write to Gerald D. Karst or Kenneth Oster, Middle East Union, P.O. Box 2043 or 1984, Nicosia, Cyprus; D. Birkenstock, Helderberg College, P.O. Box 22, Somerset West 7130, Cape, South Africa; or T. W. Leepile, Bethel College, P.B. X3095, via Butterworth, Republic of Transkei, Southern Africa.

Choose a Mission Extra

Discover a sense of hands-on mission by saving church papers to mail to the mission field. Special needs are: Signs of the Times, Our Little Friend, Primary Treasure, Guide, used Sabbath School materials, used greeting card pictures, children's books, and junior devotionals. Mail to Church Pastor, P.O. Box 247, Juba, Sudan; or to Children's Sabbath School, Bethel College, P.B. X3095, via Butterworth, Republic of Transkei, Southern Africa.
"I shared the Bethel experience," says Garland J. Millet, referring to his 1983 visit to Bethel College in Transkei, southern Africa. States Millet, "I found at Bethel some uncanny reminders of the Oakwood College that I knew in 1934."

For instance, secondary students predominate at Bethel. They use the same buildings and classrooms as the few junior college students. Bethel has a small interracial faculty and Black student body, forming a tightly knit family similar to the Oakwood of 50 years ago. Other similarities include: spirited singing groups, Friday vesper scenes of men in suits and women in white dresses, severe water shortages, rich milk from prize dairy herds, and much-publicized societal attitudes.

"Of course, I observed contrasts, too," Millet adds. He recalls, for example, that each Bethel freshman is trilingual, the school year runs from January through November, and people drive on the left side of the road. During water shortages, students and faculty carry heavy buckets of water hundreds of yards from the well. "When I tried to help the young women with their loads," he says, "several students rather sternly told me that in Africa, women customarily carry such burdens. So we compromised by carrying the buckets together."

Bethel College has its own singular setting and history. It began in 1917 when Seventh-day Adventist missionaries bought 300 acres of land near Butterworth in southeast Africa. The school they built became the principal Adventist training college for Black Africans in the region.

Bethel College predates both its sponsoring union and its home nation. Southern Union, which now has more than 30,000 members, was not organized until 1965. And the Republic of Transkei, population 2.7 million, one of South Africa's 10 "homelands" for Black Africans, achieved autonomy in 1976. Bethel draws students also from the other homelands, Lesotho (la-SOO-too), Swaziland (SWAH-zeel-and), and the many townships and villages of South Africa.

Bethel's tertiary-level education developed slowly. Ministerial workers pursued a secondary-level course leading to the Post Junior Certificate until a two-year college-level course in theology was added in 1976. Teacher training, not available since 1967, was reinstated in 1983 as a three-year college program. Theology and education are presently the main college-level courses.

The restricted educational opportunities of the past have given the
students of today a marked eagerness—even a hunger—for learning. “Lack of opportunity, not lack of ability, has restricted the learning performance of many Black students,” Millet points out. “For them, Bethel provides a golden opportunity.”

Bethel College shines also for its witnessing outreach. Converts from Bethel’s surrounding community, where ministerial interns practice their evangelistic skills, were among the 72 baptized during a recent two-year period.

Because South Africa’s Blacks typically have less than half the per capita income reported for South Africa as a whole, Bethel’s 500 students cannot pay the level of fees required for normal college upkeep and campus expansion.

In 1983 Oakwood College, under the leadership of Calvyn Rock, reached out to Bethel College, offering involvement of six visiting teachers and expertise in analyzing its total program. A comprehensive proposal and a subsequent General Conference report concurred that major expansion and upgrading of Bethel College were urgently needed. During a recent visit, General Conference president Neal C. Wilson provided $5,000 of previously donated emergency funds for immediate library improvement. He also urged the installation of a now-completed five-mile water line from Butterworth.

That same year Bethel College alumni raised 6,000 rand for expansion, and the Oakwood College Church sent an additional 2,000 rand. Paul Brantley, then of Oakwood College, initiated a book drive that added thousands of usable volumes to the library. A master plan for upgrading Bethel to senior college status was drawn up by an Andrews University team, and the 1985 Annual Council of the General Conference voted funds to begin the first phase of expansion.

Thirteenth Sabbath, June 27, will climax Bethel’s cooperation story. At that time Seventh-day Adventists around the world will contribute funds to construct the new library, the centerpiece of Bethel’s expansion plan. Thank you for helping Bethel College fulfill its roll as a training center for southern Africa.
"During South Africa's intense political turmoil of the past few years, Blacks have suffered most," says V. S. Wakaba, president of Southern Union. The economic boycott of the country has closed down businesses, thus robbing Black Africans of their jobs. "We have lost some of our Adventist brothers and sisters in the upheaval," Wakaba adds. "But in spite of these difficulties, the church continues to grow."

During this time, many young people have lost educational opportunities because of school closings. But Seventh-day Adventist schools kept their doors open and the light of faith shining. These uncertain times have convinced many of the value of Christian education. For while dedicated Christian teachers continue to point young people to Jesus, education in the public sector is often frustrated by the political activities of the students.

In an effort to maintain normalcy in the schools, the Transkei (trans-SKY) government has denied students from outside the homeland admittance to Transkeian schools. The government made an exception, however, for students of Bethel College and Cancele (can-SEL-lee) High School, the two Adventist institutions in the area.

But life is not always business as usual for Seventh-day Adventists. Literature evangelists, in particular, find their door-to-door work difficult. "Their lives are at stake," Wakaba says.

For 22 years Mary Makoni had been an outstanding literature evangelist, leading Southern Union in sales and soul winning. Seventeen were baptized one year as a result of her work. Mary, who had recruited and trained many successful literature evangelists, had requested retirement only two weeks before she was assaulted and killed.

Some youth coming to her house the night of February 22, 1986, asked to pray with her, reports J. C. Schoonraad (SKWERN-rod), director of Church Ministries for Southern Union. When Mary opened the door, they slipped a car tire over her head, pushed it down to her waist, and set it alight. Her cries brought friends to rescue her from the encircling flames. But the 67-year-old woman died in the hospital from shock and injuries. An estimated 35,000 attended her funeral.

Literature evangelists are raising money for a moving memorial to Mary's loyalty and faithfulness. "She walked many miles in her work," Schoonraad explains. "A van with Mary's name displayed prominently on its side will encourage and inspire others to take up the work she left off,
and reach into areas where she could not walk."

States Schoonraad, "The voice of the preacher is quieted today, but the silent voice of her witness and her literature continue to sound in the hearts and ears of those who knew her. Those of us who remain will carry the torch to South Africa's troubled millions."

Sophia Seoketsa (say-o-KET-sa), of Trans-Orange (o-RUN-ya) Conference, is another champion woman literature evangelist. According to Dan Hunt, Southern Union's publishing director, Sophia worked actively in the Zionist Church for 18 years. When her husband, Johannes, became a Seventh-day Adventist, she tried to turn him aside, but soon found herself drawn to the books that he was reading. She received Bible studies and wept when she discovered the truth.

"That was five years ago. Now I'm trying to make up for lost time," she says. Before accepting this message Sophia was often ill. But since becoming a literature evangelist, her health has been excellent.

"Sophia doesn't tire, even when working evenings and visiting patients in the hospitals," Hunt reports. "She believes that her secret of success is constant prayer and happiness in Jesus."

Many times Sophia, the first woman assistant publishing director in Trans-Orange Conference, has seen evidence of the Lord's care for her. One night a gang of robbers met her in the road, but merely made a path for her to pass safely. Another time when Sophia demonstrated *The Bible Story* to a school board, the principal protested that the set was too expensive. But when the teachers insisted that they have the books, the board approved purchase of the entire set.

At a time when the business world is talking about economic disinvestment from South Africa, Southern Union pleads for a special Thirteenth Sabbath investment in the lives of its youth. "Bethel College is the hope of the growing Black church in South Africa," Wakaba says. "It supplies the teachers for our elementary schools and ministers for our churches. So while the political world talks of sanctions and isolation, we plead for the family of God to press closer. Please remember Bethel College and Mary Makoni as you give to missions this morning."
"Two months ago we brought in 7-year-old Sarah, whom eyes had been crossed since birth," recalls Maluti Hospital ophthalmologist Robert R. Wresch. "Sarah's eyes were healthy except that she used her in-turning left eye to look right and her in-turning right eye to look left. To look straight ahead she used either eye separately.

"As in the rest of the world, many otherwise normal children born in Lesotho (la-S00-too) have congenital esotropia (ee-so-TROH-pee-ya), or crossed eyes," Wresch explains. "Every year some come to Maluti Adventist Hospital for treatment, but not many. I see as many cases on the street as I have seen in the clinics."

Parents don't bring their children to the hospital for several reasons. First, they don't understand that the two eyes will never work together unless they point in the same direction. Second, they think that crossed eyes are the will of God and nothing can be done about them. And third, they don't know that surgery provides an alternative.

"The real cause of Sarah's problem was a faulty 'computer program' in her brain," Wresch says. "Unable to reprogram the girl's computer, I had to adjust her eye muscles to achieve the desired effect." Wresch routinely tells parents that although he may achieve the correct adjustment in one operation, a second procedure may be necessary to refine the results.

However, to his satisfaction Sarah's first operation produced exactly the desired effect. The day after her surgery, Sarah's eyes moved normally in all directions of gaze. But because of transportation problems, the girl remained at the hospital for a month. By the time she set out for home, all redness from the operation had disappeared.

"When we drove up to the government hospital where we were to meet the girl's parents, we saw them eagerly waiting. They sprang to their feet when they saw the van," Wresch continues. "A girl whom they had always known and loved emerged, happy and smiling. She had never looked particularly attractive before. But with her newly straightened eyes she now looked beautiful. Her parents danced about with joy, looking at their daughter and exclaiming over her beauty. I rejoiced with them."

States Wresch: "As the sun began to set and the reunited family prepared for their trek home, the father walked around the van to where I sat behind the wheel. 'Kea leboha, Hgaka' ('Thank you, Doctor'), he said. Then he explained that previously nobody had believed that anything could be done for the many cross-eyed children in their village. 'Others
were watching to see what happened to Sarah's eyes,' he said. 'Now they also will surely come for treatment.'"

Dr. Wresch and the medical staff at Maluti look forward to the time when "every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, ... and all flesh shall see the salvation of God" (Luke 3:5, 6).

But knowing that the healing of body and soul is to begin now, Maluti's medical staff take as their motto, "Not to be ministered unto, but to minister."

"The true purpose of Maluti Adventist Hospital is to share the good news of salvation with the 1.5 million people of my country," says operating room supervisor Amelia Ranotse (ra-NOT-see). The Saturday night that Amelia arrived at the hospital to study nursing, graduation was in progress. The taxi driver had warned the girl about the strangeness of Maluti.3

"The dresses were a little long," Amelia remembers. "But the wonderful music and the beautiful nurses impressed me."

Like most Basotho (ba-SOO-too) people, Amelia was already a Christian. But at Maluti she changed faiths. "I knew that God loved me," she says. "But I feared Him because, no matter how hard I tried, I couldn't keep His rules." After four years of Bible classes Amelia was baptized. "I felt a great sense of relief because I felt more acceptable to my exacting God," she states. "But when I tried to witness, I seemed to share mostly bad news."

While reading The Story of Redemption, by Ellen White, and studying the Bible in greater depth, Amelia discovered a loving, forgiving God who has taken care of her sins. He is central in her life, helping her overcome. "Now that's the good news that people should hear!" she says.

Like Amelia, the 1,800 Adventists in Lesotho love their hospital.4 But not all Basotho Adventist youth plan a career in the healing arts. Many will go to Bethel College, Transkei (tran-SKY), to train as teachers or pastors. The family of believers in southern Africa invites you to join them in praying and planning for a special offering for Bethel College this quarter.
A Million-Dollar Umbrella

Although the countryside around Bethlehem, South Africa, where he practices, could usually use a good downpour, rain isn't what this unassuming doctor has in mind when he speaks of his favorite umbrella. But then ophthalmologist Warren Staples is no ordinary doctor. Staples likes to talk about his million-dollar umbrella, his God, and his church.

"God has blessed me," Staples says, modestly referring to the ability that the Lord has given him to make money.¹

Staples was medical director of Maluti (ma-LOO-tee) Hospital in Lesotho (la-S00-too) in 1961. "When South Africa left the British Commonwealth of Nations," he remembers, "passport control was introduced at the South African border. This threatened Maluti's financial support, because people had previously come from South Africa for medical care."²

In 1963 Staples opened a general practice in the border town of Ficksburg and from there carried on his ophthalmic work at Maluti. "This began a whole new concept of denominational practice," he explains. The total income of Staple's practice accrues to the church; he receives a salary like other denominational workers. And that's where the umbrella comes in.

Retaining its own independent status on a par with South African Union and Southern Union, Adventist Professional Health Services (APHS) is an umbrella organization supported and controlled by doctors. According to its charter, a doctor serves as chairman and director of the organization, but the secretary must be a pastor, who serves as a chaplain to medical students and all Adventist medical personnel.

Many Seventh-day Adventist doctors in the country belong directly to APHS, which allows them autonomous control of their own practices.³ Each practice gives the umbrella organization 15 percent of total practice income plus 50 percent of operating gains. The remaining 50 percent of its profits goes to purchase equipment and to support local missionary projects chosen by its board. Such projects in the past have included building houses for African pastors and churches for African congregations. It may even furnish pews for a church, Staples says.

Since 1964 the Ficksburg practice and later the other practices have financed a budget for one doctor at Maluti and budget assistance for pastors in the areas where APHS doctors practice. Its operating gains have spawned both medical and paramedical practices in eight areas.⁴

¹ Staples declines to discuss dollar figures, but I hear that he and his partner John Werner could have been millionaires—except for the umbrella.

² Maluti is located 22 miles from the border.

³ The APHS director chairs all local practice boards.

⁴ These include Lesotho, KwaZulu, Swaziland, Bethlehem, Kroonstad, Port Shepstone, Somerset West, and Amanzimtoti.
States Staples, “My wife and I were the only Seventh-day Adventists in Ficksburg in 1963. Today the town has two flourishing churches.”

Adventist Professional Health Services shares its moneys between administration and operation. It aims to raise a $1 million bursary fund for Adventist medical students. APHS also uses its funds to establish paramedical services and new practices, and to help medical institutions, such as Maluti Hospital. Since 1982, the organization has chosen three medical students per year to receive interest-free bursaries (scholarships).

The struggling church at Kroonstad was in danger of being closed for lack of support in 1981, Staples recalls. But after APHS opened a practice there in 1982, the church doubled its membership in two years. Project money from the practice assisted in enlarging the church and constructing a recreation hall with Sabbath School classrooms.

Staples is proud to point out that all members of APHS are 100 percent denominational employees paid according to the denominational wage scale. They look forward to the same retirement benefits as other church employees. Furthermore, many of the doctors, including Staples, are ordained ministers. “The association keeps doctors tied closely to the church,” he says. “They preach sometimes as often as four Sabbaths out of five.”

The doctors’ offices are officially closed on Sabbath, except for emergencies. The doctors’ telephone answering services state that the doctor is available for emergencies at the church—or on Wednesday evenings at prayer meeting. “This tells patients something about the doctor,” Staples says.

South Africa’s medical umbrella reminds us that Jesus commissions each church member to minister in their own way and to systematically support the church with time, talents, and money. May God bless your faithful ministry as you give to missions today.
Just as "sturdy oaks from tiny acorns grow," so Adventist education in South Africa grew from humble beginnings. Established on a farm 8 miles (13 kilometers) from Cape Town, Claremont Union College opened in 1893 with only 65 students. Professor E. B. Miller, an American from Battle Creek College, presided over the new coeducational and, at first, multiracial institution.

Twenty years previously, Ellen White had written specific directives concerning the education of children and youth. The same year that the college opened, this material, augmented to book size, was published as *Christian Education*.

In spite of the difficulties and struggles during the 25 years of Claremont's existence, the school followed inspired counsel and nurtured the sprouting acorn of Adventist education. For its 50 to 100 students, the college provided a religious atmosphere that South Africans have come to expect in Adventist institutions. Furthermore, its 31 graduates provided strong leadership for the growing church throughout Africa.

In an attempt to follow more closely the philosophy advocated by Ellen White, the college moved in 1919 to become Spion (SPEE-on) Kop College. At this time the curriculum was completely revised and upgraded to junior college level. But where Claremont had been too near the city, Spion Kop was too isolated. After 10 years and 32 graduates, the college moved to its present location on the slopes of Helderberg Mountain, near Cape Town.

The mountain, 3,700 feet (1,097 meters) high, lies in the midst of one of earth's richest botanical areas. A wide variety of flowering plants cover its rocky slopes and damp ravines. *Helderberg*, meaning "bright mountain," aptly describes the mission of the young oak of Adventist education that took root in the mountain's fertile soil. Under the leadership of principal M. P. Robinson, the tree thrust out branches. Progress continued steadily. Helderberg became a senior college and by 1983 had graduated 1,000 students who serve the church all over the world.

Joseph Bruintjies (BRERN-keys) and Areal Haarder, two second-year theology students, are successful student literature evangelists, preparing to enter the ministry. They room together in Salisbury House, the men's residence hall built in 1928. They share Salisbury House amenities with fellow students from many different cultures. The White, Coloured, and Black students represent countries such as South Africa, Canada,
Zimbabwe, the United States of America, Namibia, Norway, and Brazil. Both Joseph and Areal began the 1985 academic year with insufficient funds to pay their tuition. Their families could not support them. But the boys’ strong faith in Jesus gives them courage to face the challenge of supporting themselves. By prayer and hard work they both completed the year debt free!

"Salisbury House is beginning to show its age," says James T. Bradfield, president of South Africa Union. Furniture in student rooms has served five generations and needs to be replaced. Rusted window frames and meager bathroom facilities add to the antiquated appearance.

"Youth like Joseph and Areal work hard to obtain a Christian education," comments Bradfield. "We appreciate their willingness to sacrifice in order to train for service in the Lord's work. But they should not have to live under such difficult circumstances."

Sabbath School members around the world may help raise the $200,000 needed to renovate the otherwise structurally sound men’s dormitory. Sixteen cents of each World Budget dollar all quarter will be divided between the library at Bethel College, Transkei, renovation of Salisbury House at Helderberg College, and work for the unreached in Sudan.

States Veronica Birkenstock, a teacher at the college, “Helderberg College, like Helderberg Mountain, is a symbol of steadfastness, strength, and endurance. Its peak rises above the plantations, orchards, and small towns that nestle among the foothills. For 58 years students have climbed to its summit to glimpse the panoramic view. And for 58 years the misty distances of the interior have beckoned. Helderberg's students have brightened Africa with the truth and the skills that they have learned.”

Please help them carry forward that proud heritage of Adventist education by giving generously on June 27.

**South African Union**

The South African Union includes the territories of Ascension, St. Helena and the Tristan da Cunha Islands, Namibia, and the Republic of South Africa. Headquarters are in Bloemfontein, Orange Free State, South Africa. This union chose Helderberg College to benefit from their share of the Thirteenth Sabbath Offering.

**Southern Union Mission**

The Southern Union Mission is comprised of the African population of Lesotho, Namibia (including the Caprivi Strip), Republic of South Africa, and Swaziland. Mission headquarters are located in Johannesburg. Southern Union chose the library at Bethel College as their special project for this quarter.

3 The academic year in South Africa begins January.
4 One boy has a father and the other comes from a large family.
5 "The underserved of the year!" according to some.
Located on 150 hectares (370 acres) at the southern tip of Africa, Helderberg College affords a magnificent view of False Bay and the mountains of the Hottentots Holland range. Since the college opened in 1928 more than 1,000 of its graduates have served as pastors, teachers, secretaries, businessmen, and administrators throughout Africa and the world field.

The college inspires students to follow the pathway to service, to build on the work of those who have gone before, to drink from wells they did not dig, and to become channels of the Water of Life.

The present student body of approximately 400 is comprised of 160 college, 120 academy, 90 elementary, and 30 graduate students. They come from all races and represent every level of society. The master's program involves ministers from all parts of Africa. They attend summer classes to fulfill the requirements for an M.A. degree in religion, offered under an affiliation agreement with Andrews University.

Many of the college buildings, built almost 60 years ago, although structurally sound, urgently need renovation. The women’s residence hall was constructed as the result of a 1974 Thirteenth Sabbath Offering. “Now it is time for the men’s residence hall to benefit from the Special Projects Offering. We invite you to help us with this project,” says David Birkenstock, rector of the college.

In 1981 the Student Council, responding to another Helderberg improvement challenge, tried to raise the money themselves. “By the time the fund swelled to 6,000 rand, one tenth of the required amount, the students realized the enormity of their task,” Birkenstock says. “So fund raising began in earnest. Fun runs, cake sales, solicitation, and pledges of money or time involved increasing numbers of people.”

Student Council president Pierre van Heerden and his cousin André volunteered to run 310 miles (500 kilometers) to a coastal town. While searching for sponsors for their run, they met Raymond Ackerman, managing director of one of South Africa’s largest supermarkets. He listened to their proposal with interest, but pointed out that their effort would bring in only about R1,000. Think bigger! he challenged. He surprised the boys by suggesting a way to involve all Seventh-day Adventists in the South African Union in the project. He proposed to donate 1 percent of the value of all goods that they purchased in his stores during the next 18 months."
Student campaign leaders contacted every church in the union, asking members to save sales slips and send them to the college. Soon large envelopes stuffed with proof-of-purchase slips arrived on campus. Student Council members spent hours adding totals and reporting to Ackerman’s office in Cape Town. The Student Council recorded their first R1 million in sales at two o’clock one morning. In their excitement, they rushed immediately to report the news to the rector.

When sales slips totaled R1.2 million, Ackerman forwarded a check for R12,000, and excavation began. A few months later the project was completed. A display of the sacks of sales receipts attracted considerable attention. The longest slip, measuring 50 feet (15 meters), was sent by a group of missionaries from Zaire who had flown to Johannesburg to purchase supplies.

The Raymond Ackerman project reminds students and faculty of what enthusiastic leadership and a supportive church can do.

States Birkenstock, "We all drink from wells that we did not dig. In gratitude to the Lord for churches and schools that existed for us and our children before we needed them, let’s reach out to help improve the living conditions of the young men at Helderberg College.

Special Projects

The special projects chosen to benefit from the Special Projects Offering this Thirteenth Sabbath include: remodeling of the men’s residence hall at Helderberg College; construction of a new library at Bethel College, southern Africa’s college for Black youth; and construction of churches and a school for the unreached of Sudan.

Salisbury House

Homen Russel Salisbury, a respected professor at Claremont Union College, one of Helderberg’s forerunners, was a pioneer educator, administrator, and editor. He drowned at sea when his ship was torpedoed in the Mediterranean during World War I.

Salisbury House, the men’s residence hall at Helderberg College, was named for him. Built in 1928, the 45-room residence was the first major building on the new campus. Comments Peter van As (fun US), dean of men at the college, “In its present condition, Salisbury House reminds one of the abode of the old woman who lived in a shoe. It looks well outside but is well worn inside.”

Van As finds it difficult to instill a sense of pride in students under his care because of the old, delapidated furniture and ancient fixtures. “They do remarkably well in keeping their rooms neat and tidy,” he concedes. “Through the years we have been proud of the caliber of young men who rose above these shabby conditions.”

One problem that Van As need not wrestle with is overcrowding. “Although tuition and fees compare well with other colleges in the country,” he explains, “many Adventist young men are not attracted to Helderberg because of the untiled bathrooms, hard beds, minimal storage space, and bare light bulbs.”

Through the years various projects in the dormitory have raised money for improvements. But our help is needed to renovate the rest of the building.
Gwynne Pattison and her 9-year-old son Kevin were alone in their South African home, located in Middelburg, Transvaal, when two well-dressed gentlemen asked to come in. With beautifully illustrated charts, they demonstrated a set of Bible Story books that they were selling.

“Our single-volume Bible story book paled into insignificance as we looked at the fabulous new set of volumes,” Gwynne recalls. “The pictures impressed me, and I noticed that they fascinated Kevin too.”

Nominally Christian, the Pattisons attended church once a month, but spent little money for religious things. Gwynne knew that her family could not spare so much money for an elaborate set of books. But Kevin, oblivious to cost, asked her to buy them.

“I was leafing through a volume when a voice told me that I should buy the books,” Gwynne remembers. “I had only 18 rand of housekeeping money in the house, and needed R17 for the deposit on the set of books. Nevertheless, I obeyed the voice and signed the sales contract.”

Gwynne’s purchase at first surprised her husband. But he joined Gwynne and Kevin every evening in reading the Bible stories. Comments Gwynne, “Everybody looked forward to those evening hours with the books. They really made a difference in our home.”

Two other large blue volumes had come with the set of The Bible Story, but for some reason Gwynne didn’t open them for four years. By that time the family had moved to Nigel, in the eastern Transvaal. One day the voice again spoke to Gwynne, telling her that she should read the two blue books.

“It was after eight o’clock in the morning and I was home alone,” Gwynne continues. “I took the Climax of the Ages from the shelf and began reading. The morning hours slipped away, and before I knew it Kevin had returned from school. I did minimal housekeeping the next three weeks as I read on and on. Jesus became very real to me, and I discovered fresh spiritual truths.”

Confronted by the Sabbath, Gwynne believed the author misinformed. But the scriptural references convinced her that she had been keeping the wrong day. Without saying anything to her husband, she completed the cooking and housecleaning on Friday and kept her first Sabbath.

“Which is the correct day of worship?” she asked him one day.

“Saturday,” he replied. “But that is only for Jews.”
When Gwynne told him about the books she had been reading and that she had kept the Sabbath for several weeks, he decided to study with her. Soon he began keeping Sabbath, too.

About this time Gwynne came down with the flu and then contracted pneumonia. When her left lung collapsed, her husband made arrangements to rush her to the hospital. But Gwynne, realizing the gravity of her situation, requested to be left alone for a while with her Bible. As she read, she fell asleep and heard again the voice that had instructed her to buy the books. This time it told her to read James 16.

"I couldn't remember if the book of James was in the Bible," Gwynne confessed. "But I found it in the index, and because it had only 5 chapters, I began reading from chapter 1. When I came to 5:16 and read, 'Confess your faults one to another, and pray one for another, that ye may be healed,' I knew that the text was for me."

Overcome by a strong conviction of sin, she knelt and asked forgiveness for specific sins. As she prayed, a power surged through her body; she knew that she had been healed. A few minutes later Gwynne's sister, who had been staying with the Pattisons, found her sister walking about the room.

At the insistence of her husband and sister, Gwynne went to the hospital for exhaustive tests. "The doctor could not believe that I had just had pneumonia," she says. "This experience convinced me that the Lord was leading and I must find a church that followed Bible teachings. I telephoned the Transvaal Conference office," she concludes, "and a few hours later Pastor Brian Sterley arrived at my door."

Today Gwynne, her husband, and teenage son are baptized members of the Sedaven Seventh-day Adventist Church. They praise God for His intervention in Gwynne's life and for the undaunted ministers of the printed page, whose hearts pound with the urgency of a saving message that brings new hope to so many.

Our prayers and offerings this quarter will help bring hope and salvation to many thus far unreached peoples. May God bless you as you continue to support mission with 2 percent of your income.
"I grew up feeling slightly odd and absolutely unique," says Egyptian pastor Latif Khillah, a third-generation Seventh-day Adventist. "As the only Adventist in a secondary school of 2,000 students, I was like fire on the flag—nobody could have helped noticing me." And what did they notice about Khillah? His dedication to clean, healthful living, his habit of speaking out in religion classes, and his absence from Saturday morning classes and Saturday afternoon sporting events.

Khillah believes his grandfather to be one of a group of Egyptian farmers who accepted the Sabbath two years before Irish missionary George Kiough (KEE-oh) contacted them. Preaching about the Second Coming and the seventh-day Sabbath in a rural village, Kiough was told that two or three crazy people in the next village believed as he did. So one Sabbath the Irishman set out to find them and teach them the truth. In less than a year he organized a church of 24 members—the first composed of Egyptian nationals.

"As many as one fourth of Egypt’s population may be Christian," Khillah says. And about 90 percent of Egyptian Christians belong to the Coptic Orthodox Church. "My Coptic playmates had no bad conscience about what they did on Sunday," he recalls. "So they couldn’t understand our way of honoring the Sabbath. They thought us weird." Irrepressible by nature, Khillah accepted their reaction as a challenge.

The school system provided separate religious instruction for Muslims and for Christians. The boy did not hesitate to explain his beliefs before the class whenever Coptic beliefs contradicted his own. But in spite of his seriousness about religion, Khillah attended classes on Sabbath his first year of high school. But as he studied the Bible, he felt a growing desire to surrender all to the Lord—even Saturday classes.

At high school in Cairo, Khillah’s Bible teacher belonged to the Plymouth Brethren Church. Because he held similar beliefs concerning baptism and Communion, he eased the pressure on Khillah. But the man challenged the boy’s Sabbath beliefs. As a result Khillah took his religion seriously. And that was when his classmates commented that he was like fire on the flag.

Khillah’s grandfather had wished for a preacher in his family and was rewarded when a son felt the call to ministry. "My dad inherited that desire," Khillah says. "But in spite of my family’s encouragement to take up theology, I almost went into teaching." Free teacher training in a
More than 1,200 students, most of whom are Muslim or Coptic by religion, attend the Adventist school in Cairo.

Photo credit: Myron Widmer

government university lured him—Khillah knew that his parents could not support him at an Adventist college. But in the end he compromised by working toward a double major in theology and education at Middle East College in Beirut, Lebanon.

After a few months at college, the young man received notice that his opportunity to register for teacher training in Cairo was about to expire. At the same time Middle East College notified him that the money for his tuition was overdue. Working 30 hours a week and struggling to learn English, Khillah wondered if he could make it.6 Kneeling beside his bed, he poured out his heart to God with tears. “Lord, I haven’t counted the cost. Did I take this step without Your leading?”

“I completed the first year of college,” he says. “But I was always behind in paying my bills.” To rectify this, he applied to sell Adventist books in Sweden, but was turned down. At this time Middle East College closed, and the way opened for him to attend Newbold College in England.5

Fortunately he was permitted to remain one semester, with the understanding that he would have the second semester’s money in hand before the first term ended. More than once discouragement threatened his plans. But two students, a Belgian and a Black West Indian, prayed with Khillah each day at noon. God heard their prayers, and Khillah found the needed money pushed under his door one day. “I knew then that I had not made a mistake in coming to an Adventist school to study theology,” he says.6

Khillah completed his studies at the newly reopened Middle East College. “In 1978 I graduated with a double major, with all my bills paid, and with five Lebanese liras in my pocket,” he admits. After marriage and two years of ministry in Egypt, Khillah went to Andrews University, where he completed a Ph.D. in education. States Khillah, “Your faithful prayers and generous offerings help make the witness of the church in Egypt like fire on a flag. Please don’t stop giving.”
The Democratic Republic of the Sudan, the largest country in Africa, is situated south of Egypt and north of Zaire, Uganda, and Kenya. The northern two thirds of Sudan is peopled by Arabic-speaking Muslims, descendants of African Blacks and brown-skinned Nubians who intermarried with Arabs and adopted their language and religion. The people of the south, on the other hand, have largely descended from Black African tribes, many having retained their tribal language and animistic religion.

The cultural and religious differences between north and south have contributed to nearly 30 years of political unrest and civil war. One of the least developed countries of Africa, Sudan is currently waging a battle against famine and hunger. Seventh-day Adventists work to alleviate not only hunger for food but also for the Word of God.

During the long civil war, God prepared a way for His truth to be made known. Many Sudanese fled to neighboring countries where they came in contact with Seventh-day Adventists. Some were baptized and returned to Sudan after a cessation of hostilities in 1972. They lit the fires of truth in this previously unentered territory.

Fulgensio Okeyo (ful-GEN-see-o oh-KAY-o), a Sudanese layman who in 1977 found the truth in Uganda, returned to teach technical school in southern Sudan. Hoping to bring the gospel to his own people, he studied the Bible with some of his students and raised up a small company of believers. Okeyo's prayers and appeals for a pastor were answered in 1979 when pastor-evangelist David Ogillo arrived from Tanzania (TAN-za-NEE-ya). Reports Edwin Dysinger, an ADRA representative located in Sudan, "Ogillo's evangelistic efforts were successful from the start. He baptized 30 in the first year."

Jerald and Judy Whitehouse arrived from the United States a few months after Ogillo to open health and development work. In five years they helped establish a clinic and a joint UNICEF-ADRA mother-child health program in Juba. They also began an agriculture program and other community health activities. A bored well provides potable water for the clinic as well as for the community.

"The clinic is recognized as the best in south Sudan," states national pastor Charles Okwera (oh-KWAI-a). "It treats more than 40 patients per day, including many high government officials." Judy Whitehouse's efforts to teach the women the basics of health care was particularly
appreciated. One superstition she worked to combat was the belief that a baby's canine teeth must be pulled.5

The clinic's outstanding contribution, however, lies in the development of an oral rehydration solution (ORS) program. Church members were trained to go door-to-door, explaining the use of ORS to replace body fluids for children suffering from diarrhea. Not only does this program save lives, but it wins many friends for the mission. An evangelistic series that follows an ORS program usually finds the people responsive, Okwera reports.

"This balance of health and development work and spiritual ministry helps meet the needs of people here in Sudan," Whitehouse states. "It is God's plan and it works."

"God has marvelously blessed the work in Sudan," states Karst. Okeyo, the schoolteacher, is now Pastor Okeyo. He pastors the large West Nile District, which extends from Juba to the Zaire border. One of his former students, George Okwera, pastors another large district on the east side of the Nile, which extends to the Uganda border. According to Karst, these men travel hundreds of miles on small motorcycles over rough, unpaved roads.

John Moi and Charles Okwera, another two of Okeyo's former students, pastor companies in Maridi and Khartoum.

One much-appreciated gift to Sudan Mission arrived October, 1985, from Ethiopia. Sudanese-born Paul Gotluak had found the message in a Sudanese refugee camp in Ethiopia. After studying at Ethiopian Adventist College, he felt the call to witness to his own people in Sudan. Working in the Malakal area of the lush Nile River Valley, halfway between Khartoum and Juba, Gotluak raised up four new companies with more than 200 believers in six months.

By the end of 1985, church membership in Sudan had climbed to 800, with many more preparing for baptism. "The workers are too few to keep up with the demand for follow-up and baptism," Karst says.

"Thousands in Sudan hunger for the Word of God," Karst continues. "The message is spreading like fire in the stubble. Please support this frontier mission with your prayers and your offerings so that we may maximize today's opportunity."

5 Grandmother usually accomplish this by using the sharpened spoke from a bicycle wheel. Severe infection and death often result.
When Ugandan-born Levi Napagi (LEV-ee na-PAH-gee) reached Juba, south Sudan, in 1978, spreading the Adventist message was his chief aim. He was not yet a baptized Seventh-day Adventist when, during his first job interview with the manager of a boat-building company, he mentioned his convictions concerning the Sabbath. The manager, protesting that nobody would hire a man who failed to work on Saturdays, hired Napagi anyway, because of his sincerity.

Napagi’s workmates assumed that anyone who skipped work on Saturdays must follow the Jewish religion. But after noting his abstemious lifestyle for several months, they concluded that he was motivated not by religion but by a desire to get rich.

In September 1979, Tanzanian pastor David Ogillo arrived to open the work in Juba. Some weeks later Napagi met Mrs. Ogillo at the market. This happy encounter led to Napagi’s baptism. When a large consignment of Adventist literature arrived, he enthusiastically handed it out at the shipyard and waited for a reaction.

“You’re not a false prophet after all,” some commented. “You’ve been telling us Bible truth.”

At one stage Napagi’s manager asked, “Are you trying to convert me?”

“Yes,” the faithful layman replied. “If you are willing. God died for us both.” This impressed the manager, and he continued studying the Bible.

Napagi no longer builds boats. He’s an enthusiastic literature evangelist, traveling widely to unentered areas.

Napagi tells of riding home to Juba in a truck when it stuck in the mud outside a Catholic church. Making the most of this opportunity, he canvassed the priest and sold him a copy of The Desire of Ages and of Radiant Health.

The next day Napagi was arrested in Maridi for selling Christian books. The chief of police examined all of Napagi’s books and exclaimed, “These are good books! We cannot stop God’s message, Mr. Napagi. Go ahead and sell your books. Report to me if anyone tries to disturb you.” And as a safeguard, the officer wrote an official certificate so that Napagi could sell the books in other provinces also.

“Today an enthusiastic congregation meets in Maridi,” Napagi reports. “This quarter’s Thirteenth Sabbath Offering will help build them a much-needed school. Please remember their needs.”
Later in Bahr el Ghazal (BA-hir el ga-ZAHL) the certificate saved Napagi from arrest when a man reported him to the police for selling books about the Sabbath.

Once when returning to Juba, he took a ferry across the White Nile. As the boat reached midstream, the corner where Napagi was standing began to sink. "Baggage slowly slid into the water," Napagi recalls. "So did my books, bicycle, and me, followed by a truck that came to rest half submerged.

"I called upon God in my time of desperate need. Suddenly, quite by a miracle, a power pulled me from the water so that I was able to climb into the truck. My bags of books washed close enough for me to pull them up also. I was able to get out of the truck onto the other side of the ferry safely. And then with a splash the truck completely submerged.

"When the people saw how I had been saved, and when they saw my two bags full of books, they said, 'This man has magic.' But I told them joyfully that I believed in the God of heaven, who sent His angel to save me. Later I remembered God's promise in Isaiah 43:2, 3: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . . . For I am the Lord thy God.'

"His promises are for us today as we carry His message to new areas of the Sudan."

ADRA Involvement in Sudan

"A program of mother-child health care operates in Khartoum," states Judy Whitehouse, a former ADRA field worker in Sudan. David Taylor heads this developing project that will eventually service as many as 75,000 people through 50 health centers. This project involved ADRA in feeding nearly 400,000 people during the latter half of 1985. ADRA-Sudan also anticipates expanding its development activities into the agriculture and water-supply sector.
While the meeting halls of the New Orleans Superdome emptied, while delegates to the General Conference folded their national flags and repacked their mission pageant costumes, a blind mother came to the Adventist clinic in Juba, Sudan. Carrying her newborn in a goatskin and led by a child, the sightless mother had walked hour upon weary hour in search of medical help. The doctor diagnosed the baby as having newborn tetanus—an easily preventable but treacherously fatal disease. But within minutes of arriving, the baby died.

As I drove the tragic trio back to their distant home, the mother sat beside me sobbing. Her eyes were tearless in their sunken sockets.

In the days that followed, I pondered the baby’s burial. The traditional animistic rites had been performed over that tiny form wrapped only in the rags that served as its scant layette during those brief seven days of life. Its mother heard no recitation of the hope of resurrection morning—no retelling of the gospel story.

But grief can’t take long; the struggle to subsist must go on. The pain with which they live, the hunger that emaciates their limbs, also affects their understanding. They don’t perceive that God loves them. How can they? A preacher has never contacted their tribe. For how many generations must this continue?

Meanwhile our church celebrates the triumphs of Harvest 90, and rightly so. But let not the celebration continue without sober thought for the unreached millions. Two thirds of the world’s population goes to bed not only physically starved but spiritually hungry for lack of an appropriate witness. Of the 131 people groups in Sudan, 111 are unreached by any gospel witness. Of the country’s 129 languages, only 28 have a Bible translation.

Sudanese nationals are assuming many church leadership positions, but missionaries are still needed. The post at Juba lacks medical personnel, an agriculturalist, and others. A recent Adventist Review story implored the church family to send the Zambian people a dedicated staff willing to sacrifice at isolated Yuka Hospital.

Such pleas remind us that missionaries today may be linguists, well drillers, technologists, agriculturalists, or trainers. Theirs may be a behind-the-scenes influence, while national believers hold the leadership positions.

Such missionaries go and cope, not because it is easy or because the
**The Heart of Mission**

Please Dig Deep

Pay is good, but because "the love of Christ leaves [them] no choice" (2 Cor. 5:14, NEB),* and His grace is sufficient in the face of loneliness, isolation, health risks, and unrelieved frustration.

But I'm troubled. What are our churches doing to prepare people to take the gospel to every nation and tongue? What kind of sacrifice for missions do our young see as they grow up?

Sabbath School members, we are the heart of our church's mission outreach. Jesus commissions each of us, "Go ye into all the world." He means this to be our top priority—our guiding principle. Does my lifestyle reflect the seriousness of this commission? Does yours?

God probably calls not more than one in 100 of us to actually go live in a different culture, but He expects the rest of us to support world missionaries with our prayers and offerings. It should make no difference whether those missionaries originate in my country or in the Third World. Anyone who preaches the message that we love needs our continued support. Jesus said: "If you have done it unto the least of these My brethren, you have done it unto Me." Please remember that as you dig deep into your pockets for the unreached peoples of Africa this morning.

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**Adventist Education in Sudan**

According to Samir Chahine (sha-HEEN), education director of Middle East Union, the message is reaching tens of thousands of families in southern Sudan. Traditionally, animists and Christians live in this part of the country. Islam, which is the majority religion of northern Sudan, is also growing in the cities of the south.

States Chahine, "Visiting the active, vibrant Adventist congregations that have sprung up in the south, I have been overwhelmed with the large number—more than 70 percent—of young people. Older people find it more difficult to change their way of life, but the youth are open to change and are willing to witness. They are the hope of the church in reaching into the traditional communities."

On one occasion Chahine visited the sizable Adventist company at Maridi with the view to encouraging them to start a church school. But to his surprise he discovered that the pastor had already opened a school with 48 students. Two of the educated young men served as unsalaried teachers.

Asked how the church could support a school without money, the pastor pointed out one of the members who has a degree in agriculture. "Our brother will help us grow sweet potatoes," the pastor said. "We will pay our teachers when we sell the crop."

Schools are desperately needed for the Sudanese young people flocking to the church. Not only will such institutions train our young people, they will be a major soul-winning agency. Part of this Thirteenth Sabbath Offering will help make this dream a reality in Maridi.

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The message, written on fine pink paper, was delivered to the headquarters of the Sudan Mission of Seventh-day Adventists late Tuesday. Terse, brief, significant, the words shot out at us— "Pastor George arrested and taken to Torit (tor-EET) for questioning. Please send help."

During the early weeks of 1985 guerrilla activity was reaching its fingers toward Juba, Sudan's southern capital. A housegirl arrived at the mission station in tears. A bus carrying her sister and cousin had been ambushed, its passengers captured or scattered, she said. In a sudden drive south, the guerrillas took Winkibol (WIN-kee-bol) near the Uganda border. Angry rumors of atrocities committed by both sides circulated. Daily at 3:00 p.m. guerrillas broadcast growing lists of people purported to have joined their bush movement.¹

The mission staff felt understandably uneasy about George Okwera's imprisonment. George was the cousin of Juba church lay leader Charles Okwera, and one of the only two Sudanese with any formal pastoral training.² He had recently begun a series of meetings at Moli-Andro—a village some distance from Magwi where he lived.

We could do nothing to help but pray. Our efforts to reach Torit by road were foiled when government officials declared the road closed. So Charles Okwera and I reserved seats on Friday's plane. But no sooner had we boarded than the pilot deplaned and lost his breakfast on the tarmac. Suffering from an intestinal ailment, he was unable to fly that day.

The man had apparently been prescribing his own medication, and it had wreaked havoc. I offered to treat the man, and next morning we flew safely to Torit. There we found George at the police compound and learned his story.

The previous Sunday George had motorcycled to Magwi to buy provisions for his family in Moli-Andro. When he had not returned by Monday, Mrs. Okwera feared an accident. So she set out on foot to look for him. Not finding him on the road, she accepted a ride to Magwi in a truck. Here she heard of his arrest, and on Wednesday proceeded to Torit where she found him incarcerated in a tiny bamboo cubicle.

By the time we arrived on Sabbath, he had been granted freedom of the compound. We pleaded George's innocence with the officer in charge, but he insisted that George must be duly examined. We were promised that he would be kept at the police post rather than at an army

¹ To be accused of being a guer- rilla sympathizer might land one in jail.
² George studied for 18 months at Tanzania Advent- ist Seminary.
Tanzanian-born
David Ogillo began
his successful
ministry for Juba,
Sudan, in 1979.

Photo credit: Jerald Whitehouse

prison. George was held another week, and we paid him a second visit. But it seemed that we could do nothing but leave his case with a higher court.

When yet another week passed, Okeyo, the other trained Sudanese pastor, motorcycled to Torit. In his absence the Juba church members held a special season of prayer for George's release.

The following morning a motorcycle entered the mission compound, its horn blaring. A wide grin split Okeyo's face. "George is free!" he shouted. Inquiry revealed the fact that George had been released at the same time that we were kneeling in prayer in the church.

A few days later George was back in Moli-Andro, preaching the gospel of Jesus. The interruption to the meetings had not decreased the audience at all. By the grace of God, a company of enthusiastic, born-again Adventists worship God today in Moli-Andro. Part of your Thirteenth Sabbath Special Projects Offering this quarter will build a church at Moli-Andro and another at Torit as well as a church school in Magwi.

The believers in Sudan accept by faith the biblical promise: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19). Thank you for participating in this glorious spreading of the gospel through your prayers and generous giving.

Evangelist Faces Witchcraft

In 1984 Tanzanian evangelist David Ogillo conducted an effort among an unreached tribe that practices witchcraft. "People could not believe that the tribe would allow Seventh-day Adventists into their village," Ogillo says.

At first the chief warmly welcomed the Adventists, but many of the villagers, seeing the church as a threat to their spirit worship and beer drinking, acted less friendly. Neverthe-

less, 60 people attended the first meeting, and night by night the attendance grew to 200. One hundred accepted Christ and decided to keep the Sabbath. But when the time came to decide for baptism, the people argued that the sprinkling of water they had already received was enough.

"The day before the final appeal, our team fasted and prayed," Ogillo says. "Our prayers were answered when 60 took their stand."
It is late Sunday afternoon. The clinic staff is gone and the clinic locked. My husband, a doctor of health science and director of ADRA-Sudan, is out of town. As I restore order to the house after Dorcas sewing class, two figures approach. They don’t have the boldness to knock. Instead, they stand at a distance from the front door, a tree partially shading them from the long rays of the sun. The whole effect bespeaks the bleakest of poverty and weariness. The red dust of their journey tinged their naturally jet-black skin a dull brown. Obviously they have walked all day.¹

A goatskin slung over the woman’s shoulder makes a hammock for a tiny infant. He’s 7 days old, and in his newness, not so black. But something other than skin shows here. The child is dreadfully sick.

Concerned neighbors in his village have ground a rusty-colored stone, mixed it with oil, and lavished it over his fevered skin. His failure to suck and the spasms that convulse his body spurred his frantic parents to undertake the 25-mile walk to the clinic. Neonatal tetanus has struck. His prognosis looks grim.

Since the Adventist clinic does not boast 24-hour nursing care and the doctor is gone, I proceed to take the babe to a newly opened Muslim hospital. As we leave the house the father says that his wife is also sick. She looks extremely weary. Malaria seems the likely culprit. I count out the medication.

We ease over the bumps in the unpaved road. But the baby needs no stimuli to send him into spasms. They talk about their home. Is this their first child? No, it is their sixth. Three others have died with similar symptoms. One lived a few months before measles ended his life; the other died from something else.

The family belongs to the colorful Mandari (mun-DAH-ree) tribe. Traditionally Mandari men shave their heads except for a broad topknot. Just above the elbow a young Mandari man may wear a generous ivory bracelet with a long cord attached.² Metal rings encircle his leg below the knee, and he wears a cloth tied at one shoulder.

Their’s is a cattle culture. Cattle provide a means of exchange—the coin for dowry. When the dry season parches the grass and fires sweep the land of all nutrition and moisture, the Mandari move their cattle close to the Nile River.

Proud and exclusive, the Mandari do not mingle with other tribes.
Many know only their dialect and nothing of Arabic, Sudan's national language. They have mastered the technics of survival, but theirs is no idyllic, primeval bliss. Pain and suffering frequently bring them trekking to the clinic, seeking medicine for dog bites—mad dog bites. Rabies and venereal disease ravage them, destroying their children.

Uprooted by the guerrilla warfare of 1984 that decimated the main Mandari tribal lands, the survivors evaporated into the African bush. Many walked to Juba, Sudan's southern capital, hoping for food. Families on the move with a cow or two and a recalcitrant goat on a cord are constantly migrating to urban centers. Because the job market is already oversupplied with unskilled laborers, the Mandari begin to starve.

The world's committed Christians cannot stand by in sophisticated silence, leaving a whole people group in such pain. To countenance such neglect would deny our link with a sympathetic, healing Saviour. While we bask in the good life, the conflict between the powers of light and darkness is played out before our eyes, and people for whom Jesus died know nothing of their all-wise, all-loving Maker.

Please remember the Mandaris and the three schools and three churches that will be built in Sudan as a result of the Thirteenth Sabbath Offering this morning.

The Grace of Giving

What a wonder it is that the Lord over all, Whose wealth is unbounded, unknown, Takes notice of everything done, large or small, And so values the gifts from His own.

"The earth is the Lord's, and the fulness thereof,"
All the land, and the silver and gold, The cattle and sheep upon thousands of hills, All the wealth, and the riches untold.

God "giveth us richly all things to enjoy" From out of His bountiful store; For "every good gift" cometh down from above, And daily He blesses us more.

He gave unto us the "unspeakable gift"

Of Jesus, the Son of His love, To ransom our souls from the bondage of sin And bring us to glory above.

Such wonderful love! 'tis the least we can do, And a very small thing on our part; To render the worship and praise due to Him And grant Him first place in the heart.

'Tis our privilege then to return unto Him A portion of what we possess; The steward who's willing and faithful in this, The Lord will assuredly bless.

Who cheerfully, willingly, gives to the Lord, His promise of blessing is sure; For God will provide an abundant reward— Through eternity it will endure.
Thirteenth Sabbath Program

Make this a special day by decorating a corner of the church with souvenirs from Africa and the Middle East. Invite all divisions to meet in the sanctuary for the first part of Sabbath School.

Song Service—10 minutes. Remember to include children's songs such as "Jesus Loves Me." (Have program participants enter during song service.)

Silent Prayer and Opening Song—4 minutes.

Prayer—3 minutes. Remember to pray for the children and for the mission fields in Africa and the Middle East.

Special Program—15 to 20 minutes. Items from no more than two children's divisions plus one from adults. (See page 2 for suggestions and also Mission, junior edition, p. 31.)

Mission Appeal—8 minutes.

Thirteenth Sabbath Offering—4 minutes. Have children take up the offering.

Class Period—25 to 30 minutes.

Closing Exercise—Report amount of the offering, announcements, prayer.

EURO-AFRICA DIVISION WILL BENEFIT FROM THE SPECIAL PROJECTS OFFERING THIRD QUARTER, 1987

Future Projects

Third quarter, 1987, Euro-Africa Division: dormitory, Bogenhofen Seminary, Austria; evangelistic center for immigrants, France.

Fourth quarter, 1987, Inter-American Division.

The Grace of Giving

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Whose wealth is unbounded, unknown,
Takes notice of everything done, large or small,
And so values the gifts from His own.

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God "giveth us richly all things to enjoy"
From out of His bountiful store;
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To ransom our souls from the bondage of sin
And bring us to glory above.

Such wonderful love! 'tis the least we can do,
And a very small thing on our part,
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And grant Him first place in the heart.

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Churches and schools for unreached peoples of Sudan

New library, Bethel College, Transkei

Young men's dormitory, Helderberg College, South Africa