

SOUTHERN AFRICAN DIVISION

Outlook

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What is Your Range?

J. P. SUNDQUIST

Secretary, Home Missionary Department

EYE Specialists have a way of measuring the visual field of the human eye. By means of a perimeter the visual powers of the different parts of the retina can be established, as well as the width of the range itself. Some people, while looking straight ahead, will perceive a light passed from the side towards the centre sooner than others, due to a wider range of vision. To be able to "catch sight" of an object, even though it is not in the direct line of vision, is a very great advantage in physical life. A narrow span can cause

grave accidents. Horses are provided with leather shields to prevent them from shying away from oncoming vehicles, but they are guided by men of wider vision.

In the spiritual realm the question of field of vision is an important one. How soon, for instance, does the *need* of somebody else come within the range of our vision? It may be a spiritual need or a physical embarrassment.

Jesus' range of vision was so great that even His disciples marvelled. He saw the heart need of the sinner at Samaria's well. His range of vision took in Zaccheus longing to see the Master and become a better man. Within His vision came the hopeful glances of the man crucified by His side, and the groaning prayer of the condemned man was taken within the orbit of His own concern, "Thou shalt be with me in paradise."

One of the miracles of grace which take place when a person surrenders to God is the widening of the spiritual perception range. Paul, earlier the bigoted promoter of his own cause, was heard exclaiming: "I am a debtor both to the Greeks, and to the Barbarians; . . . I am ready to preach the gospel to you that are at Rome also." Rom. 1: 14, 15.

John, one of the "sons of thunder," who had said: "Lord, wilt thou that we command fire to come down from heaven, and consume them" (Luke 9: 54), had his vision enlarged. Self-interest was changed into ministry for others, and jealousy gave place to brotherly love. Those of a different "face, race, or grace," whose needs had been hidden from view, now became his personal concern. *(Continued overleaf)*

(Continued from page 1)

Once a year the church as a whole and you and I as individuals are placed before the perimeter, figuratively speaking. Yes, the Ingathering Campaign never fails to indicate how much of the world's need has become our concern. Are those sick people, those ignorant unfortunates, those poor ones, outside or inside our range? Are they well enough within our field of vision to cause us concern? Has the image of someone whose future happiness depends upon *us*, through the healing or help which will be brought by our effort, been so vividly reflected upon the retina of our soul as to stir us into a renewed, greater effort

than ever? In 1955 more than £80,000 was brought in through a wonderful effort by many. Of this amount over £17,000 was collected by our African believers. What this has meant to many, with an overcrowded programme, nearly makes us hesitate to ask you to make a still larger effort this year. Yet, we believe that within your perception range there crowds right now images of needs from every direction, which prompt each one of us to covenant that, when the signal is given and the campaign begins, you and I will do more through the grace of God than ever before. We thank you in anticipation and say: "God's richest blessings accompany your every effort!"

with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 18-22.

Nothing better shows the justice and wisdom of God in the setting aside of a tenth to support the work of the church. By this plan both rich and poor give according to their ability, with no hardship to either. They both receive the same credit in the eyes of heaven, for both give according to the amount they earn.

Had the Christian church always followed this divine plan of giving, there would have been abundant means for the carrying on of its work. There would have been no need to resort to questionable methods of raising money. All too many methods of raising money for church work rest upon the assumption that if the church gives something, we will give the church something in return. This spirit of "If you give me, I'll give you," connected with entertainments, bazaars, and similar money-raising schemes, is foreign to God's plan.

We pay tithe because we recognize that all we have is not ours, but God's. We need constantly to remember that our power to earn comes from our Creator, and that in return we should give for the maintenance of His work on earth. Moses warned his people lest they should say in their heart, "My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8: 17, 18. And David exclaimed, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Cor. 29: 14.

Heaven's choicest blessings will descend upon those who cheerfully meet this responsibility. As the Lord said through the prophet Malachi, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 10, 11.—*Signs of the Times*, Sept. 23, 1952.

What We Owe God

W. G. WIRTH

The Bible Plan for the Support of the Ministry

Two responsibilities have always faced the Christian church. One is its external duty as stated by Christ when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20.

The other duty is internal, the support of the ministry in the preaching and publishing of the gospel. The apostle Paul makes this plain in his epistles: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10: 13-15. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

Most people will readily agree that if God expects His church to care for the gospel ministry He will reveal in His Word the method He has appointed for this support. He has; it is by the payment of the tithe, the tenth part of our "increase." As our heavenly Father gave the Sabbath as a witness to our willingness to yield to Him one seventh of our time (see Exodus 20: 8-11), so he has

enjoined the setting aside of one tenth of our money for the maintenance of His soul-winning work on the earth.

It is significant that our Lord affirmed this obligation. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: *these ought ye to have done*, and not to leave the other undone." Matt. 23: 23.

Ancient history affirms that the Babylonians, Phoenicians, Greeks, Romans, and Carthaginians practised tithing. When we first meet this practice in the Old Testament, it is introduced as a custom well known and accepted, a religious duty taken for granted. After Abraham's victory over the Mesopotamian kings, "the king of Sodom went out to meet him. . . . And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14: 17-20.

Abraham's grandson, Jacob, took tithing for granted as part of his religious duty when he was given the vision of the heavenly ladder: "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel. . . . And Jacob vowed a vow, saying, If God will be

Pretoria City Effort

T. A. TER HORST

EIGHTY precious souls ranging from the ages of thirteen to ninety-two were baptized on Saturday evening, March 10, in the big tent in Schubart Street, Pretoria, by Pastors J. van de Merwe and S. J. Fourie.

This is the largest single baptism for Europeans by the Seventh-day Adventist Church in its history as a church in the Union of South Africa. We are told that when the first candidate, an elderly lady of ninety-two years of age, walked into the baptismal pool there was not a dry eye in the audience of over one thousand people. The news was reported by three leading newspapers, *The Star*, *Die Transvaler*, and *The Pretoria News*. A second baptismal service followed on the evening of March 17.

The campaign of which these baptisms were the climax, started early in October, 1955, with approximately 1,400 people in attendance on the first night and a steady attendance on three nights of the following weeks, irrespective of the city's centenary celebrations.

Hundreds of honest souls enjoyed the straight-forward preaching and clear presentation of our doctrines from the Bible. It was given in such a way that even the children could answer some of the questions asked from the platform. The religious films, illustrated lectures, and pictures of Bible lands on the silver screen were enjoyed by all.

For two nights the religious film, "I Beheld His Glory," was shown in the Hercules town hall, one of the suburbs of Pretoria, but a tornado destroyed this hall early one morning so that the work there had to be abandoned. Soon afterwards, however, the same film was shown in the main city hall by request of the city officials and the proceeds went to the Hercules Tornado Relief Fund sponsored by the Pretoria Municipality. Among other places where this film was shown on request were the leper asylum, and two old peoples' homes in the city.

An attractive feature of the campaign was the young peoples' choir of thirty voices under the leadership of Robert Dodds. On week-end nights a twenty-minute programme of songs was rendered preceding the main song service.

Another item of great attraction was the exhibition of the full-sized furniture of the sanctuary built by Brother Page. For two successive nights the sanctuary subject with the 1844 movement was illustrated by the use of these articles of furniture.

Despite the opposition of other smaller evangelistic tents throughout the

city, the work forged ahead and the harvest was abundant.

The advertising was done extensively throughout the city by church members and the workers, while the local paper carried advertisements from week to week. Many in the city became acquainted with the title "I Beheld His Glory" in English and "Aanskou Sy Heerlikheid" in Afrikaans, which was inscribed on the masonite wall in front of *the Big Tent*.

Two tornadoes and several hailstorms accompanied by heavy rain swept through the capital city during the time of the campaign, but the tent still stood unharmed right on the spot where it was pitched five months ago. God was good to His people.

As a very marked result of the work in the big tent many who were once members of the Adventist reform movement came back and were re-baptized and once more they are rejoicing as members of God's remnant church.

Throughout the campaign there was a fine, co-operative spirit among the workers. The campaign was under the leadership of Pastor J. van de Merwe, and his helpers were Pastor S. J. Fourie, the local pastor, Brethren D. A. de Beer, A. C. Sparrow, and T. A. ter Horst. The two Bible instructresses were Miss R. Rall and Miss E. Pretorius.

The Spirit of the Lord worked in a mighty way in this city-wide campaign as we saw Christ being made the centre of every lecture. Even in the presentation of "The Mark of the Beast," Christ, the Lamb of God, was the outstanding figure. That night, 150 precious souls took their stand for God's true Sabbath. It has been felt by many that the work of this campaign is still in its beginnings. It is understood that the workers will not be withdrawn as yet, but that the work will still continue in the city. Pray for the work of God in this the capital city of the Union of South Africa.



The President's Corner

R. S. WATTS

Ordinations

God has made His church on earth a channel of light. Through His true church, He communicates His purpose and His divine will. In His providence God places His chosen servants and leaders in close connection with His body — the remnant church. He has invested His church with "special authority and power," which no one can be justified in disregarding and despising, lest in doing so we despise the voice of God.

During the local constituency meetings held the past few months in the Southern African Division the largest number of non-European workers ever have been ordained to the gospel ministry. These young men have proved their worthiness to this high calling. Their names have been carefully studied, first by the local mission committees and, after further consideration, approved by the union committees.

In all, since January, 1956, thirty-four workers have been ordained. Here

are the numbers according to the local missions:

Kenya Lake Mission	7
Tanganyika Mission	5
Congo Union Mission	20
So. African Union Conf.	2

We are very grateful for this large number of young ministers who will assume greater responsibility in the Church in Africa. We pray that heavier, richer blessings will attend the ministry of these humble servants as they go forth as Christ's witnesses.

May these young ministers truly be workers together with God for the saving of men and women in Africa!

East African Union

E. D. Hanson President
P. Stevenson Secretary-Treasurer
P.O. Box 2276, Nairobi, Kenya, East Africa

Camp-meeting is Greeting Time

ALBERT C. LE BUTT

The forty-seater "Viking" touched down at the airport at six thirty, just as darkness was gathering and lights were beginning to pin-point the large and progressive town of Nairobi, in Kenya, East Africa. It was good to meet old friends and be welcomed by the East African Union president, Pastor E. D. Hanson and Mrs. Hanson, and also the acting treasurer and his wife, Brother and Sister F. C. Sandford.

Standing in the shadows was Pastor B. D. Wheeler. This was the first time I had met Brother Wheeler but there was something about our movement that makes strangers appear as if they had known each other for years. It was true in this case. As the two of us travelled in his "pick up" into the darkness we chatted as though we had worked together for many years. I fancy that Brother Wheeler encouraged conversation because we were leaving civilization and heading deep into Kikuyuland, the dreaded area in which the Mau Mau have been so active during the past year or so. As we discussed the conditions and possibilities I wondered why we were travelling into this part of Kenya. Surely, because of the unsettled situation and the severe handling meted out to our people in general and some of them in particular, and also because of rigid and tightened police regulations, there could be no camp-meeting in this area. Travel, as far as the African was concerned, was reduced to a

minimum, and discouraged as far as possible.

On we went, the darkness becoming blacker and more dense. We were stopped two or three times by uniformed men. Their flashlights waving us to a standstill made us wonder for a moment, but our minds were soon put at rest when we would hear a voice out of the darkness, perhaps with a Scottish accent, asking us where we were going and reminding us that a curfew was prevailing in those parts and no one was allowed out after sunset. However, we were permitted to go on. We arrived at our destination around midnight and the stillness and denseness were still with us. After fixing our camp-beds in a school room we were glad to get under the blankets — tired and ready for sleep because the roads—excuse me I said roads—were not as good as some roads upon which I had travelled.

We were up at the break of dawn because the first meeting was set for seven o'clock. I really thought there would be no people living in these parts, not even church members, but picture my pleasant surprise, when, while it was not yet daybreak I heard the singing of hymns. We dressed and went to the meeting place at Ukamba to find a group of several hundred church members there to greet us. After several days' meetings, around one hundred of these dear Kikuyu people were baptized. What a wonderful sight to look upon. Surely, this is the Lord's doings. Nothing can stop the onward march of this message. Persecution, beatings — yes, and even

killings have not dampened the faithfulness of these folk.

We enjoyed three camp-meetings in this district, the other two being at Gatumbi and Irabari. One of these was held right at the foot of Mount Kenya, the stronghold of the Mau Mau. The forest which the Mau Mau use as a hide-out was right within sight of the place where we had our camp-meeting. No evening meetings could be held and Brother Wheeler and I had to sleep in the police camp which was surrounded by barbed wire, sand-bag defences, and soldiers.

I enjoyed all the eighteen camp-meetings it was my privilege to attend in Kenya and Tanganyika and I enjoyed, too, meeting old friends and making new friends. I do not wish to go into detail about the meetings except to say that a wonderful spirit of earnestness was noticed both among workers and laity and a remarkable evidence of progress in this section of the East African Union. I do wish to mention, however, that some of our African church members are using modern methods of transportation to come to camp-meeting. I can remember some years ago when I had the joy of attending camp-meetings in East Africa, that most of the church members and friends came to the meetings on foot, sometimes walking for days. I well remember standing at the top of a mountain at Suji Mission Station and watching our folk coming over the hills in single file, chanting their songs of joy, and carrying their bundles on their heads. While, at this present time many walked for miles, it was a common sight to see our folk using lorries to come to the meeting. Many came on motorcycles and some used cars, and of course there were hundreds of bicycles. Our folk were happy in the Lord and these gatherings to them are the really great event in their yearly programme. Yes, camp-meeting is greeting time. It is wonderful to see these dear people meet their friends of the previous camp-meetings. Tears of joy flow freely.

My previous visit to East Africa was only a few years ago. It took me about fourteen or fifteen days to reach Nairobi from the Union of South Africa. I had to travel by train, river-steamer (four days) and cross two lakes. Today, one is in Johannesburg one day and in Nairobi the next, after spending a night in Salisbury while changing aeroplanes. Surely, God is allowing His servants to use modern methods of transportation to save valuable hours of time.

During this camp-meeting trip I

(Continued on page 12)

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The Five-Point Plan of the Lusaka Company

LYNDON K. McDOWELL
Pastor

MANY promises have been given to God's people but there is one which the Lusaka Company finds of special comfort. "A congregation may be the poorest in the land. It may be without the attraction of any outward show, but if the members possess the principles of the character of Christ, they will have His joy in their souls."—*Christ's Object Lessons*, page 298.

A nucleus of believers in Lusaka have accepted this promise and are striving through the grace of God to represent the character of Christ.

A five-point plan is being followed by the company.

The first point is *preparation*. Every Sabbath afternoon twelve members gather in the home of Brother and Sister Keulder for Bible study and prayer. The aim of this group is to learn how to give Bible studies to their neighbours. They believe that if they make a thorough preparation God will open the way to service.

The second point is *neighbourliness*. This plan has resulted in books being loaned and Bible studies given. It includes friendliness to the people next door and to the ministers of other denominations in the town. As part of this plan a number of Pastor Froom's book, *The Prophetic Faith of Our Fathers*, were purchased and presented to ministers of the more prominent churches, including the Anglican, Methodist and Dutch Reformed churches. Several friendly letters were received as a result of this plan to break down prejudice.

The third point is *welfare work*. This part of the plan is yet to be developed more fully. Some work has been done but plans are being laid for a better organized work in the future.

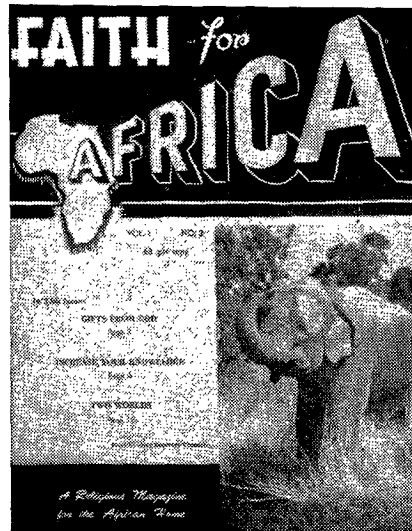
The fourth point is—well, ask any member from Lusaka what the plans are for the future and they will answer "We are building a church." Every member in Lusaka believes it is the Lord's will that a church be built. The Lord has blessed abundantly in the fund-raising plans and although there are fewer than twenty members in Lusaka, more than £2,000 has been raised in a very short time. The total includes a generous donation from Dr. and Mrs. J. G. Foster and the help of loyal members living in various parts of Northern Rhodesia.

A central site has been granted by the government for the church. It is on the main avenue that leads to the airport

and the Governor's residence, and is within half a mile of Lusaka's luxury hotel and the site for the proposed Anglican cathedral, yet is near enough to town for those without transport.

When the church is built we plan to use it as an evangelistic centre and thus bring our fifth point into full swing: *evangelism*.

What results can be seen from this five-point plan? We can mention some.



"FAITH FOR AFRICA"

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READERS OF *FAITH FOR AFRICA*,
WRITE

"*Faith for Africa* is very good as it tells about our Father which is in heaven."—Elias M. Ngcobo, Johannesburg.

"It can lead us to our Saviour Jesus Christ," says C. W. Robert Banda of Shabani, Southern Rhodesia, who writes that he has told his friends about the magazine.

T. N. C. Hundahi of Mrewa, Northern Rhodesia, writes that the more he studies *Faith for Africa* the more he feels his "life in Jesus becomes enlightened."

Are you making the distribution of *Faith for Africa* one of the Home Missionary activities of your church?

W. C. S. RAITT,
Editor, *Faith for Africa*.

When the Dutch Reformed minister was presented with his copy of *The Prophetic Faith*, he insisted that something be written on the fly-leaf indicating that it was a gift from the Seventh-day Adventist Church. Later, as the S.D.A. minister and the D.R.C. minister knelt together in prayer, he prayed ". . . although many look upon the Adventists as opponents and enemies, I thank Thee that I can look upon them as friends and fellow workers."

Recently a man in a large saloon car signalled to the writer and as the two cars drew up side by side, he said: "I am enjoying that book you loaned me (*God Speaks to Modern Man*). What is the address of your church? I want to send you some money." Two days later two generous cheques arrived by post, one a personal cheque, the other from his business.

A former member of the church—a member now of another church for the past eight years—said: "I have made a mistake. I want to come back. The Lord is calling."

Although not directly connected with our five-point plan, a letter received some time ago illustrates how the Lord still works. The letter was headed "Strictly Confidential" and began: "By a round-about means—Canada, Chisekesi—I have come by your name and address, and am happy to be able to contact you." There followed a request for information regarding services and other information of a personal nature. About a fortnight later a stranger appeared in Sabbath-school. A consecrated Adventist in far-off Canada had been praying for the conversion of her sister and her prayers had been answered. This lady had already, under the threat of dismissal from her employer, taken her stand for the Sabbath.

What is our greatest need in Lusaka? Money—yes, we need more money before we can build our church, but there is something more we need—we need lives more consecrated to the Lord, we need more power.

Satan has had a good start in Lusaka. Men and women are enslaved in infidel hardness and sin. We cannot argue from the Scriptures, for the Bible is hardly believed. We cannot present doctrine, for doctrines are despised. The only argument which we can use is the most powerful argument the Church has, and which, alas, she seldom uses—the argument of converted, Christ-controlled, Spirit-filled men and women who can demonstrate the power of the gospel in transformed lives and who can give a daily witness that they have "been with Jesus."

Ikizu

The School

G. J. E. COETZEE
Principal

IKIZU Training School was established in 1930 and is the institution where nearly all the large force of workers in Tanganyika have been trained. It has had its struggles and disappointments but through all these experiences there has been abundant evidence that God is leading and blessing its efforts.

Three times, twice in the past two years, attempts were made by the government Education Department to have our students write the Territorial examinations on Sabbath. Each time, teachers and students took this matter to the Lord in prayer and the way was opened for them to write at some other time. Last year, when I told our students about our problem, one asked what I was going to do about it. I turned the question back on the class, saying: "What are you going to do, should the examination come on the Sabbath?" They answered as one voice: "We won't write."

Some time ago there were complaints about our academic standards. Since that time there has been a gradual improvement according to the government inspection reports. Last year the examiners were very pleased with the work of our students in the teacher-training class when they were given their practical test. Twenty-six out of twenty-seven students passed the final examination and received their diplomas. Our results in the middle school were the best we have ever had at Ikizu and the best results for the year in the Lake Province. The Lord has greatly blessed us in these things. May we excel even more in spiritual things.

Our students get ample opportunity for physical development. Besides the usual work connected with a boarding school and general maintenance, the middle school students have cattle, chickens, experimental plots and a small farm to care for, even during the holidays. Our boarding students work twenty hours a week. We have changed our old

workshop into a good woodwork classroom for the middle school. The junior secondary students work there in the afternoons. A few students take a course in tailoring and others help with the sewing of uniforms during working time. In various other ways our students learn the dignity of labour while European and African teachers work together with them.

Training

Our Girls' School

ELISHA OKEYO

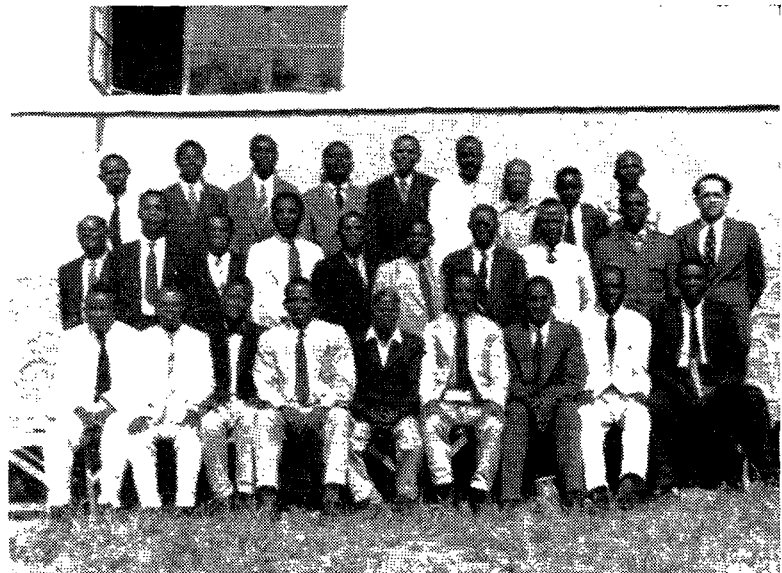
BECAUSE of lack of accommodation and equipment we were forced to close our girls' school two years ago. The way has now been opened for us to build up this section of our work again. We have taken only half a class for the start and plan to add half a class every year. There are many faithful Seventh-day Adventist girls who are anxious to receive a good education. Some of them have stood firm for the truth in spite of persecution. One such girl was admitted to the school this year.

This girl and an elder sister went to one of our primary schools some years

ago. After a short time they accepted our message. When their heathen father's threatenings failed, he burnt their books, beat them, tied them up with ropes, let them stay without food, and in other ways, persecuted them. When these methods failed he decided to marry them to heathen men. Without their knowledge he made the agreements and held the marriage feast while the girls were locked up in a hut. After the feast they were turned over to their future husbands. The elder sister was beaten all the way to her husband's home because she would not accompany him willingly. The other man did not like this kind of marriage and would not take the younger sister. The father soon

School

made an agreement with another man but in the meantime the girl had the opportunity to escape to one of our mission stations and then the district commissioner intervened. However, the girl was then driven from home and for a few years she stayed at the mission station. When her benefactor was transferred, she returned to her father who accepted her. Since then she has earned her school fees by planting cotton.



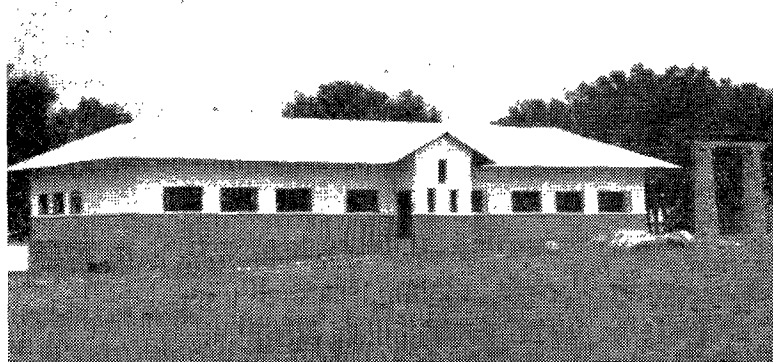
Ordained Ministers in Tanganyika Mission attending recent Constituency Meetings at Ikizu.

We believe that there are many faithful girls like this one in Tanganyika and we are glad that we have a school for them again.

Evangelism

PASTOR RAPHAEL MAGERA

The most conspicuous spiritual work we are doing is the ten branch Sabbath-schools which a combined force of teachers, students and local church members is sponsoring. Two of these were started last year, one by a student who had to leave school because of eye trouble, and the other by a group of Ikizu teachers who held an effort during the school vacation. We have one hundred and forty people in these branch Sabbath-schools. Last year five of them were baptized and many have joined the classes to prepare for baptism.



Ikizu Normal Building.

A woman in one of these branch Sabbath-schools was beaten again and again by her husband because she would not make beer and would not take part in idol worship. Once she was beaten until she lay as one dead, but she refused to give up her faith. Another convert, a young boy, refused to take part in idol worship and was driven from home by his father. His mother fed him secretly. This year he was accepted into our school at Ikizu, but his father would not give him the fees. While I was still discussing this problem with the boy, a church member came in and offered to pay the fees for the boy, should he fail to get the fees from the sale of his cotton.

The members of our youngest branch Sabbath-school recently showed a fine Christian spirit by digging the garden of a blind member while he was in hospital, and by buying clothes for a leper woman and helping her to dig her garden.



Ikizu Secondary School.

We get much opposition in regard to this work. First, these companies were forbidden to build prayer houses and quite recently they were forbidden to worship under trees as they are used to do because they are usually too many to come together in a house.

In every possible way we are trying to strengthen the spiritual training of our students at Ikizu. Last year it was decided that each graduating teacher-training class would receive one month's training in personal evangelism, during which time the students would hold an evangelistic effort.



Teacher and Pupils in Ikizu Girls' School.

The Kind Doctor of Yuka

S. G. MAXWELL

IN two short months word has spread throughout Barotseland that a kind doctor has arrived at Yuka. We had thought that the influence of our new hospital would be limited to the Kalabo district, which is situated north-west of Mongu, the administrative centre of this district. During the greater part of the year the Kalabo district is separated from the rest of the country by the floods of the Zambesi River. But this has not affected the patients who are coming from beyond the river and even from Angola. They are passing the government hospitals en route. The latest patient is the African prime minister of Barotseland.

In this short space of time, Yuka has outgrown our expectations. While some thought the work began at the wrong end with the erection of a large administrative building, this is now proving of value in accommodating an ever-increasing number of patients. Women and children predominate, showing that the kind doctor is already accepted by the community.

The ward to accommodate fourteen men and fourteen women patients is only up to the ant-coursing, but already there are thirty-one in-patients who have occupied all available rooms and have overflowed into the corridors. A visit in the evening reveals over sixty in residence, the other thirty being relatives who spend the night with the sick ones, keeping the mosquitoes away from them. Strong iron beds, bought second-hand by the doctor in Johannesburg for £3-10-0 each, are all in use and many more are needed.

The out-patients also demand attention. There is no dispensary building in which to examine them, nor any fund for its erection. So these sick ones swarm into the main building. Every morning they are awaiting their turn around the beds of the patients in the corridors. Not only does this create much noise, but brings in thousands of other unwanted visitors—the unnumbered flies of Barotseland. As one sits with the doctor in the one small room doing duty as dispensary one wonders what can be done to educate these people to take better care of themselves and their children. Every child brought in is suffering from sore eyes, diarrhoea,

amoeba and enlarged spleen from malaria. If only the hospital had additional staff, a daily lecture on hygiene would be most useful.

But this is not all. The workmen are everywhere, hammering, sawing, plastering. When the doctor arrived the buildings were not completed. He desired to get everything organized before commencing work but the people refused to allow him the time. They began to arrive in ever-increasing numbers, asking for help. There was nothing to do but comply and minister to their needs. So with ceilings being put in, doors being hung, rooms being painted, and so on, the doctor and one sister manifest a remarkable degree of patience.

Come outside with me and let us look around. There are three permanent homes for the African staff. One is for the evangelist who acts as chaplain; one is for a married dresser; and the third house is for the rest—for there are already eight on the skeleton staff, with a pay roll of £620 per annum. More houses is the cry, but again no funds.

Beyond these homes we see a "sick village"—a line of fourteen temporary huts, all built alike and whitewashed. They cost £3-5-0 each, the patient supplying the door made of the reeds which grow near by. These huts are for the patients who come from a distance and who do not need to stay in the hospital. The doctor says he needs fifty huts in all, as funds become available.

Every morning, staff members, workmen, and patients gather for worship. There is no building capable of accommodating the 125 or more who come regularly on the Sabbath. The hospital is already proving an evangelizing agency, for there are forty-two in the Bible classes. Literature could be circulated in the Lozi language, if the doctor had some money to buy books.

On Mondays and Thursdays, another sight meets our eyes. One hundred and fifty lepers come for treatment. But you say, "I never heard that we had opened a leper colony at Yuka." That is true. The leper colony is at Liumba Hill Mission, twelve miles away. There, 357 lepers are treated. They keep one sister in residence at Liumba Hill until we can obtain land at Yuka to which to move the colony. But the weekly visits of the lepers as out-patients at Yuka is just another evidence of how our hospital is meeting the physical needs of Barotseland, for the lepers are many.

Our institution occupies one of the best sites in this flat country. It nestles on a wooded bluff overlooking a lagoon of the Luete River, a tributary of the Zambesi. The underbrush has been cleared and some brick paths laid over the sand to make walking easier. The view is pleasant. Let us go over to the doctor's house from where we can see the water and look across the swamps. Near by are the semi-detached flats for the sisters. A trip on the lagoon with its many water lilies is possible, for someone left a boat with an outboard motor in the care of the doctor. But it is doubtful if this is ever used, as the hospital and the building programme keep the staff more than busy.

A glance at the report to date reveals an ever-increasing patronage.

	<i>out-patients</i>
November (2 weeks)	1,000
December	2,500
January	3,061

Of the last figure, 943 were new patients. Eight major operations have so far been performed (all successful), but these have had to be done in small, restricted quarters as the main theatre is not yet ready.

A three horse-power Morse Fairbanks engine delivers 600 gallons of water an hour from the lagoon. A 27 horse-power horizontal slow-speed diesel, capable of giving eleven kilowatts (with a flywheel weighing one ton) awaits erection. This will give a good supply of electricity and allow the X-ray plant to operate. A second ward is needed, a utility building, washing and ironing quarters, a house for worship, a dispensary, besides additional homes for the African staff. Who has to do the planning and organizing? Why, the kind doctor of Yuka, for there is no one else. Even now, between examining patients the doctor has to run outside to see how the workmen are getting on and correct their many mistakes.

It is a pleasure to commend the activities of our missionary doctor, Conrad Birkenstock, in his pioneering efforts at Yuka, and of Sister Paddy Wallace (who is assisting him while Miss Helen Furber is on interim leave). Their devotion to duty under trying circumstances is a bright star in our mission activities in this needy country of Barotseland.

The Thirteenth Sabbath Offering overflow for the third quarter of 1953 has been a fine investment!



Quiet Rest

E. L. TARR

Principal, Helderberg College

THREE or four hundred yards from Solusi Mission Station on the road to Bulawayo are a group of rocks under some trees. Passing this spot one day an African worker accompanying me, said, "Mfundisi, do you see those stones there by the trees? We have a high respect for them. We fear them." He meant the Africans treat this place with reverence, for this is where Pastor M. C. Sturdevant used to go and pray. When things became hard on the mission, he could be seen early in the morning going from his home to this place of quiet retreat and there he would pray for guidance and wisdom.

On many of our mission stations, Tekerani, Malamulo, Gitwe, Rwankeri and others, the African workers will point to some spot and say: "That's where Bwana or Mfundisi used to go and pray." No doubt, each one of us has had at some time a private retreat where we could go aside and meet with God out in nature. When the burdens become heavy and we face problems we know not how to solve and there's a longing in our hearts just to put things aside for a while, we can go to our place of quiet retreat and be alone with God.

In the Bible, too, there are places where God speaks to us. Psalms 32 is just such a place to me. When you turn to your Bibles, I am sure you will find the eighth verse underlined, for it is one of the most profound promises to God's children. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Standing alone, its full value is not comprehended. We need to read from the beginning of the chapter and understand

the setting in which this eighth verse is placed.

When David wrote this psalm, it would seem that the Holy Spirit allowed him to see himself and the sin that caused such a great tragedy to come into his life. In his imagination he saw somebody (it may have been somebody in his court) whose transgressions had been covered and his, he knew, had not been. So he wrote: "Blessed is he whose transgression is forgiven, whose sin is covered." His heart was troubled. Again he repeated: "Blessed is the man unto whom the Lord imputeth not iniquity." The word "imputeth" means "reckoned not against him." A spirit of repentance was coming over this servant of God. The Holy Spirit was working upon his heart, and he said: "I acknowledged my sin unto thee, and mine iniquity have I not hid . . . and thou forgavest the iniquity of my sin." Now, he is grasping the promises of God.

In verse six, he reaches the place where he is close to God and where he has confidence that his prayer is heard and he expresses himself thus: "Thou art my hiding place; . . ." A storm had been round about him but he had found in God a hiding place, a place where he was preserved, and when the storms had passed he was able to sing songs of deliverance.

Then follows verse eight in which we find the two pronouns "I," and "thee" used twice. "I will instruct thee" and again, "I will guide thee with mine eye." This "I-thee" relationship is a very close one, a very precious one to the children of God.

I feel we should give attention to the three words: "instruct," "teach," and "guide." As I understand the word "instruct," it means to give direction; to point out the general factors to watch. In teaching, there is a very close relationship between teacher and student as they sit down side by side and study the lessons together, the corrections, and the adjustments that have to be made. There is communion between teacher and student. Sometimes, I like to think of my Saviour as my teacher. He is the Master teacher of His people today.

When I think of the statement, "I will guide thee with mine eye," I like to think of my mother. When I was a little boy and did not know how to conduct myself properly when there was company and my mother did not want to embarrass me, she would catch my eye and give me the correction I needed. But there was something I had to do in order to get that correction that I needed. I had to look at my mother. So it is in the spiritual relationship, the

Saviour can only guide us when we look at Him.

In the garden of a house where I lived several years ago, there was a patch of ground where nothing would grow. It was hard and crusty. But it was in a place in the garden that I wanted to beautify. So I got out my spade and dug away. When I had cleared away the top soil and had dug down to quite a depth, I filled in the hole with all kinds of things — old rusty tins, bits of brick, and so on, — and on top I put new soil and smoothed it over. Then I planted some lupin seeds there. From those little lupins I learned a most valuable lesson. When they were only about two or three inches high I observed that early in the morning, their leaves would be facing east and during the whole day they would follow the sun and in the evening they would be facing west. Then, before sunrise the next day they would be facing east again, waiting for the rising sun. That was something new to me. I knew that sunflowers followed the sun but I had not observed that before the sunrise the rhythm of growth turned the leaves of the lupins back towards the east. What a lesson it was! The rhythm of spiritual growth should bring us to the position that even before the Sun of Righteousness rises in our lives, we should be facing thitherward.

While serving in the mission field, I came across a definition of consecration which to me is classic. It is as follows: "Consecration is the surrender of the soul to God. It is the oneness, the union with heavenly forces. It is characterized by prayer and feeding upon the word. It is a life that is humble but not weak; courageous but not harsh; fixed but not stubborn; meek but not vacillating; and sure but not proud. Consecration is man's part in the reception of Christ's righteousness. It is submission to higher powers and greater forces." Yes, submission to higher powers — Christ's power; greater forces — heavenly forces. Brethren and sisters, what a privilege it is for us to open God's Word and find these passages where God speaks to us and calls us to a closer walk with Him.

There is a crisis ahead of the Church. As servants of the most high God, we need a place of quiet rest where we can talk to God and have Him talk to us. From *Testimonies*, vol. 5, page 753, 754, we read: "We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. . . . A crisis is just upon us. But God's servants are not to trust to

themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely Heaven is connected with the events taking place upon the earth, and how great is the care of God for those who are loyal to Him. . . . The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . . When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."

Let us have no fear for the future. Our command is to go forward and know that we shall find in God a hiding place where He will preserve us from trouble and where we shall sing songs of deliverance.

Natal-Tvl. Conference

A. W. Staples President
R. E. Clifford Secretary-Treasurer
P.O. Box 7768, Johannesburg, Transvaal

Sedaven High School

P. J. VAN ECK
Principal

Week of Prayer

SCHOOL lessons are necessary. Spiritual lessons are even more important. A period of spiritual refreshing is doubly valuable when it comes early in the school year.

At Sedaven the first week of prayer for 1956 proved to be an enriching experience in the lives of our students.

Fresh from soul-winning work in the Eastern Transvaal came Pastor J. D. Coetzee as the newly appointed MV Department secretary for the Natal-Transvaal Conference. Where could he find a better introduction to departmental work than at Sedaven?

Speaking alternately in English and Afrikaans, Pastor Coetzee used the life of Abraham, the friend of God, to bring home practical lessons of Christian living to the young people. The Lord came very near as earnest decisions were made and as the pupils sought personal interviews with the teachers and the visiting speaker.

At the close of the week the school family gathered round the large pool to witness the baptism of eleven boys and girls. Still others are planning to attend the Baptismal Class during the school year.

Building Operations

The sum of £400 raised by the pupils in 1955 for partitioning the dormitories

was not allowed to rust in disuse. Shortly after the opening of school, Brother R. Möller began alterations to the girls' dormitory.

The top dormitory has been divided into four spacious rooms leading on to the porch which was also enclosed. Each girl will have in her room a six-foot wardrobe and enclosed cupboard space right up to the ceiling.

Additional toilet and washing facilities are being built at the top of the present class rooms. Four trunk rooms for the dormitories, a twenty-eight-foot silo, a modern calf-pen and alterations to Mr. F. von Hörsten's dwelling are further building activities being carried on simultaneously.

Farming Activities

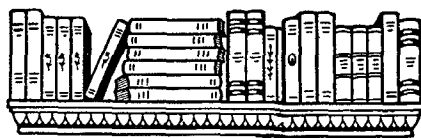
Twelve acres have been fenced and ploughed for lucerne, while one hundred and twenty acres of mealies are waiting for the new silo. The herd of seventy-five goats is thriving in the surrounding koppies and increasing steadily. They find a ready market in the vicinity.

Successes in Commercial Examinations

In the National Examinations set by the Department of Education, Arts and Science for November, 1955, Sedaven pupils were remarkably successful. All three candidates in Senior Certificate Typewriting passed with distinction. In Senior Bookkeeping five out of six passed, one with distinction.

In the National Junior Certificate, fourteen passed in Bookkeeping (four with distinction), six passed in Typewriting (two with distinction), and two passed in Shorthand.

Of the total candidates who entered 79 per cent passed. Of these 33 per cent received distinction.



Ministerial Book Club

Word has been received that the book: *Trophies From Cannibal Isles*, by Andrew G. Stewart, which is one of the selections for the 1956 Ministerial Book Club, will not be available until November. It will undoubtedly be well worth waiting for.

New Opportunities for Helderberg Students

A. J. RAITT
Registrar, Helderberg College

READERS of the OUTLOOK will remember that some six years ago Helderberg College began entering students for the examinations leading to a Baccalaureate of the University of South Africa.

The courses were spread over a period of four years and the majority of those who entered the first year were students who had only one more year to spend at college. Under the circumstances, we are glad to be able to report that eight students have now completed their degree work and are entitled to a B.A. or B.Sc. degree.

At the present time, we have thirty students who are entitled for either first, second, third, or fourth year B.A. examinations.

The results obtained in the past few years have been very gratifying. In 1953, there was an 80 per cent subject pass; in 1954 a 90 per cent subject pass; and in 1955, an 82 per cent subject pass. These results give us confidence that our students are reaching a good level in their work at Helderberg College and are equipped to meet the requirements of the university examinations.

Another matter of considerable interest to our workers, is the arrangement that we have entered into with the Institute of Administration and Commerce, one of the highest professional bodies in the country. The Institute's regulations are that Associate membership is open to those who have served for five years and have passed requisite examinations, while Fellowship is open to those who have served for ten years and passed the requisite examinations.

A recent letter from the secretary, states that the Council has decided as follows:

"(a) Work as secretary-treasurers or their assistants at conferences or missions would rank as 'practical experience' to qualify for Associate Membership of the Institute as long as this were undertaken on a full-time basis.

"(b) Council is agreeable to the two years post-matriculation full-time study at your college, in which the Institute's intermediate examination would be passed, ranking as one year of practical experience towards the five years required for Associate Membership."

Thus, there is open to the students of the college and present employees in the offices of our conferences, the possibility of recognition and advancement.

We feel that this will be much appreciated in the field. In this, and in other ways, which we will report later, Helderberg College is doing everything possible, to secure the future of its students and of its graduates. We know that our workers will support the college in these advance moves and will pray that God will help us to reach ever higher.

S. Bantu Mission

E. A. Buckley President and Treasurer
33 Cambridge Street, East London

Camp-meeting

K. F. AMBS

ON Friday evening, March 2, the African church in the location of East London was filled to overflowing as the first meeting of the annual sectional camp-meeting convened. Pastor E. A. Buckley, president of the South Bantu Mission, spoke to an attentive audience.

Sabbath morning, the Sabbath-school opened at 9.30 in the school building of the Church of England and a large and enthusiastic audience took part in the services. An estimated four hundred were in attendance for the preaching service at 11.00 a.m. and a spirit of devotion marked the consecration service.

A laymen's symposium held in the afternoon gave evidence that there is genuine activity among our Bantu laity. Often in spite of great odds and persecution the witness of our faithful laymen goes on and the afternoon's reports accounted for over 163 souls won to the message during the past year as a result of lay efforts.

On Saturday night Pastor W. H. Hurlow addressed a large audience. He spoke most earnestly of the privileges and responsibilities of being children of God. Sunday forenoon was given over to earnest discussions in connection with departmental work. On Sunday afternoon fifteen persons were baptized and joined the remnant church in its onward march to the kingdom.

It was indeed a privilege to spend a day of two worshipping with our Bantu brethren in their annual camp-meeting.

The earnestness and zeal of our believers call for our increasing support and for our unailing prayers that God will snatch many more of His children from the ruins of a lost world. They will shine as the stars in His kingdom.

Meet Our Literature-Evangelists

[Brother G. L. Foxcroft took his first order on May 15, 1949, and during the past six years has been labouring in the southern Orange Free State. He was first brought into contact with the truth through the Voice of Prophecy Bible lessons. He was previously a motor mechanic, farmer and radiotrician. He relates an interesting experience. — F. Unger.]



TRAVELLING late one afternoon I came to a large farm house. Having knocked on the door several times, I was eventually asked into the house by a servant who said that I was to sit down, as the master was busy on the telephone. This was apparent, as I could hear him speaking.

After a while he put down the receiver and came to greet me. He proved to be an exceedingly nice man with a very charming voice. He explained that his wife was away and that he had been in touch with a firm (which was one hundred and fifty miles away) in connection with his farm lighting plant which he had taken in for a complete overhaul the day before and which ran beautifully when they tested it down at the farm but which refused to start now that it was installed again at home.

Having found a moment to begin my

canvass I proceeded to show him the *Medical Counsellor* in which he was very interested and said so but said he was not prepared to purchase. Trying something cheaper I showed him *The Bible Speaks*. This seemed to interest him even more, but with the same apparent result. After this the conversation drifted around to the engine again and he told me that he had told the firm to send out a mechanic to fix up the engine and was told that he would have to pay 1/6 a mile, plus 15/- an hour while the mechanic was away from the firm. This would have cost him about £40.

Coming back to the books once more, he would not give a definite answer. I was in a hurry and determined to bring the business to some kind of conclusion. I said to him: "Come now, Mr. M., you know these are good books. Tell me, are you going to take them, yes or no, for I have to be going." After some hesitation he said "No," he would not take any. So I said: "Right, Mr. M., but before I go I would like to have a look at your engine."

So we went out, he in front and I following. When we got to the engine room, I said: "Please start the engine." (I happen to have a fair knowledge of engines.) So he pressed the button and the engine spun round but would not fire. I then asked for a screw-driver and tested the spark and coil and found these to be non-existing. The coil, I noticed, was tapped off the batteries with a special lead. I realized what was wrong and asked him to move the lead over two more batteries. When he pressed the button again, the engine started as merrily as could be. After explaining how to correct the fault, I said: "Thanks so much, Mr. M., I must really go now."

"Oh, no!" he said, "I want two of your books, *Medical Counsellor* and *The Bible Speaks*, both in the best bindings." Mr. M., therefore, proved a good friend, for I sold many books to his friends with his recommendation.

It pays to be a good Samaritan when one can. May the Lord still bless the books in that home with spiritual results.

G. L. FOXCROFT.

Pastor C. J. Hyde reports that our African students and teachers at Bugema Missionary College raised sh. 1,000 in their Ingathering Campaign. Their goal was sh. 500.

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From Hither and Yon

Departures

PASTOR AND MRS. W. L. DAVY left Cape Town on March 18, proceeding to the United States, via England. This missionary couple are to retire in their homeland, with a record of thirty-five years of mission service to their credit. Brother Davy laboured at Solusi Mission Station for a few months after his arrival in Africa and afterwards on various stations in Nyasaland. They have left an indelible mark on Africa and will long be remembered by their African and European colleagues and the church members.

MRS. LILIAN BUCKLEY and little Mary Elizabeth, wife and daughter of Dr. R. Buckley, of Maluti Hospital, left Cape Town on the same boat as the Davys. They are to spend a few months in England, visiting Mrs. Buckley's relatives, and will return in June to share in the busy activities of the hospital.

PASTOR AND MRS. O. I. FIELDS, of Matandani Mission Station, and Brother W. W. Gill, father of Mrs. Fields, left from Beira on March 28, travelling the east coast route to Europe on their way to the United States on their furlough.

MISS MARTINE BLISS, of Mwami Mission Hospital, joins the boat on which the Fields are travelling, on April 4 at Mombasa. She too is proceeding to the States on her overseas furlough.

MR. STANLEY MAXWELL, of Helderberg College, is to spend his overseas furlough in England. He left Cape Town on March 30, via the west coast.

Cape Field

DURING the regional meetings held in the Calvinia, Namaqualand district, fourteen people were baptized. All of the meetings held were well attended and it was gratifying to note the numbers of non-believers in the audiences. Brother C. J. Theron has been the worker in this area and has done acceptable service in preparing these souls for baptism.

Bechuanaland Mission

PASTOR W. COOKS writes from Maun Mission, Ngamiland: "I have just been reviewing the work of the past year and it truly has been a good year. Every goal that we set we passed, and many more souls are now walking with us. All I can say is, the Lord is good!

"This past year three different Europeans have handed me sums of money, saying we could use them for our Church. One man gave me £20. Another pulled £10 out of his pocket saying: 'I know your Church.' A third man gave me £1.

"These monies were entirely unasked for and strangely enough we were not even discussing money of any kind. The young man who gave me the £20 wrote later and told me that I could look forward to receiving his tithe cheque each month. About a year ago I spoke to

Sunset Calendar for May, 1956

	4	11	18	25
Cape Town	6.02	5.56	5.51	5.48
Johannesburg	5.36	5.31	5.27	5.26
East London	5.25	5.20	5.15	5.12
Port Elizabeth	5.34	5.28	5.23	5.20
Bloemfontein	5.38	5.33	5.29	5.28
Pietermaritzburg	5.22	5.16	5.13	5.11
Durban	5.18	5.12	5.09	5.07
Bulawayo	5.41	5.37	5.35	5.34
Gwelo	5.37	5.34	5.32	5.30
Salisbury	5.32	5.29	5.27	5.26
Blantyre	5.21	5.18	5.16	5.16
Elisabethville	5.56	5.52	5.53	5.54
Nairobi	6.31	6.31	6.31	6.32
Mombasa	6.15	6.14	6.14	6.15
Kisumu	6.43	6.41	6.42	6.44
Kampala	6.49	6.49	6.49	6.51
Dar-es-Salaam	6.16	6.14	6.14	6.15
Tabora	6.42	6.40	6.40	6.41

him about the blessings of tithe paying and now the fruit is appearing."

Congo Union

THE Congo Union is showing a 13.8 per cent tithe increase and a 14.7 per cent mission offerings increase for 1955 over 1954. Lulengele Mission Station is showing the highest tithe increase with 59 per cent, while Rwese Mission Station shows the highest mission offerings increase with 71.6 per cent. All figures for 1955 are compared with those for 1954.

**Camp-meeting Time is
Greeting Time**

(Continued from page 4)

travelled just over 7,100 miles by aeroplane, railway, motor-car, jeep, pick-up vans, lake steamer, and last but by no means least, on foot. I enjoyed every moment of the time because it was a real inspiration to see the progress of the work, to observe the tireless efforts of our workers, to notice the enthusiasm of the church members, and to have a humble part in the greatest movement on earth. It is a great movement because it is God's movement. It is going because it is fulfilling a great commission of our Saviour—"Go and teach all nations." It is spreading because every church member is a worker, and it is winning souls because it offers to mankind some future security that no man can take from them. It was encouraging and stimulating to find Voice of Prophecy students right in the depth

of Central and East Africa. Many came to me and said they had first contacted the truth through the Voice of Prophecy Bible School in Cape Town. Many of these are today workers in the movement they have learned to know and love through the Voice of Prophecy Bible School.

Notice

OFFICIAL notice is hereby given that a meeting of the constituency of the Rhodesia Conference of Seventh-day Adventists will be held on May 20, 1956, in the Gwelo Seventh-day Adventist Church, Seventh Street, Gwelo, Southern Rhodesia, for the transaction of such business as may properly come before the members of the constituency.

C. A. SHEPHERD, *President*,
A. W. BELL, *Secy.-Treas.*