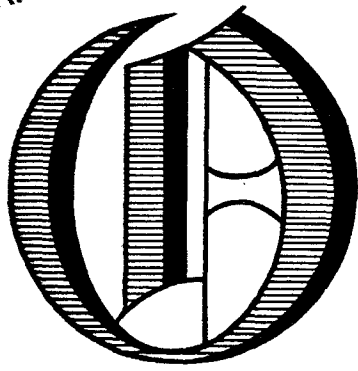


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SOUTHERN AFRICAN DIVISION



Outlook

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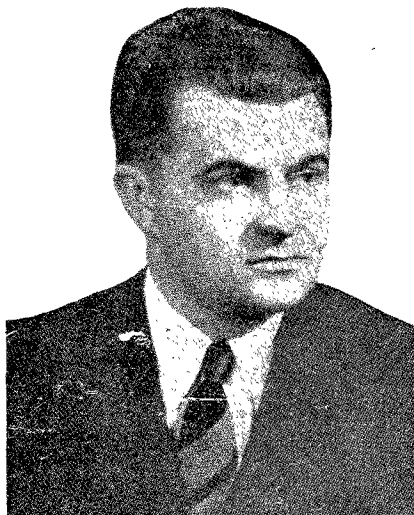
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NUMBER 1

This I Know

E. W. DUNBAR

Associate Secretary, General Conference



"It is given unto you to *know* the mysteries of the kingdom of heaven." Matt. 13: 11.

"When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me." Ps. 56: 9.

When I say "I hope" a thing is true, my expression is coloured with doubt. When I say "I believe" a thing is true, my words suggest assurance. When I say "I know" a thing is true, my attitude is one of certainty. Let us liken to a circle all the accumulative goodness of the universe and the truth that relates to it. Out near the periphery are our hopes, closer in are our convictions. At the centre are areas of our knowledge. Whatever the sources of our knowledge — inspiration, study, experience, objective research — some things we "know."

One of these is that "*it is better to be kind than unkind*." It can be made even stronger — it is better to love than to hate. Kindness is by no means all

that the world needs. There is need for understanding, wisdom, service, sacrifice, but kindness helps so much as a practical medium in the give and take relationships of life. It makes home a better place in which to live. It gives to the office a more congenial atmosphere. It develops lasting ties in the class-room. It makes life more pleasant for one who buys or sells. In the council rooms with those charged with responsibilities of state, a little more kindness, supported by the deeper emotion of unselfish concern might make the difference between war and peace. Surely Goethe was right when he wrote, "Kindness is the golden chain by which society is bound together." One of the finest illustrations of practical kindness occurred in New York City when an elderly negro, carrying two heavy suitcases across the busy corner of 42nd Street and Broadway, felt a light tap on his shoulder and a voice said, "Couldn't I help you?" Booker T. Washington said, "That was the first time I ever met Theodore Roosevelt."

Again, I know *it is better to do right than wrong*. By whatever standards we make this distinction, the evil-doer provides problems rather than solutions for himself. He provides problems for the society of which he is a part. The Bible is full of illustrations of this. And we see proof about us continually; the value of the good life is an idea like an unbroken thread drawn from Genesis to Revelation.

The results of doing right are limitless — peace of mind, happiness, confidence, and a kind of joy that keeps the spirit young. The results of the lower way are discouragement, fear, and anxiety.

The practice of right conduct, how-

ever, is not easily or accidentally achieved. It is the logical result of careful and studied development, of right decisions and controls, and the outreach for God's might and power. Milton said, "A good man is the ripe fruit the earth holds up to God."

Further, I know *it is better to give than to get*. One can make a good case for the statement that Adventists are the world's most aggressive givers. It may be that some of our generosity results from our abundance. More possibly, it grows out of a deep humanitarianism inspired by a Christian heritage. A people willing to give and to share develops a character all its own.

European Emergency Relief

W. DUNCAN EVA

We are sure that the hearts of our believers throughout the Division have been touched by the sufferings of their fellow-believers in Europe in recent months. There are many who will want to give tangible evidence of their Christian love and sympathy. The General Conference is ready to receive contributions for EUROPEAN EMERGENCY RELIEF. No date has been set for an offering, and it is not the plan to receive one in our churches. Instead we invite our members to send their contributions to European Emergency Relief, General Conference of Seventh-day Adventists, Grove Avenue, CLAREMONT, Cape.

Cheques and postal and money orders should be made payable to: General Conference of Seventh-day Adventists.

All contributions will be acknowledged in the OUTLOOK.

Should there be some who are not members of the Church who would care to make contributions to the need of these European lands through this channel, they are welcome to do so. The funds will be forwarded to the General Conference office in Washington whence they will be sent to minister to the needs of our afflicted fellowmen.

An individual who balances off the habit of getting and acquiring with the practical spirit of giving and sharing is the ideal citizen of the twentieth century.

I know too, that *it is better to forgive than to condemn*. I love the Saviour for saying to the sinful woman, "Go, and sin no more." This attitude made for her and for us the past clean, and the future clear. Sir Francis Bacon, in one of his Essays, says, "He that takes revenge is even with his enemy, but he that passes it over is superior to him." Then Bacon added, "If one easily pardons and remits offences, it shows that his mind is planted above injuries." The Bible says that we should forgive our enemies. It does not say that we should forgive our friends, but when the Galilean hung upon the cross, His word of forgiveness included

all — priests, enemies, soldiers, officers, even friends. The hinges of human history might have had a different turning had there been throughout the ages more of that divine quality in human lives.

One day a friend of Clare Barton, founder of the American Red Cross, reminded her of an especially cruel thing that had been done to her years before. When Miss Barton seemed not to recall it, her friend said, "Don't you remember it?" The reply was, "No, I distinctly remember forgetting it."

There are some things which *I hope* may come true. There are others which *I believe* to be true. These things *I know are true* — It is better to be kind than unkind, to do right than wrong, to give than to get, and to forgive than to condemn.

GREETINGS

from the Division Committee

At the time of the year-end meetings of the Division Committee held at Claremont from December 6 to 12 the following resolutions affecting our family of members and workers in general were taken:

Resolved, That we extend to our faithful believers in all parts of the Division our loving Christian greetings and our appreciation of their loyalty to the message which has called them out of darkness and hopelessness to the glorious light of the gospel here, and further,

Resolved, That we express to the great family of our workers our regard for them all and our appreciation of their loyal service to the cause in spite of difficulties and discouragements and the assurance of our understanding, and our prayers and our support.

As representatives of the cause of God in Africa assembled in year-end council, we sense anew the growing urgency of our task in view of present world conditions, the challenge of the gathering forces of darkness in this continent and our great insufficiency to fulfil God's purpose in His Church in this hour. We humbly acknowledge that our greatest need is for the clothing of the power of the Holy Spirit by which alone we shall be enabled to stand against the wiles of the devil and to proclaim the third angel's message with the righteousness and vigour befitting it and prom-

ised for it in these last days. We confess our concern for the growing flock over which the Holy Ghost has made us overseers. We sense the perils confronting it from so many sources and realize that this is the time for priests and the ministers of the Lord to weep between the porch and the altar in intercessory prayer for the heritage of God. We acknowledge particularly the solemn warnings of Scripture to take heed to ourselves as shepherds, to beware lest the evils of idolatry, hidden corruption of heart and thought, perverted emotions and that secularism which in act and effect declares that we care little whether the sacred presence of God is with us,— to beware lest these evils be in our hearts in the hour of the sealing of God's people.

Resolved, Therefore, that understanding the perils and needs of this hour, we humbly renew our surrender to the God of all grace and mercy with the entreaty that we be clothed in the righteousness of Christ and that our sufficiency might be in Him; and furthermore,

Resolved, That we earnestly appeal to our brethren in the ministry and to all our fellow-workers in the Division to join us in this renewed surrender to God and rededication to our great task. It is our prayer that in mercy God will lead His Church in this Division into the experience of that greater spiritual power that is for her in the final hours of the great controversy.

When Joining the Church Might Destroy Your Home

CARLYLE B. HAYNES

"WHAT shall I do now that my husband has told me that if I am baptized I must leave home and not return?"

It was a very sober and perturbed woman who confronted me with that question. She had been in steady attendance at a series of evangelistic meetings that were drawing to a close in one of the larger southern cities of the U.S.A.

Deeply impressed with the Bible truths to which she had listened, she had not hesitated to accept them and bring her conduct into harmony with them as quickly as she learned them. She had been an earnest and devoted Christian, unenlightened regarding the truths for this time, but firmly convinced that the way of life for every Christian was to be found in the Word of God. When that Word spoke to her she advanced no arguments against what it plainly taught.

She had learned about the near return of her Lord, and gladly accepted this truth. She had manifested the deepest interest in the study of the prophecies. She had made a drastic revision of her views regarding the nature of man and the state of the dead. That had been the hardest of all; but when she learned what the Bible taught about it, her former beliefs were abandoned and she embraced what the Word said.

Each night at the meetings she learned things she had never known before. And she loved it. God was disclosing to her His three-fold message for today, and it was all glorious, because it was all centred in and firmly based upon the Bible. Perplexing questions of long standing were being answered. She was comprehending more than ever before the great purposes of the gospel, God's plan for the world, and the grand truths of divine revelation. Everything was falling into place, light was breaking upon many things, she was entering into a glorious experience of certainty and assurance. Her heart was full of praise and gratitude.

She learned about tithing, and at once began to practise it. She learned about the restoration of the gift of prophecy, and took great satisfaction in the inspired writings. As is always the case, this confirmed all the other parts of the message. She learned about the ordinance of humility and did not draw back. And when she learned about baptism by immersion and its beautiful

significance, she at once joined the baptismal class to prepare for church membership.

But opposition arose, opposition of the most pronounced kind, opposition at home. Her husband became incensed because of her attendance at the meetings and ordered her to stop. The reason he advanced was that by going to meetings in a tent she was lowering their reputation and social standing, and thus injuring his business status. The people with whom they associated did not attend such meetings, and could not understand why she should cheapen herself by doing so. Not only was she hurting herself by being seen in such company, he insisted, but she was hurting him. He was not going to have it.

It was not at that point that she brought her problem to me. She settled it herself. She risked her husband's severe displeasure by continuing to attend the meetings. She had received too much good, too many blessings, she was receiving too much light and understanding from the Scriptures, which she loved, even to think of turning away from the meetings now. In the face of her husband's orders she kept on coming.

And that was the astonishing thing to her husband, to their friends, and to herself as well. During all their married life she had been responsive to her husband's wishes. Her life had been marked by deference to him. It had been unthinkable to her to go contrary to his expressed will. That is the way she had been reared. That is the way she had reared her own children, who had grown up, married, and established their own homes.

She was a meek woman, and a timid one. She had always been accustomed to yielding to her husband's judgment. Important decisions were made by him, not her. When the tent meetings opened, she endeavoured to persuade him to accompany her. He preferred not to, and excused himself. But he did not prevent her from going. So she went. And her interest in the fascinating truths of the Bible had kept her going.

But now that her husband had explained that her conduct was injurious to their social standing and his business connections, and had ordered her to discontinue her attendance at the meetings, she was surprised beyond words to find that she was going every night just the same. She was not consciously disobedient, for she intended no disobedience. She found that she simply could not give up the meetings. They meant too much to her. She made no

attempt to hide her attendance. Her husband, too, was surprised beyond words. He could not understand this conduct on the part of his wife, who, for many years, had unflinchingly done as he said. He had become used to obedience, and expected nothing else. He was not an unreasonable man, nor had he any thought of being domineering. They had lived together over many years and grown into a way of life that had been quite agreeable to them both.

Now his wife had changed, most decidedly changed. And he could not understand the change, and he could not understand his wife. She was different, very different. Here was something new, strange, and wholly unaccountable.

But he said nothing. Indeed, he did not know anything to say. He was puzzled, he was perturbed, he was intrigued, and he was not a little resentful. He did not know this woman who lived in his house. Everything was changed. And he did not like it. So he held his peace, held it until he felt sure of what he should say when the time came.

And a rift grew between them. They began to grow apart — she going her way, he going his. More than once she renewed her request that he attend the meetings with her. Always he refused. A crisis came when he discovered she was keeping the Sabbath. That angered him. She had not told him lest he positively forbid her, and she was not ready for that — yet. But Sabbath-keeping made a difference in the home. The difference irritated him, and he showed his resentment. He said cutting things about "Seventh-day fanatics." And the breach between them widened.

By this time people in the city — those who attended the meetings and those who did not — were discussing the meetings, and the preaching, and the Sabbath. Three or four preachers had thought it necessary to warn their people against this heresy. They did not stop there, but informed their people that Sabbath-keepers were not only deplorably mistaken in their theological views, but were poor and ignorant people generally who had departed so far from New Testament Christianity that they were considered followers of a woman rather than followers of Christ.

All of this had its effect, and there was a noticeable falling off in the attendance at the meetings. When these disclosures were made, the husband of this woman felt sure that the needed blow had been struck that would destroy her confidence and bring her to her senses.

He was wrong. It did not work that way. She was sufficiently well grounded by that time in the teachings of the Bible to recognize the fallacies of the opponents of the truth. She continued her attendance at the meetings, abandoning no part of the truth she had learned, and seeking for more.

Then it became known that the tent meetings would close with a public baptismal service in the river, and the organization of a Seventh-day Adventist church.

The woman's husband was greatly disturbed. It was incredible that his wife had in mind any thought of such a preposterous thing as publicly to acknowledge her ridiculous faith by participation in this baptism, which he was confident would be the laughing-stock of the public generally. It was impossible that his wife should think of joining this discredited Church. But he wanted to make sure.

"Mary," he said, "these tent people are going to hold a baptism in the river. I suppose you have no thought of taking part in this show?"

"I have been thinking of it, John. It seems to me I ought to do it, for I fully believe what has been taught. But I am not sure yet. Would you greatly mind?"

He felt a sense of deep exasperation, even of outrage. What had gotten into this erstwhile obedient, timid wife of his? He exploded.

"Mind! Of course I would mind. What in the world has come over you, Mary? You never used to be like this. You had some consideration for my wishes. Now you have none. It makes no difference to you now what I want. You go right ahead with this silly religion regardless of me. I forbid you to be baptized. It would make us both look ridiculous."

"I wish you would not say that, John. This religion is the most beautiful, the most satisfying thing that ever came into my life. I would not think of giving it up. It means too much to me. I am not sure that I will be baptized now. But if God should impress me that I should be, I would not want to feel I was displeasing you, and certainly I would not want to do what you have forbidden."

"You mean that you would go ahead anyway against what I have forbidden?"

"I certainly would not want to, John. That is the reason I wish you would withdraw your opposition."

"Then you intend to be baptized, don't you?"

"My decision has yet to be made. Baptism is plainly taught in the Bible, and I believe in it. I believe also in what has been taught at these meetings. I think I ought to be baptized. I fully expect to be baptized at some time. I know of no reason why I should not be now."

"Does it mean nothing to you that I do not want you to be — that the whole idea is most repugnant to me?"

"It means much, John, more than you think. I truly wish you did not feel as you do. But I must be honest with you. I would not allow your feelings to prevent me from doing what I believe God wanted me to do. I could not permit you, or anyone else, to come between me and God. Before everything else in the world I must follow His will as He makes it known to me."

"Then, Mary, I have but one thing to say to you, and I hoped I might never need to say it. I want you plainly to understand it, so I will put it bluntly: The day you go out of these doors to be baptized by, and to join with, these religious cranks, just plan not to return. This will no longer be your home. You no longer need to look upon me as your husband. When you go, please go with the clear understanding that you are turning your back on your husband and your home. I shall not want to see you again."

And he walked out, leaving her to face the great problem of her life. It was then that she confronted me with the question that begins this article.

"What shall I do now that my husband has told me that if I am baptized I must leave home and not return?"

It staggered me. I said: "I dare not decide such a matter for you. Only you can make such a decision. It must be your decision wholly. Only you will have to bear the consequences of it. I cannot counsel you to leave your husband, to go contrary to his will, to destroy your home."

"Can you give me any counsel at all?"

"Yes I can. I feel entirely clear and wholly safe in counselling you to follow your conscience, to obey what you believe to be God's will for you as you may be convicted by His Spirit, who is our Counsellor directly from God. Tell me what your conscience tells you to do."

"Ever since baptism was explained to me from the Bible I have believed I should be baptized."

"Do you believe that conviction is from God?"

"I am sure of it."

"Then you are justified in following God's leading."

"Do you mean I should be baptized?"

"Is not that what your conscience tells you to do?"

"Yes."

"Then do it."

"But my husband?"

"Do you think he meant what he said?"

"I never knew him to be more positive, more emphatic."

"Do you want to see him saved?"

"That is my dearest wish."

"Does he know you believe the truths you have heard?"

"Indeed he does."

"What will he think of your religion if you do not carry out what you believe?"

"Oh, I never thought of that! Yes, for his sake I must do what God has shown me to be right. But, when I am baptized?"

"Do not try to decide that now. Follow God's leading all the way He directs your steps, do all that He tells you to do, walk in all the light He gives you, and then trust Him to continue to guide you into and through and out of the area you cannot now see, and regarding which you now have no light. He will disclose your way to you, and shed light upon your later path, when you have gone all the way He now leads, followed in all the light He gives."

She was comforted, and returned home fully determined to be true to God.

Baptismal day came. She appeared with her suitcase of extra clothing. Before two thousand curious onlookers she witnessed to her faith, and was buried with her Lord in baptism. When she was dressed, she sought me out and asked, "Where am I to go now?"

"Home."

"I was told not to return if I was baptized."

"I know. Notwithstanding what you were told, you belong at home."

"I was told it was no longer my home."

"That does not make it true. It is your home. You belong there, and you belong with your husband."

"He said I was no longer to consider him my husband."

"That does not change the fact that he is your husband, and his home is your home. Go there; go to him. And God be with you."

We had prayer together. I never heard a prayer such as hers. She did not pray for herself, other than for guidance. She prayed, so very earnest-

ly, for her husband. And then I sent her home.

Later I learned from her what happened. She opened the gate to the front yard, and as she did so her husband opened the front door and looked down at her. By her side she carried her suitcase with her wet clothing in it. He looked at her up and down, this woman who had deliberately disobeyed him. He said, "Mary were you baptized?"

"Yes, John."

"After I told you I forbade it?"

"Yes, John."

"I told you not to return here. Why have you done so?"

"Because I belong here. This is my home, I have no other. I have come home to you. This is my home, and you are my husband."

Once more he gave her a long look, a look of searching appraisal, a look of wonder. And then he said, "Mary, come here."

She mounted the steps and stood by him. He took her in his arms and said, "Mary, I love you more than I have ever loved you. You are very precious to me. I am glad you came back. This home is indeed your home, and I am proud to be your husband. I have not understood you, and I do not understand you now. But I want you by my side — always."

Later that evening he said, "There is something about this religion of yours that has completely changed you, changed you from a timid, shrinking woman to one of great courage and fortitude. I want to know what it is. Not only are you the woman I love, but one whom I deeply respect and admire. I must know more about such a religion. Will you teach me?"

She taught him most thoroughly. Six months later I was called back to baptize another class of candidates. He was among them. I found him thoroughly grounded in this faith, a devoted Sabbath-keeper, a faithful tithe-payer, a man true to God, rejoicing in the salvation of his Lord, and a loving husband. It was indeed a joy to baptize him and to receive him into the fellowship of the remnant church, a man brought to Christ and to the truth by the faithfulness and loyalty of a wife who had put God first.

It is never right or good to go contrary to the light you have and violate your conscience. It is always best, and safe, and greatly rewarding, to do God's will as He shows it to you, and let Him take care of the results. That is the blessed life: God first — always.— *Review and Herald*.

Eyes On The Middle East

In the Evening

R. H. HARTWELL

*President,
East Mediterranean Union Mission*

"In the evening withhold not thine hand"! Adventists have always been a sacrificing people. From the days of Joseph Bates and his four pounds of flower, and Ellen G. White with her second-hand chairs purchased without any seats in order to save money for the cause, right down to the present time, those who love the re-appearing of Jesus have gladly sacrificed to carry the grand and glorious message to most distant lands.

In "the morning" of the Advent movement seed was willingly and enthusiastically sown. Throughout every hour of the day of salvation much urgency has been shown in the advancement of the foreign mission programme. Now we have come to the evening hour. Many of us are tired, worn, and weary! How natural to think that we may lean back and rest with the satisfaction that we have done faithful work for a long, long time. But, no, indeed not. The loving Master says, "In the evening withhold not thine hand"! Keep right on. Your hand is on the plough. Don't look back! You have been sowing the precious seeds of truth. Don't grow careless! Don't relax your efforts! Withhold not thine hand!

The East Mediterranean Union is made up of five local missions. Two of these, namely Cyprus and Turkey, have no schools connected with our church work. We are sorry about this. Prayers could well be offered that the Lord would make it possible for us to have at least one school in each of these fields. They are needed. But if today we had permission for the schools we do not have the buildings needed. So there is much to pray for. But all things are possible with God. Our great need is His opportunity.

Three of our missions have schools, but one of these missions is made up of two countries, Lebanon and Syria. Syria also has no Adventist schools. A few years ago there was one, but now it is closed. So that is one more subject for our Sabbath-school members to pray for. We need at least two schools in Syria right away.

Lebanon has several schools and the enrolment runs high this year. It is important that we should have better trained teachers, and much better school furnishings and equipment. One school with one hundred and thirty children is located in a mountain village. For eight years or more this school has been in operation, but to this day it is conducted in rented quarters. Year by year this school has resulted in an encouraging baptismal class.

Jordan has three schools. A fourth

is needed in Kerak, Jordan, the capital of old Moab.

In Iraq there are three schools, and each of them has over a hundred students. One of them has nearly two hundred, and another has over two hundred. School buildings are a necessity for two of these.

Surely we are thankful for our schools. In one of our schools, in one year, the teachers were able to rejoice in the fact that thirteen of the older students were baptized. This was certainly a source of encouragement. But we cannot be satisfied with past attainments. We have sown our seed in the morning, but now in the last evening hour we must not become slack and withhold our hands.

As this Thirteenth Sabbath comes to us, let us open our hands wide and give the Master a real sacrifice offering that many young people may have the privilege of hearing this last-day message while there is yet time.

On The MV Front

The MV Federation in Action

D. HEIDEMAN

THE Saturday evenings from April 28 - May 19, 1956, were real highlights in the activities of the MV Federation in the Cape Peninsula, for on those evenings young people from eleven various societies gathered at the Bloemhof Flats, Cape Town. At that time not only did the light of the projector shine as the truth-filled messages were flashed on the wall, but one of our youth led out in the short study while others let their lights shine as they mingled with the many people who attended, and secured their names for follow-up work. Some of our youth also testified of the love of Christ and what it has meant in their lives. Many names were gathered in and literature distributed. It was also planned that our youth should conduct Bible studies in the homes of those who were interested.

One of the aims of the MV Federation is to foster a spirit of unity and friendliness among our youth, and it was successfully accomplished when five visits to the Boland MV societies were organized. On each of the five Sabbath afternoons from June 2 to June 30 two lorries were filled to capacity with young people who went to visit one of our country MV societies. As the strains of

our theme song, "We'll March Along Together" rang on the air the miles were soon covered and we arrived at our destination. A good programme was presented by the visiting MV societies and after the programme the officers of the various societies, along with our field secretary, Pastor Grove and the Federation officers met for a short committee meeting. We discussed especially the problems of the local society we visited and also helped them to set about organizing MV progressive classes. The visit was concluded with a good social evening at which time the visiting MVs were treated to the good hospitality the Boland MVs had to offer—a good wholesome entertainment. As one good turn deserves another, arrangements are being made for the Boland MVs to come to pay us a return visit in the very near future.

Truly these visits have helped to foster a more friendly atmosphere among our young people and as a result many new friendships have already been formed. The tie that binds us has also been strengthened, for whether we are in the city or the country our aim is still "The advent message to all the world in this generation," for truly "the love of Christ constraineth us."



This is how the medical work started at Yuka.

Beginnings and Progress

JOY BIRKENSTOCK

OCTOBER, 1955, marked the beginning of the medical work at Yuka Mission Hospital in the Kalabo district, Barotseland. For the 60,000 inhabitants of this district it was an important event as there is no other hospital in this large area and since the hospital site was chosen and building activities commenced in 1948, they have anxiously waited for the medical work to be opened.

As the buildings were incomplete, and supplies and hospital equipment had not arrived yet, the doctor wished to get organized before starting with the medical work. This was not possible, however, for soon after his arrival, people were at the back doorstep of our house, seeking medical care. Their needs were attended to with what little was available and before long, groups of almost a hundred gathered under the trees every morning for treatment.

In the meantime, preparations were made to start working in two small rooms in the administration building. These rooms still serve as dispensary, treatment and examining rooms, maternity centre, office and, until quite recently, operating theatre. But in spite of lack of space and many other handicaps, the work has grown far beyond expectations and continues to grow. From November 15, 1955 to the end of August, 1956, six thousand first

patient visits with a total of over 50,000 visits have been made and attended to in these cramped quarters.

During the month of November only two patients were hospitalized and during August, nine months later, 132 patients were admitted with an average of ninety-two in-patients a day. As the ward building, with a capacity of twenty-four beds, is incomplete and moreover quite inadequate, you may wonder just where all the patients are put up. Well, there are patients everywhere and as one steps into the entrance hall of the administration building, you see a number of patients lying on their grass mats, a little further on in the hallway, some patients have the privilege of sleeping on beds, others have to be satisfied with their hard beds on the cement floor. And so, as one walks through the different rooms, the same picture meets one's eyes—sick ones on the beds, under the beds and in between the beds! As we do not have beds for the ward yet, all the patients in there are on the floor.

Two hundred major and about the same number of minor operations have been performed since January this year (1956).

Although there have been days of discouragement and frustration, we can look ahead with confidence, encouraged by the thought that the Lord is pointing the way. When we see how much has been accomplished in these few months with so little to work with, we only praise God and give Him all honour.

Yuka

The Hospital Beside The Road

G. S. GLASS

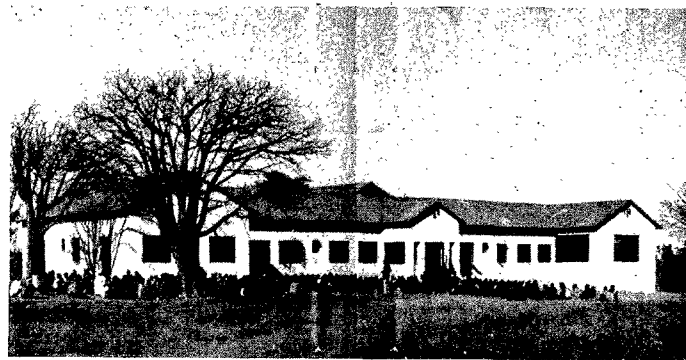
President, Barotseland Mission

Did you know that there was such a place as Yuka Mission Hospital? Yes, some of you know Yuka very well for you toiled long and hard in making it a reality. Some have only a vague idea as to what and where it is. Others have never heard of this outpost in God's great vineyard. In this issue of the OUTLOOK the spotlight will be focused on Yuka in order that you may appreciate the work that has been done and is being done.

Yuka was made possible by the Thirtieth Sabbath offering overflow of the third quarter of 1953. Today we are beginning to see the fruits of the patient sowing and the untiring efforts of those who have gone before. Not only do we see physical healing but spiritual

balm is being wisely administered to souls in anguish.

The hospital is remote from civilization. It is approximately 400 miles from Livingstone and 700 miles from Bulawayo. For most of the year the only contact with the outside world is by plane or barge. Situated at the western end of Barotseland, it commands a strategic site on the Great National Highway through to Angola. There is a steady stream of travellers passing by the very doorstep of Yuka. Word has spread far and near of the work being done. In theory the hospital serves the district of Kalabo with 60,000 people. But as it is the only hospital of its kind, patients are coming from further afield. There are 300,000 people in Barotseland. The doctor and staff are kept more than busy. Would you like to hear from the doctor and some of the staff members personally what is taking place at Yuka?



A large group of patients gathers in front of the administration building of the hospital every morning to hear the message of hope and truth.



The doctor and his helpers removing a large tumour from a patient.

Overcoming Superstition and Gaining Confidence

C. J. BIRKENSTOCK
Medical Director

BEFORE the medical work at Yuka was started, the opinion was generally held that because of the primitive state of the local people, they would not agree to stay in the hospital or to have necessary operations performed. It was not long, however, before we found that our work was gaining the confidence of the inhabitants and superstition and fear were being overcome.

On a recent visit, the government provincial medical official stated that in six months we have built up a work here that usually takes a number of years.

The surgical activities started in the following way: Late one afternoon in December, 1955, an old man, who was a medicine man himself, was brought here in a very poor condition. He had a strangulated hernia and after African medicines had been administered by a number of his colleagues to no avail, they decided, as a last resort, to carry him the twelve miles to the hospital. Even though the patient had been in pain for a week and he could not live much longer, it took a while to convince him and his relatives that surgery offered the only hope, and a very slender hope at that, for his survival. After the assent had been given, instruments had to be unpacked in a hurry and surgical linen sterilized in the oven of our kitchen stove. Many earnest prayers

were offered while the dispensary examining room was being arranged. With a crowd of relatives and curious ones watching through the windows, the operation was begun. As expected, the strangulated part of the intestine was gangrenous and had to be removed completely. I am sure the Lord who knows the future saved that old man, for his case has been instrumental in gaining the confidence of these people.

Now, after nine months patients are coming longer and longer distances to be treated at Yuka. Some patients travel five or six days on foot, walking 120 to 150 miles from far beyond the border of Angola. Others come fifty miles or more by canoe while many first travel 100 miles by truck and then the last fifty miles across water before reaching Yuka. By means of contrast, however, a few more patients come by plane, have their operations or treatment and fly back again a week or ten days later. Many of these Africans have large goitres, massive tumours, hernias and other surgical conditions, while a large number are partially blind because of cataracts and corneal scars. This large influx of surgical patients can only be attributed to the favourable outcome of the first few emergency operations.

Many letters containing donations for the hospital have been received from patients thanking the staff for their kind treatment here, and a number are living and teaching to others the principles of truth learnt while at Yuka.

We thank God for the way He has blessed His work and also for the small,

but loyal staff who have to work long hours under difficult conditions in order to cope with the great increase of work.

The Lepers at Yuka

HELEN F. FURBER

THE mention of Barotseland brings to the minds of many the physical features of the area, heat and beautiful sunsets, the flood and sun-parched sand, flies and many interesting birds to thrive on them, wild-life and hunting.

In common with much of Africa, disease is widespread and here leprosy is common. "*Kibutuku Bwa Bulozzi*"—the disease of the Malozi tribe, we often hear, though the people of surrounding tribes have much of it too.

Leper work was started at Liumba Hill Mission Station by Sister Hovig nine years ago and has grown immensely.

When we started to open up the medical work here at Yuka, among the first patients were those seeking treatment for leprosy, even though Liumba was near by. Only one-tenth of those afflicted can be accommodated in a leprosarium and even this figure might be very debatable.

The patients, with their crippled hands and feet, sore eyes, painful backs and general ill-health often find it hard to walk the many miles to the nearest dispensary and impossible to make arrangements to live in a colony, so that soon we were treating over one hundred.

Then it was not long until they came from longer distances and wanted to stay. Some found lodging and work in surrounding villages and some have built a grass wall for a bit of protection and stayed here, without obtaining permission.

With so many patients with every kind of disease knocking at our doors for attention, it has been hard to know what should be done first, but at last we have a start on our colony—a site has been chosen and a few huts are being built by the patients themselves, or by someone whom they have hired. So far that is all that has been accomplished, but we hope soon to have more facilities available.

Meanwhile, the patients are being cared for—nearly four hundred have sought treatment in less than a year. It is the policy of the health service here, to get the patients adjusted to their medicine under close supervision and then send them back to their communities if there is a dispensary in the

vicinity, for continuation of their treatment. They return for periodic check-ups.

Consequently we are not treating all who have come for long periods. We have found that our spiritual work has made good progress among these patients, for they have been able to observe Christian lives and customs long enough to gain a better understanding of what Christianity means than patients who are with us for only a short period. Even among those who go elsewhere to continue treatment, we have heard of little groups meeting on Sabbath to study the Bible.

Some of the out-patients who come from six to eight miles away, are coming regularly to Sabbath-school, and today, one who feels he cannot walk so far, brought three pennies for his Sabbath-school offering.

One woman who had to be discharged from Liumba because of her attitude, asked to be admitted into the out-patient register. Remembering her spirit, we asked her if she would come regularly for treatment. She said since her punishment she had learned her lesson. Later we asked her to come to Sabbath-school, but she said it was too far. However, she has collected some others and has a Sabbath-school with them every Sabbath, "just like we had at Liumba Hill." And she can't even read!

Often, we little realize, how God's Spirit is striving with the people—even those who at times seem most unpromising.

So far we haven't even begun to touch the multitudes who need this care so badly; with our limited staff and facilities, the task seems large, but as we can expand modestly, we know we can do much more. God has a place also for these people in His kingdom.

Ministerial Reading Course

It was decided at the recent Autumn Council to discontinue the Ministerial Reading Course or Book Club. In future each worker will select his own books. To help in a wise choice attention is directed to the "BOOKS for your Library" section of The Ministry. Also in the OUTLOOK there will appear from time to time short reviews of books on Africa and other subjects. Make it your aim to secure and read at least one new book each quarter. Build up your library by a wise selection of good reference books.

"Reading maketh a full man."—Bacon.
Ministerial Association.

Evangelism

EVANGELIST PAUL MUMBUNA

At nine o'clock every morning, excepting Sabbath, one can hear the ringing of a bell calling everyone to worship. A group of two hundred out-patients and their relatives gather together under the trees and one wonders where they all come from. Let us ask someone—here is a woman who has a large goitre and is waiting for an operation. She comes from Senanga district and walked for five days in order to reach Yuka. Then there are others who come from Angola (Portuguese West Africa) and it takes them from four to six days on foot. There are people from east, west, north and south of Barotseland.

Many of the visitors to the hospital come from different denominations, others have never heard about Jesus and His love—what a wonderful opportunity we have of spreading the gospel to the uttermost corners of this dark country, for many go back to their villages and tell their friends about what they have seen and experienced while at Yuka.

The majority of these people sleep under trees because we do not have houses for all of them. We have only twenty-four huts and in each hut there are six people, which means that we have 144 in the sick village and recently we counted 153 sleeping under trees. During the dry season this is quite alright, but we are wondering what will happen when the rains come.

At present we have eight members in the Baptismal Class, ninety-one in the Hearers' Class and a hundred and five have taken their stand for the Lord. At the recent camp-meetings held here, fifteen were baptized.

Our hearts were gladdened when Winston Siyoto, a member who was baptized at our camp-meeting held on August 5, 1956, stood firm for his faith when he was called by the district commissioner to attend to his duties as clerk of the court. Winston was even willing to be imprisoned or lose his job rather than break the Sabbath.

We do not have a house of worship. We all gather under a group of big trees, around which a grass fence has been made for protection from the wind.

There is still a big work to be done for the Master in Barotseland and we ask to be remembered in your prayers.



The church at the Strand which was dedicated on October 27, 1956.

Dedication of the Strand Church

MRS. F. SWANEPOEL

THE dedication service of the Strand church on Sabbath afternoon, October 27, was conducted by Pastor G. S. Stevenson, president of the South African Union Conference, and was attended by a large number of people.

True worship is a natural response of adoration, homage and devotion by mankind to a God who created, sustains and redeems. In God's house of worship sinners meet Jesus. Cleansed from sin, they hear God's call, "Whom shall I send, and who will go for us?" They respond, as did Isaiah, "Here am I, send me," recognizing that, as members of God's church, they are witnesses to the three angels' messages—the gospel message in the setting of the judgment hour. It is vital for a church dedicated to the holy purpose designated by God, that each member experience entire consecration. As the congregation responded to this call, Pastor Stevenson offered a prayer of consecration.

The dedicatory prayer was offered by Brother M. Webster, secretary-treasurer of the Cape Conference, who attended the service on behalf of the president, Pastor J. B. Cooks. Pastor E. W. Marter, head of the Theological Department of Helderberg College, briefly told of the history of the Strand church, which dates back twenty-seven years. At that time Pastor A. W. Staples, assisted by theological students, three of whom were present at the dedicatory service, conducted meetings in the Strand. Two persons were baptized, one being Sister Bouwer who is still a faithful member. For the next twenty

years the Strand company met in the home of Sister Bouwer for worship and gradually the company was augmented by members who moved to the Strand.

The church was organized in 1950, shortly after Pastor Russell Staples had conducted an effort there. In 1951 the site for the building was bought, and when Pastor E. J. Stevenson arrived in 1954, he planned the building. These plans were revised by Brother R. Hart and in 1955 the beautiful building was erected by Brother P. Korsten. All this was made possible by the enthusiasm, earnestness and hard work of the faithful church members, who, though few in number, raised over £3,000 in an incredibly short time.

Pastor E. J. Stevenson and his wife were unable to attend this memorable service, for at 4.15 p.m. the same afternoon, they sailed for the United States, where Pastor Stevenson will attend the Theological Seminary.

Dorcas Branch Organized

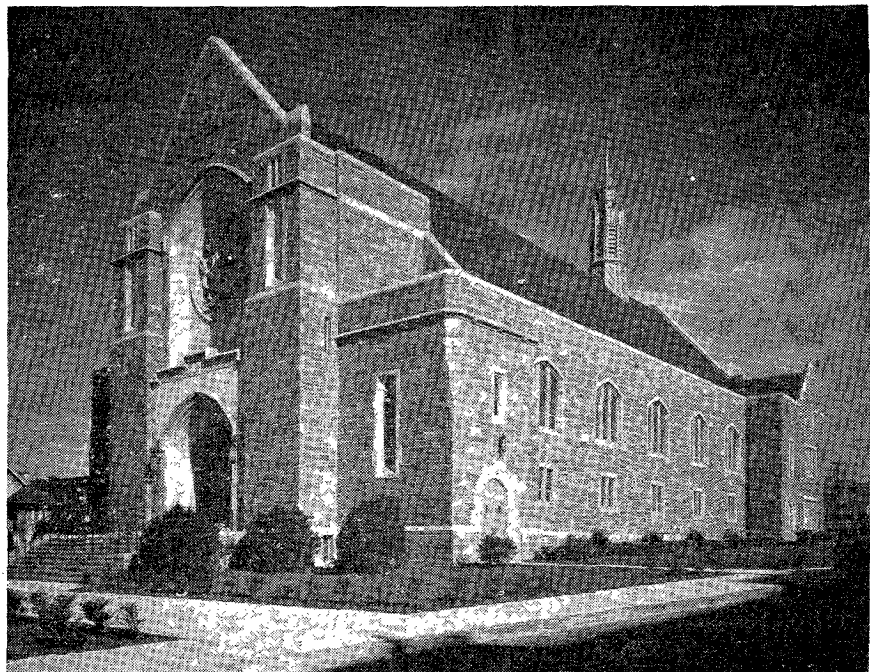
LAMECH NDHLOVU

ON November 2 the Dorcas women of Muchenje Mission District cycled for about thirty miles to Sala Mission District with a desire to form a Dorcas branch at Sala. They did great wonders during these few days, and their aim was to spread the gospel to all houses and huts all over the district. Their visit revived and strengthened the Home Missionary and the Missionary Volunteer work.

These women held two services on Sabbath, after which a special call was made to those who would like to join the Dorcas branch. At this time fourteen women gave themselves for the Master's service.

On Sunday morning officers were chosen, and the branch was organized. It was arranged to have a week of women's meetings in April next year. This will be like camp-meeting.

So the Lord is pouring His latter rain on His people, to prepare them for the Home above.



The new church at Takoma Park, just opposite the General Conference offices, which was dedicated recently.

Saint Helena Island

S. G. MAXWELL

WHEN our boat called at this lonely island in 1948 our work was not represented there. Now on a visit eight years later we find a resident worker, a church building and a membership of forty-six. Over eighty attend the Sabbath-school.

The church is located in the capital, Jamestown, but only one family of members reside there beside the resident worker. On Sabbaths the remainder walk in over the steep hills for two hours or more. Not an easy task for families with small children. A church building in the interior would be a great help to these faithful people.

Wages are low and employment with Sabbath privileges very difficult to obtain. Under these conditions it is encouraging to find the tithe averaging £10 a month.

The elder of the church has set a fine example in faithfulness. Within a few months of retiring from government employment on a reasonable pension he was faced with the choice of breaking just one Sabbath. His former superintendent was always considerate of his religious convictions. But when a change took place he was required to be present to deal with an emergency. On his refusal, he was promptly dismissed. Given three months leave without pay he forfeited three quarters of his pension and a cash retirement of £200. He is now trying to support himself by fishing.

But with such faithful leadership we expect increased courage among the members, several of whom may shortly be faced with similar decisions.

Pastor Beyers and his good wife are carrying forward the work in a strong way. During the two years they have been on the island twenty-three souls have joined the church. A further five are to be baptized this month (December 1956). Halls or school buildings

are unobtainable for meetings. What public work is carried on must be done by open air gatherings. But personal house to house work is yielding results in spite of active opposition. On a small island with a population of 4,000, our minister's activities are well known.

We can rejoice that the work on Saint Helena Island is onward and remember in our prayers the faithful souls there who are demonstrating that yet another isle of the sea is yielding obedience to the Lord of all the earth.

Note.—Any Dorcas society having surplus clothing could send a parcel to help our poor church members on the island. It would be much appreciated.

The Wings of the Three Angels' Messages

PASTOR FARES MASOKOMYA

*Publishing Department Secretary,
Tanganyika Mission of Seventh-day
Adventists*

THE words of the servant of the Lord are being fulfilled before our eyes in Tanganyika Territory: "And in a large degree through our publishing houses is to be accomplished the work of that other angel who came down from heaven with great power and who lightens the earth with his glory."—*Colporteur Ministry*, page 4. It was early during this year when one day I looked at the educational map of the Tanganyika Territory and found that the number of the literate people is increasing so rapidly, primarily in the cities. After much prayer, plans were laid to send some of our faithful literature-evangelists into the new territories with the printed page. We sent some of them to Dar-es-Salaam, Zanzibar, Morogoro, Arusha, Moshi, Mwanza, Bukoba, etc. We planned that they should stay at least

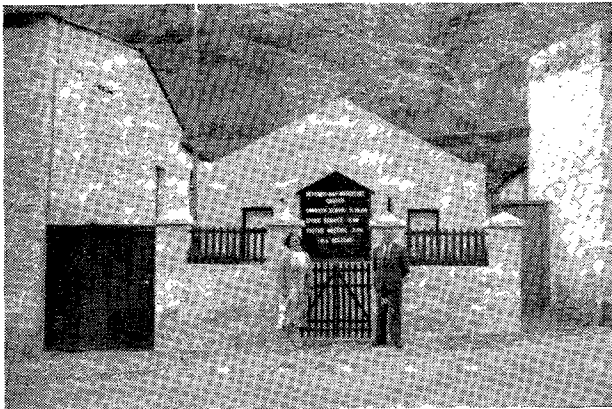
three months in these new territories. But some of them now have decided to move with their families so that they may stay there a little longer.

Yes, the three angels' messages are being carried through our publications. Many books are being sold in these cities. Many questions are rising about the Seventh-day Adventists and an intense interest is rising to search the scriptures. When I went to visit some of our literature-evangelists in Dar-es-Salaam I was amazed to see that a branch Sabbath-school has been organized through literature-evangelism. A young man by the name Erasto Mapela who is employed in Tanganyika Agricultural Corporation is preparing to resign from his work so that he may keep the true Sabbath which he has found in our truth-filled books. I have received a letter recently from Dar-es-Salaam telling me that a Roman Catholic member has decided to keep the Sabbath of the Bible which he has found also in our publications.

One of our literature-evangelists writes, "The Lord has blessed me considerably because I have sold five hundred copies of *Sikiliza* in Dar-es-Salaam within two weeks." This man is asking for more copies of *Sikiliza* which is our Swahili religious magazine. Hundreds of this magazine are being circulated in the highways and byways. The words of the servant of the Lord have become a reality before our people: "Let us now by the wise use of periodicals and books preach the word with determined energy that the world may understand the message that Christ gave to John on the Isle of Patmos."—*Colporteur Ministry*, page 145.

When I went to visit some of our literature-evangelists in Zanzibar, I found there a man by the name of Simon, who told me this wonderful experience: "I bought a book six years ago called *Wasomaje?* [What Readest Thou?], published by the Advent Press. When I read it I found that the Saturday is the Sabbath of God's people. But I tried to put off my decision until this year I have decided to keep it holy. I have been resting on the Sabbath day in my house during this year without having knowledge of any Sabbath-keeper in this island. Now I am ready to join the Seventh-day Adventist Church." This man is the first one to keep the Sabbath of the Lord in Zanzibar through our publications. Now a branch Sabbath-school is being organized there.

There are many calls for our books throughout this territory. Yes, we need many more literature-evangelists who will answer this great need of taking



Pastor and Mrs. Beyers outside the Seventh-day Adventist church on Saint Helena Island.

the books before the people. Last month, a hundred and ten student colporteurs from Ikizu Training School responded to the call to sell our books during their vacation. I hope their report is going to be encouraging. Yes, there are many experiences which show the power of the printed page even

among our members. We ask your prayers as you read this article that through the East African Publishing House the work of God may be finished in these far-scattered territories and many souls may be gathered into the kingdom with this flying message before the door is closed.

Meet Our Literature- Evangelists



A Colporteur's Prayer

B. J. ROUX

SEVERAL months ago, while I was working in Kempton Park, I knocked at the door of a neat modern house. I was invited in and taken to the bedroom instead of the sitting-room. There I found the lady of the house ill in bed. Usually, when I find someone ill, I ask if I may read a portion of Scripture and then pray that our heavenly Father will restore to health, if it be according to His will. I followed this custom in the home, and then left quietly.

That evening after six I returned to the same territory to see a lady further down the street about one of our publications after her husband had returned from work. The husband met me at the door, smiling a welcome. He told me that everyone in the neighbourhood was talking about a man who went about praying for sick people. He asked me to pray for his wife, and then ordered the *Modern Medical Counselor* as well as *God's Answers to Man's Questions*. This is surprising when it is noted that the whole family profess the Pentecostal faith.

The man then told me that after I had left the home of the sick lady that morning, she was healed immediately. Thank the Lord for this demonstration of His power. She had been bedridden for years, and had come from the farm to live in town where she could be near the doctor.

Needless to say, my work in Kempton Park prospered from that day onward, and I was able to place many, many truth-filled volumes in the homes of the people. PRAY FOR THE LITERATURE-EVANGELISTS.

spend my nights at his house with him so that I could explain some of the facts found in the book. Each night when I went to his house I read him texts from the Bible and then we prayed together. Today, I am glad to say that he understands the importance of reading his Bible daily. In the letter he wrote to me a few weeks ago he said, "I am very happy to tell you that I spend some time every evening and morning reading the Bible and praying. I am becoming more and more interested in the Lord's words. Presently I am planning to leave work and go to Solusi for the Theological Course." The letter encouraged me also and I really feel that the Lord has work to give anyone who comes to Him.

As I moved from place to place in Blantyre and Limbe, I felt sad to see that many souls are perishing for lack of knowledge—to see well-educated Africans, some of whom have been overseas for further studies who do not know anything about the Bible. But, nevertheless, I was glad to see many of them having a keen desire for spiritual help found in the gospel literature.

As I have already said, the Lord blessed His work and me too. In less than two months' time I delivered gospel literature books worth £45 and still have some more orders to deliver at the end of November, worth not less than £10. So I have been able to earn nearly two scholarships amounting to £26-15-0.

From this wonderful experience I have seen that when you join the colporteur work you have two advantages. You can help yourself spiritually and also financially, if you have faith, consecration, ambition and perseverance. Secondly you are also able to help others whom you will meet in heaven.

From Hither and Yon

Welcome

WE are very happy to welcome new workers into the Southern African Division. Pastor and Mrs. J. W. Lehman and their daughter Nona, arrived January 4 en route to Rwankeri Mission in the Belgian Congo. Pastor Lehman is to be the director of the mission.

MISS LUCILLE HASKIN arrived January 3 en route to Solusi Missionary College, where she is to head the English department. We pray that the Lord may richly bless these new workers, and use them mightily in His service.

A Student Colporteur From Malamulo Mission Reports

TOMMY NKUNGULLAH

I DID not know exactly what I was going to do during our long school holiday, for I needed help for raising increased school fees very badly. I prayed to God for guidance in this matter. While I was in such perplexity I received a call from our local Publishing Department secretary, asking me to spend my holidays canvassing. After some hesitation, I consented and started to canvas in Limbe town. Satan opposed

my efforts so that I became completely discouraged. I even thought of looking for other employment. After a week of earnest prayer I was filled with triumph. I immediately said good-bye to my parents and went to canvas at the same place I had deserted. This time the Lord blessed me with success.

One day I chanced to introduce a book called *The Bible Speaks* to one of the well-educated African customers who holds an important position in Blantyre. He became very much interested in the book as I explained it to him. He at once decided to buy the book and also he bought one for his cousin. From then on he asked me to

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Returning

IN the November issue of the OUTLOOK it was erroneously stated that Dr. and Mrs. C. F. Clarke had returned from furlough in the United States. Dr. and Mrs. Clarke left the States in September, spending a few weeks at the University of London, before returning to take up his duties as principal of Solusi Missionary College. Dr. and Mrs. Clarke and family arrived together with Miss Haskin on January 3.

PASTOR AND MRS. B. D. WHEELER and baby, Brother and Sister Mattingly and family, Miss D. Lainchbury, Miss A. M. Parish, and Brother and Sister Oaks and family have recently returned to their fields after spending their interim leave at the coast.

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Holy Sabbath Hours

MRS. C. A. HOWELL

NOT long ago I read this striking statement by Ellen G. White: "Parents, above everything, take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out doors. You may just as well break the Sabbath yourselves as to let your children do it."—*The Review and Herald*, Sept. 19, 1854.

Oh, I thought, how many times I have seen children left to themselves! Surely something must be done to help them. So I began right away to make out a programme that could be adopted to fit most any family.

Of course, with Sabbath school and church, the forenoon is well taken care of. Dinner will no doubt be over by about one-thirty. In some places there will be young people's meetings or other type of church activity. But regardless of this, in most homes the younger children will need a nap.

So from one-thirty to two-thirty the older ones who do not care for a nap could entertain themselves with good books.

Now at two-thirty all are rested. Let's take the *Little Friend*, the *Junior Guide*, the *Youth's Instructor*, and the *Review*. We will all sit down in the living room and everyone who can will read a story out loud, taking turns. Three-thirty, and everyone is ready for a change. So let's go for a walk. Distributing literature or carrying on some other type of missionary work is also an important Sabbath activity.

Four-thirty. How quickly that hour went! Now we are ready to sit down again and go over next week's Sabbath school lessons. First, Daddy or Mother tell the little ones their lesson. Then while the little ones are busy trying to find pictures about their lesson or with little Sabbath blocks telling over again the story to their dollies, the older ones read their lesson from the Bible.

About this time, on the farm, the animals may need to be fed. If the weather is nice, perhaps all will enjoy helping or watching.

Six o'clock. We are hungry. So supper is served.

Six-thirty or seven. Let's sing. Everybody pick out his favourites. Practise the songs you plan to sing at the old people's home next Sabbath.

Why, it's time for worship. Daddy has found a nice story. Perhaps everyone has a Bible verse to say. Or you

practise next Sabbath's memory verse. We thank God for the lovely Sabbath that has passed so happily and we sing a song of praise.—*Review and Herald*.

Book Review

THE BIBLE AS HISTORY.—Werner Keller, translated from the German. Hodder & Stoughton. (25/-.) Published November, 1956.

A very readable treatise of 400 pages showing how Archæology confirms the Book of books. Well illustrated with maps and diagrams and photographs. Up to date information on all recent archæological discoveries. The usual precautions have to be observed when reading the conclusions drawn from some of these discoveries by one not of our faith. The title is true to the book. It tries to show that the Bible is a reliable historical book and eminently succeeds in this undertaking. It does not concern itself with the inspiration of the Bible as such. Apart from a few conclusions such as doubting whether Abraham ever came from Ur of the Chaldees, the conjunction of Jupiter and Saturn as the star of Bethlehem and the shortened time of our Lord's ministry in the first three Gospels, the general purpose of the book has been maintained. The concluding proof of this is demonstrated in modern Israeli settlers using Bible references 3,000 years old to solve their agricultural problems in Palestine today.

S. G. MAXWELL.

Sunset Calendar for February 1957

	1	8	15	22
Cape Town	7.52	7.45	7.39	7.32
Johannesburg	7.02	6.55	6.50	6.46
East London	7.12	7.06	6.59	6.53
Port Elizabeth	7.24	7.17	7.11	7.04
Bloemfontein	7.12	7.07	7.01	6.56
Pietermaritzburg	6.57	6.51	6.45	6.40
Durban	6.55	6.49	6.43	6.38
Bulawayo	6.48	6.44	6.41	6.37
Salisbury	6.34	6.31	6.28	6.24
Blantyre	6.19	6.14	6.12	6.09
Elisabethville	6.42	6.38	6.36	6.35
Nairobi	6.51	6.50	6.50	6.50
Mombasa	6.44	6.42	6.41	6.41
Kisumu	6.59	6.59	6.58	7.00
Kampala	7.07	7.07	7.06	7.07
Dar-es-Salaam	6.49	6.48	6.45	6.46
Tabora	7.13	7.11	7.09	7.10