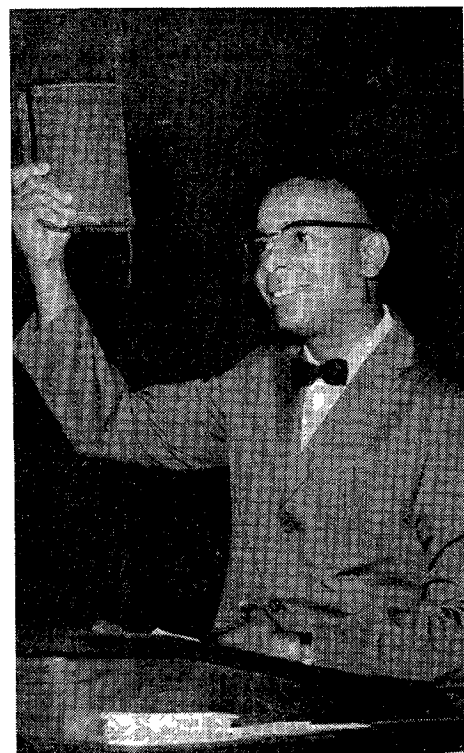


Dar - es - Salaam

Evangelistic

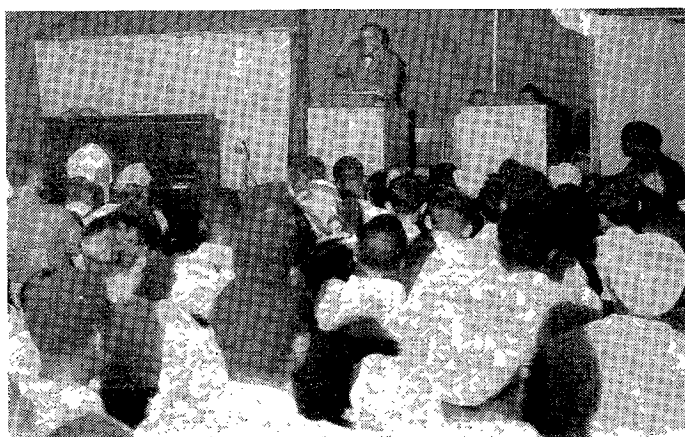
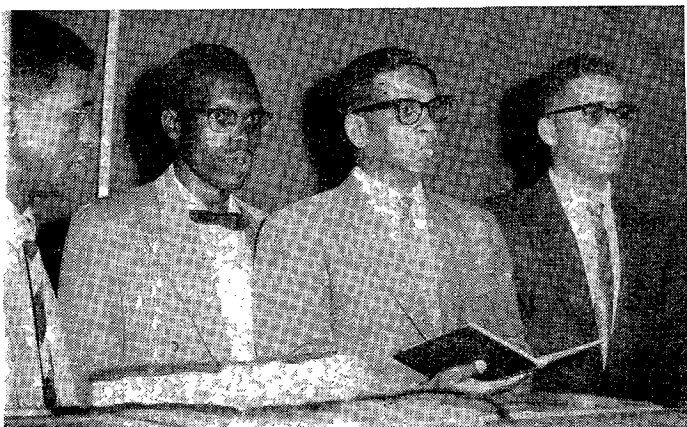
Campaign

July 14 — September 21



E. E. Cleveland
Presents the Word
of God as the only
Sure Guide.

The Campaign's Quartet which gave outstanding service: L. to r.: G. Solomons, Bulawayo; B. Elieneema, Tanganyika; L. K. Johnson, Mauritius; and Cyril Bender, Tanganyika.



The audience is attentive as E. E. Cleveland stresses a point. Mrs. E. E. Cleveland is at the piano.



Heart to Heart

A Friendly Chat with your Division President

Dear Fellow-believers throughout Southern Africa:

In Taft, California, Pastor Charles McCall is leading his church into a novel program called "organized kindness". Pastor McCall concludes that while members might shrink from passing out tracts to strangers, giving Bible studies and otherwise participating in active missionary endeavour requiring a degree of courage and training they would never be afraid to be kind.

"I decided that the kindness in the hearts of our members must be organized and channelled into an active ministry of love," Brother McCall wrote in *The Ministry* magazine of April, 1963.

Speaking one Sabbath morning on "The value of kindness" the pastor invited each of his members to make one volunteer "kindness call" a week. He was gratified with a one hundred per cent response.

A list of names of persons to be visited was compiled and a special assistant Home Missionary leader was appointed to apportion out names and keep in close touch with the whole "kindness call" program. This officer called for brief reports each week when members were given an opportunity to tell of interesting experiences they had had.

Among the types of "kindness service" rendered the members did baby-sitting, assisted with transportation, with house work and welfare work, and general visits.

In the small Taft church, "organized kindness" proved very successful. During the first year they were blessed with a 66 per cent increase in membership.

"It is not always easy to discover all the factors that lead the honest heart to unite with the church," Elder McCall writes. "In most cases a number of positive influences probably produced the decision. **The kindness plan will complement every other avenue of approach. Kindness is the dessert to top off other evangelistic courses.** It gives life and vitality to doctrinal Bible studies. It adds the emotional stimulus of desire to the intellectual appeal of conviction,

when the time comes for decision. Organized kindness makes it easier for newcomers to feel at home in an Adventist church. It helps them look forward to a fuller unity."—*Ibid.* (Italics supplied.)

The experiences of several whom kindness won to the truth in Taft are of interest. A backslidden school teacher, out of the message for over twenty years, was won back. Today she is an officer in the church. One woman declared that of all the churches she knew, the Seventh-day Adventist Church was one she would never join. Today she is with us in the truth.

One man had determined to join another church but when he found himself out of work and in difficulty, the "kindness crusaders" of the Seventh-day Adventist Church were the ones who stood by him in the hour of need. Bible studies and baptism were a natural sequel.

A city civic organization needed holiday baskets for a large number of families during the holiday season. When the "kindness church" came along and filled a number far in excess of their quota, the public approval was most heartening.

As I read this very interesting report in *The Ministry* I thought to myself, "Why couldn't we have a 'kindness-call' program in every one of our more than two thousand churches and companies throughout the Southern African Division? No budget is required. There is nothing to buy. No difficult special talent or training is necessary. All that is required is that simple trait of Christian experience that can and should be found in every Christian—kindness. The only promotion demanded is to organize and direct that kindness. The only experience required is to put into practise that which we should be manifesting every day—kindness.

Kindness needs no language study. Note the smile of appreciation that lights up the face of any individual regardless of language or race when the person has been the recipient of the smallest act of kindness.

One day not long ago I was travelling through a rather primitive area with some fellow missionaries. We stopped by the side of the road to eat our lunch. Some of the passers-by paused to look for a few minutes, but their usual smiles were not present. They seemed just a little resentful of our presence in their land. Then one of our group passed out some sandwiches and cakes to our visitors. A pleasant smile accompanied the gift. The universal language broke down the barrier between us. Our new friends smiled back and in other ways manifested their change of attitude, all because of a small deed of kindness.

Kindness is a universal language, one that is sorely needed in our great continent today. Kindness will break down walls of suspicion, soothe the nerves, quench the fires of anger, and secure close bonds of understanding. More kindness on the part of all nationalities and racial groups is one of Africa's greatest needs today. The Seventh-day Adventist Church ought to be in the forefront in dispensing this urgently needed Christian virtue.

The servant of the Lord reminds us that Christian kindness is the greatest evangelizing agency at our command. She says that if we would be "kind, and courteous and tenderhearted . . . there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

I challenge every one of our two hundred and four thousand members to be "kindness-evangelists". I challenge the pastors, elders, and leaders of every one of the 1,300 churches in Southern Africa to organize "Kindness Crusades" in your area in conjunction with your other soul-winning endeavour. God will then help us realize a mighty increase for His kingdom.

Yours for greater kindness,

I Saw . . .

The Editor on Safari through Tanganyika and East Africa

I saw! Yes, I saw those qualities in the men and women of our working force in Kenya, Uganda, and Tanganyika which are keeping the work of God moving forward—consecration, dedication, courage, and that indispensable quality of humour without which no missionary can hope to succeed.

While this trip was my annual holiday I set out from Salisbury with the express purpose to see for myself our work and institutions in the East African and Tanganyika unions, and to live, for the short time I was able to spend at each place, with the problems our workers face from day to day.

My first stop was Dar-es-Salaam, that beautiful city where Mohammed claims more adherents than Christianity. Elder and Mrs. Arthur Davy met me at the airport and we drove into the city along a palm-fringed highway. Soon I met Elder and Mrs. E. E. Cleveland and their young son, Earl. They had arrived from the States just a few days previously, and the last preparations for their evangelistic campaign in Dar were being completed. I was truly happy to meet this godly couple. Elder Cleveland is an associate secretary of the Ministerial Association of the General Conference, and in our Division office in Salisbury we had been praying for many weeks for them and for the success of this important campaign. Elder Cleveland's hearty laugh and great warmth of personality made one feel that here was a man who loved God and his fellow-men very sincerely. No one could sit in his meetings, as I did, and witness the working of the Holy Spirit through him on the hearts of the audience without sensing the upward pull, and knowing that men and women were being born at that very hour into the kingdom of God. Then, since words are my work, I was particularly impressed by the balanced construction of his sermons and the touching heart appeal of his flow of language.

Mrs. Cleveland and I were able to talk about South Africa and the places she remembered when she lived there as a young girl when her father, Elder A. B. Abney, was labouring in the Cape Field which is now the Good Hope Conference. Her contribution to the

campaign in Dar included a heavy visitation program and as pianist for the meetings.

Elder Davy was the business manager, and the Davy home was the rendezvous for the team members and visitors. Their warm hospitality and unfailing kindness and helpfulness kept the wheels turning smoothly for everyone. In this home I also met Elders R. A. Joelson from Madagascar and L. K. Johnson from Mauritius. They had come to our Division as visitors from the Southern European Division to attend the School of Evangelism which was being held in conjunction with the campaign and to have part in the meetings. Brother Johnson has a very fine singing voice and was giving yeomen service in the music department.

The working force numbered 34. The Tanganyika Union had 16 of their evangelistic workers with the team, prominent among whom was Elder Fares Muganda, president of the Majita-Ukerewe Field, who did an outstandingly good job of interpreting. The East Africa and Central African unions had each sent five representatives, and Elder H. Longwe came from the Nyasaland Union. From the Good Hope Conference in the South African Union was Elder George Beyers and just prior to the commencement of the campaign he accompanied some of the Tanganyika Union brethren to Zanzibar for Harvest Ingathering. A fine total of £150 was collected in two days. Then, there was also Pastor and

Sister Cyril Bender. I had known Sister Bender as a young girl when I had visited in the home of her parents, Brother and Sister Fillmore in Cape Town, and now I was happy to see the good work these young workers were doing as leaders in the Dar-es-Salaam church.

Another couple who rendered valuable service was Brother and Sister G. Solomons of Bulawayo. Brother Solomons is headmaster of the Fountains High School in that city, and while on long leave they spent six weeks in Dar associating in a voluntary capacity with the effort. Their help was much appreciated.

The campaign opened with three sessions and an estimated attendance of 3,000, and when I left Dar things were moving along nicely with a steady attendance. Two meetings were held daily for six days a week, one in Swahili and one in English. When I returned to Salisbury I heard that over 200 had signed decision cards indicating their desire to keep the Sabbath. I rejoice with the workers and sponsors of this campaign in this very fine development.

Then I was off to Nairobi where Brother and Sister Erling Olsen met me. It never takes very long for Adventists to recognize one another, and even though I had not met this couple before, their friendly greeting made me feel very welcome to the East African Union. Brother Olsen is the field secretary and assistant treasurer of this union, and he made sure that I received much kindness and had all my needs attended to while I was in their field. My few days in Nairobi were filled with visits to the union and V.O.P. offices, and other interesting activities, including the National Game Park where my city-born heart thrilled at the sight of lions, giraffe, many kinds of buck, and other creatures of the wild. Elder M. E. Lind, the union president, wore his usual buo-

THIRTEENTH SABBATH — September 28, 1963

PROJECT: Church Centre in Damascus, Middle East Division.

IN this centre will be a school for our children, a medical clinic, and facilities for a Welfare Centre. The mission office for the Syria Mission and an auditorium for evangelistic and church purposes will make this building truly a centre for the proclamation of the message in all its phases to the people.

Damascus is considered the oldest city in the world. It was the city of faithful Eliezer, the servant of Abraham, and the centre of the early Christian church. At its gates Saul of Tarsus became Paul the Evangelist. Today it is a city of nearly half a million souls who must be warned of the coming judgment, and prepared for the coming Saviour.

— CARROLL V. BRAUER, *Sabbath School Secretary, Middle East Division.*

yant smile, and one felt the problems of his field had no power to dispel his trust in God. The E. J. Greggs had not yet left on permanent return, and so I was able to say a last farewell to them after their 13 years of service here in Southern Africa. Miss Shelah O'Hara was at her desk, efficiently and happily carrying out her duties, and Brother and Sister V. R. Vinglas seemed happy in their service in the union office, and are doing fine work. Other members of the union staff were away on safari so I did not have the privilege of seeing them. I did however, meet Mrs. E. W. Bradbury (Hettie to me) and Mrs. D. R. S. Astleford.



G. Beyers from South Africa, had charge of the recording equipment.

In the V.O.P. office Elder and Mrs. R. J. Wieland are leading out. Mrs. Wieland, in the absence of her husband, introduced me to the other members of the staff and I stood in grateful wonder as I watched the stacks of lessons and letters being prepared for posting. What a mighty weapon we have in the Voice of Prophecy to help us finish the work of God in our continent.

In the Nairobi church on the Sabbath I shared honours as a visitor with Mrs. R. P. Kilgore of Atlantic Union College in the States, and Elder and Mrs. Ralph E. Neall who were returning to Cambodia in the Far East after their furlough. In a vespers service, Brother Neall told of the difficult progress of the third angel's message in Buddhist-ridden Cambodia, and besought an interest in our prayers that they would be granted re-entry permits into that country so that they could continue the work to which they had dedicated their lives. When they left us they had received no such guarantee but they went forward in faith trusting God to remove the ob-

stacles and prejudice that had arisen if that was His will. We all felt drawn out in Christian love to these dear servants of God and as the Sabbath ended, earnest prayers ascended on their behalf.

During a visit to Karura Mission I met Elder and Mrs. R. E. Delafield in their newly built home. As union evangelist, Elder Delafield was busy with an effort in Nairobi and making plans for one in Mombasa in the near future. The R. J. Wielands had just moved into the second new home on the station, and it is envisaged that one day the V.O.P. office will be moved there. I just missed seeing Mrs. Ann Wheeler who came from Kampala to convalesce in the Wieland's home. Our readers may remember that Mrs. Wheeler recently was in hospital in Kampala for some weeks. But she made such remarkable progress that she was able to leave the hospital and travel to Nairobi to be cared for by kind friends.

The work of the Central Kenya Field is onward under the leadership of Elder A. H. Brandt, and I saw the attractive Shauri Moyo church and the field offices. Mrs. Brandt has a busy program in the Maxwell Preparatory School as has also Mrs. Judy Tucker who is acting as matron of the hostel. I was pleased to see the extensions being made to the school. This institution is situated behind the church and next door to the hostel, all on the same campus. I met again Brother and Sister J. Kingsnorth, the union literature-evangelist, and this consecrated couple are also giving active service in the church.

The motor trip from Nairobi to Kendu Bay was interesting for me because it included among other things a deviation at Nakuru to see the flamingoes and other birds on the lake. What a beautiful sight! I felt as though I had stepped into a wonder world of delicate pink. Our God has made so much that is beautiful for us to gaze upon and be refreshed and made thankful. Driving through the Great Rift Valley was another feature of special interest. I saw the great shelves of land reaching down to the floor of the valley and up again on the far side of that great cleavage which stretches from the Dead Sea in the Middle East, down through Africa's eastern land areas to Nyasaland and Mocambique. I saw the many, many villages on its slopes and wondered how soon the message would go to their inhabitants and our work be finished in the Great Rift Valley.

At Gendia, the Advent welcome was as warm and friendly as I had met with in other parts. Elder and Mrs. F. E.

Wilson were my hosts, and I indeed felt comfortable and at home with them. Elder Wilson is the president of the Kenya Lake Field as well as its acting secretary-treasurer. As I sat in their attractive lounge, a certain impression came to me again. It had come over and over as I stayed or visited in the homes of our workers, and now here it was again — a feeling of deep admiration for the wives of our workers. We know of their loyalty to their husbands and their dedication to their husband's work. We know of the many hours of office work or teaching or nursing they do. We know of the lonely hours they spend on the stations while their husbands are on safari, and their children away at school. All of these things are known to us and we respect them highly for them. But while I was aware of these things, my deepest admiration was for their feminine and always beautiful quality of "homemaker". The restful atmosphere, the homely comfort, and the tasteful appointments of their homes testified to this quality in our womenfolk, and it is this which makes their homes a place to which their husbands look forward to returning, and in which their children grow up to balanced maturity. Like Solomon I felt it was something to be prized above rubies. Our workers' wives are surely one of our denomination's richest treasures.



Earl Cleveland at the microphone singing a beautiful gospel melody.

My stay at Gendia was brief, unfortunately, but I was able to pay a fleeting visit to the East African Publishing House. Mrs. Jennifer Webster was picking flowers for her vases as we approached and we chatted for a while. Inside the building, we found Brother Athol Webster, the manager, pressing on with the building expansion program. Brother G. Olschewski, the works-manager, was in his office of glass walls from which he could supervise the work of all of the four departments. The press is now printing in eight languages.

Returning from the press we passed the old home occupied for many years by the F. H. Thomases and where three of their sons were born. Today those three sons are serving in the work, Elder Fred G. Thomas as president of the Tanganyika Union, Elder Don E. Thomas in departmental work in the Congo Union and Brother Ken Thomas as director of the Rusangu School and Station. It was in front of this old house at Gendia that Sister Thomas in those early days used to hang the old storm lantern on the bluegum tree at night whenever Elder Thomas was away on safari. There were no roads in those days and Elder Thomas had to make his way through the bush. And returning at night, the storm lantern hanging in the bluegum tree acted as a beacon light to direct his steps homeward.

Brother Mishech Amayo, Education

have tremendous respect for our single ladies serving so efficiently and loyally in various capacities. It was a real pleasure for me to meet again Miss Josephine Clayburn, the matron of Kendu Hospital, and Miss June Wilson, the sister-tutor. They are friends of mine of former days, and there is always something heart-warming about meeting old friends again. For the first time, I met Miss Veryl Mitchell, one of our missionary nurses from Australia. She had just returned from her furlough and was well into her program in the maternity department. I was also happy to become acquainted with Mrs. Perepelitza and Mrs. Calkins and their young folks. Kendu Hospital is a fine institution and under Dr. Perepelitza's able leadership the spirit is good and the hospital continues to fulfil its appointed mission of mercy with real distinction.

The following day I set out with the Wilsons for Busegwe in Tanganyika. We called in at Kamagambo and found Elder and Mrs. Rais Marx busy with the duties of the administration of that important institution, and also trying to find a solution to their distressing water problem. Brother Marx was ordained to the gospel ministry recently, and we wish this dedicated couple much of God's richest blessing on this memorable occasion. We had a few words with the D. C. Hunts, the Jack Teglers, Miss Grace Robinson, Miss Vivienne Chris-

ing out on safari as we drove up but he stayed long enough for a friendly greeting and a few words. His courage is strong as the work in his field presses onwards.

— *To be continued.*

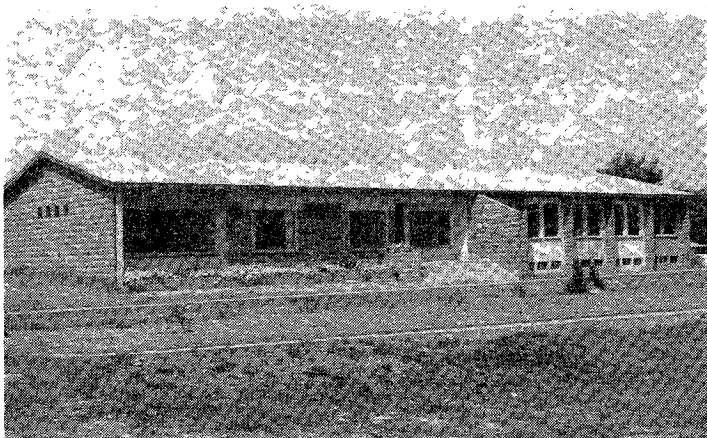
Meet Our Visitor



M. E. LOEWEN

ELDER Marvin E. Loewen is secretary of the Religious Liberty Department of the General Conference. He will be visiting our Division from October 10 to December 30, and in company with Elder E. D. Hanson, Division Religious Liberty secretary, will itinerate through the fields.

Elder Loewen served as a missionary in China for eight years and in the Philippines for another four, in addition to holding a number of responsible positions in his homeland, the United States, before his appointment to the General Conference in 1960.



The East African
Publishing House,
Kendu Bay,
Kenya, E.A.

Department Secretary of the field, introduced me to Brother Naftali Siage, principal of Gendia's primary school, and his six teachers, and also showed me around other parts of the station. At Kendu Hospital, I found Dr. A. Perepelitza, the medical superintendent, busy at his desk, and Dr. E. A. Calkins pecking away at the typewriter. I was hoping to be able to see an operation, but my visit was too short for that. Instead I peeped into the nursery at the triplets born a few days before.

Since I live in a woman's world, I

tensen, and Mr. John Marter, and then we dropped in to see Mrs. Lena Robinson. She was well and what a pleasure it was to be in the company of this gracious lady who with her late husband has given so many years of dedicated service to the cause.

The miles sped away behind us in clouds of dust as we approached Ranen. The neatly cut hedges and lawns and well-cared-for flower beds make this station one of the most attractive in the Division. Elder Christopher Odero, president of the Ranen Field, was just sett-

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"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." Article 18, United Nations Universal Declaration of Human Rights.

This is a broad statement. It recognizes that conscience and religion are outside the authority of civil government. Neither the majority nor the minority have the right to coerce the conscience or prescribe religious beliefs. The dignity and right of the individual is the very essence of the Christian religion. Only when Christian principles are perverted by selfish seekers of power, or when heathen practices creep into the church, do we find human rights disregarded.

The religious leaders of Christ's day were largely concerned with religion as a means to political power. If Christ had offered political power, they would gladly have followed him. So much was this the guiding principle in their thinking, that Christ commented that when they had won a proselyte to the Jewish religion they made him "twofold more the child of hell than yourselves" (Matt. 23:15).

When is the Majority Right?

By ERNEST D. HANSON,

Religious Liberty Secretary, Southern African Division

The danger of equating political power with divine right is still present. When religious and political leaders join hands to control conscience and religious practice, political and every other freedom are on their way out. Human rights are never safe when religious practices are controlled. When a people loses either religious or political freedom the other freedom is never long preserved.

Human rights are not a matter of convenience. They are not negotiable in the struggle for economic and political security or supremacy. We may have to make economic and personal sacrifices for the good of the state or the community, but there is no possible condition under which the religious rights of the individual can safely or rightly be abridged. To control religion is to attempt to control conscience and one's relation to God. The consequences of such control are always disastrous.

In human rights, the minority has the same rights as the majority. In the history of human relations, the majority can and has been wrong just as frequently as the minority. The attempts to coerce the minds of men have been at the root of much of the misery and unhappiness that have plagued this old world of ours. The use of autocratic power to gain economic or political supremacy is certain to spread to the realm of religious beliefs and practices. The result is slavery just as certainly as when men and women are bought and sold by public auction.

The present trend toward authoritarian government cannot be safely ignored. Religious liberty is in danger, and with it, all other human rights. The laws of most nations pay lip service to the principles of religious freedom, but the seeds of intolerance and coercion are sprouting in too many areas.

Recently I talked to a man whose country has subscribed to the United Nations Declaration of Human Rights. In that country it is illegal to change from the state religion to the Christian religion. A person who wished to become a Christian would not only be in danger of prison, but also of his life.

(Continued on page 11)

Prescription for Freedom

"CHRISTIANS should exercise extreme care in lending support — and name — to groups that seek to mobilize them for political purposes. In the past, clericalism has been a term anonymous with Roman Catholicism; it will look no better linked with Protestantism." — *Liberty*.

"It is the lesson of history that state support to a church corrupts both the state that gives it and the church that accepts it." — *Liberty*.

When Constantine favoured Christians over non-Christians in official appointments, thousands of pagans flocked into the church, with a consequent lowering of the spiritual level of the church.

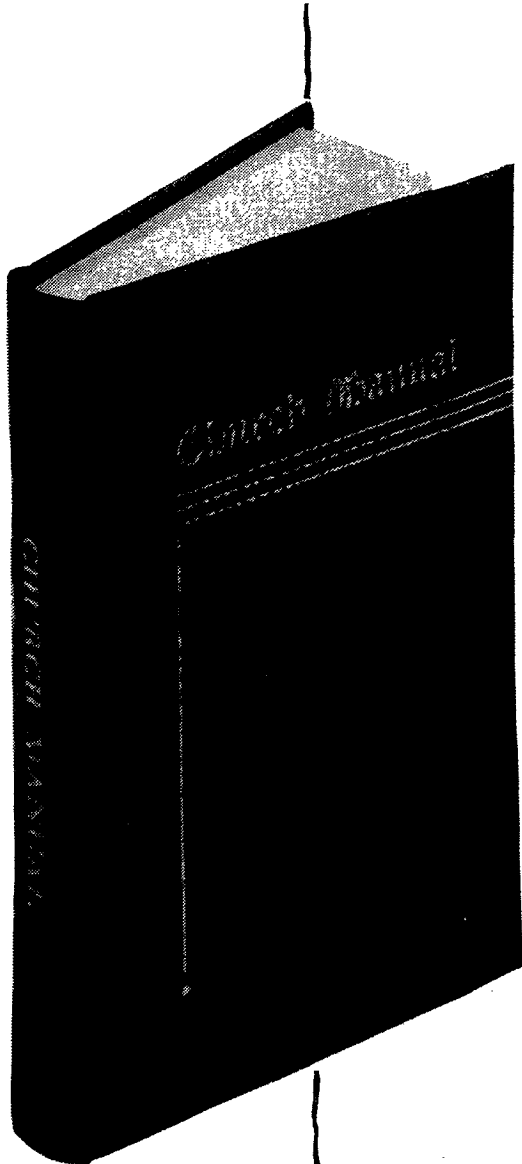
It is dangerous for any person to take for granted that the human rights safeguard of his country's constitution will automatically protect his personal liberties. Only when the people arise to defend their liberties is freedom guaranteed.

"We believe in the individual's natural and inalienable right to freedom of conscience: to worship or not to worship; to profess, to practice, and to promulgate his religious beliefs, or to change them according to his conscience or opinions, holding that these are the essence of religious liberty; but that in the exercise of this right he should respect the equivalent right of others." — *Liberty*.

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood." — Article I, United Nations Universal Declaration of Human Rights.

Every parent has the right to have his child educated in a school with the religious atmosphere of his choice.

Freedom does not permit articles of religion to be established by civil law.



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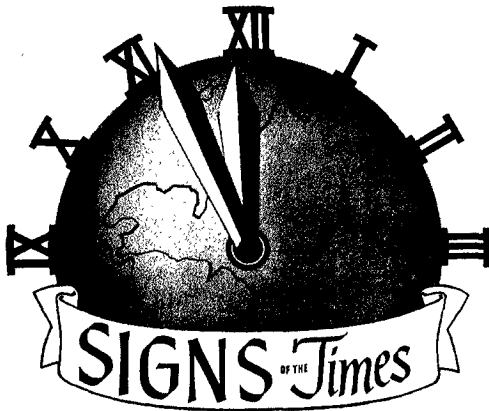
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Romans 13:12 (Moffatt)



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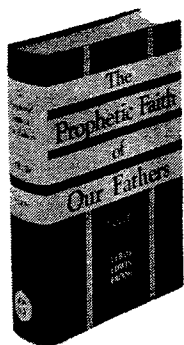


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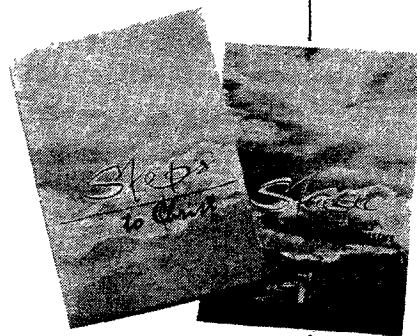
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In the United States of America the Supreme Court has ruled that Sunday laws are not religious, yet when one state passed a new Sunday law exempting those who observed another day, the dominant church put pressure on the members of the legislature, with the result that this body reversed its decision and removed all exemptions.

Under an anti-Christian law, the Muslim country of the Sudan has ordered 17 United Presbyterian and Reformed missionaries to leave the country. Now all mission societies in the country are required to be licensed annually. This law has also resulted in the eviction of about 30 Roman Catholic missionaries from that country.

The Church News Service reports that in Colombia "according to the existing concordat between the Vatican and Colombia, the Colombian government must respect Roman Catholic canon law. Article Three of the concordat says: 'Canonical legislation is independent of the civil law, and forms no part of it; but it will be solemnly respected by the authorities of the Republic.'" The schools are also regulated through a "missions treaty" with the Vatican.

The Nyasaland Constitution of 1963 provides that "no person shall be hindered in the enjoyment of his freedom of conscience . . . freedom of thought and of religion, freedom to change his religion or belief, and freedom, either alone or in community with others, and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance." The new Uganda Constitution includes the same safeguards to liberty as those adopted by Nyasaland. Since these declarations are in harmony with the Declaration of Human Rights adopted by the United Nations, we may assume these principles are generally accepted by the independent nations of Africa.

If these principles are upheld in practice, Africa will be most fortunate. Nevertheless, pressures are building up in some countries to deny some of these rights. The lesson of history is that freedom is only maintained by eternal vigilance. Such vigilance has paid off in Tanganyika, where the Ministry of Education has instructed all headmasters of Secondary and Trade schools and all principals of Teacher-training and Technical colleges "that when Seventh-day Adventist pupils refuse to work on Saturdays in accordance with their beliefs, they should be excused from studies and duties on the strict understanding that on their own initiative they make amends by 'catching up' on Sundays."

This is a real victory for religious

freedom, and we trust that it will be extended to other territories in Africa.

One of the areas of religious liberty not well understood in Africa is in the field of education. With the exception of Uganda, the Education departments do not allow private African schools to be operated for the exclusive use of the children of one denomination unless there are enough children of that denomination to completely fill the school. This deprives parents of the right to train their children in harmony with their religious convictions. It is recognized that a government has the right to determine teacher's qualifications, school standards, and the quality of buildings and equipment, thus ensuring

satisfactory educational standards. But every parent should have the right to train his children in the religious atmosphere of his choice. This is impossible if he does not have a controlling voice in the religious setting in which his children are educated.

This right is recognized in Britain and America, and should be recognized in Africa, if a strong, self-reliant, moral and loyal citizenry is to be built up. The prosperity of Britain and America is in a large measure the result of encouraging religious freedom, high moral standards, and economic selfreliance. It is our duty to work for these principles in education, and thus help to build the virtues that make a nation strong.

"NOTHING demonstrates a church's inward rot quite so well as the degree of its stateward lean."

— R. R. Hegstad.

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"THE Church itself bears sole and vital responsibility for securing from its members a voluntary observance of the Lord's Day. The church should not seek or even appear to seek, the coercive power of the state in order to facilitate Christians' observance of the Lord's Day." — 174th General Assembly of

the United Presbyterian Church in the U.S.A.

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"THE Church has always demanded an exact observance of the third precept of the Decalogue: 'Remember that thou keep holy the Sabbath day'. . . Religion, morality, and hygiene, all unite in the law of periodic repose which the Church has for centuries translated into the sanctification of Sunday." — Encyclical Mater et Magistra, by Pope John XXIII.

Trends

"GLOBAL unions, spanning continents, striking in unison in the U.S., Europe, Asia, and Africa, are about to be born. And the embattled Walter Reuther is the attending physician. . . There will be no lack of financing for this work. Reuther has his union's authority to spend over 1.4 million dollars a year to aid labour movements of the world, — especially in the new nations of Africa and the ancient lands of Asia. . . With it Reuther plans to contribute to social welfare centres, training schools, labour colleges, and to the activities of such labour groups as the Kenya Federation of Labour." — *Human Events*.

"By what authority can government compel one person not to work on Sunday because the majority of the populace deem Sunday to be a holy day? Muslims may some day control a State legislature. Could they make criminal the opening of a shop on Friday? Would not we Christians fervently believe, if that came to pass, that government had no authority to make us bow to the scruples of the Muslim majority? — *The Evening Star, Washington, D.C.*

"The presence of non-Catholic observers and the prayers offered by other Christian bodies for the success of the Second Vatican Council have been described as a 'miracle, a true miracle' by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity." — *RNS in Liberty News*.

The religious affiliation of the State governors in America is as follows: Methodists 11, Roman Catholics 9, Baptists 8, Episcopal 7, Presbyterian 7, United Church of Christ 3, Mormons 2, Lutheran 2, Disciples of Christ 1.

Around Our Unions

New Member Inspires Entire Church

By WARREN R. ZORK,

H.M. Dept. Secretary, Zambesi Union

BROTHER G. R. W. Wilson seen below on the right discussing Harvest Ingathering territory with Brother Arthur Haynes-Smart of the Zambesi Union office staff, knew little of Seventh-day Adventists two years ago. Now he leads the laymen of his church in his first Harvest Ingathering campaign.

Brother Wilson and his wife, Pamela, became Bulawayo church members by baptism on April 14 this year.

Only six weeks later, following an intensive HI planning session by the Bulawayo church board, Brother Wilson was appointed leader of one of the five Ingathering teams. His goal was to faithfully contact every home in his territory. At the time of writing (after only four week's work) his team's financial goal of £150 has been exceeded. Although he and Brother Smart are together responsible for collecting more than £100 of this amount, Brother Wilson's enthusiasm is greater than ever. He has no thoughts of slowing down. Says he, "All the territory must be worked. We are going ahead and will help the other church teams on to victory." A few hours after the accompanying picture was taken he was back with £7.10.0 for the youth team.

As this is Brother Wilson's first HI campaign, he cannot compare the public response this year with previous years. To this question, however, Brother Smart, a three-year Ingathering "veteran", eagerly replied that the attitude

of the people is every bit as good as during his two previous years.

Consecration and perseverance characterize Brother Wilson's success to date. Some of his best donations have been from "call backs", which he faithfully makes several nights a week. However he has never been too busy soliciting funds not to leave, with interested persons contacted, handbills announcing Brother R. Thompson's weekly evangelistic meetings. On several occasions he has had missionary visits and Bible studies with those showing genuine interest.

When asked what has inspired him to set and keep up such an outstanding Ingathering pace, he immediately mentioned "the team spirit" and "our meeting together after each evening's work for praise and thanksgiving."

We salute Brother Wilson for inspiring us all and leading the Bulawayo church toward an early Spiritual Harvest Ingathering victory.

Progress in the Radio Work

By J. A. BIRKENSTOCK,

*Former Secretary, Radio Department,
Southern African Division*

FROM a recent survey of broadcasting work being done in our Southern African Division there are quite a few items of information which are not very encouraging. In such large countries as the Congo, Tanganyika, and also for our European population in South Africa, Seventh-day Adventists have not been able to obtain a single hour of time on the broadcasting systems in these countries. Also the Central African Union

with the small countries of Rwanda and Burundi, but where we have a heavy concentration of population and church membership, have thus far also been untouched with our message broadcast over the air.

We are glad, however, to report that due to the consistent work and faithful efforts put forth in the past, it has been possible to obtain 25 hours of time during 1962 on the Kenya broadcasting service. During these hours 66 programmes were broadcast in the Swahili and Kikuyu languages and one programme was given in English. These programmes were mostly of the Sunday service type, services for children and mid-week and epilogue services. We certainly appreciate the hard work and the vision which Brother R. J. Wieland and his associates are manifesting in this way in Nairobi.

In Nyasaland it was possible to get 8½ hours of radio time for church services and for church news in the Nyanja language. And then in the Zambesi Union, we are glad that in Southern Rhodesia our Solusi College has especially been active and broadcasts have been rendered in English and Sindebele for a total of 15 hours of very much the same type of services as in these other countries. The music of our Solusi choir and quartets has been especially popular.

Valuable as these openings are to acquaint the general public with the work of Seventh-day Adventists, yet we cannot conclude that this is really the type of radio broadcasting work which is most important for us to do. It has not been possible to give the regular Voice of Prophecy type of messages, and especially we have been prohibited from broadcasting the address of our offices and asking for names to be sent in. In South Africa I believe in our Bantu broadcasting work we have had more freedom and it has been possible for the brethren to give some forthright messages during the 24 hours which Pastor Mseleku has preached over the air in Zulu.

In most of the countries of our Division the radio stations are very closely controlled by governments, and thus far we have not made much advance in giving a regular broadcast of our message over the radio. However, now there are certain developments which are most encouraging, and we believe that these may offer an opportunity of reaching the masses with our message.

One of these is the hope that soon it will be possible to broadcast our message again over the Lourenco Marques station. These commercial broadcasts are very expensive and it is not always easy



Left to right, A. Haynes-Smart and G. R. W. Wilson

to find the money to pay for these, but recently some brethren have come forward offering to pay the expenses, and thus we hope soon to hear the Voice of Prophecy again over Radio Mocambique.

With the coming of independence to many of the new African nations it is hoped that when contacts are made and requests are presented for radio time that a more flexible attitude will be encountered and it will be possible to give well-prepared radio programmes over the air in the various African languages.

And then recently in New York a powerful transmitter has begun beaming the message to the eastern portion of South Africa every Sunday night at 9 o'clock on 17.7 megacycles or 16.89 meters. Being such a distance away this reception might not be too clear. However, we do hope that some will still be able to listen in and receive our message.

In the meantime we are glad to report that our Bible Correspondence schools are increasing their enrolments and number of students, and so many earnest souls are finding the truth for which they seek. Although we may not have the freedom we wish in every place to broadcast our message, yet we can still advertise in the local newspapers and our church members have had great success in soliciting names of interested students for our Voice of Prophecy schools.

Please continue to support our Voice of Prophecy work, and to pray for its success in seeking out and winning souls for the Lord.

Bugema's Ministerial Students

By G. F. CLIFFORD,

Principal, Bugema Missionary College

The 23 men pictured above comprise the 1963/64 junior ministerial class at Bugema Missionary College. This is the largest class in the history of the College. All but two of the students come from the three East African territories. The two come from the Congo Union.

In August of this year the class under the leadership of Pastor B. D. Wheeler and Brother W. Nyagabona will be holding an evangelistic effort in the little town of Bombo some 10 miles from the college. For some months the class has been visiting the area each Sunday in preparation for the meetings. Bombo has a large Muslim population and the men are putting into practice the methods demonstrated to them by Pastor A. M. Akbar earlier in the year. It is many years since an effort was held in this particular area and we are praying for a rich harvest of souls.



Bugema's Ministerial Students with instructors B. D. Wheeler (extreme right) and W. Nyagabona (extreme left).

A Twentieth Century Pentecost in the Heart of Africa

By D. K. BAZARRA,

President Uganda Field

AT our last year-end committee meeting, 18 evangelistic efforts were voted to be held throughout the Uganda Field. One of these was to be conducted by the writer in Hoima Town, Western Uganda.

Having made thorough preparation, I asked Elder J. W. Haarhoff, Secretary-treasurer of our Field, to take the tent to this town. Upon his arrival, he met with disappointment. The town clerk told him that the site previously requested for the meetings had not been granted to us by the Town Council. Instead, another place two miles out of town had been assigned us. Brother Haarhoff tried to persuade the gentleman to change his mind, but in vain.

He returned to our headquarters with a sad report. "I have bad news for you," he said to me. "The Hoima Council has refused you the privilege of holding your effort in the middle of the town as you had requested," he continued. You can imagine how I felt about the situation. However, I did not become discouraged. Instead, I took the matter to the Lord in prayer. Early the next morning I left Kireka Mission for Hoima.

Before I went to see the town clerk I prayed to God for the best place in Hoima, then entered his office. He greeted me cordially. "What can I do for you?" he asked. "Sir", I said, "Thank you for the place granted to me in the name of the Seventh-day Adventists, but as I told you when I was in your office last time, I would like to have a place which will make it easy for the people to attend the meetings. The place now given to me makes it rather difficult for the town people to do this. I know whatever you decide will be acceptable to the Town Council." He paused for a moment. After a minute or two, he said "Come with me in my car, and you show me the place where you would like to hold your meetings." We drove through the town and finally came to an open plot ideally situated near the palace of the king of Bunyoro. The Town Clerk asked me if I would be pleased with that location. I thanked him very much for it. We could not have had a better place.

Immediately we brought the tent and pitched it. It was not long before people started gathering around us and continual inquiries were made.

One of them remarked that he would be happy if I employed him as a night watchman. "All right" I said, "I need a night watchman for five weeks." He looked rather surprised. "Five weeks?" he asked, "you can't do that. The people

Blessing Corner

WHEN the Sabbath truth came to me I knew that God was testing me. However, shortly afterwards I also had presented to me another great truth from the Bible, that of the subject of tithe paying. Reading from Malachi 3:10, I found that the Lord asked me to test Him! This I accepted as being very fair of God in His dealings with men.

At that time, I was working as a creative display artist in a large North of England chocolate factory, and had just completed a very satisfactory piece of work, for which the directors increased my salary. In the very month that I received back my first tithe receipt from the church treasurer I discovered that the Lord had increased my salary by exactly one tenth to the very pound, shilling, and penny! This brought a great thrill to my soul. Having put God to the test, I proved Him faithful to His promise to open the windows of heaven to bless me. I gave my heart to God anew, stepped out in faith, and became a Seventh-day Adventist.

— BRIAN PILMOOR, PASTOR, *Salisbury Church*.

of this town cannot attend religious meetings for five weeks! If you are fortunate you will have them come for three or four days only." It appears that religious meetings had been held in this town on other occasions and after the third meeting, the audiences had not returned.

"I am afraid you are bound to meet with the same fate," concluded the prospective night watchman. When I asked two of our churchmembers from a neighbouring church if this was indeed a fact, they were also pessimistic. I told them that whatever happened I was going to continue preaching the Word of God for five weeks, even if people did not come, and in this event, my team and I would go to the homes of the people and give them Bible studies and win them to Christ.

The night we started presenting the message we love so dearly, the tent was full. The next night we had about the same attendance. When we finished the first week we thought that maybe the evil days were still ahead. At the beginning of the second week one nurse took her stand for Christ. At the beginning of the third week she brought her husband to the meetings. He also has accepted the message and we hope very soon he will have the Sabbath off. Let us pray for him that he may find favour with the hospital superintendent. God continued to bless our meetings throughout the whole effort. After five weeks of hard work, 109 dear souls took their stand for Jesus, among whom were three teachers, two nurses, and one senior chief. The people are still wondering how we kept the interest so high for five complete weeks. We knew the

secret. It was the "royal telephone" and God's message which others did not have.

In reality my team and I felt the presence of the Holy Spirit in the town of Hoima. The whole town was shaken. The people who attended the meetings felt the same power, for we received testimony after testimony that the people felt new life in their whole being. Some of these people had seen these meetings in dreams in April and May. They told us that they had seen people being taught the Word of God in small separate classes (Sabbath School classes) and had seen the Word of God being taught with pictures from the screen. This is exactly what we did.

I think we are not wrong if we say that this was the outpouring of the Holy Spirit in a small measure. Pray for these people that their faith may not fail.

Wanting an "Adventist Holiday"?—Come to Anerley!

By G. E. GARNE,

President Oranje-Natal Conference

ANERLEY Youth Camp on Natal's beautiful South Coast, offers its facilities to Seventh-day Adventist families who wish to come to the coast for a holiday in a truly "Adventist" atmosphere.

Naturally the facilities may only be hired at such times as youth camps or other denominational appointments are not in progress. Unfortunately it must also be pointed out that the camp-site falls very strictly under the provisions of Group Areas zoning regulations.

The facilities include family bungalows, gas burners for cooking, spacious grounds for playing, and magnificent view of the sea and swimming in our own tidal pool just below the camp. The beach is within less than a minute's walking distance. Sites for caravans and tents may also be hired.

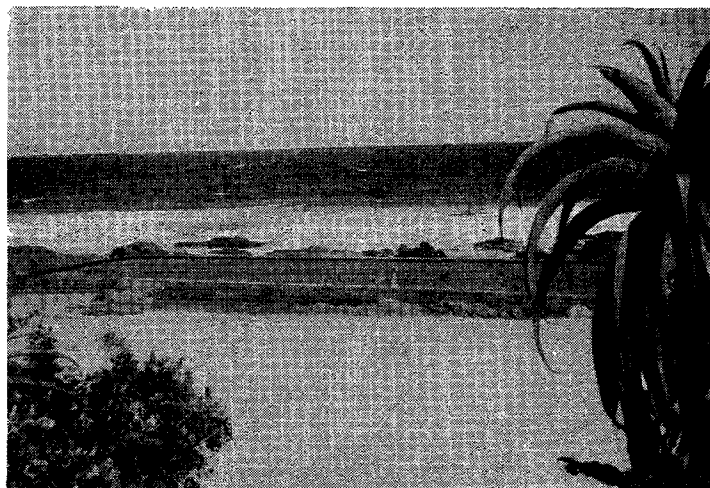
The charge for these facilities is very reasonable — the cheapest on Natal's holiday coast!

We appeal to our people please *not* to advertise these facilities to their non-Adventist relatives and friends, as such foreign elements as smoking and other non-Adventist practices are not desired at "Anerley". We want to offer these facilities *exclusively to Adventists* as a service to our own people. We want to keep the atmosphere truly "Adventist" and to preserve the sacredness of the Sabbath at our camp.

Of course, in cases where an Adventist member has a non-Adventist marriage partner, we would not exclude such a family, provided the non-Adventist member of the family was willing to co-operate in helping us preserve the at-

(Continued on page 15)

The Tidal Pool at Anerley.



From Hither and Yon

OUR FROM HITHER AND YON corner in this issue of the OUTLOOK is being devoted to some interesting and revealing facts gleaned from TREASURY HIGHLIGHTS, the bulletin of the Treasury Department of the Southern African Division.

"During the last week of July a treasurers' council was conducted in Johannesburg for all our treasurers and accountants of the South African Union Conference, Group II. We had the privilege of having Brother E. L. Becker, the auditor of the General Conference, with us during these meetings. Elder M. B. Musgrave, treasurer of Group II, was chairman of the council, and Elder D. A. Webster, treasurer of the South African Union Conference, Elder P. Stevenson, auditor of Group II, and Elder R. M. Reinhard, Division treasurer, participated in the meetings. Various topics on denominational business administration and accounting were presented."

"The General Conference Treasury Department reports that in May 1963 the North American Division reached 133.8 per cent of the mission offering goal for the first five months in 1963. Their Harvest Ingathering increase amounted to 234,044.62 dollar or £83,587.73. for 1963 over 1962. What a challenge for us in the Southern African Division to do likewise."

Anerley Camp Holidays

(Continued from page 14)

mosphere of Adventism that prevails at our camp.

And here is good news for mothers! Sometimes mothers want to be free from the cares of having to prepare meals for the family while on holiday. We have made arrangements with the matron of our old age home, next door to the camp, to provide an excellent mid-day meal to Anerley holiday-makers at the nominal charge of 40 cents per adult and 25 cents for children under 12. This means that a family of four could have their mid-day meal for the reasonable charge of R9.10 per week for the whole family!

Application should be made to Mr. Stuart Sparrow, superintendent, S.D.A. Youth Camp, P.O. Anerley, South Coast, Natal, who will advise applicants concerning times when the facilities are available; tariffs, and all other information desired.

You and your family will return home physically and spiritually refreshed after a holiday at ANERLEY!

Important Dates to Remember

October 12: Sabbath School Visitors' Day.

October 12: British and Foreign Bible Society Day. (Except in S.A.U.)

October 19: Community Relations Day.

October 26: Temperance Day.

THE TREND IS —DOWN, DOWN, DOWN!

Elder R. M. Reinhard comments on mission giving as follows: "On a number of occasions the General Conference treasurer, Elder C. L. Torroy, has made a strong appeal to our Division for larger mission offerings for the support of our world-wide mission program. We have given careful study to the trend of mission giving in our churches, fields and conferences. Some of the facts are startling, as the following figures will reveal:

YEAR	TITHE in relation to	Mission Offerings
1950	100/-	26/6
1954	100/-	24/3
1958	100/-	22/1
1962	100/-	17/8

"We cannot believe", continues Elder Reinhard, "that our believers are less loyal and that their love for God's cause is less fervent today than a decade ago."

We feel sure this distressing trend will cause our workers and church members to give serious and prayerful thought to this matter of faithful and sacrificial mission giving.—Ed.

The Prayer Closet

"Ere You Left Your Room This Morning, Did You Think to Pray?"

*More things are wrought by Prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and
day.
For what are men better than sheep or
goats
That nourish a blind life within the
brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friend?
For so the whole round earth is every
way
Bound by gold chains about the feet of
God.*

— Alfred Tennyson

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Please join us in prayer for three young men in Kampala, Uganda, attending Makerere University, who are facing difficulties because of Sabbath classes. They are determined to stand firm. Remember also other students throughout the Division in similar situations.

Sunset Calendar for October, 1963

	4	11	18	25
Cape Town	6.50	6.55	7.01	7.07
Johannesburg	6.09	6.12	6.16	6.19
East London	6.12	6.17	6.22	6.28
Port Elizabeth	6.22	6.27	6.33	6.39
Bloemfontein	6.17	6.21	6.25	6.30
Pietermaritzburg	6.01	6.05	6.10	6.14
Durban	5.58	6.02	6.07	6.12
Gwelo	6.02	6.04	6.06	6.09
Bulawayo	6.04	6.05	6.07	6.10
Lusaka	6.05	6.06	6.07	6.09
Salisbury	5.52	5.53	5.55	5.57
Umtali	5.48	5.49	5.53	5.57
Blantyre	5.37	5.38	5.39	5.41
Elisabethville	6.06	6.06	6.07	6.07
Nairobi	6.26	6.22	6.20	6.20
Mombasa	6.13	6.12	6.10	6.10
Kisumu	6.34	6.31	6.29	6.28
Kampala	6.43	6.39	6.37	6.36
Dar-es-Salaam	6.18	6.16	6.15	6.15
Tabora	6.43	6.40	6.40	6.38

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A Great Opportunity

SIGNS OF THE TIMES offers one of the greatest opportunities known for self-supporting literature-evangelists.

Brother William Mhlamo, of Langa in the Cape, began selling "Signs of the Times" in single copies on a part-time basis. In less than three months he sold 2,100 copies during his off hours, selling as many as one thousand copies of a single issue. Brother Mhlamo has now given up his employment and is going into the work of literature evangelism on a full time basis. His plan is to sell at least two thousand copies of SIGNS OF THE TIMES per month. Just think of it! Each month two thousand families will have the opportunity of reading God's message of hope for our day and

at 10c per copy his income a month will be R100 (£50).

Soon the SIGNS OF THE TIMES will be prepared with a cover appealing especially to the African people. Surely there are great days ahead for the circulation of this excellent magazine.

We hope that soon there will be many more who, like Brother Mhlamo, will be encouraged to take up the word of circulating our magazines. By putting forth dedicated, intelligent effort you may have all of your financial needs cared for and be assured of the greatest reward of all — that of meeting souls in God's kingdom whom you have invited there.

Don't miss this great opportunity!

JOHN G. KERBS,

Publishing Secretary Group II, SAU.



THE new book, *For a Better Africa*, written by R. J. Wieland and published recently by the East African Publishing House, has proved to be one of the fastest selling books we have ever produced on this continent. The first edition was made available to the fields early in February this year and completely sold out by April 24. Athol Webster, manager of the East African Publishing House, sends this encouraging word: "The second edition of 10,000 was ready June 11 and up to August 11, we had sold 2,419 copies, making a total of 5,419 copies sold in five months, an average of 1,100 per month!"

D. R. L. Astleford, Publishing secretary of the East African Union, refers to *For a Better Africa* as "a great small book". He states that the title and cover picture appeal to the modern African and that the Latin wording above the gate has proven to be an excellent selling point. As it says inside the front cover, these words "spell out a message of courage". They mean "We shall find a way or make one", — a motto that represents well the spirit of our publishing program in Southern Africa!

J. N. HUNT,

*Publishing Department Secretary,
Southern African Division.*

