



**Trans-Africa Division
OUTLOOK**

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Around the Unions

DORCAS ACTIVITIES AT AGRICULTURAL SHOW

by MRS. GRACE HARCOTBE

THE LADIES of the Gwelo Dorcas Society arranged a most attractive stall at the Gwelo Agricultural Show recently. This exhibit made a favourable impression on the visitors, to whom printed cards explaining our work were given. Some had never heard of our welfare work before and were pleased to put a good donation into the box provided for this purpose. Mrs. Gwen Comins, the Dorcas leader, together with the members, enjoyed making the many articles which were sold at the stall.

Dominating the exhibit was a 5-foot floral candle in a candlestick. The candle itself was made of pink carnations, the flame of bright red nasturtiums, and the candlestick was of bright yellow calendulas. At the base was a beautiful scroll on which was printed in black and gold letters, the words: "IF EVERYONE LIT JUST ONE LITTLE CANDLE, WHAT A BRIGHT WORLD THIS WOULD BE." Against the back wall of the stall stood a large chart illustrating what our Dorcas societies are doing throughout the world. In one corner of the stall was an open bale of second-hand clothing, one of the many sent to us for the poor and needy by our believers in the United States. Other samples displayed were of babies' clothing and groceries.

A Rhodesia Broadcasting Corporation commentator was so impressed that he interviewed Mrs. Comins who explained that the large candle was intended to convey the idea of welfare work being a light in the world. He wished to know what our aim was, and Sister Comins explained that it was "Service to the community on a completely interdenominational basis."

FRONT COVER:

Helderberg College—The Gateway to Service. The motto of the 1967 Graduating Class is: FOR ME TO LIVE IS CHRIST, and their aim is: TO SPREAD THE FRAGRANCE OF HIS LOVE. They look forward to happy service in the Master's Great Vineyard.

The following report appeared in the local newspaper: "One of the most attractive stands is that of the Dorcas Welfare Society. Dominating the display is a large flower arrangement in the shape of a candle. In this unusual setting there is a mixture of real and hand-made artificial flowers. The society is selling a range of home-produced items, including hand-made clothes, cakes and chutneys."

The leader and members of our small Dorcas Society are to be commended for bringing to the notice of the public in such an attractive way the work we as Seventh-day Adventists are doing. It was gratifying, also that after the expenses had been met, there was an amount of £30 from the sale of goods which went back into Dorcas funds.

"PROVE ME NOW HEREWITH"

by R. R. NDHLOVU,

Department Secretary, Zambesi Union

ONE EVENING while at Mpilo Hospital, Bulawayo, I heard my name being called, but as there were many people around and many by the name of Mr. Ndhlovu, I did not pay much attention. But again I heard my name so turned to look around and it was then that I saw Mrs. Ncube coming towards me.

"I have an interesting story to tell you Mfundisi. I want you to know how the Lord has blessed me," she said. "Since last year when I made my commitment to God, He has abundantly blessed me. You will remember when you came to my house with your friends last year, you found my husband sick and I without money to pay the house rent. Well, I have proved my Lord and He has blessed me. My husband recovered and found work, and my salary has been raised."

You may want to know more about this lady. When the Stewardship team visited this lady last year, we found her in trouble. We told her that although she was owing money and experiencing difficulties because of her husband's ill-

ness, God still wanted her to be faithful with her tithe and offerings. His promise of opening the windows of heaven was still sure. We prayed with her and encouraged her to prove God's promise.

A few days after our visit a certain man asked her for board as he had been unable to find a house of his own. The money he paid, helped to cover the rent. At the end of the month Mrs. Ncube had a raise in her pay. Her mistress said to her, "You have worked for me for so many years and you have been such a faithful servant that I am raising your pay." She also gave her some clothes. The following month her husband regained his health and was able to find a job. Her wages have been raised again this year.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" Mal. 3:10. God answers prayer and He also blesses us if we will only trust Him and believe His promises.

A few days ago I visited this good sister and she showed me the bottle into which she puts all money that belongs to the Lord. She said, "Even if I run out of food or need money for something else, I do not touch this bottle, for this money belongs to God." It is time we all proved the Lord. He is ready to open the windows of heaven if we are willing to let Him.

YOUTH OF THE CONGO

by ELASTO BASANINYENZI,

Department Secretary, Congo Union

IT IS A GREAT pleasure for me to tell you about our Congo Union youth. Our total MV membership is 15,574 and during the first three months of this year I held rallies at three of our field stations, Rwese, Masisi, and Bigobo. Each station is in a different tribal area. Rwese, headquarters of the North Congo Field, is in the Bandandi area. Masisi, headquarters of the East Congo Field, has a Banyarwanda population, originally from Rwanda, and at Bigobo in North Katanga, we have the Bahemba tribe.

There is nothing that can make us more joyful, happy and strong than a church full of young people. I have noticed that churches without youth are

cold. The young people love to sing and are eager to learn new songs. I was really sorry when I visited the Lubudi group and saw not one boy or girl.

Our meetings at Rwese started at 5:50 in the morning and although the climate in that area is very cold and many of our MV members lacked warm clothing, they were present each morning to sing the songs of Zion. Their station leader, Brother Samuel Kambale, gave inspiring and challenging sermons, and like real soldiers of Jesus, the young people repeated the MV pledge and law. Many gave their hearts to the Saviour, testifying that they wanted to be pastors and evangelists when they are grown in order to teach other young people the way of truth. Some of the girls said: "We want to be the wives of evangelists and help the children in our churches."

From Rwese we went to Masisi. In the East Congo Field we have 28,000 Sabbath-school members, more than half the union total. I asked which of the youth had their parents in the meeting and many hands went up. Then I requested that the young people place their hands upon the shoulders of their parents. That was a wonderful sight to see! Pastor Hezekia Mwangachuchu had sixteen hands on his shoulder! I reminded them of what Moses had said: "We will go with our young, and with our old, with our sons and with our daughters" Exodus 10:9, 10. And this is the way we want to march to the kingdom of God. In this place the girls have been making MV flags and next year our Congo Union youth will have MV flags in every meeting.

For six years our young people at Bigobo have not been visited by the union MV leader, because of troubled conditions in the area. However, Brother Kimion Kanunu is a strong leader and very capable of conducting a good programme for seniors and juniors. I spent five days with them and we rejoiced together for the blessings of the Lord.

After this safari I pondered how we could help our young people more than we do. I feel they would be strengthened if we arranged interesting and challenging programmes for them; taught them good lessons; gave them tasks to do in the churches; and taught them to be good leaders.

In the Triangle church in Lubumbashi the youth conducted a very fine 13th Sabbath programme. Some are good colporteurs. One of them, Alfred Bufenge, sold books to the value of Congo Fr. 136,044 last year, and Elder Paul Mwemo, the Field MV secretary reports that in one month, MV members brought 177 converts into the church. Please pray for our young people.

The Missionary Wife

(A group of missionary wives were asked to write papers on different aspects of mission life. One of these is published here.—Editor)

by MRS. E. T. GACKENHEIMER,
East African Union.

SELFISHNESS HAS NO PLACE in the life of a true missionary. A missionary comes to serve others, and the missionary wife must always remember this. Her own comfort, desires and pleasure should be subservient to what she can do for others. Perhaps the most valuable asset she will need is the love for people, for here she will deal with all kinds of people, kind and unkind, nice and those who are rather hostile sometimes. She must be immune to criticism, for many times people of other lands misunderstand our motives and our desire to be of service, thinking that we are here just to better ourselves. Unfortunately, people such as visitors, do come to underdeveloped countries with a desire to enjoy themselves to the utmost and to get the most out of their stay in every way, even to the point of exploiting the people. No wonder the indigenous people sometimes think the missionary is here for the same purpose.

I would advise any missionary lady to bring with her to her field of labour

extra supplies of patience and tolerance, for both are greatly needed. One must learn when in another country to be tolerant of others, of their way of doing things, their thinking, their religion, and their customs, because their backgrounds are very often different from ours. Not everyone does things in the same way, and who can say that our way is "THE only, THE right way." Adaptability is another most valuable asset. A missionary lady needs to be willing to adapt to many new things and new conditions, and be willing to cheerfully make the best of things. Any inclination to criticism or complaining should be left behind, for it will make her life in the mission field unhappy, and will add to her husband's burdens. To any missionary lady I would say, "Remember, you chose to be a missionary, and you agreed to come to the mission field, so why should you complain?" Let your life be one of dedication and true sincerity, and the Lord will work with and for you.

INGATHERING TROPHIES

by ELASTO BASANINYENZI,
Department Secretary, Congo Union

A WELL-ORGANIZED Ingathering campaign means VICTORY.

A meeting of the church leaders, deacons and Sabbath-school teachers took place in Sakania, close to the Zambian border. After earnestly seeking the Lord, seven band leaders were chosen and a goal of Fr. 1,000 was set. Instruction in methods of successful Ingathering was given and the band leaders were encouraged to solicit from all with whom they came in contact—Catholics, Protestants and non-believers—and to speak without fear, for they were doing God's work. We explained to them how they could interest the people in helping our dispensaries, hospitals, and schools.

Then we organized the church by dividing the membership into bands under these seven leaders, and after a special season of prayer all went to work for the Lord that day. During the evening the members came back to the church and many interesting experiences were related.

Sister Berina Patison met a man who

told her he had nothing in the house that he could give as a donation. But Sister Berina saw a piece of meat in a corner and asked him if he would give that to her. The man was happy to give her the meat, and she sold it for a good price.

Nguza is a young seven-year old boy. When he saw how the different groups were organized he organized a group of his own, consisting of six children his own age. Nguza was the leader. In a small village they went from house to house and received Fr. 30.

When we entered a military camp we received a friendly welcome. Chairs were brought for us and when we were seated we explained our Ingathering work. The soldiers said it was a very good work and chose two of their number to go around the camp and ask every man and woman to give some help for God's work in the Congo. When they returned they gave us Fr. 750. They told us that they had not yet received their salaries, but when they did they would give us more.

In our churches we have some very capable Ingatherers who do excellent work in soliciting funds, such as Ellen P. Nassan's daughter who received Fr. 2,000 in a few hours.

PLACE OF WORSHIP

by ERNEST KOOPEDI,
Southern Union

IN THE ORANJE-TRANSVAAL FIELD most of the organized churches and companies gather for Sabbath worship, not in church buildings, but in government schools, in homes or in car garages. In a cosmopolitan city such as Soweto, Johannesburg, where we have more than 600,000 people, there are only two church buildings. In this complex city, where S.D.A. church and Sabbath-school members number 1,500, church buildings are more than a necessity.

For over a decade, the Senoane Seventh-day Adventist church has conducted all its services in a school-classroom. Let us look at the contents of this room that surrounds us while we humbly serve God in song, prayer and word. In front, near the supposed rostrum, hangs a long black-board covered with the teacher's drawings and written work which we cannot erase. There are all sorts of wall pictures and other apparatus, such as soap boxes, Vim tins and many other objects around the room.

At last, in desperation, on the 11th April 1964 the church decided to collect money for a church building. But money came into the treasury very slowly. We devised other avenues for raising funds to supplement the money con-

tributed from our salaries and wages, but these proved a failure.

As we struggled for funds, two visits were paid to our church by Pastor Birkenstock, then the Trans-Africa Church Development secretary and Pastor P. Msimang, the Field president. It was during their last visit that a constructive plan of raising church building funds was presented to us by Pastor Birkenstock. Surveying the ancient Biblical system of building churches he outlined certain plans. After they left, the church board and the church building committee deliberated prayerfully that heaven should reveal a way out of our predicament. We decided to have a day of fasting and prayer. Our goal was that every adult should contribute R10 and every child and baby in arms R1. Remember, we still had our Sabbath by Sabbath contributions to bring.

On the day of fasting and prayer, the sermon was preached by the writer. The theme of the message centred on Exodus 25:8. "Let them make me a sanctuary that I may dwell among them."

The following Sabbath we had invited the Jabavu and Pimville churches, who are our contemporaries as far as church building is concerned. Moruti W. Ntswana preached the divine service and the afternoon service for us. His message, based on Exodus 25:8, especially inspired us for this type of work. Immediately after the divine service, in a unique

manner, every baby, child and adult brought their donation envelopes to the altar of sacrifice. (These donation envelopes had been issued three months before the great day of sacrifice.) Money collected on this Sabbath netted the substantial sum of R278.92. As we go to press, donation envelopes are still expected to come in. I wish you could have seen the countenances of God's children beaming with joy and gratitude to God for a practical achievement.

GREETINGS FROM OLD FRIENDS

Mrs. Doris Myers Christensen, DDS:

"Love and greetings. Sorry that Wallace passed away January 2. His courage was good and we look forward to the resurrection morning. God bless you all."

Pastor and Mrs. William O. England:

"Sincere greetings to you in the Trans-Africa Division. We remember with joy our 7½ years in Uganda. William is now secretary-treasurer of D.B. Products in Pasadena and I am teaching English in Pasadena College. May the Lord bless and guide you in your work."

I. B. Burton:

"A group of 'ex-African' missionaries are together here tonight (Friends of Africa Gathering) in Glendale, California. It is a real pleasure to see so many with the common bond of having worked in the land we always remember with affection. It was my privilege to have started my service in the Zambesi Union in 1923 and laboured there for nearly twenty-four years. It has always given me much joy since being here in America to follow the progress of the work over there. May the Lord richly bless every step of the way."

"... Thy Manservant, ..."

(Continued from page 6)

doctrines we hold dear, how will we account for having required her to work on the Sabbath, thus breaking the very commandments we are saying are so necessary to be kept when we love God.

3. A lost opportunity, either because we realize the difficulty of point 2 and thus hesitate to acquaint our "help" with the gospel truths, or in not being "different" and thus awakening her interest.

This subject is by no means exhausted. These are but a few thoughts to consider. We are Sabbath-keepers. We have heard the voice of God instructing us concerning His commandments. Because we love Him we keep them as a pleasure and a delight.



Workmen busy getting the Soweto Evangelistic Centre ready for the opening of the campaign there.

What If They Had Quit?

A Dream

(This story was related by Pastor J. N. Hunt during worship in the Division headquarters office while he was still in Africa. It is published here so that its message may encourage our hearts to press the battle of the Lord to the gates until victory comes to the cause of Christ.—Editor)

YEARS AGO I DREAMED a dream, and in my dream five men, Peter, Andrew, Matthew, John, and Paul, were seated on a hillside, overlooking the Sea of Galilee. It was twenty years after the day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programmes of three of these men.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ, and was finding it hard to support his family; and Matthew had just had a flattering offer with a large salary and an interest in the business if he returned to his old place in the customs house.

Peter, as usual, opened the discussion. He said: "My wife's mother has opened a boarding-house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my interest in the fishing business. I can make a good living, and a little more, by fishing five days in the week, and I will have all my Sabbaths for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul was the next speaker: "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus, and have offered me a position at a good salary to open a branch business in Philippi, and from there to work out and establish and supervise businesses in the principal cities in Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sabbaths for Christian work, and can lay by a little something for the rainy day, which I can see is coming."

Then, Matthew spoke: "My story of the life of Christ is having a large sale, and is bringing in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to get back my old position, and I know that I can make enough out of it to not only support myself and family, but to take care of the rest of you if you should get into trouble. Then, too, I will have more leisure for writing, and can probably help the cause more in

this way than by travelling about the country."

"Peter," said Andrew, "do you remember the day when you thought you had lost your wife's mother? Do you see that sandy beach over there? That is the very spot where we beached our boat after the miraculous haul of fish, and where we quit the fishing business. That was where the Master said, 'Fear not; from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of com-

passion and longing on the Master's face when He looked out over the multitude and asked us to pray that labourers might be sent forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we ourselves do less?"

John who was leaning against Peter felt a big tear drop on his hand, and looking over at Paul he saw his jaw set, the old fire come back into his eye, and the war-horse look come into his face as he quietly said: "Brethren, I don't think we need to talk about this any more; let us pray."

And as they prayed the things of time and sense receded. A light breeze rustled in the near-by treetop, reminding them of that "rushing mighty wind" on the day of Pentecost and of the marvellous power with which Peter had preached the gospel on that day. They seemed also to see the Master Himself standing on the shore just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down



NEW APPOINTEES

Among the 55 furloughing missionaries attending the 1967 Summer Institute of World Missions at Andrews University were a group of mission appointees (seen above) who will shortly be coming to Trans-Africa. They are, left to right: Mrs. Janice Lindfors who with her husband will be going to Bugema Missionary College in Uganda; Mr. and Mrs. V. Martin Robeson, and Mr. and Mrs. J. M. Carter, all of whom will be teaching at Rusangu Secondary School in Zambia.

your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just coming into sight.

"Good-bye," said Paul. "I must catch the next boat for Ephesus. I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say a word to the folks at home, and we will have time to join the midnight caravan for Babylon, and we may go on east as far as the land of Sinim."

"Good-bye," called Matthew. "There is a group of publicans down in Jerusalem who want to go in with me on this tax-gathering proposition, but I will get them to join me in financing a five-year campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands to God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to the Saviour who stood by him: "Lord, do not charge this against them. I have felt that way myself at times, as Thou knowest; and

I would have left the work but for the fact that Thou didst prevent and strengthen me. They, too, are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his steady life and deep faith. If it please Thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever to hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake and I awoke. As I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go, labour on, spend and be spent,

Thy joy to do the Father's will;

It is the way the Master went.

Should not the servant tread it still?

"Go, labour on, 'tis not for naught;

The earthly loss is heavenly gain;

Men heed thee, love thee, praise thee

not,

The Master praises. What are men?

"Go, labour on while yet 'tis day;

The world's dark night is hastening

on.

Speed, speed thy work, cast sloth away.

It is not thus that souls are won."

“. . . THY MANSERVANT, NOR THY MAIDSERVANT . . .”

by ROSELYN VAN ECK, Helderberg College

WE ARE SABBATH-KEEPERS. We have heard the voice of God instructing us concerning His commandments. Because we love Him we keep them as a pleasure and a delight. During the week we take heed to the injunction to "remember." When the sun goes down on the evening of the sixth day our weekly work is done and we welcome the hours of the Sabbath, in word, thought, and action.

When we first learned of God's Sabbath and that we were to abstain from our usual daily employment on that day, in faith we obeyed God and arranged to have the hours of the Sabbath free to worship God according to the commandment.

We thank God for His many blessings. Among these blessings are the "helps" we have to aid us in our work in the home and the garden. Many times they make their home in the servants' quarters at the rear of the property we call "home."

Is it not here that we are inclined to forget one part of the commandment we

have been instructed to remember? We are not willing to attend to our usual daily employment on the Sabbath and yet we think nothing of requiring our maid to make the beds and wash the dishes—her regular employment, for which we pay her—on the Sabbath! We reason with ourselves that these are necessary chores and that she does not believe in the Sabbath anyway. Furthermore, if she does not do them, we will have to take time to do them, and thus have less time to worship and commune with our Maker. One last point to satisfy ourselves: she would want Sunday afternoon and evening off and, really, we are paying her, how could we give her her one afternoon a week off, plus all the hours of the Sabbath, plus Sunday afternoon and evening! No, she must certainly help out a little on Sabbaths, we reason. Besides, what would she think of us if, after all this time, we tell her not to come in from sunset on Friday to sunset on Saturday? She knows that we have not changed our religion!

How well founded and safe is this reasoning? How can we conscientiously

require of others what we do not do because we believe it to be disobeying God's commands? The fact that my maid does not believe in the Sabbath does not give me the right to help her break it.

What of those dishes that need to be washed? God knew that families would be busy during the six week-days given to earning a living. He gave the Sabbath as a safeguard for the family unit. The hours of the Sabbath offer a golden opportunity for families to do things together and to learn more about their God at the same time. The dishes will be done in no time if father, mother and children (and guests) get down to it right after the meal. No time need be wasted if the conversation is directed along spiritual lines. A discussion or review of the main points of the lesson study or the sermon will be beneficial and help to fix them in the mind. Bible knowledge can be gained and shared as the family (and guests) talk of what they have discovered during the week in their own personal Bible study. In this way the necessary dishes will be washed, and God will be glorified.

What would your maid think if you went to her now and explained that you have realized that you have been doing wrong by requiring her to do a few odd jobs on the Sabbath? Explain why and how we keep the Sabbath. Tell her that from now on she is not to come in to work after the sun has gone down on Friday until it goes down again on Saturday night. If the sun sets after supper on Friday night she will be expected to be there to do the dishes, and if it sets before supper time on Saturday night she will again be expected to be there at her post of duty. Make it plain that she will still have Sunday free, but as she is having Saturday off, that will be counted as her other afternoon free.

She will probably be surprised at the change in arrangements, but will respect you for being willing to live up to your beliefs. She may even desire to know more about your religion, and thus it is that souls may be won for the kingdom.

Are there any problems attached to allowing our servants to do some of their usual jobs for us on the Sabbath? There are three that come easily to mind:

1. A troubled conscience that will interfere with our close fellowship with God. One transgression, clung to, is enough to estrange us from our God.

2. An inconsistency in our lives as Christians which may be a stumbling-block to others, e.g. we may strive to win our "help" for Christ. With the work of the Holy Spirit this may be accomplished, but when we explain the

(Concluded foot of page 4)

Reporting on . . .

PEOPLE AND EVENTS

READERS OF THE OUTLOOK will be sorry to learn of the passing of our beloved Pastor A. A. Matter in Germany on September 17 at the age of 81. Pastor and Mrs. Matter gave outstanding service to the cause of God in Trans-Africa from the time they arrived in 1914. For 38 years they laboured lovingly and tirelessly in Kenya, the Congo and Rwanda. They retired from active service in 1952 but continued to reside in Rwanda until 1964 when they returned permanently to their homeland, Switzerland. Our deep sympathy is expressed to our dear Sister Matter and her family.

Pastor Robert H. Pierson's latest book, "Faith on Tiptoe," has just been released by the Southern Publishing Association. Our readers will be interested to know that this book contains a compilation of Pastor Pierson's "Heart-to-Heart" articles which appeared in the OUTLOOK every month for over seven years. It is possible that many of our readers will wish to have a copy of this book when it is made available to the public. Pastor and Mrs. Pierson recently held a two-week evangelistic campaign in Wilmington, Delaware in the United States, about which he writes: "We had a good time together, and the Lord blessed the preaching of His Word. We had a nice baptism and a goodly number who took their stand for the message."

Pastor and Mrs. Russell Staples are now settled at Princeton University in the United States where Brother Staples is working towards his doctorate. He reports that his major study area is in Theology which includes Systematic Theology and Christian Ethics; and his minor study area includes Church and Society, with papers on Sociology and Anthropology of Religion, and the Relationship of Sociology of Religion to Theology. Doctoral students must be able to work in two languages other than English, and Brother Staples has chosen German and French. He reports that this is a heavy study load and he expects to spend all his waking hours (and maybe some of his sleeping hours) engrossed in study and research.

The mail recently brought a letter from Pastor Joe N. Hunt, in which he remarked: "Somehow we find ourselves thinking so often of you folks back there in Trans-Africa. . . . We are thankful for a safe and happy journey all the way to the homeland. Our trip through Scandinavia and Western Europe was an unforgettable one. We loved the fjords of Norway and the mountains of Switzerland and Austria. . . . We have just finished several weeks with our parents and in family reunions, trying to see the folks we haven't seen for so many years. Now we are settled at Andrews University and ready for some good solid study. Steve is enrolled at Oak Park Academy, and Dan is here with us attending Andrews Academy."

Workers returning from furlough include Pastor and Mrs. Brian Pilmoor, Victor and Roy, who are located on the Copperbelt in Zambia; Dr. and Mrs. C.

F. Clarke returning to their work at Rusangu Secondary School; Pastor and Mrs. R. H. E. Henning to the Tanzania Union office at Busegwe; Miss Isobel Butler to Lower Gwelo Training School; and Miss Rilla Ashton to Kanye Hospital in Botswana.

Our busy Flying Doctor, Dr. M. H. Schaffner, spent one day in the office between flights to South Africa where two Five-Day Plan meetings were held in Johannesburg and Bloemfontein, and Malawi for a dispensary trip. The Five-Day Plan meetings were well attended in both cities, with the one in Johannesburg being the largest ever held there. Once again precious victories were gained and new and valuable contacts were made.

It is with regret that we have said farewell to Pastor and Mrs. Alfred H. Brandt of the Central African Union. They have spent 19 years in dedicated service in Africa, serving in a number of our northern unions. Pastor Brandt has been invited to be the president of the East Denmark Conference, but they have expressed the hope that when their children's educational problems have passed they can return to Africa. They left Bujumbura in October.

It is a pleasure to welcome back two old friends and former missionaries, Dr. and Mrs. O. J. Rouhe. They are appointed to Songa Hospital in the Congo. Dr. and Mrs. Marland A. Hansen and their two sons have also arrived to commence their medical missionary work in Africa. They are to go to Songa Hospital but will serve temporarily at Heri Hospital in Tanzania. Another new appointee is Miss Marilyn Matula, who will join the Heri Hospital staff.

A delightful little girl, Deborah Lynn, joined the Rodney Austen family in Bulawayo on August 26. Congratulations and best wishes! Congratulations also to

Pastor and Mrs. A. W. Austen of our Division staff, and to Brother and Sister E. de Beer of Odzi who rejoice at having Debbie as their grandchild.

Trans-Africa Division

OUTLOOK

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SUNSET CALENDAR

DECEMBER, 1967

JANUARY, 1968

	1	8	15	22	29		5	12	19	26
Cape Town	7.41	7.47	7.53	7.57	8.00	Cape Town	8.01	8.01	7.58	7.56
Johannesburg	6.46	6.51	6.56	7.00	7.03	Johannesburg	7.05	7.05	7.05	7.02
East London	7.01	7.07	7.13	7.16	7.19	East London	7.20	7.21	7.18	7.16
Port Elizabeth	7.13	7.19	7.25	7.29	7.32	Port Elizabeth	7.33	7.33	7.30	7.28
Bloemfontein	6.59	7.04	7.09	7.13	7.16	Bloemfontein	7.18	7.18	7.17	7.15
Pietermaritzburg	6.44	6.50	6.55	6.59	7.02	Pietermaritzburg	7.04	7.04	7.02	7.00
Durban	6.42	6.48	6.53	6.57	7.00	Durban	7.02	7.02	7.00	6.58
Windhoek	7.23	7.28	7.32	7.36	7.39	Windhoek	7.44	7.43	7.42	7.40
Bulawayo	6.31	6.36	6.40	6.44	6.47	Bulawayo	6.49	6.51	6.51	6.50
Salisbury	6.16	6.21	6.25	6.29	6.32	Salisbury	6.34	6.36	6.36	6.35
Gwelo	6.27	6.31	6.37	6.42	6.44	Gwelo	6.44	6.44	6.43	6.41
Lusaka	6.25	6.29	6.32	6.35	6.38	Lusaka	6.43	6.43	6.42	6.40
Blantyre	5.57	6.02	6.06	6.11	6.14	Blantyre	6.16	6.18	6.18	6.18
Lubumbashi	6.19	6.23	6.27	6.32	6.35	Lubumbashi	6.37	6.39	6.40	6.41
Nairobi	6.25	6.29	6.33	6.36	6.39	Nairobi	6.43	6.46	6.47	6.50
Mombasa	6.18	6.22	6.26	6.30	6.33	Mombasa	6.36	6.39	6.40	6.42
Kisumu	6.31	6.35	6.39	6.43	6.46	Kisumu	6.50	6.53	6.54	6.57
Kampala	6.40	6.44	6.48	6.52	6.55	Kampala	6.59	7.02	7.04	7.06
Dar-es-Salaam	6.25	6.29	6.34	6.38	6.41	Dar-es-Salaam	6.44	6.45	6.46	6.48
Tabora	6.47	6.52	6.56	6.59	7.03	Tabora	7.06	7.10	7.11	7.12

“Such as I Have”

by MERLE L. MILLS,
President, Trans-Africa Division

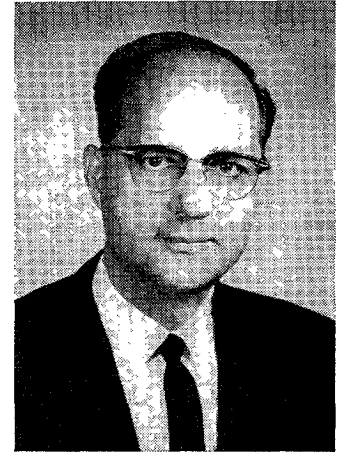
DID YOU KNOW that the River Jordan flows both to the Sea of Galilee and the Dead Sea? Yet, one sea is fresh, lucid, clean, and teeming with marine life, while the other is stagnant, murky, alkaline, and completely sterile of all life. Why the difference between these two bodies of water which come from the same source? The answer is simple. The Sea of Galilee has an outlet giving off that which it daily receives. The Dead Sea has no outlet but keeps that which it receives.

Just so with life! If there is no outlet, no giving of that which is received, stagnation, sterility and boredom are the results. This is the reason many people are not happy. Life to them has lost its challenge and its meaning. Though such a one may search for happiness, yet it remains as elusive as the pot of gold at the end of the rainbow. You see, happiness is a by-product of a shared life. It is never the end in itself. One can never find it by searching for it. Happiness can only be experienced by one whose life is actuated by the principle of giving.

The propensity of the natural heart is to be niggardly, grasping, selfish. Such a heart becomes a Dead Sea because it refuses to give what it has received. It becomes preoccupied with satisfying its own needs and imaginary wants. It gives little or no time or thought to showing compassion for, or sharing of blessings with others. It becomes obsessed with the passion for increasing one's own creature comforts. It is driven by an overpowering passion to amass possessions. The thought of giving material assistance to others is completely alien to the carnal heart. It is deeply involved in administering to the needs of self. It is the fear of such an individual that if he gives up anything that he has received, this will be the sure road to poverty. Not only is such a fear based on an illusion; it is the sure road to restlessness and discontent. The more one gets the more he wants. The more one

has of the material things of life, the more anxious and troubled he becomes in protecting and preserving what he has. Such a person finds it difficult to pay an honest tithe or give liberal offerings to God and to faithfully discharge his duties as a steward. His heart becomes hard and insensate, so that he gives only a token support to the cause of God or some worthy project. He fails to comprehend the warning of the wise man who said: "There is that scattereth and yet increaseth" Proverbs 11:24. Only as one gives can he make room to receive. To succeed in accumulating possessions and keeping them for one's self will lead to a restless, prosaic and boring life.

But you say, I don't have any great wealth, nor am I tempted to become rich. But are you living to and for yourself? Are you so concerned with your own family and so eager to accomplish your own goals in life that you have no time to give yourself to others? Reader of mine, did you know that you can become a miser or a recluse because of your lack of compassion for and interest in others, and your failing to give of yourself? God has given you life, health, talents, time and love. God did not intend that these be reserved for your family or for yourself. These are blessings which must be shared with others around you and with Christ. In the creation of the universe the Master Architect designed that it would operate on the principle of giving. We see the operation of this principle every day in the realm of nature, from the budding flower, the sparkling brook, the tree which provides shade, moisture and succulent fruit, the fertile soil, and the vitalizing rays of the sun. So human nature must operate on such a principle. Even if we have few material blessings of life we must give what we have. Dear reader, think long and hard on the following statement: "Unless there is practical self-sacrifice for the good of others in the family circle, in the neighbourhood, in the church, and wherever we



may be, then whatever our profession we are not Christians."—"The Desire of Ages," page 504.

When Peter was approached by the lame man at the temple gate, requesting alms which Peter did not have to give, he nevertheless responded by saying: "Silver and gold have I none; but such as I have give I thee." Acts 3:6. Happiness awaits only those who are involved in giving such as they have. Though it be but a cup of cold water, a loaf of bread, a kind word, a smile, or a visit to the jail or sick-room, holding an office in the church, performing an act of mercy, a kind deed, sharing one's faith, or giving of one's love and understanding to others, we are told: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. What is more, it gives an outlet to the soul, making room to receive more blessings. Such a life will become zestful and meaningful for it produces a real purpose in living. The way to happiness is to give of oneself to others, to share material blessings with our fellow-men, and to be liberal towards God. This is the only way to keep the spark of life from going out. The cup can be filled only as it becomes empty. Your life can become useful and full only as it becomes empty of self through giving that which it has received. That is why we have been told: "It is more blessed to give than to receive." Acts 20:20.