

Trans-Africa Division
OUTLOOK

Registered at the G.P.O. as a Newspaper
Volume LXVII July 15, 1969 No. 7





Editorial—

WILL EUROPE

"FOR THIRTY-FIVE YEARS I have been saying publicly, on the air and in print, there will arise a 'United States of Europe.' It will be a political-military union of ten nations . . . in the area of the once-great Holy Roman Empire. But there will be one super-king over the ten."

So writes Herbert W. Armstrong in an editorial in the latest issue of his magazine *The Plain Truth* (May 1969) to come to our desk, while preparing our copy for this issue of the OUTLOOK.

For over a hundred years Seventh-day Adventists have been saying "publicly, on the air and in print" that there *will never* be a "United States of Europe." During the entire period of our century-long witness as a denomination, our evangelists have advertised as one of the subjects in their evangelistic meetings, "Europe Under One Flag?" or "Will Europe Unite?" Consistently their answer to the question has been a clear-cut, categorical, "No! On the authority of the Inspired Word we can state with confidence that Europe *will not* unite." They have invariably cited, during the course of their presentations, the futile efforts of Charlemagne, Napoleon, Keiser Wilhelm and Adolf Hitler—all of whom dreamed dreams of uniting the nations of Europe under "one super-king." How well I remember the fearless witness of our evangelists during the uncertain years of World War II when it *did* at one stage seem that Hitler would at last be the one to succeed! Yet, listening spell-bound on the edge of my seat as a high-school lad, I could detect in their voices *not so much as a trace* of uncertainty! These men were not talking with their tongues in their cheeks. They were not trying to convince their audiences or themselves, of something they *wished* were true, or *hoped* would work out. They preached with absolute certainty. They could assure their audiences with deep conviction that Hitler's ambitions would turn to dust and ashes just as

assuredly as had those of the erstwhile Empire-builders who preceded him. At one point in the early forties the odds indeed seemed to be against these fearless preachers. One even had reason to feel that perhaps it would be expedient if, for a while at least, they would stop spelling out Hitler's doom! But they *didn't* stop. They didn't *need* to stop. They weren't guessing. They *knew*. God had so unmistakably written the history of Europe—2,500 years in advance—that a child could understand what God had declared! It was *truth* when our preachers preached it in the forties. It is *truth* today still! It is based on the rock foundation of the divinely-inspired declaration: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 41-43.

Now, it might be argued by some that the fact that two parties can arrive at contradictory conclusions shows that it is all a matter of "interpretation." One party, appealing, no doubt, to certain Biblical prophecies, declares emphatically, "there will arise a 'United States of Europe.'" The other party declares with equal conviction, "Europe shall not unite." Dear reader, is there any room for "interpretation" in the passage of scripture quoted above? Can it be read either one way or another? When God emphatically states "they shall not cleave one to another," does He mean what He says, or does He mean something else?

That the nations here represented by the toes, *are* in fact the nations

occupying the territory of the once-great Western Roman Empire, there can be no shadow of a doubt. The line of progression in the prophecy of Daniel 2 from Babylon, through Medo-Persia, Greece and Rome to the break-up of the Roman Empire is too clear to leave any doubt as to what the story is about! The next act in the drama is that ten "partly weak, partly strong" divisions would step onto the stage as *permanently divided* entities. The condition of division would prevail right up to the next act in the drama, described in the verse *immediately following* this precise declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44.

The writer from whom we quoted at the outset, cites certain "evidences" that what he has predicted for "thirty-five years" is about to be fulfilled: namely the European Common Market and the North Atlantic Treaty Organization. Neither NATO nor EUROMART, however, includes or involves *all* the nations which arose out of the break-up of the Roman Empire, represented by the toes of the image. We might say that, even if these alliances *did* bring about a semblance of union between the nations subscribing to them, they would unite the toes of *one foot* while leaving the other foot unaffected!

In the final analysis, any informed observer would be forced to admit that these seemingly successful military and economic alliances have resulted in no more than an extremely *artificial* and *superficial* union of the participants, and that beneath the surface THE NATIONS OF EUROPE ARE JUST AS DIVIDED TODAY AS THEY EVER WERE! God decreed it so. His declaration "*they shall not cleave one to another,*" represents a

UNITE?

divine edict which will be valid till the close of human history.

The abortive attempts to unite Europe through such artificial media as NATO and EUROMART need do nothing to unsettle our faith in the inspired prophetic declaration. On the contrary, the fact that they have come into being is yet another fulfilment of the words, "*they shall mingle themselves . . . BUT they shall not cleave one to another.*"

In other words, God went as far as to tell us that numerous efforts *would* be made to stimulate a union. They would not *isolate* themselves from each other. There would *not* be any deliberate refusal to effect a union. They would indeed try *desperately* to do so, but without success. The toes would continue to be toes—right up to the instant when they would be struck by the great rock. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

No, we will never need to change or abandon our position concerning the destiny of Europe. It has stood the test of time! We will never be embarrassed by it, or need to tear up any of our sermon notes or articles because of it. Preach it, dear fellow-Adventist, by voice and pen, but best of all by *your life!* Jesus is coming soon. We have come down to *the very toenails* of the image. Let us be true to our trust, and prepare to be citizens when the God of heaven sets up His kingdom "which shall never be destroyed."



September 27 . . .

WORLD BAPTISM SABBATH

by NEAL C. WILSON

Vice-president of the General
Conference for North America

A BAPTISM in every church on September 27. This is the goal several divisions of the world field set for themselves at the 1968 Autumn Council. Union, conference and institutional leaders shared in the commitment.

We believe there is much to be gained by adopting mutual objectives and goals. We need to rally our forces, harness every possible talent, and enlist every willing heart. The messenger of the Lord tells us, "Let the gospel message ring through our churches, summoning them to universal action."—*Testimonies*, vol. 7, page 14. The emphasis of the plan is not on numbers, but on concerted action.

It is hoped that the pastors of the various churches will have a number of baptismal days scheduled during the year, of which September 27 will be one. It is not the plan that there must necessarily be large baptisms on this day, though in some churches this may be the case. It is not suggested that those who are ready for, and who request, baptism be asked to wait till September 27. We believe a person ought to join the church when he is ready. Nor should people be rushed or hurried into baptism simply to meet a deadline or to set a record.

This special Sabbath should be a challenge, not only to our pastors and evangelists but to individual members,

as well. Every layman should begin working and praying for someone he might be able to influence and bring to Christ, and thus swell the harvest on September 27. His personal testimony of what Christ has meant to him and what He has done in his life and home will be a powerful argument in persuading others to accept Christ.

A Precious Memory

It will be a precious memory for those baptized on this day to recall that they joined the church and gave their lives fully to Christ on World Baptism Sabbath. We believe that this emphasis on a particular day will create a bond of fellowship among our members. They will rejoice at the thought that everywhere on this day people will be joining the church, the body of Christ, through baptism.

A day such as is proposed should encourage every member in every church to think, plan, work, sow, pray, cultivate, and reap. God's plan of discipleship is that His followers should bring forth much fruit. We need to emphasize decisions and the need of fruitage from our many soul-winning programmes and activities.

We would like to expand the number of participating divisions so that we could have a target Sabbath when a baptism would be taking place in every Seventh-day Adventist church around the world. Won't you accept the challenge and watch the Lord work through you?

"Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. . . . We have no time to lose. The powers of darkness are working with intense energy. . . . The great controversy is nearing its end. . . . The Lord is coming. . . . We are to prepare the way for Him by acting our part in getting a people ready for that great day."—*Evangelism*, pages 218, 219.

—Review and Herald.

COVER PICTURE:

The Voice of Prophecy Bible School in Cape Town which has sent out a million Bible correspondence lessons during the past twenty-five years to people of all races throughout Southern Africa. The building used to be the headquarters of the former Southern African Division (now the Trans-Africa Division), before the Division headquarters were moved to Salisbury. In this issue of OUTLOOK you will be able to read about some of the triumphs of Bible School evangelism. See page 9.



IN THE

Land of Polygamists

by DUSAN SOFRANAC

Acting Publishing Department
Secretary, Congo Union

AFTER THE SERVICE, and in accordance with my long-standing custom, I selected the most convenient spot so that I might be able to greet the public. It takes at least 30 minutes to greet everyone! Everyone wants to touch your hand and to welcome you. The mothers, carrying their babies on their backs and in their arms, are delighted to have you fondle their little ones. The weight of the child on their backs doesn't stop them from bowing in front of you to show their profound respect for the holy responsibility that has been conferred on you as a gospel minister. The "auditorium" was attractively enclosed with palm branches, and decorated with flowers. Although the majestic trees gave the "auditorium" a magnificent appearance, they did not protect it from the many serpents which wriggled in during the hour of worship. The village is called Kilubi, and spiritually it is shared by the Adventists and the Catholics. On this safari of 4,000 kilometres, Pastor Williams and I were suffering from thirst. Suddenly we entered into an orange plantation which had been abandoned by the Europeans and was now being partially cared for by the nationals. If it had not been for the fact that the fruit was scattered along the road, one would never have guessed that it was a plantation, because it had become overgrown with bushes and trees. When we stopped, we were quickly surrounded by natives who were watching us curiously to see how we were making the delicious juice which quickly restored our nearly-depleted strength.

Pastor Samson introduced us to the chief of the area and to his young secretary, Daniel. The pastor asked us to reserve a little time for a committee-meeting during the evening in connection with the two men. Before they were called individually before the committee, he related to us the story of the old chief and his five wives. Only one wife was now living. These five wives had produced 35 children, who in turn had enough children

and grandchildren to make a complete village. No one knew the exact number of this great host of offspring. "I know," he said, "that I have done many sinful things, but having repented I have come to ask you if there is still any divine grace for me and a place in God's church. For a long time I have refused to listen to my conscience, but after having seen some of my children who have accepted the message, I have become ashamed because I should have gone before them and shown them an example since I am their father."

We called his son, a man well respected in that area, and asked him to tell us something about the private life of his father. He could tell us only good about the spiritual life of his father, except for the former problem of polygamy. His father was accepted.

In the case of young Daniel, I didn't need any witnesses. This handsome, happy and kind young man had much authority and he had welcomed us with a choir of young people who sang splendidly. Here was a non-Adventist who had organized the largest church that we have in this area, as well as several groups. We asked him to diligently seek a solution to his problem of polygamy. According to our Church plan, only the first wife, whom we recognize as the legitimate wife, can be baptized. The husband and his concubines cannot. After we had talked with him, immediately and without any discussion he agreed to keep the first wife (who was an Adventist) and give up the other two so that he could be baptized! I was very happy because this brave young man, a secretary in that community, will also become a regular member and a leader in our church.

In the Congo, polygamy is not considered as a sin, but rather as a sign of national dignity, that is, of authority and of wealth. The wealthier one is, the more wives he will have. On this safari we were invited to spend the night with several of our polygamist friends. Many of them consider

themselves as Adventists and they give tithes and attend services regularly, but because of this problem they cannot be members.

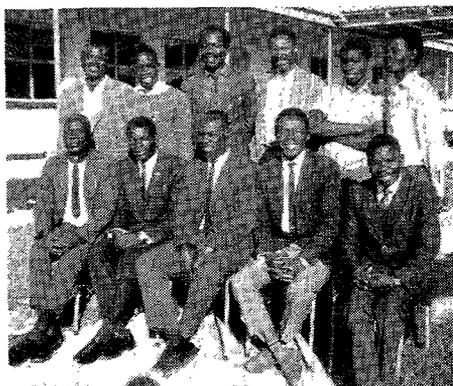
In the region of Lake Tanganyika we held 11 large district meetings. Some of these churches had not seen missionaries in more than 11 years. At one church we baptized 76 people, the greater number having been Moslems. The leaders of these Moslems were also at the baptism. Those in the baptismal procession marched along singing joyously!

It is very interesting to observe how the husband directs his wives. The large impressive house of the husband is in the centre, and surrounding it are the houses of his wives and their children. These houses all look alike. The husband gave each of his wives a certain responsibility: one carried the water to wash our feet, another the drinking water, the third served us fruit, a fourth washed the linen, and the fifth cooked the rice and other foods. The neighbours and friends brought us bananas, oranges, papaws, eggs, chickens and even goats. Naturally these last we could not accept. If we could count in all who wanted to be our members, we would have thousands of members in this one place.

To the North, near the Sudan border, the Catholic priests had reproached a polygamist for his 500 wives. He replied, "In my territory there are twelve Catholic missions. Each of these missions has about twenty young ladies with rings on their fingers signifying their marriage alliance with the church. First let these ladies absolve their marriage relation and then I will send away my wives."

In the neat little village of Kongolo, situated near the Congo River, we had a great problem finding fuel for our car. Finally, at "Sacoluba," the great house of cotton fabrication, a very nice Frenchman gave us 50 litres of petrol and wouldn't accept a single penny. "Although I don't believe in anything," he told us, "I have the highest respect for you missionaries." These are just a few experiences from a region in Central Africa where polygamy has epidemic proportions and is very difficult to cure. Some time ago, I heard of a certain king who had 7,000 wives. By contrast, king Solomon had only 1,000!

**Help Us Change the World—
Be a Literature-Evangelist**



**ZAMBIA FIELD LITERATURE
EVANGELIST INSTITUTE
HELD AT RUSANGU MISSION**

by J. M. Koko

*Publishing Department Secretary
Zambia Field*

WE HAVE just ended a most thrilling and interesting three-day training school for the new literature-evangelists who have come from all over Zambia. Pastor W. Hewes, the Zambesi Union Publishing Department secretary, who conducted a short course in Christian Salesmanship did not confine himself only to the teaching of the methods and techniques of book selling. He also equipped the men with spiritual lessons which literature-evangelists need most in order to be successful in their work.

The above photograph shows an enthusiastic group of new book-men, ten in number, who have pledged to put the enemy to shame this year by taking our truth-filled literature to every nook and corner of the Republic of Zambia. We are sorry that we have not been able to include the regular workers in the above photo as well.

At the literature-evangelist institute, which preceded the training school, the same determination, "To put the devil to shame" was expressed by the fifteen workers who attended. These men exhibited their challenge, not only by setting goals for deliveries and soul-winning for 1969, but by exhausting the book depository of books before they left for their various destinations. At the end of the institute, ten of these workers gave most exciting soul-winning experiences. It was a pleasure to listen and hear of how some of the literature-evangelists visited prison wards, government ministers' homes, and even the State House itself, with our health, educational, and message-filled books—places which, under ordinary circum-

stances, they would and could not visit.

Spiritual messages and instruction were given during the week by the following leaders: F. G. Thomas, M. B. Musgrave, J. Muyebe, J. M. Koko, H. W. Stevenson, Dr C. F. Clarke, B. Pilmoor, G. P. Magee, and D. E. Robinson.

To close the institute, Pastor Hewes gave a literature-evangelist charge and handed a burning candle to Pastor Koko from which all the other workers lighted their respective candles. Soon the whole room was brilliantly illuminated with the light from these candles. Each worker was admonished to be faithful to the task and keep his and her torch of faith burning for the Master.

**FREE LITERATURE OPENS
HEARTS**

WHILE WORKING one day I visited a Protestant school. All the teachers were together as I explained my books. However, they didn't want to buy any of the books and were very unfriendly towards me. Then, I opened my briefcase and said, "If you do not want to buy any of my books, I would like to give you something you do not have to pay for." I then handed them some of my free literature and left.

One year later when I visited the same place, the people thanked me for coming back. The head teacher said, "When you were here last year we were very angry with you, but you were kind to us and gave us some tracts to read. These tracts have shown us that your church is preaching the truth." He, and the other teachers, invited me to speak to 45 students who were also interested. I spoke to the students and the teachers, telling them more about our beliefs. We have now begun a branch Sabbath-school at this place with 52 people attending Sabbath-school regularly. Ten of these people are already baptized.

I thank the Lord for our literature, especially for the free literature which opens hearts for the message of God.

—JOHANA RWAMBUGA,
South Rwanda Field.

**Do Not Fail to Turn to Page 8
Where These Thrilling Stories
Are Continued.**

**PUBLISHING DEPARTMENT
— NEWS —**

**A BISHOP WHO BOUGHT
OUR BOOKS**

I WENT to Nyundi Mission. Many people were waiting in front of the bishop's office. I thought to myself that it is my duty to go to this Catholic leader too and show him our books and tell him about our message.

Suddenly, the bishop came out of his door. Everybody knelt down and kissed his hand. But I could not do it; the people were surprised that I did not do the same. The bishop came straight to me. I said to him, "I am a literature-evangelist of the Seventh-day Adventist Church." The bishop answered, "Please come in. I would like to talk to you."

The people outside were astonished. They had waited for a long time and the bishop called me in ahead of them. In the office I showed him my books. He was very interested and he bought five of them. They are the following: *The Great Controversy*, *Guide Pratique*, *L'education Portera ses Fruits*, *Qui Donnera ce Monde?* and *Le Christ Revient*. Then he told me that if I had other interesting books to please bring them to him.

After this, he looked at the book, *Le Christ Revient*, (Jesus Comes Again) and asked me, "Do you believe that?"—"Yes, that's why I am going from house to house. It is what we as Adventists believe." Then he asked me about the Sabbath and about baptism.

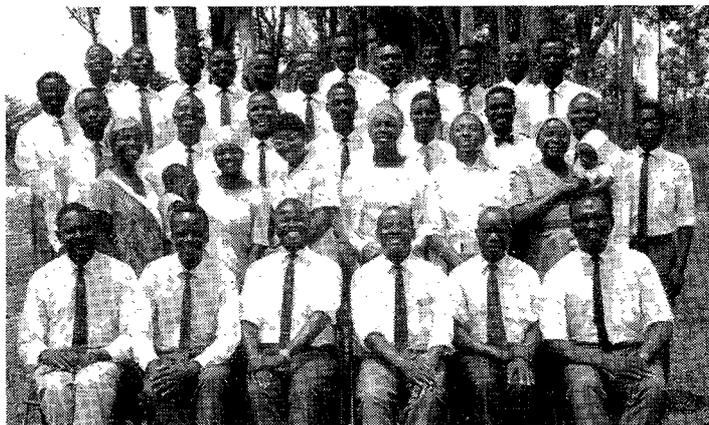
When we had finished he said, "May God bless you and your work; go and sell many books and many Bibles to my people." To the priests at this mission I sold sixty books and Bibles.

—ABRAHAMU,
North Rwanda Field.

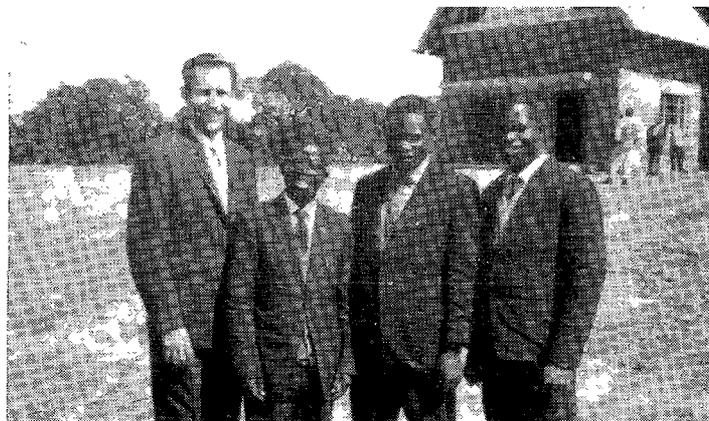
**Souls for Christ—Our
Objective**

Literature—Our Method

Be a Literature-Evangelist

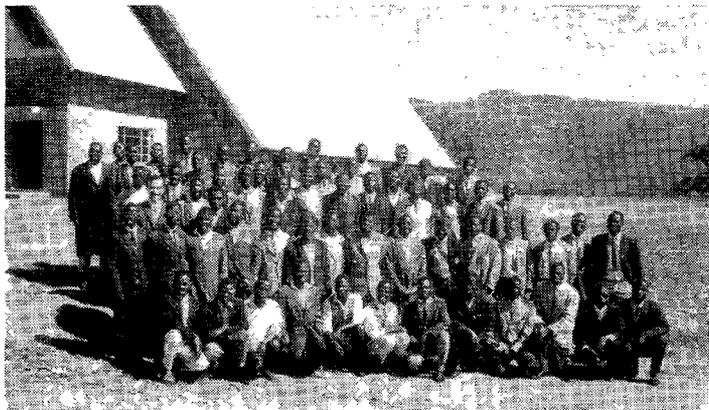


Zambesi Union Literature-Evangelist Institute held in February of 1969 for the Mashonaland and Matabeleland Midlands Field workers at Ruwa Park Boy Scout camp, Salisbury, Rhodesia. Front row: Third from left, Pastor T. Mema, Publishing Department secretary of Matabeleland Midlands Field; third from right, Pastor G. N. Chifamba, Mashonaland Field Publishing Department secretary.



Publishing Department secretaries of the South-East Africa Union. Left to right: R. A. Forbes, South-East Africa Union; M. N. Nkosi, Central Lake Field; M. G. Kuyenda, North Lake Field; J. A. Ziyenda, South Lake Field.

South-East Africa Union Literature-Evangelist Institute held at Matandani Training School, Malawi, July 1968.



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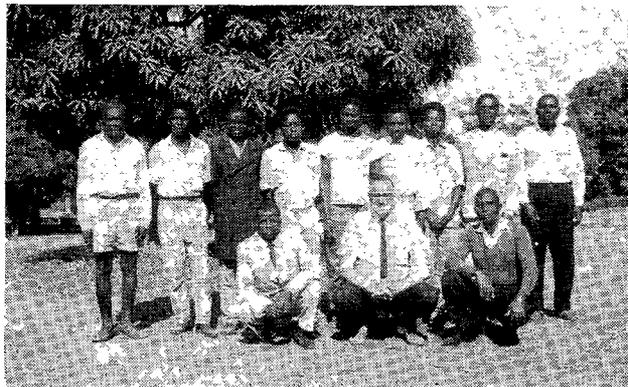


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PHOTOGRAPH



Congo Institutes: Above left, small training institute held at
institute held in the church in Lubumbashi, Congo, in Aug
is shown at rear on the left. E. Suburikoko, Publishing D

Our

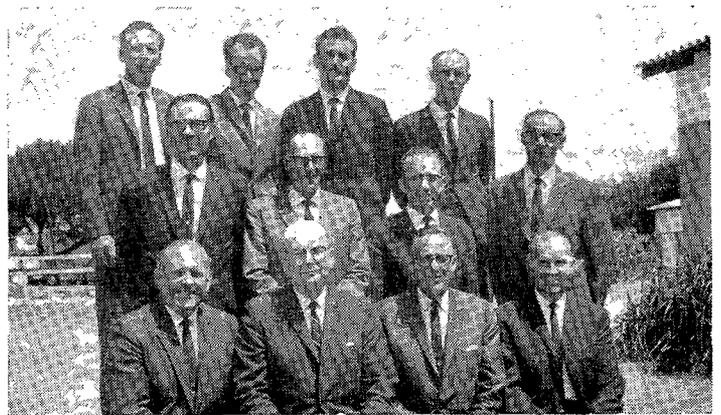
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Evangelists

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Literature-Evangelist Institute held January 5-12, 1969, at the Hartenbos Youth Camp, Cape; a combined institute for the European literature-evangelists of the South African and Zambesi Unions.



Publishing Department leaders in attendance at the 1969 Literature-Evangelist Institute at Hartenbos in January. The institute was held jointly for the European conferences of both the South African and Zambesi Unions. Front row, left to right, Walter Ruba, Publishing Department secretary of the South African Union; D. A. McAdams, Publishing Department secretary of the General Conference; J. T. Mason, Publishing Department secretary of the Trans-Africa Division; W. C. Hewes, Publishing Department secretary of the Zambesi Union.

1969 Literature-Evangelist Institute for the Good Hope Conference, held at Mossel Bay, Cape, in January. Third from left, back row, M. Z. Cornelius, Publishing Department secretary. The publishing leaders listed above also assisted at this institute.



mission in the Congo, July 1968. Above right, small training D. Sofranac, Congo Union Publishing Department secretary secretary for the South Congo Field is shown at rear on



Literature Experiences

(Continued from page 5)

A WITCH-DOCTOR BECOMES A COLPORTEUR

EVERYBODY here knows my story, and that I was working for the highest heathen god in Rwanda, who the people call BIHECO. When the people were sick they came and asked me to help them. Before I could help them, I would go into my special hut, in a holy room, where I called for BIHECO. Often, it took a long time, perhaps 1-2 hours before the god came and told me what I must do. When BIHECO came, my whole house shook and the people would stop singing. The earth trembled and everyone could feel it.

I am so happy that I know now that it was not God but Satan or his evil angels who came and instructed me.

I want to tell you how I became a Christian and how it happened. A husband and his wife came to visit me because she could not have any children. I went into my holy room with a beer bottle. In the corner there was a little jug filled with beer. This beer jug always helped me to get BIHECO when I wanted him to come immediately. This time I got the message to take some branches with leaves and put them in the beer. After this I was told to sprinkle it on the head of the wife. The husband and wife were very happy when I told them that they would have a baby soon. Happily they gave me a goat for my help.

A little later a colporteur visited me with his books. As I learned that Jesus is the great doctor who can heal everyone, I became very angry and chased the colporteur away. However, I could not forget the message this man had given me. When I became sick some weeks later, I called the colporteur to come and help me. By his leading and teaching God changed my heart. I left the work of Satan and became a colporteur for Christ. Now, I am winning souls for Christ with the help of the Lord.

—HESRONI NGABOYISONGO,
Former Witch-Doctor.

[He is now the top colporteur in the CAU. He is still working with Elyia Ngamije who led him into the truth. He has won 55 souls to Christ.]

COLPORTEUR WINS AN ISLAND FOR GOD

I WENT to an island in Lake Kivu called Cuiwana. All of the people living there were still heathen. As I opened my books and told them about Jesus, they were very surprised to hear about this God that would soon come back to give them a better life.

The people on this island knew only BIHECO, the god of the mountains, whom they fear very much. The new message about our loving God made them very interested and they bought all of my books. But I did not have enough with me for everyone. They asked me to go back by boat to the mainland and bring more books for them.

I lived with the people for many weeks on this island and taught them of Jesus. We now have the first Christian church there. A nice group of people come together each Sabbath to worship the true God. The first five people have already been baptized.

Friends, do not forget, we have to go everywhere to spread the gospel so that Jesus may come very soon.

—ELIA NGAMIJE,
West Rwanda Field.

[The colporteur who won Hesroni, the witch-doctor.]

A COLLEGE PRINCIPAL REGARDS OUR PUBLICATIONS HIGHLY

ONE BEAUTIFUL day it was my privilege to be out canvassing with Brother George Wilson in Bulawayo. We called at the home of the Smiths and after a successful canvass secured the order for *Modern Ways to Health*, with *Your Bible and You*. Later our literature-evangelist called at a city bank for Mr Smith's deposit. This enabled him to meet Mrs S....., also working at the bank. Learning of our literature program, she showed a keen interest, and invited our brother to call on her and her husband in their home. They are fine Christian people. Mr S..... was brought up in the home of a Methodist lay preacher and attended a Theological College. He also majored in the English language. He is now the principal of a college in Bulawayo which enjoys an enrolment of 600 students.

Mr S..... became very interested in our literature and not only placed an order with Brother Wilson, but also called on our book department at camp-meeting and took away nearly

£40 worth of our literature. He has since purchased books from Pastor Raitt, manager of the Zambesi Book Room, to whom he made this remark: "If the Seventh-day Adventists live up to the high standard of their literature, they must be a very fine people."

Through Pastor W. C. Hewes, arrangements were made for Mr S..... to receive 300 partial sets of V.O.P. lessons from Nos. 1-10, which he started using in scripture classes. Finding these lessons not completely suitable for this purpose, he now hands them to students who are interested in a private capacity and uses *The Bible Speaks* extensively for Scripture lessons. He also reads portions of *The Desire of Ages* to his classes.

Through the reading of our publications Mr S..... has changed his college over to a five-day teaching program to avoid holding classes on the Sabbath. He has also given Pastor Raitt the use of a spacious class-room for the holding of Sabbath-school and services for the Thorn-grove company each Sabbath, and pays tithe to the church. He told me of how God has blessed him for his faithfulness in tithe-paying. Once he paid £20 tithe when he needed funds badly for other necessities and the next day received £20 in the post from an unexpected source, showing how God supplies all our needs according to His riches in glory by Christ Jesus.

When I called on Mr S..... late Monday afternoon he was very happy to receive me in his study, and freely expressed his admiration for our publications with special emphasis on Mrs E. G. White's *The Desire of Ages*, and the book *Education*. Looking around his study I also noticed *The Great Controversy*, *The Acts of the Apostles*, *The Bible Speaks* and a couple of our devotional books in evidence. Then he reached over and picked up the two devotional books and said how much these had meant to him when he faced problems and needed encouragement and guidance.

Mr S..... is a man of principle and has strong convictions. Because of this he is not without opposition. We should pray that the Lord will bless him in his work and guide him in his search for truth. One day it may be our privilege to meet this noble man and his family around the great white throne, with many others who may be brought to a knowledge of the Saviour through his wide influence.

—I. R. MASON,
Publishing Department Secretary,
Rhodesia Conference.

A FEARLESS SISTER

MORE THAN a hundred miles from Durban on the plains of North Natal lies the little town of Dundee. Its African section has been thoroughly worked by one of our ardent colporteurs.

She has had no formal education, she cannot read one word of English, yet she has sold many of our large English books.

One day, as she went past a police station, a thought flashed through her mind. "I wonder if anybody ever dared to enter here with our books." Without hesitation she entered the gate and as soon as she had entered a police sergeant approached her. This man was well known for his "efficiency" and when people saw him they tried to get out of his sight as soon as possible. When the sergeant saw the literature-evangelist he said to her, "What do you want here?" She replied, "I saw some footsteps leading into this gate and I thought that the Lord Jesus may have been crucified here."

"What do you mean?" demanded the sergeant.

A constable who was standing nearby heard the conversation and took a few steps nearer.

"Just what do you mean?"

"I mean just what I say."

"What have you got in that bag?"

This gave the literature-evangelist her opportunity. She opened her briefcase and showed him the books. The sergeant bought and so did the constable!

Today that sergeant is our best part-time literature-evangelist in Natal, and that constable is the church elder.

When the publishing secretary visited Dundee he invited all those who had come into the truth as a result of this sister's work to come forward, as he wished to take a picture of these people. More than nine precious souls stood as a witness to the faithful work of our literature-evangelist.

Not by learning, nor by sophistication, but by His spirit, says the Lord.

—R. E. APPENZELLER.

Souls for Christ—Our Objective

Literature—Our Method

Be a Literature-Evangelist

The Voice of Prophecy in Action



June 23, 1969

The one millionth applicant of the Voice of Prophecy Bible School, Mrs A. M. Brandt of Cape Town, is presented with a gift Bible by Mrs J. D. Coetzee, wife of the School's director. In the picture from left to right, are: Pastor Willem Marais, assistant director and head of the Afrikaans department (in which department Mrs Brandt is enrolled as a student); Mrs Brandt; Mrs Coetzee and Pastor J. D. Coetzee.



The Voice of Prophecy Bible School in Cape Town occupies 28 offices. All the type-setting, printing, addressing, correcting and correspondence are done on the premises by 31 consecrated staff members.

The Bible School keeps a stock of more than 1,000,000 lessons and two ladies, Mrs Heeger and Mrs Rodney, are responsible for dispatching about 750,000 lessons every year.

During 1969 62,000 persons applied for Bible lessons, while the full course was sent to 13,600 students. The total number of applicants for the Bible courses now exceeds 1 million. During last year 184,000 test papers were corrected—each test paper represents a Bible study. As a result more than 4,500 Voice of Prophecy students made Sabbath decisions and are now being visited by the workers in three different Unions.

For the first six months in 1969 19 Voice of Prophecy Rallies were conducted in the Southern Union. Students travelled up to 300 miles to be present. Pastor P. M. Mabena reported that 189 students attended three of these rallies and 132 of these students made Sabbath decisions. Some of the rallies were small but they still made their impact.

In February the Voice of Prophecy Bible School launched a "Bible in the Hand" plan in the Good Hope Conference churches. A total of 240 Bibles were handed out. On June 15 83 certificates were issued. Soon a similar program will be launched in several other Good Hope Conference churches.

During the past two years 5 Voice of Prophecy Reaping Campaigns were conducted and God blessed abundantly. During the reaping campaign in March Brother D. C. de Waal of the Cape Conference conducted meetings in the Elsie River Civic Centre. Sixty persons made Sabbath decisions.

During September Pastor R. H. Kent, South African Union Evangelist, will be conducting another Voice of Prophecy Reaping Campaign in Cape Town. At the present time the groundwork is being laid.

The Voice of Prophecy Bible School is again offering a Prophetic Guidance Course to all Adventists who are interested in studying the prophetic gift. The price of the course is R1.50, and we urge all church members who have not studied this course as yet to write in to the Bible School.



Three times a week the whole staff meet in prayer groups, and students who make Sabbath decisions or who have requested prayer are remembered by name.

Music, God's Gift—Part 4

Enter Into His Presence With Singing

This month's instalment is written by
DULCIE B. KITNEY of Durban.

THE TWIN VIRTUES of worship are prayer and praise. "The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—'thanksgiving and the voice of melody' (Isa. 51:3)."—*Education*, page 161. "As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. . . . Heaven's communion begins on earth. We learn here the keynote of its praise."—*Ibid.*, page 168.

Of the sixty-six books in the Bible, the largest is a wonderful collection of songs and psalms and hymns. "The choicest devotions of the ages are here—stairs shall we say, on which the saints of other ages ascended into the presence of God."—Roy Allan Anderson in March 1963 *Ministry*. Our hymnbook should be the best loved and best known of all the books of our library after the Bible and the Spirit of prophecy writings. It is a rich treasure, a source of inspiration, a commentary on the life and experience of the church. Through it we can trace the growth of spiritual concepts.

Mediaeval worship was characterized by a silent congregation. Each meaningful act of worship was performed for them, and their duty was to enter quietly, sit reverently, and depart after beholding a service that appealed to the eye and ear, but had very little for the heart—a service in which they had no voice, but were spectators rather than participants.

The hymns we have in our hymnbooks are really the direct outgrowth of the Reformation. Congregational singing was as much a part of the Protestant Reformation as was doctrine. The reformers recognized praise as a vital part of spiritual growth. There is nothing more influential in making truth clear to people than to have them sing it.

"Hymns are sacred poetry set to music and sung in the course of public worship. They have always formed a part of Christian worship."—*Oxford Dictionary of the Christian Church*—Article on Hymns. Ephesians 5:19, 20 (Moffatt): "Converse with one another in the music of psalms, in hymns and in songs of the spiritual

life. PRAISE THE LORD HEARTILY WITH WORDS AND MUSIC. Render thanks to God the Father in the name of our Lord Jesus Christ at all times."

In Christian hymn-singing, as a part of divine worship, we should aim to sing what we mean and mean what we sing. A church that sings is on fire spiritually. A church that doesn't, is dead or dying, for music is wings for the soul. It lifts the worshipper high above the trials and disciplines of life. The most important part of church music is the singing of hymns by the congregation.

"Music should have beauty, pathos, power. The singing is not always to be done by a few. As often as possible, let the entire congregation join in."—*Evangelism*, page 507. "The science of salvation is to be the burden of every sermon, the theme of every song."—*Ibid.*, page 502.

A choir is not a necessity in a church, but it may add much to the service if properly organized and directed. Its primary purpose is to lead the congregation in hymn-singing, and not to entertain the congregation. Their singing should be directed to God and not to the congregation.

The congregation should sing at least three hymns in every worship service. These should be carefully chosen. The first hymn should be of praise to God. The second should be worshipful but also introduce the theme, while the third hymn should be the people's response; an appeal hymn in which the congregation dedicate their lives to their Maker.

The Methodist Church, founded by the Wesley brothers, has always been known as a singing church. In 1777 they prepared a hymnal, the first of over 50 that their church has published. Charles Wesley wrote over 6,500 hymns, and the spirit which animated their evangelical fervour, had a great influence on bringing the missionary movement of the past century into existence. Such is the power of song.

Here are John Wesley's Directions to Singers:

"1. Sing ALL. . . . Let not a slight degree of weakness hinder you.

If it is a cross to you, take it up, and you will find it a blessing.

2. Sing LUSTILY and with a good courage. Beware of singing as if you are half dead, or half asleep, but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of Satan.
3. Sing MODESTLY — strive to unite your voices together so as to make one clear melodious sound.
4. Sing IN TIME . . . and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it from among us, and sing all our tunes just as quick as we did at first.
5. Sing SPIRITUALLY. Have an eye to God in every word you sing! Attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually."—*Music and Worship*, Walford Davies & Harvey Grace.

It is not so much technical excellence but the earnestness of spirit, the desire to develop a greater and more intimate fellowship between the worshipper and his God that we should seek for. In our song services let there be a theme which leads from hymn to hymn and ends in a definite climax so that there is some purpose fulfilled in our singing, and not just to fill in time. "The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth."—*Testimonies*, vol. 5, page 491.

Study your hymnbook more carefully. Note the dates, when and why the hymns were written. Read up on the lives of the composers and visualize the setting so that the hymns become alive and real to you with a deeper, hidden meaning than you have ever noticed before. As we sit in our pew, let us cultivate a passionate desire to experience the noble sentiments expressed in the countless grand hymns to be found in our hymnals. I believe that the office of music in Christian worship is a sacred oblation before our Most High God. "LET US WORSHIP THE LORD IN THE BEAUTY OF HOLINESS."

NEWS and NOTICES

OBITUARIES

WEBSTER.—William George. One moment he was well and attending to some business, the next, he had collapsed on the floor and his spirit returned to God who had given it. Thus a "Prince in Israel" ended his life of a little more than eighty-two years, after a couple of years of retirement from farming.

He had been born in Bedford, in the Cape Province, on February 11, 1887 and went to his rest in Salisbury, Rhodesia, on May 16, 1969. He had come to Rhodesia for a short visit, but we are sure that he would be satisfied if he knew that he rests in the land of his adoption, which he loved.

As a young man, Brother Webster emigrated to Southern Rhodesia and after four years moved on to Northern Rhodesia (now Zambia) where he took up farming. In 1916, he was married to Grace Butcher and together, a few years later, they settled in the Kalomo district and named their place "Wanderer's Home," which it truly was.

He was a foundation member of the Rhodesia Conference when it was organized and served on its executive committee for a number of years. He was a faithful supporter of God's cause and God blessed him for his faithfulness.

He was a firm believer in Christian education and managed, often through sacrifice, to give all of his children an education in Seventh-day Adventist schools. All five of them graduated from Helderberg College and all of them are still in denominational employment.

He was a friend to black and white people alike, and was respected and loved by all. We miss his presence among us.

"But there will come a joyous day,
When those who mourn his going,
greet

Him once again, and loving arms
Shall clasp each in a glad embrace,
And smiles of happiness will show,
When He who marked his resting place
Will call him forth again to know
Loved ones once more! Sweet be that
joy!"

George Clarence Hoskin.

—J. B. Cooks.

ASHTON.—Kevin Bruce, was born on December 6, 1953 in Michigan, U.S.A. He met his death in a tragic drowning accident at Watamu Beach near Malindi, Kenya, on May 30, 1969. The funeral service was held on June 3, 1969 in the Nairobi S.D.A. Central Church. The interment was at the Langata Cemetery on the outskirts of Nairobi.

Kevin was the son of Dr and Mrs Nicola Ashton of Heri Hospital, Tanzania. He had been a student in Maxwell Preparatory School, Nairobi, since January 1967.

Kevin was a brilliant student and of a most exemplary Christian character. We are confident that he awaits the call of his Master on the glorious resurrection morning.

—F. G. Reid.

Zurich World Youth Congress

EIGHTY DELEGATES from Southern Africa left Jan Smuts Airport, Johannesburg, on Saturday night, July 5, bound for Zurich to attend the World Youth Congress. Our August and September issues will carry reports on the Congress, together with pictures and impressions of the delegates from our Division. We wish our delegation safe travelling and many blessings in Zurich!

Bible and Reformation Lands Tour

A GROUP of our ministers from South Africa is at present engaged in a trip through the Bible lands and countries of the Protestant Reformation, under the leadership of Pastor R. H. Kent, evangelist from Australia, who is Ministerial Association secretary of the South African Union. We look forward to being able to publish a report of the tour in a future issue of OUTLOOK. We wish our brethren an inspiring trip and a safe return.

13th SABBATH OFFERING:

The 13th Sabbath Offering Overflow for this quarter (3rd Quarter, 1969) will go to the *Far Eastern Division*, as stated in the Missions Quarterly; NOT the Inter-American Division as stated in the Lesson Quarterly.

OUTLOOK

Printed and Published monthly by the Sentinel Publishing Association, Rosmead Avenue, Kenilworth, Cape, for the Proprietors, General Conference of Seventh-day Adventists (Trans-Africa Division), P.O. Box 951, Blantyre, Malawi

Subscription price 3/6 per year

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SUNSET CALENDAR

AUGUST 1969

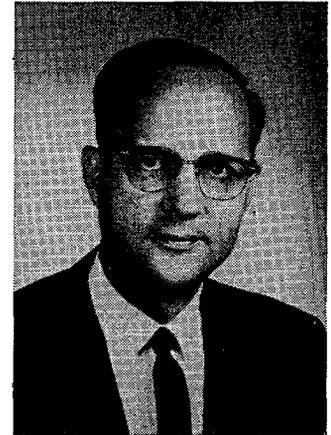
	1	8	15	22	29
Cape Town	6.06	6.11	6.16	6.21	6.25
Johannesburg	5.42	5.45	5.48	5.51	5.54
East London	5.30	5.34	5.39	5.44	5.48
Port Elizabeth	5.38	5.43	5.48	5.53	5.57
Bloemfontein	5.44	5.47	5.51	5.55	5.58
P'maritzburg	5.25	5.29	5.33	5.37	5.40
Durban	5.23	5.27	5.31	5.35	5.38
Windhoek	6.30	6.32	6.35	6.37	6.40
Bulawayo	5.48	5.50	5.52	5.54	5.56
Salisbury	5.40	5.42	5.43	5.45	5.47
Gwelo	5.41	5.43	5.44	5.46	5.47
Lusaka	5.49	5.50	5.51	5.52	5.53
Blantyre	5.28	5.29	5.31	5.32	5.33
Lubumbashi	6.04	6.05	6.06	6.06	6.06
Nairobi	6.42	6.41	6.40	6.39	6.36
Mombasa	6.23	6.24	6.24	6.23	6.22
Kisumu	6.50	6.50	6.50	6.48	6.45
Kampala	6.59	6.59	6.59	6.57	6.54
Dar-es-Salaam	6.21	6.22	6.22	6.22	6.22
Tabora	6.50	6.51	6.51	6.50	6.49

SEPTEMBER 1969

	5	12	19	26
Cape Town	6.30	6.35	6.40	6.45
Johannesburg	5.57	6.01	6.03	6.06
East London	5.53	5.58	6.02	6.06
Port Elizabeth	6.02	6.07	6.12	6.17
Bloemfontein	6.02	6.06	6.09	6.13
P'maritzburg	5.45	5.49	5.52	5.56
Durban	5.43	5.47	5.50	5.54
Windhoek	6.42	6.44	6.46	6.48
Bulawayo	5.57	5.59	6.00	6.02
Salisbury	5.47	5.49	5.50	5.51
Gwelo	5.50	5.52	5.54	5.55
Lusaka	5.55	5.58	6.00	6.02
Blantyre	5.34	5.35	5.35	5.36
Lubumbashi	6.07	6.07	6.06	6.06
Nairobi	6.33	6.32	6.30	6.27
Mombasa	6.20	6.19	6.17	6.15
Kisumu	6.43	6.41	6.40	6.37
Kampala	6.51	6.49	6.47	6.45
Dar-es-Salaam	6.21	6.20	6.19	6.19
Tabora	6.48	6.46	6.45	6.44

How Do You Speak?

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



WORDS, rightly spoken build bridges of hope, peace, and friendship. When indiscriminately spoken they become bullets which pierce, wound and kill. Which kind will come from your lips today?

Words, once spoken, can never be recalled, for like arrows they speed toward their target, preserving or destroying life. For this reason we have been enjoined by the apostle Paul: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

What a dramatic change there would be in the world if man could only learn to control his words. Too often they are hasty, biting, critical, angry, discouraging, dishonest, cold, coarse and blunt. We need to hear more words that are gentle, deliberate, soothing, complimentary, encouraging, warm, sincere, refined and gracious. How we speak greatly determines our rapport with one another as well as the degree of success and happiness we enjoy. Skill, education and talents are greatly desired and they are essential to a rewarding life. If these qualities are not augmented by correct speech, however, one's influence and effectiveness will be greatly impaired. You see, our speech becomes an integral part of our personality. Personality is that mysterious, yet distinctive atmosphere which causes a favourable or unfavourable stimulation, resulting in attracting or repelling others. The careless use of words charges the atmosphere and projects such an unfavourable image that friendships are broken and working relationships strained, making life difficult and unpleasant. For this reason Paul urges that our speech be "seasoned with salt." Salt when used judiciously makes one's food more palatable. Life must be flavoured with the salt of gracious speech so that love, understanding, and confidence may bind us

together as members of the human family. The importance of using correct words has also been emphasized by the wise man, who said: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

The servant of the Lord has told us: "The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul." —"Christ's Object Lessons," page 340.

Many homes become mere boarding-houses, marriages are reduced to a forced existence, and friendships are broken because of a dearth of words conveying praise and appreciation. Life is full of provocation and vexation. Each one has his own battles to meet and victories to win. Natural propensities will at times overpower us and victory will be elusive. In times such as these, why become impatient and intolerant of others, allowing sharp and sensorious words to pierce and wound the heart?

Never forget! The words that you speak you will meet again. We are told that we will have to give an account of every word we speak. How important then that we guard our speech, not reacting with words of anger, sarcasm, venom and cruelty. All are recorded in the books of heaven to confront us when we stand before our Maker in judgment.

Speech is the art of using words in such a manner as to give expression to one's thoughts. But words are framed by the tongue which is one of the most powerful members of the body. This vehicle of speech contains the power of life or death. Its importance is likened to a bit in the horse's mouth, the rudder of a ship or a fire

that develops into a conflagration. The same tongue which produces good and pleasant words is equally capable of producing evil and stinging words. How is it possible for the bitter and sweet to issue from the same source? This comes about because of man's unregenerate nature. Consequently, there rages within us a controversy between the flesh and the spirit. Though possessed with the desire to do good, which will at times be revealed by a certain respectability, the fleshly lust will assert itself, causing an evil and corrupt stream to issue forth. If the heart has not been subdued and regenerated, making it possible for the indwelling Christ to exert His power, the tongue will be as "a fire, a world of iniquity." If we are to control the tongue then, enabling us to speak words of integrity, peace, compassion and love, we must gain control over our carnal natures through Christ. All our profession of Christianity will be to no avail unless we are willing to bow at the foot of the cross in humility and penitence, confessing our guilt and claiming the saving grace of the man of Calvary. Only then will the temper be subdued, the emotions brought under control, and the tongue bridled. If our speech is to be seasoned with the salt of grace, and our words to reflect His power, we must cast ourselves at the feet of Christ, acknowledging Him as our source of help and power, and continually pray "Set a watch, O Lord, before my mouth. . . ." Ps. 141:3.